

COMPLETE SEVEN-YEAR BIBLE STUDY

Year I Lesson 40-52

Fourth Quarter Leviticus, Numbers, Deuteronomy

40th-The Offering ----- Lev. 1-7 ---Pg 3
Memory verse: Lev. 1:3

41st-The Priesthood----- Lev. 8-10 ---Pg 7
Memory verses: Lev. 8:2; Heb. 5:4

42nd- Annual Atonement -- Lev. 16 ---Pg 11
Memory verses: Lev. 16:29, 30

43rd- Feasts of The Lord" --- Lev. 23-27 ---Pg 15
Memory verse: Lev. 23:4

44th-In the Wilderness----- Num. 8-11 ---Pg 20
Memory verses: Num. 10:35,36

45th-The Day a Nation Died or
Kadesh-Barnea -----Num. 12-15 ---Pg 23
Memory verse: Num. 14:34

46th-Rebellion & Its Results -- Num. 16-19 ---Pg 27
Memory verses: Psa. 78:40, 41

47th-The Brazen Serpent --- Num. 20, 21 ---Pg 31
Memory verses: John 3:14, 15

48th-Balaam's Prophecy --- Num. 22-32 ---Pg 35
Memory verse: Rev. 2:14

49th-Cities of Refuge--- Num. 33-36 ---Pg 39
Memory verses: Heb. 6:17-20

50th-Israel's Choice----- Deut. 27-30 ---Pg 42
Memory verses: Deut. 30:19, 20.

51st-The Death of Moses --- Deut. 31-34 ---Pg 46
Memory verse: Deut. 34:5

52nd- God's Message to Me ----Hebrews 6:20; 7:8
-----Pg 50-----

GET A GLIMPSE OF LEVITICUS: THE WAY UP

It is not enough to get a nation OUT of bondage.
It must be LIFTED up to GOD. Note:

I. The Compassion of Jehovah.

A. The tabernacle reveals God's compassion.

B. The ministers, Priests, and ritual of tabernacle showed it.

C. The offerings provided an OPEN DOOR for man to pass and meet God.

II. The Confession of Man

A. God's goodness, then and now leads us to repentance (Rom. 2:4; I John 3:3; Psalm 51:17). Getting people out of Egypt is a good thing; but getting Egypt OUT OF FOLKS is far better!

III. The Communion Between God and Man.

The tabernacle: At the entrance stands a sinful man; at the opposite end stands a righteous, just but compassionate God. Can they meet in reconciliation and joy?

Numbers: The Way Around

While the Hebrews were now out of Egypt, it is plain that Egypt was not out of them. We find them:

Wondering: "Will we even get into the land?"

Wandering: Around and around in unbelief.

Wrath: Of God on their unbelief (Num. 25:4, 11).

Deuteronomy: The Way On

The farewell address of Moses was a:

I. Review-retrospect- yesterday (Deut. 1-4).

II. Revelation-introspect- today (Deut 5-26).

III. Restoration-prospect-tomorrow (Deut 27-33).

IV. Reigning-with God (Deut. 34)

FOREWORD

The New York Herald Tribune many years ago, had this striking headline and article:

“HOW KHRUSHCHEV KNOWS BIBLE

Soviet Premier Nikita S. Khrushchev last night revealed why he so often quotes religious parables when explaining Communist policy. In a speech before the Austro-Soviet Friendship Society, the Soviet leader referred to Noah's Ark in extolling his views about why there must be no war. "I must quote now from the Bible. . . I know that book well, because when I was a little boy and was going to school I used to read the book, and I was also a believer." This Associated Press dispatch from Vienna, July 3, forcibly reminds us of two things:

1. We must read the Bible daily if we would know it well.
2. We must heed the Bible message-if we would please God (Acts 17:11; Psalms 119:11) and "walk at liberty" (Psalm 119:45).

A Lost Book in a Lost World?

The Hillsboro Christian, edited by Paul Jones, minister, once had this article in his paper:

"The Bible-Lost Book in a Lost World."

"One day, so runs a famous story, England woke up and found that the Bible was gone. Not only the Bible itself, but all trace of its influence and every echo of its music had been erased from life. The result was appalling. A great literature became well-nigh unintelligible. The gorgeous pages of Ruskin looked like moth-eaten tapestry. Everyday speech stammered and faltered.

"A change passed over the whole tone and temper of the nation. Life became hectic, hurried and vulgar. Old restraints were thrown off, leaving instinct to run wild. All values were blurred, and life itself became little and mean, not so much tragic as tedious, trivial, frivolous, or else drab. Something fine, high, and fair had gone out of it.

"Well, something like that had actually happened, and it is the greatest calamity of the last hundred years. The Bible is not actually lost, but it is unknown. Our people do not read it, they do not even hear it read. Few have any notion of what it means or how to read it. It fills one with dismay to see a generation growing up who know almost nothing of the Bible. If they have taken it as a lesson in school, it has quickly been forgotten. It is no longer a Book either of comfort or command, as in days of old. We are faced by an amazing spectacle-- a generous, charming, candid generation without the Bible!"—Joseph Fort Newton.

Begin Today to Read the Bible

The Old Testament has thirty-nine (39) books, 929 chapters. The New Testament has twenty-seven (27) books 260 chapters. You can read this Bible library of sixty-six (66) books, 1189 chapter in less than one year! How? READ three (3) chapters in the Old and one (1) chapter in the New Testament daily.

If you HONOR THE WORD OF GOD, the God of the Word will honor YOU!

LESSON 40 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 40
Leviticus 1-7

Page 1
Memory Verses: Leviticus 1:3

Memory Verses:

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle Of the congregation before the Lord" Leviticus 1:3).

Public Reading: Leviticus 6:1-7; Hebrews 9:22.

THE OFFERINGS

Leviticus is Exodus continued. It is "The Way Up" to worship God. In Exodus God speak out of the mount which man was forbidden to approach. In Leviticus "The Lord. . . spake unto Moses out of the tabernacle" (Leviticus 1:1) as He dwells among them. "Holiness" is the key word of Leviticus, occurring eighty-seven times (Leviticus 19:2). "An unpardoned rebel cannot have access to the king's favor." Leviticus emphasizes the necessity, teaches the possibility, provides for the reality, and assures us of the completeness of Holiness (II Cor. 7:1).

Outline of Leviticus

1. The law of sacrifice (Leviticus 1-7).
2. The consecration of the priesthood (Leviticus 8-10).
3. The law of the clean and unclean, a prelude to the Day of Atonement (Leviticus 11-16).
4. The law of holiness (Leviticus 17-27).

Leviticus is so named because of its relation to the Levitical priesthood. It is a book of rules governing the law of worship acceptable to God in the Mosaic age. The New Testament key to Leviticus is Hebrews. Note the five offerings:

I. The Burnt Offering (Leviticus 1:1-17)

Burnt sacrifice. . ." (Lev. 1:3): It was wholly burnt on the altar of burnt offering, except the skin which was given to the officiating priest. It signified entire SELF-DEDICATION TO GOD.

"Herd. . . sheep. . . goat" (Lev. 1:3, 10): Only such animals could be used. They must be "males without blemish."

"Make atonement . . ." (Lev. 1:4): "Atonement" means "a covering," literally the blotting out of sin. In putting his "hand on the head" of the animal to be sacrificed, the offerer confessed his sin and desire of forgiveness. See how Christ is our sacrifice (John 1:29; Acts 2:23; Heb. 9:11-15, 24-28).

"Turtledoves. . . pigeons" (Lev. 1:14): In Leviticus 12:8 God makes provision for those too poor to offer an ox a sheep or a goat.

Note in these offerings that the WHOLE OFFERINGS must be made in each instance. Before the sacrifice was burnt, the blood was sprinkled and atonement made; then the burning of the sacrifice as a symbol of consecration. The Believer as a Burnt-offering means that everything we are and have BELONGS TO GOD to be used for his glory, as Romans 12:1 suggests.

LESSON 40-PAGE 2

II. The Meat (Meal) Offering (Leviticus 2:1-16)

"When any will offer a meat-offering. ." (Lev. 2:1): This offering expressed gratitude to God for His goodness. "Meat" was the meal or flour of the grain. "Oil" was used as butter is with us. This was an "unbloody" sacrifice. The Meal-offering accompanied, but was separate from the Burnt-offering (Num. 15:4).

"Memorial. . ." (Lev. 2:2): A handful ordinarily was burned on the altar, the rest was given to the priests (Lev. 2:3, 8, 10). No leaven was to be used (Lev. 2:11) or honey, which ferments and decay. "Salt" (Lev. 2:13): Preservative. An emblem of a perpetual covenant. As it preserved meat from corruption, the gospel preserves men from being corrupted by sin (Matt. 5:13).

"What is left. . . Aaron's" (Lev. 2:10): The priests who served God and His people were to share in the things offered. This same principle is carried over into the New Testament (I Cor. 9:13, 14, 11).

III. The Peace Offering (Leviticus 3:1-17)

"Peace-offering. . ." (Lev. 3:1): Peace offering was a voluntary tribute of gratitude for health, or other benefits. Peace promotes fellowship, fellowship between God and man. Jesus "IS OUR PEACE" (Eph. 2:14-18; Col. 1:21; II Cor. 5:19).

"An offering made by fire. . ." (Lev. 3:3): The fat of the offering was burned. The rest was eaten (Lev. 7:15) partly by the priests and partly by the offerers, in the precincts of the Holy Place. This signified friendship with God. It was a feast where God and his priests were guests of the offerers. It was "the Lord's Supper of the Old Covenant."

"Eat neither fat nor blood . . ." (Lev. 3:17): Israel must not eat the fat nor drink the blood of the offering because God claimed the fat (Lev. 3:3-5, 5-11, 14-16); and the blood typified the blood of Christ (Col. 1:20.)

IV. The Sin-Offering (Leviticus 4:1-35)

"Sin through ignorance . . ." (Lev. 4:2): "Ignorance" means unintentionally, as an act of rashness. See I Timothy 1:12-15; Num. 15:28; Matt. 26:41. The fat was burned on the altar. The rest of the animal, in some cases, was burned "without the camp" (Lev. 4:12; Ex. 29:14; Lev. 16:27; Num. 19:3; Heb. 13:10-13).

"Priest. . ." (Lev. 4:3): If he sinned, he had to bring an offering for sin (Lev. 4:4-12).

"Whole congregation. . ." (Lev. 4:13): As in the case of worshipping the golden calf (Ex. 32:1ff).

"Ruler hath sinned. . ." (Lev. 4:22-26): An official ruler or leader.

"Common people. . ." (Lev. 4:27-35): A man from the ranks of Israel.

"Atonement. . . sin. . . forgiven" (Lev. 4:35): The sinner was freed from the immediate penalty of his sin, since there was nothing in the offering to free his conscience from guilt or obtain full pardon from God. By FAITH his sins were all charged to the account of OUR LORD (II Cor. 5:21; Heb. 9:13, 14) WHO PAID THE ACCOUNT IN FULL WITH GOD!

V. The Trespass-Offering (Leviticus 5:1-19)

"If a soul. . . hear the voice of swearing" (Lev. 5:1): The sin offering was a sin directly against God. The trespass offering was a sin against man and one which can be atoned for through sacrifice and restitution or PAYING BACK. To conceal knowledge, which might free or convict a man, is a sin.

"Touch any unclean thing. . ." (Lev. 5:21): This was a sin, as was "swearing" (Lev. 5:4). Note the type of offering (Lev. 5:5-13).

LESSON 40-PAGE 3

"Sin through ignorance . . . (Lev. 5:15-19): To withhold any "holy thing" (Lev. 5:15) from the Lord was a sin. Each man thus told of his sin, had to add a twenty percent penalty when his sin was known. See Luke 19:8; Mal. 3:8-10).

VI. The Law of Offerings and the Function of the Priesthood (Leviticus 6:1-7, 38)

1. Restitution and the trespass offering (Lev. 6:1-7).

"If a soul sin. . ." (Lev. 6:2): This is a continuation of the trespass or sin-offering, with special reference to wrongs against man, as Lev. 5:14-19 dealt with wrongs against God. Five cases are mentioned; in each case, restitution or paying-back is required. Confession and reparation must be made to the one wronged, and an offering presented to God.

2. The burnt-offering and the priest (Lev. 6:8-13).

"Command Aaron and his sons. . ." (Lev. 6:9): The law of the burnt-offering for the guidance of the priests. See Lev. 1:1-17. The priests are instructed to offer this burnt-offering continually; it "shall never go out" (Lev. 6:13).

3. The meal offering and the priests' food (Lev. 6:14-23).

1) The meal offering (Lev. 6:14-18; 2:1-16).

Note the three things the priests must observe in this offering (Lev. 6:10, 11, 12, 13). In connection with the meal offering consider these four things: (1) The absence of leaven (Lev. 6:17), (2) the agency of fire (Lev. 6:13, 23) (3) a portion for the priest (Lev. 6:18), and (4) the perpetuity of the offering (Lev. 6:22).

4. The sin-offering and a holy priesthood (Lev. 6:24-30).

"Speak unto Aaron. . ." (Lev. 6:25): The priests are taught the special solemnity and sanctity of the sin-offering; "it is most holy" (Lev. 6:29). Lev. 7:1-38).

5. Priestly functions and concluding admonitions

(1) The law of the trespass-offering (Lev. 7:1-10). See Lev. 5:14-6:7.

(2) The law of the peace-offering (Lev. 7:11-34; 3:1-17).

"The law of. . . peace-offerings" (Lev. 7:11): The reason for removing this from its place as the third offering and being placed last is that probably the peace-offering symbolizes the need of the sinner, reconciliation, and that thus experience called for the placing of the offering in the order of Lev. 3:1-17.

"Leavened bread. . ." (Lev. 7:13): Why is leaven to be offered after "unleavened wafers" are mentioned in Lev. 7:12? Is it that Lev. 7:12 is a type of Christ ((sinless) and Lev. 7:13 refers to us as sinful notwithstanding our relation to God? In these offerings we see "God the Infinitely High" and "God the Infinitely Nigh"!

LESSON 40-PAGE 4

QUESTIONS

1. Why is this book called Leviticus (Num. 1:50-53)?
2. Where were the five offerings described in this lesson made, and whose person and work do they represent (Lev. 1:12; 2:9; 3:5; 4:12; 7:5-7; Heb.7:27; 9:9-14)?
3. How many offerings involved the shedding of blood (Lev. 1:5; 3:2; 4:4,5; 5:8,9)?
4. What is the significance in the order given in which the meal offering (bloodless) must follow the burnt offering (bloody)? See Heb.9:22.
5. How many, of the five offerings were a sweet savor to the Lord (Lev.1:13; 2:9; 3:5)?
6. From the following New Testament scriptures, why were they sweet to God (John 8:29; Mark 1:11; Heb.7:26; I Pet.1:19; compare Prov.21:27)?
7. Where the pagans, or only God's redeemed people, commanded to bring an offering (Lev.1:2; 22:18; Num.15:13-16,26-29; 35:15; Prov. 21:27)?
8. Why were the other offerings not described as sweet to God (Gen.6:5; Lu.23:41; Mt.27:46; II Cor.5:21)?
9. What phase of Christ's death was represented by the burnt offering (Lev.1:1-17; 6:8-13; Isa.53:5; Eph.5:2; Phil.2:8; Heb.9:14; 10:7)?
10. Why did the person making the sacrifice place his hand on the animal's head before it was slain (Lev.1:4; John 3:36; 8:24; Rom. 4:5; 6:8-11)?
11. What special truth regarding Christ was presented in the meat (meal) offering (Lev.2:1-16; 6:14-23; Lk.23:4,41,47; John 6:32,33, 35,48,51,53,58; 8:46; Heb.1:9; 2:18)?
12. What did leaven represent; why was it forbidden in these offerings (Lk.12:1; Matt.16:6; Mark 8:15; I Cor.5:7)?
13. What phase of Christ's death was represented in the peace offering (Lev.3:1-17; 7:11-21; Acts 10:36; Rom.5:1; Eph.2:12-18; Col.1:19,20)?
14. What phase of Christ's death was represented in the sin offering (Lev.4:1-35; 6:25-30; Isa.53:4-8,12; I Pet.2:24; 3:18; II Cor.5:21)?
15. What phase of Christ's death was represented in the trespass offering (Lev.5:1-19; 7:1-7; Psa.51.4)?
16. How many of the offerings provided food for the priests (Lev.2:10; 6:16-18; 7:7-10, 14, 15-17,31,34)?
17. How many different kinds of animals might be used, and would any be accented that were blemished (Lev.22:18-24)?
18. By rechecking the chapters of our lesson which of the offerings occupy the most space of the record, and why?
19. Which of the offerings were to be offered twice daily, morning and evening, continually (Ex.29:38, 39; Lev.6:12; Ezra 3:3; Num.4:16; 28:8; II Kings 16:15)?
20. Are you right with God, and man, today? If not, why not?

LESSON 41 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 41

Page 1

Leviticus 8-10

Memory Verses: Leviticus 8:1-3; Hebrews 5:4

Memory Verses:

"And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; And gather thou all the congregation together unto the door of the tabernacle of the congregation" (Leviticus 8:1-3).

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron" (Hebrews 5:4).

Public Reading: Leviticus 8:1-9.

THE PRIESTHOOD CONSECRATED

During the Patriarchal Age (from Adams to Moses), the father of every family might officiate at the altar (Genesis 4:3-5; Exodus 24:4-8). AFTER the erection of the Tabernacle, the family of Aaron were made priests to the exclusion of ALL OTHERS.

One tribe, the Levites, was set apart to care for the tabernacle. ONE FAMILY of the Levites, that of Aaron and his sons, was SET APART TO BE PRIESTS. God consecrated them through Moses; they dedicated themselves to the service to which God called them.

The firstborn son, in succession, was high priest. Tithes, special offerings, and parts of certain sacrifices maintained them. They had thirteen cities (Joshua 21:4) in which to live.

Aim of this lesson: To show the relation of the Levitical priesthood to Christianity. Christ is GREAT HIGH PRIEST for man! He is our Mediator (I Timothy 2:5). EACH CHRISTIAN IS A PRIEST UNTO GOD (Revelation 1:6). "The arrogant presumption of the Roman priesthood in inserting itself between God and man has done more than all else to corrupt Christianity."

I. The Priests Prepared (Leviticus 8:1-9:24)

1. The priests presented (Lev. 8:1-5).

"The Lord spake. . ." (Lev. 8:1): God established the sacrificial system. God chose Aaron and his sons to do the work of the tabernacle (Heb. 5:4). The priests had to be thirty years of age (Num. 4:1-3) before they assumed the work. Read Exodus 28, 29 to compare with our study today.

"Take Aaron. . . sons" (Lev. 8:2): they were free from physical handicaps and impurities (Lev. 21:16-24; 22:1-9). The priests must marry no one except a virgin of his own people (Lev. 21:13-15; II Cor. 11:2).

"Sin-offering. . ." (Lev. 8:2): Sin must be removed from the life of the leader. Romans 12:1, 2 shows how EACH CHRISTIAN must be set apart for God's service now.

LESSON 41 -PAGE 2

2. The priests cleansed (Lev. 8:6).

". . . washed them with water" (Lev. 8:6): The washing of the priests was symbolical of inward purity; it was the outward manifestation of an inward cleansing. The New Testament priest, the Christian, **MUST BE CLEANSED** in baptism. The 3,000 at Pentecost (Acts 2:38, 41), the Samaritans (Acts 8:12), the Eunuch (Acts 8:36, 38), the jailer (Acts 16:33) had their bodies washed in baptism, which was the symbol of the **INWARD PURIFICATION** of the hearts by the blood of Jesus (Heb. 10:22; I Pet. 3:21). Do not belittle Christian baptism (Mark 16:15, 16; Gal. 3:27)! "The Lord commanded" (Lev. 8:5) Moses, and us, to be "washed" (Acts 22:16)! Great stress is laid on all this as being from God, not from man (Lev. 8:1, 4, 5, 9, 13, 17, 21, 29, 34-36).

3. The priests clothed (Lev. 8:7-9, 13). Read Exodus 39:1, 27-29 to find out the clothing of the priest. The entire chapter will show the clothing of the high priest. The Christian is "to put on the Lord Jesus" (Romans 13:14; Eph. 4:24ff; I Pet. 3:3-4).

4. The high priest anointed (Lev. 8:10-12; Heb. 1:9).

5. The priests consecrated (Lev. 8:14-36). "Bullock for the sin-offering. ." (Lev. 8:14): A young steer. Laying their hands upon the head of the sacrifices:

- (1) Identified them with the vicarious sacrifice.
- (2) Was an admission of guilt and need for redemption.

The sin and whole burnt-offering were wholly burned (Lev. 8:16, 20-21) upon the altar of burnt offerings, after the blood had been sprinkled thereupon (Lev. 8:15); the rest of the flesh, hide and dung were burned without the camp.

"Ram of consecration. . ." (Lev. 8:22-29): Or the peace-offering. The sin and consecration offering is followed by the peace-offerings. The whole person is consecrated to God (Lev. 8:24). The best is given to God, not scraps (Lev. 8:25-29; James 1:17; II Cor. 8:3-5; I Cor. 16:2).

"Anointing oil. . ." (Lev. 8:30): The priests had a divine commission. Ten times in this chapter "As the Lord commanded" Moses appears (Lev. 8:4, 5, 9, 13, 17, 21, 29, 34-36). There is no guesswork here (Heb. 5:9).

The Christian is under a definite commission which must not be tampered with or changed (Matt. 28:1&20; Mark 16:15 16). "Pious unimmersed"? When a man or woman knows God's will to be immersion only (Acts 2:38; 8:36-39) and **REFUSES** to accept Christ and obey His command, that man is a rebellious sinner against God (Heb. 5:9; 10:31). "Pious unimmersed"? Such are rebels against Acts 2:38!

6. The offerings completed (Lev. 9:1-24) with the priestly benediction.

- (1) The work of the priests begun (Lev. 9:1-7).

". . . Calf for a sin-offering" (Lev. 9:2): For the first time after a week's probation (Lev. 8:35) Aaron and his sons perform their work as priests.

- (2) The offerings for the priests (Lev. 9:8-14). Even for them atonement was necessary before they could render acceptable service.

LESSON 41-PAGE 3

(3) The offerings for the people (Lev. 9:15-21). Only on the foundation of sacrifice and by means of the mediating priesthood could the nation of Israel now approach God in the Tabernacle. The order of the offerings should be compared with that of Leviticus 1-7.

(4) The people blessed (Lev. 9:22, 23). The full form of the Aaronic blessing is in Numbers 6:24-27; Lev. 9:22 is the blessing of the people by Aaron after he finished his work. The commission of Aaron is in connection with the Tabernacle, and the second benediction, Moses being associated in it.

(5) God recognizes and confirms these ceremonies (Lev. 9:23-24). God doubtless revealed Himself by the Shekinah or cloud over the Tabernacle.

"Fire. . . from before the Lord" (Lev. 9:24). From the Lord's presence divine fire came and consumed the offering. This "fire from God" was never to go out (Lev. 6:13). God is a "consuming fire" (Deut. 4:24; I Kings 13:8; Heb. 12:29).

II. Presumption is Punished (Leviticus 10:1-20)

1. The sin of Nadab and Abihu (Lev. 10:1-7)

"Nadab and Abihu. . ." (Lev. 10:1): Eldest sons of Aaron. Their act was perhaps at the end of the first day after the ending of the week of consecration (Lev. 8:34). They knew what God "commanded": see note on Lev. 8:20. They had seen the "divine fire" consume the sacrifice (Lev. 9:24). They knew "GOD'S PATTERN" was to be followed (Ex. 25:40 in the erection of the tabernacles, the materials used, the design and method of construction; the furniture, the offerings the priesthood--all this was according to "God's PATTERN!"

"Strange fire. . .": They PRESUMED to take "fire" which they had kindled or taken from somewhere besides the altar of burnt-offering (Lev. 16:12). This "fire" was not in accordance with the expressed will, purpose and plan of God. This was "WILL WORSHIP" (Col. 2:23); "I know God has commanded this to be done, BUT I THINK. . . Have you ever presented the Gospel fully to a person and have him say: "I know this is God's Word, but. . .!"

". . . they died before the Lord." (Lev. 10:2): These rebels died, as did Ananias and Sapphira (Acts 5:1ff) who presumed they could follow their wills and not pay the penalty. God's work must be done in God's way and in God's time. Are not worldly forms of church government, methods of church finance except tithing and love offerings (I Cor. 16:2; II Cor. 8:8, 24), and "forms" of baptism (Rom. 6:3ff) "STRANGE FIRE" before God today? Beware, Priests of God, let's follow only the New Testament.

2. Were they intoxicated (Lev. 10:8-11)?

"Do not drink wine or strong drink. . ." (Lev. 10:9): The context seems to indicate that Nadab and Abihu had done this wrong under the excitement of semi-intoxication. Such a condition would prevent them from distinguishing between the right and wrong way of serving God (Lev. 10:10)! Prov. 20:1; 23:29-35 is still tragically true!

3. God's will is fully carried out (Lev. 10:12-20; Hosea 6:6-8; Matt.12:7).

LESSON 41-PAGE 4

QUESTIONS

1. With what family, father and sons, is our lesson concerned (Lev. 8:2, 6; 10:1, 10)?
2. Unto what ministry were they set apart (Exodus 29:1)?
3. Can you give the names of Aaron's sons, and a brief history of each one (Ex. 6:23; 38:21; Lev. 10:1, 2; 10:15-20; Num. 3:2-4; 4:16, 28, 33; 7:8; 16:36-39; Deut 10:6; Josh. 24:33; I Chron. 6:49-53;24:1-6)?
4. Which gave these sons of Aaron the right to priesthood, BIRTH or TRAINING, and how does this prefigure entrance into the Christian priesthood through the Gospel (Jno 3:3-5; 1:12, 13; I John.3:2; Heb. 8:1; I Pet. 2:5; Gal. 3:26, 27)?
5. What were the physical requirements (Lev. 8:2; 21:16-24; 22:1-9)?
6. What kind of wife must the priest marry (Lev. 21:13-15; II Cor. 11:2)?
7. Which of the five offerings in Lesson 40 were used in connection with the consecration ceremony (Lev. 8:14, 18)?
8. Why must God's priest, then and now, be wholly consecrated (Lev. 8:23, 24; Rom. 12:1; 6:13)?
9. How much time was required for the consecration of the priests (Lev. 8:33-35)?
10. How soon after their consecration did the priests begin their ministry (Lev. 9:1), and what is the suggestion to us (John 4:35; I Cor. 7:29-31; Heb. 3:15)?
11. What were the two visible evidences that God was pleased with the first ministry of the priests (Lev. 9:23, 24)?
12. What was the tragedy described in Leviticus 10:1-7?
13. Why was the fire called "strange fire" (Lev. 10:1; 6:12, 13; 9:24;16:12, 13)?
14. Were Nadab and Abihu intoxicated (Lev. 10:8-11)?
15. Was this a question of the soul's salvation, or the death of the body (Num. 14:27-33; 16:1-35; Josh. 7; Acts 5:1-10; I Cor. 11:30)?
16. What lesson do you draw from God's forbidding Aaron and his sons to mourn after Nadab and Abihu (Matt. 10:37; compare Ezekiel 24:16-18)?
17. Is it important that we carry out God's orders, and not our own ideas (I Sam. 15:22; Col. 2:23; Mark 16:1.5, 16; Acts 20:7; Gal. 3:27; I Cor. 16:2)?
18. What stimulation and joy does God provide for the Christian instead of strong drink (Eph. 5:18)?
19. What was the sin of Eleazer and Ithamar as recorded in Lev. 10:16-19)?
20. Did God call the Levites into the priesthood because of inherent goodness, or their willingness to separate themselves unto the Lord (Gen. 49:5-7; Ev. 32:26-29; Num. 3:12)?

LESSON 42 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 42
Leviticus 16

Page 1
Memory Verses: Leviticus 16:33; Hebrews 9:28

Memory Verses:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," (Hebrews 9:28.) "And he shall make an atonement for the holy sanctuary and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation," (Lev. 16:33).

Public Reading: Leviticus 16:1-10, 29-34.

ANNUAL ATONEMENT

The annual Day of Atonement was the center and culmination of the Hebrew festivals. Every observance led up to this. "What the fifty-third of Isaiah is to the Messianic prophecies, that the sixteenth of Leviticus is to the whole system of Mosaic types-the most consummate flower of the Messianic symbolism" (Kellogg). It was the occasion for the ceremonial purification of the entire congregation. The defilement of the camp as a whole needed this annual ceremony, with its clear emphasis on the sin-offering. As an aid to understanding better our subject, let us note:

1. The KINDS of sacrifices in Leviticus. They were: Burnt-offerings, Sin-offerings, Trespass-offerings, Peace-offerings, Meal-offerings. Additional offerings, supplementing the above sacrifices were: Drink, Wave and Heave-offerings (Leviticus 7:30ff; 23:13f).

Sacrifices were animal or vegetable. Animal sacrifices consisted of: Cattle, sheep, goats; and, for the poor: doves and pigeons (See Luke 2:21-24). They must be free from blemish and at least eight days old. Vegetable sacrifices consisted of grain, flour cakes, oil and wine.

2. The offerings described:

1) Burnt-offerings (Lev. 1:2ff): were of bullocks, rams or goats. Wholly burned, except the skin, which was given to the officiating priest. It signified entire dedication to God. Reconciliation.

2) Sin and trespass-offering (Lev. 4:3; 5:1ff): Fat was burned on the altar. Rest of the animal, in some cases, was burned without the camp; in some cases, it was eaten by the priests. It signified acknowledgment of sin and atonement for sin.

3) Peace-offerings (Lev. 4:1ff): The fat was burned. The rest was eaten partly by the priests and partly by the offerers in the precincts of the Holy Place. It signified FRIENDSHIP WITH GOD, a feast where God and His priests were guests of the offerers: "The Lord's Supper of the Old Covenant."

4) Meal-offerings (Lev. 2:1ff): Expression of thanksgiving. A vegetable offering of grain, flour or cakes. It usually accompanied other offerings. Ordinarily a handful of meal was burned on the altar, the rest was for the priests.

LESSON 42-PAGE 2

3. The one place of sacrifice (Lev. 17:9).

4. Frequency of sacrifice: Daily burnt-offerings, a lamb each morning and evening. Doubled on the Sabbath. On the first of the month (called NEW MOON), there were additional offerings. On each great feast day, large numbers of animals were offered, as on the Day of Atonement and for special occasions and individuals, for sin, for vows, thanksgiving, etc.

5. Meaning of sacrifice: It was of Divine Origin and PLACED GOD AT THE VERY CENTER AND HEART OF JEWISH NATIONAL LIFE. This UNCEASING sacrifice of animals and the NEVER-ENDING GLOW OF ALTAR FIRES WAS DESIGNED OF GOD TO BURN INTO THE CONSCIOUSNESS OF MEN A SENSE OF THEIR SINFULNESS, and to be an age-long picture of the coming CHRIST, toward whom the sacrifices pointed, and IN WHOM they were fulfilled (Heb. 9:28).

Note, as a prelude to the lesson today, "Laws respecting uncleanness and purification" (Lev. 11:1-15:33)

1. Clean and unclean beasts (Lev. 11:1-47).

2. Uncleanness of persons and how removed (Lev. 12:1-15:33).

I. Plain Procedure (Lev. 16:1-6)

"The Lord spake. . ." (Lev. 16:1): When God speaks, OBEY. This is true in the Patriarchal, Mosaic, or Christian age!

"Come not at all times. . . mercy seat" (Lev. 16:2): Ex. 30:10 tells the high priest to come ONCE EACH YEAR on the Day of Atonement. It was a day of national humiliation and mourning for sins. Does America need such a day? To disregard God's direction was to die as did Nadab and Abihu (Lev. 10:1, 2). Aaron must learn a lesson from the death of his two unholy sons who invaded the Holy Place in an unholy manner (Lev. 10:8-11).

"Aaron come. . . sin-offering. . ." (Lev. 16:3): He must come at God's appointed time, with God's appointed sacrifice, in God's appointed manner. "As the Lord commanded" MEANS JUST THAT. Tis best to obey, too (I Sam. 15:22; Heb. 5:9).

"For- himself. . ." (Lev. 16:4-6): Aaron brings his sacrifice before Israel the removal of the high priestly garments and his sin-offering for HIMSELF and his house identifies him as a sinner. Jesus our High Priest., **knew no sin** (Heb. 4:15).

II. Purpose of Presentation (Leviticus 16:7-31)

1. The two goats are typical (Lev. 16:7-19).

"Two goats; one . . . for the Lord (Lev. 16:8): As a sacrifice. The goat sacrificed typified the death of Jesus on the cross (Heb. 9:11,12). The scapegoat typifies the "bearing away" of the sins of the people for whom the atonement was made (Psa. 103:12; Isa. 54:22). The blood of Jesus transforms the "throne of judgment" into a throne of mercy (Heb. 4:14-16).

LESSON 42-PAGE 3

"Atonement. . ." (Lev. 16:10): Means "to cover " or "a covering," a "hiding of sins from the eye of God," the thing that literally takes place in the redemption of a believing soul. In Christ's sacrifice we have:

- 1) A sacrificial offering for sin (John 3:16; Rom. 5:6-8).
- 2) A vicarious (or substitute) offering for sin (I Pet. 3:18; 2:24; II Cor. 5:21).
- 3) A propitiatory (to appease or conciliate) offering, in which the death of Jesus satisfied the demands of God's just laws, and in which man's sins were paid for, or canceled out (Rom. 3:26). Jesus was the High Priest officiating, offering Himself in sacrifice, atoning with His own blood for the sins of the believers.

"Cloud of the incense . . ." (Lev. 16:13): A symbol of prayer (Heb. 7:25; Rev. 5:8; 8:3, 4).

"Take. . . blood" (Lev. 16:14): The directions were plain.

"Goat of the sin-offering. . ." (Lev. 16:15): Directions too plain to miss. This blood was to "make an atonement."

"No man in the tabernacle . . ." (Lev. 16:17): The high priest must be "alone." Jesus was "alone" on the cross as he made the sacrifice for our sins (Matt. 27:45, 46).

2. The scapegoat (Lev. 16:16; 20-28).

"Live goat. . ." (Lev. 16:20): This was the "scapegoat." The term is taken from the Hebrew "Azazel" (Lev. 16:8). It means simply a vehicle by which the sins of the people for whom atonement was made are taken away. Jesus is the Christian's scapegoat. This ceremony (Lev. 21:22) like the Passover, was "one of God's sketches of COMING ATONEMENT for human sin by the death of CHRIST" for you and me (John 1:29).

III. A Perpetuating Priesthood (Leviticus 16:29-34)

1. The demand on the congregation (Lev. 16:29-32)

"Statute forever. . ." (Lev. 16:29): To be binding through the entire Jewish age, ending only in the sacrifice of Christ on the cross (Heb. 9:28).

"Priest . . . in his father's stead" (Lev. 16:32): Aaron would die in time. His eldest son would succeed him. Men may die in the Aaronic priesthood, but Christ is "ALIVE FOREVERMORE" (Heb. 7:23ff; Rev. 1:18).

2. How the atonement was made (Lev. 16:33, 34).

"Atonement. . . sins once a year" (Lev. 16:34): The principle of sin and the condition of salvation never change "Blood" is required in all ages. The blood of Christ, for the Christian, forever atones our sins (Heb. 9:22, 25-28).

LESSON 42-PAGE 4
QUESTIONS

1. What great day is described in Leviticus 16 (Compare Lev.16:29-34 with Lev.23:27,28)?
2. How many animals were used, and what was done with each one (Lev.16:3,5-11; Num.29:7-11)?
3. How many kinds of sacrifices are described in Leviticus?
4. What was done with the blood of each slain animal (Lev. 16:14, 15, 18, 19,24,27; compare Lev.1,4)?
5. For whom and for what was atonement to be made (Lev.16:6, 11, 16-20,24,30-34)?
6. Who was the only prominent person on that great day?
7. Of whom is he a type (Heb.3:1)?
8. What part of the tabernacle did Aaron enter on this day only, and did he enter alone (Lev. 16:12-15; Heb. 9:1-7; compare Matt. 27:46; Heb.10:19, 20; Eph.2:6)?
9. How many times during the day did he enter the Holiest of all, and for whom did he enter each time (Lev.16:11,12,15-17)?
10. What work of Christ did Aaron foreshadow when he entered the Holy of Holies (Heb.9:12,24)?
11. What garments did Aaron wear when he entered the Holy of Holies (Lev. 16:2, 23, 24; compare with Phil. 2:6-9; John 7:39; 13:31; 17:5; Acts 3:13)?
12. Has Israel's true High Priest (Christ) yet come out of the Holy of Holies of all (Heb.9:24,28)?
13. What phase of Christ's work was prominently represented by the slain goat (Lev.16:15; Rom.3:25,26; I Pet.2:24)?
14. What phase of Christ's work was represented by the scapegoat sent alive into the wilderness (Psalm 103:12; Micah 7:19; Jcr.50:20; Hebrews 8:12,10:17)?
15. Of what is the "cloud of the incense" a symbol (Lev.16:13; Heb.7:25; Rev.5:8; 8:3,4)?
16. What great fundamental doctrine is pictured in the priest's laying on of hands (Lev.16:21; Zsa.53:6; John 10:11; Rom.5:6; IPet.3:18)?
17. How many times in this chapter is it recorded that Aaron shall "Make an atonement" Lev. 16:10, 11, 16, 17, 18,24, 27,30, 32,33, 34)?
18. What two things only were the people told to do on that day (Lev.16:29; 23:27-32)?
19. If the Aaronic priests died, what about our High Priest (Lev. 16:32; Hcb.7:23ff; Rev.1:18)?
20. What two things were prohibited in regards to the sacrifice (Lev. 17:2-5,10ff)?

LESSON 43 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 43
Leviticus 23

Page 1
Memory Verses: Leviticus 23:4

Memory Verse: Leviticus 23:4

"These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons."

Public Reading: Leviticus 23:1-8.

FEASTS OF THE LORD

Three times a year ALL MALES were required to appear before God (Deut. 16:16): at the Feasts of Passover, Pentecost, and Tabernacles. In connection with this lesson, carefully read Number 28, 29 and Deuteronomy 16.

Between Lessons

To get an accurate grasp of this book, read about:

A group of civil statutes (Leviticus 17:1-20:27).

Laws concerning the priests and victims (Leviticus 21, 22).

"Feasts unto the Lord" (Leviticus 23).

The gold lamps, the shew-bread, blasphemy, and killing (Leviticus 4:1-23).

Laws for the protection of poor men and bondmen (Leviticus 5:1-55).

Some promises and threatenings (Leviticus 26:1-46).

Law of redemption from vows (Leviticus 27:1-34), with the TITHE stressed as "THE LORD'S. . .

THE TENTH SHALL BE HOLY UNTO THE LORD" (Leviticus 27:30, 32).

Today let us examine the "Feasts of the Lord."

Holy Days and Seasons

The Levitical system of Holy Days and Seasons was built on a cycle of sevens. Every seventh day was a Sabbath; every seventh year a Sabbatical year; every seventh Sabbatical year was followed by a Jubilee year; every seventh month was especially holy, having three feasts; there were seven weeks between Passover and Pentecost; Passover Feast lasted seven days; Tabernacles Feast lasted seven days; at Passover fourteen lambs (two times seven) were offered daily; at Tabernacles Feast fourteen lambs (two times seven) daily, and seventy bullocks; at Pentecost seven lambs were offered. Each of these feasts, high days in Israel, is overshadowed ONLY BY the SABBATH of Creation and the Lord's Day, its counterpart, of the New Testament. ALL THE FEASTS ENDED in Christ at the time of His ascension; all their significance and functions were FULFILLED IN CHRIST (Matt. 5:17; Col. 2:14-17). These feasts were in contrast to the licentious orgies of the heathen; they were feasts of joy; they were sacred; they were "my feasts" (Lev. 23:2).

LESSON 43 -PAGE 2

Purpose of the Feasts

1. Spiritual: To REMIND Israel of their obligations to the Lord in the light of the covenant agreement (Lev. 26:3, 4, 6, 14ff). Main effect was spiritual.
2. Political: To UNIFY the tribes of Israel.
3. Social: To permit the outlying tribes the opportunity of socially mingling together on these various days.

I. The Sabbath of Rest and Worship (Leviticus 23:1-3)

"The Lord spake . . . (Lev. 23:1): God had a purpose in giving the directions of this chapter.

"The feasts of the Lord. . . ' (Lev. 23:2): "Holy convocations" or meeting together of His people for "Purpose" shown above. "Sabbath of rest. . ." (Lev. 23:3): Literally, this is a "Sabbath of Sabbath." Definitely the Sabbath is not classed with the other festivals, and the distinction is clearly revealed in these verses. The Sabbath of the seventh day and the Day of Atonement were the only days when NO WORK could be done (Ex. 20:8-10; Lev. 16:29). The Sabbath pointed back to the finished work of creation, and was also typical of the eternal rest of God's people (Heb. 4:1ff).

II. The Feasts of the Lord (Leviticus 23:4-44)

"Fourteenth day of the first month . . . ' (Lev. 23:5): Our month of April. The months of Israel were lunar months of twenty-eight days. Passover commemorated the deliverance from Egyptian Bondage, and typical of the redemption which the believer has in Christ (I Cor. 5:7; Ex. 12:1ff).

Our Lord observed the Passover, as He lived under the law (Matt. 26:17-20). While observing the LAST PASSOVER, He instituted the Lord's Supper. The one pointed forward to His death; the Supper points BACK to His death (I Cor. 11:26). We observe the Supper weekly (Acts 20:7).

2. The feasts of trumpets (Lev. 23:6-8).

"Unleavened bread. . . (Lev. 23:6): This depicts communion with Christ, the Bread of Life (John. 6:48-58). "No servile work": No laborious work.

3. The feast of first fruits (Lev. 23:9-14).

"Sheaf of the first fruits . . . ' (Lev. 23:10). The event is the day after Passover. The first harvest was barley. This feast was designed to

(1) Give God first place over self;

(2) Magnify the soul over the body;

(3) Consider eternity in preference to time. It prefigured the resurrection (I Corin. 15:23, 23).

4. The feast of Pentecost (Lev. 23:15-22).

"Fifty days. . . ' (Lev. 23:16): Or Pentecost. See Acts 2:1. The "loaves . . . baked with leaven" (Lev. 23:17) were symbolic of the UNITED PARTICLES of the fruit of the land just as the coming of the Holy Spirit UNITED the individuals into one militant group (Acts 2:1; 8:4; 17:6).

"Holy unto the Lord for the priest" (Lev. 23:20): They are given unto the Lord for the personal use of the priest. The support for the minister today should be TO THE LORD BY the people. FOR the minister (I Cor. 9:14).

5. The feasts of trumpets (Lev. 23:23-25).

"Blowing of trumpets. . . ' (Lev. 23:24): Symbolized victory. See I Cor. 15:22; I Thess. 4:16!

6. The day of Atonement (Lev. 23:27-32).

LESSON 43-PAGE 3

"Day of Atonement. . ." (Lev. 23:27): This event typified the humiliation and death of Jesus (Lev. 16; Heb. 9:24-28). An unrepentant soul is forever condemned before God (Lev. 23:29; II Peter 3:9).

7. The feast of the tabernacles (Lev. 23:33-44).

"Tabernacles. . ." (Lev. 23:34): Seven days each year. Type of the church in the world.

"Dwell in booths. . ." (Lev. 23:42): The same as tents; reminded Israel of their wilderness journeys. Our body is a "tabernacle" (II Cor. 5:1ff). Our home: Revelation 22:20.

The Jewish Calendar

There was a sacred year, and a civil year. The Sacred year began in the spring. The Civil year began in the fall. The 7th Sacred month was the 1st Civil month. The Year was divided into 12 Lunar Months, with a 13th Month 7 times in every 19 years.

The Natural Day was from sunrise to sunset. The Natural Night from sunset to sunrise. The Civil Day was from sunset to sunset.

Hours were counted from 6 in the morning, and 6 in the evening. The First Watch, in the evening, was from 6 to 9; Second Watch, 9 to 12; Third Watch, 12 to 3, crowing of the rooster; Fourth Watch, 3 to 6.

MONTH	NAME	APPROXIMATELY	FEASTS
1st	Abib or Nisan	April	Passover
2nd	Ziv, or Iyar	May	
3rd	Sivan	June	Pentecost
4th	Tammuz	July	
5th	Ab	August	
6th	Elul	September	
7th	Ethanim, or Tishri	October	Tabernacles
8th	Bul, or Marcheshvan	November	
9th	Chislev	December	Dedication
10th	Tebeth	January	
11th	Shebat	February	
12th	Adar	March	Purim

The Feast of Dedication was instituted later in Maccabean times; the Feast of Purim, in the times of Esther.

QUESTIONS

1. With what is Leviticus 23 occupied (Lev. 23:2, 4)?
2. How many times were designated by God when the people must come before Him to sacrifice (Num. 28:4, 9-11, 16; Lev. 23:5-8, 10-21, 24, 25, 27, 28, 34-36).
3. Could the Israelite come to offer a sacrifice at any other time in the year (Lev. 4:13-15, 22-24, 27, 28; 5:17, 18; 6:2-7; 14:1-5; Num. 29:39)?
4. How many feasts were designated as a solemn time rather than one of great joy (Lev. 16:19; 23:27-29, 36; Num. 29:7).
5. Will you master from the "Chart of the Feasts of the Jews" the name, designation, month in which observed, etc., of each feast?

PRELUDE TO LESSON 44

NUMBERS The Forty Years in the Wilderness Israel's Journey to the Promised Land

Outline and Chronology of the Journey

Departure from Egypt: 1st month 15th day Cross the Red Sea	38 years in Surrounding Wilderness At Kadesh-barnea, second time: 40th yr. 1st month Miriam's Death; Water from Rock; Moses' Sin
At Marah; Elim; Wilderness of Sin; People Murmur Quails and Manna: 2nd month 15th day Battle with Amalek; Jethro	Final Start for Canaan Edom Refuses Passage
At Sinai: Ten Commandments; Covenant; 3rd month (?) day Book of Laws; Moses 40 days in Mt. Golden Calf; 2nd 40 days in Mt. Tabernacle Built; Census: 2nd yr. 2nd month 1st day Set forward from Sinai: 2nd yr. 2nd month 20th day Had been at Sinai about a year	At Mt. Hor: Aaron's Death: 40th yr. 5th month 1st day Israel Defeats Canaanites South from Mt. Hvr: Senners East and North around Edom
At Taberah: Fire; Quails; Plague	Then North along East Border of Moab Conquer Amorites and Bashan Camp on the Plains of Moab: Ralaam; Sin of Peor; 24,000 Slain; Census; Destruction of Midianites; 2.5 Tribes Settle E of Jordan; Moses' Farewell; His Death 40th yr. 11th month 1st day
At Hazeroth: Sedition of Miriam and Aaron	They Cross the Jordan 41st yr 1st month 10th day Keep Passover; Manna Ceases 41st yr. 1st month 14th day
At Kadesh-barnea: Spies Sent; People Rebel; Moses Intercedes; People Defeated; More Laws; Korah; 14,700 die; Aaron's Rod	

PRELUDE TO LESSON 44

NUMBERS

Chapter 1. The Census

This census, taken at Mt Sinai, showed 603,550 males above the age of 20, exclusive of Levites, 45-47. Another census, 38 years later, showed 601,730, see on Chapter 26.

Chapters 2, 3, 4. Organization of the Camp

Every detail was assigned with military precision. This was necessary in handling so vast a multitude. Arrangement of tribes was similar to this diagram, as if viewing the encampment from above:

Dan 62,700		Asher 41,500		Naphtali 53,400
Benjamin 35,400		Merarites 6,200		Judah 74,600
Manasseh 32,200	Gershonites 7,500	TABERNACLE	Moses Aaron	Issachar 54,400
		Kohathites 8,600	WEST-----EAST	
Ephraim 40,500				Zebulon 57,400
Gad 45,650		Simeon 59,300		Reuben 46,500

When they broke camp, Judah and eastern tribes led the march. In center, the Tabernacle was bulwarked with southern and western tribes; northern tribes bringing up the rear.

Chapters 5, 6. A Group of Laws

About Lepers; Restitution; Women suspected of Adultery; Vows. The Beautiful Benediction, 6:24-26.

Chapters 7, 8, 9. Preparation for the Journey

Offerings of the Princes. Dedication of the Tabernacle. Levites Consecrated. Passover Observed. Cloud, 9:15-25, see or Ex 13:21.

Chapters 10, 11. They Set Forward to the Promised Land

At Mt Sinai one year. The Cloud lifted. The Silver Trumpets sounded. Judah led the march. And they were on their way.

Within 3 days, at Taberah, they began Murmuring, 10:33; 11:1-3. That was their specialty. They knew how to Complain. God sent them quails, but smote them with a plague. See on Ex 16.

LESSON 44 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 44
Numbers 8-11

Page 1
Memory Verses: Numbers 10:35, 36

Memory Verse:

"And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel" (Numbers 10:35, 36).

IN THE WILDERNESS

Numbers is the fourth book of the Pentateuch. It is the account of the numbering of the Israelites, the order and encampment, and the leading events of their journey from Mt. Sinai to the banks of the Jordan.

Outline of Numbers: 1) Last days of Sinai (Numbers 1:1-10:10);
 2) From Sinai to Kadesh-barnea (Numbers 10:11-14:45);
 3) Thirty-seven years' wandering (Numbers 15:1-36:13).

Consequences of Unbelief

Unbelief caused Israel to "GO AROUND AND ROUND" until all the unbelievers' bones bleached in the wilderness (Numbers 14:33ff). The Hebrews were now OUT OF EGYPT, but Egypt was NOT OUT OF THEM. Page 19 gives the number and order of the encampment of the tribes. The Rabbis think the extent of this camp was about twelve square miles. Tradition says the ensign or flag of Judah was a lion; Reuben, a man's face; Ephraim, a calf; Dan, an eagle. This helps us better to understand the symbols of Revelation 4.

The people remained at Sinai one year, lacking ten days. Compare Exodus 19:1 and Numbers 10:11.

Lesson background: The Census (Numbers 1), Organization of the Camp (Numbers 2, 3, 4); A Group of Laws (Numbers 5, 6); Preparation for the Journey (Numbers 7, 8, 9); They set forward for the Promised Land (Numbers 10, 11).

I. The Consecration of the Levites (Numbers 8:1-26)

". . . Cleanse them (Numbers 8:6): Hereditary descent alone was not a sufficient qualification for entering on the sacred duties of the Levites. Verses 7, 9-12 describe the cleansing. They were to be pure of body, and heart, as becometh all servants of God. "The priests made an atonement by sacrifice; the Levites by attendance" (Matthew Henry).

"Levites. . . mine" (Numbers 8:14): For a special work. Note the age of service (Numbers 8:23-26; 4:3, 23, 39). From twenty-five to the thirtieth year was a time of apprenticeship.

II. The Passover, Pillar, and the Silver Trumpets (Numbers 9:1-10:10)

1. "Keep the Passover" (Numbers 9:1-14).

"Keep the Passover. . ." (Num. 9:5): This was the first observance of the Passover since the Exodus. Without a positive command they were not compelled to keep it until they entered Canaan (Exodus 12:25). Note who could keep a second Passover (Numbers 9:6-14). As only the circumcised could keep this feast, so only those who have "been baptized into Christ" (Gal. 3:27) are invited by Christ to His supper (Matthew 26:26ff; I Cor. 11:23f). "Cut off . . ." (Numbers 9:13): If a Jew deliberately refused to keep the Passover, he was counted as dead. What do you think Christ will do to those who, without reason, neglect His Supper (John. 14:15; 15:14; Mt. 7:21-23; Heb. 2:3; Rev. 2:5).

LESSON 44-PAGE 2

2. The Pillar of Clouds (Numbers 9:15-23).

"The cloud covered. . ." (Num. 9:15): The Pillar of fire by night and the cloud by day was another miraculous manifestation of God to His people as their Leader and Guide. When the cloud was taken up, they journeyed. When it tarried they remained in the camp (Numbers 9:22, 23). Thus it was for forty years (Psalm 78:106).

We are led today by "Spirit of God" (Romans 8:14; John 16:13) through His Word (II Tim. 3:14-17). Will you study God's Word more faithfully than ever before (II Tim. 2:15) and encourage others to do so?

3. The Silver Trumpets (Numbers 10:1-10).

Of a long form, these two trumpets were made of pure silver (Numbers 10:2). Later they were increased in number (Joshua 6:8; II Chron. 5:12). By understood tones, they could assemble the camp,

"Blow an alarm" (Numbers 10:5), or call the people for festive and thanksgiving occasions (Numbers 10:10).

The clear, penetrating tone of the "trumpet" of God (I Corinthians 15:52) shall precede the resurrection of the righteous dead (I Thess. 4:16)!

III. From Sinai to Hazeroth (Numbers 10:10-11:35)

1. The removal from Sinai (Numbers 10:11-28).

"Israel took their journeys. . ." (Numbers 10:12): The tabernacle was set up on the first day, first month, second year. The census was made the first day, second month, second year. Israel spent one year at Sinai, less ten days (Numbers 10:11); Exodus 40:14; Numbers 1:1, 2).

"First place. . . standard. . . Judah" (Numbers 10:14) Each tribe rallied around its own flag.

Gershon and Merari were next to the "camp of the children of Judah" (Numbers 10:14, 17). Merari was after Reuben (Numbers 10:18, 21) bearing the coarser and heavier materials of the tabernacle. The Kohathites occupied the center of the moving mass, bearing the sacred utensils on their shoulders (I Cor. 14:40). As the old hymn says: "There's a place for every worker . . . In the vineyard of the Lord. . ."

2. Hobab invited to go with Israel (Numbers 10:29-32).

"Instead of eyes. . ." (Numbers 10:31): He knew the wilderness like a book. Judges 1:16 shows Hobab accepted the invitation and promise (Numbers 10:32). Think of the blessings non-Christians enjoy because Christians live in this city!

3. The first journey (Numbers 10:33-36). It was a three-days' journey to Taberah from Sinai. Memorize Numbers 10:35, 36.

4. Murmuring and Fire at Taberah (Numbers 11:1-9).

"Displeased the Lord. . ." (Numbers 11:1): Egyptians who married Hebrews produced a "mixed multitude," "whose God is their belly" (Phil. 3:19)-like the church member who comes ONLY for banquets and never for the Bread of Life!

5. Even Moses complains of his burden (Numbers 11:10-15).

6. Meat is given, and a plague follows (Numbers 11:16-35).

"Seventy men. . ." (Numbers 11:16): God gives Moses seventy elders to help him (Numbers 11:16). There was no more power, but more machinery (I Cor. 10:13). "Wind . . . brought quails" (Numbers 11:31): Migratory birds (Exodus 16:13) on their journey from Egypt when the east wind (Psalm 78:26) forced them to change course, and blew them over the Red Sea to Israel Camp. Yes, God SENT THEM TO ISRAEL, three feet above ground so they could be caught.

"Buried the people that lusted. ." (Numbers 11:34): The murmur came out of lustful desire, not from need. They gorged themselves; they died for their sin (Gal. 6:7, 8).

LESSON 44-PAGE 3

QUESTIONS

1. How much time elapsed between the erection of the tabernacle and the command to number the people (Ex. 40:17; Num. 1:1, 2)?
2. Why is this book called Numbers (Num. 1:1-3, 19; 26:1-4, 63, 64)?
3. In what land did Israel spend these years (Num. 1:1; 26:13; Deut. 1:1-5 14:13; 2:7)? How many years of Israel's history are recorded in this book (Num. 1:1; 36:13; Deut 1:1-5)?
4. What does the New Testament teach regarding the place this book occupies for the Christian of today (I Cor. 10:1-11; Romans 15:4; Hebrews 3:7-19; 4:1-6)?
5. Toward what land are the Israelites journeying (Num. 10:12; 13:3, 27)?
6. Which tribe was omitted in the numbering, and why (Num. 1:46, 47)?
7. What was the total number of men "able to go forth to war" (Num.1:45-47; see Num. 26 for the second census)?
8. Can you sketch a diagram of the encampment, locating the Position of each tribe (Numbers 2:3, 4)?
9. What was the center of the encampment (Num. 2:2; Compare Psalm 45:5; Rev. 21:3)?
10. To which tribe were the instruction of Numbers 3:6 given? What were the names of the three sons of Levi (Num. 3:17)?
11. What service concerning the tabernacle was given to Gershon and his sons, Gershonites (Num. 3:25 26; 4:24-28)? to the Kohathites (Num. 3:31; 4:4-15). Merarites (Num. 3:36, 37; 4:31-33)?
12. What group of laws occupy Numbers 5, 6?
13. Who were the Nazarites (Num. 6:2), and what three things did their vows include (Num.. 6:3-6; Judges 13:2-5, 24; 16:17-22; Luke 1:15; Acts 18:18; 21:24)?
14. How long did the tabernacle remain at Sinai after its completion (Compare Num. 10:11 with Exodus 40:17) and what was the last annual feast observed before its removal (Num. 9:1-11)?
15. Who constituted the mixed multitude (Num. 11:4) and why the dissatisfaction (Num. 11:5, 6), and with whom in the church today may they be compared (Matt. 7:22, 23; 23:28 John. 6:64-66; I John 2:19)? Who hears us when we complain (Job 42:2; Psalm 139:1-15)?
16. Was this the first time the Israelites had murmured since they left Egypt, or only the first judgment that had fallen on the murmurers (Ex. 15:24, 25; 16:2-4; 17:2-6)? How did God show the murmuring of the people displeased Him (Num. 11:1-3)?
17. What was Moses' sin as recorded in Numbers 11:10-15?
18. Who chose the seventy elders (Num. 11:16)?
19. Regarding the prophesying of Eldad and Medad (Num. 11:26-30), did Joshua seem to be jealous for the Lord or for Moses (Num.11:29; compare John 3:26 with Phil. 1:16-18)?
20. What two prophecies have their fulfillment recorded in Numbers 11:31-33 (Num. 11:18-20; compare Psalm 106:15; 78:29-32)?

LESSON 45 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 45
Numbers 12-15

Page 1
Memory Verse: Numbers 14:34

Memory Verse:

"After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise" (Numbers 14:34).

Public Reading: Numbers 13:26-14:9

KADESH: A NATION DECIDES TO DIE

The journey from Egypt to Canaan is divided into four parts:

- 1) From Egypt to Sinai (Num. 1:1-10:10);
- 2) From Sinai to Kadesh-Barnea (Numbers 10:11-15:41);
- 3) From Kadeah-Barnea to Kadesh-Barnea (Numbers 16:1-20:21);
- 4) From Kadesh-Barnea to Canaan Numbers 20:22; 36:13; Joshua 1:1-4:24).

Today we reach the end of the second stage. All that remained for Israel was to GO STRAIGHT ON AND POSSESS the land God promised them. As a prelude to the sending of the spies, we see:

I. The Sedition of Miriam and Aaron (Numbers 12:1-16)

"Ethiopian woman. . . ' (Numbers 12:1): The Hebrew means, "a Cushite woman," a descendant of Ham (Exodus 2:15, 21). Miriam made "catty" remarks about Moses' wife. Her relatives had suggested a change of dealing with the people to Moses (Exodus 18:13-27; Num. 11:16-30). Miriam was jealous and irritable. She was the leader in an uprising against Moses, her own brother! Aaron, always weak and easily influenced, had been led by Miriam.

It is a serious thing for anyone to speak evil against the Lord's servant. God, sooner or later, will severely deal with such. It is rebellion to speak against one whom God hath raised up (Numbers 12:8)! When church members or leaders speak evil in the home of their minister as he tries faithfully to serve God, they persecute Christ (Acts 9:4)!

"Spoken also by us?" (Numbers 12:2): God had bestowed upon Aaron (Ex. 4:15, 16) and Miriam (Ex. 15:20) the prophetic character. They felt they were "slighted"! It was jealousy. Jealousy among Christian workers today is sad and perilous!

"Very meek . . . ' (Numbers 12:3): This was true. God vindicated Moses (Num. 12:7; Ex. 33:11). See how Paul was forced to record his good traits by the insolence of his enemies (II Cor. 11:5; 12:11, 12). See Number 20:10.

"The Lord came down. . . ' (Numbers 12:5): God rebuked Miriam and Aaron suddenly and publicly. Public sin deserves a public rebuke (I Tim. 5:20). God is angry with slanderers and gossips (Numbers 12:9; Proverbs 6:16ff).

"She was leprous . . . ' (Numbers 12:10): And put without the camp (Lev. 13:45, 46). Do not slander others, either by raising or repeating a report that may do them injury.

LESSON 45-PAGE 2

II. The Spies Go On A Mission (Numbers 13:1-14:45)

1. The searchers (Numbers 13:1-20).

"Send thou men. . . (Numbers 13:2): The mission of the spies was the result of the UNBELIEF of the people (Deut. 1:19-22). God gave them their request and "sent leanness into their soul" (Psa. 106:15; Cf. I Sam. 8:5-22; Hosea 13:9-11).

"Heads. . . of Israel" (Numbers 13:3): Each tribe had a representative (Numbers 13:17-20), to search out the land. The tribe of Levi had no representative; it did not possess any territory. The searchers were instructed (Numbers 13:17-20).

2. The search (Numbers 13:21-25).

"Searched . . . forty days" (Num. 13:21, 25): They found the land as God had described it "flowing with milk and honey" (Ex. 3:8).

"Eschol. . . cluster. . . grapes" (Numbers 13:23): The fruit of the land was positive proof of its goodness. "I saw many bunches with the grapes just forming, that were ten or twelve inches long. . . nearly two feet long when the grapes are ripe" (McGarvey).

The nine-fold cluster of the FRUIT OF THE SPIRIT is our inheritance (Gal. 5:22, 23; II Cor. 1:22; Eph. 1:13, 14).

3. The sad sacks (Numbers 13:26-33).

"WE ARE WELL ABLE. . ." (Numbers 13:30): Thank God for the Calebs and Joshuas who "still the people"; who pour oil on troubled waters; who are "peacemakers" (Matthew 5:9). Such men are conquerors (Numbers 14:9; Romans 8:37). Do you see the giants, or God; the grapes, or the grasshoppers; the difficulties or the delights of possessing God's land? Let us enjoy the blessings, fight the foes, and sing the songs of the blessed!

"NOT ABLE to go up. . ." (Numbers 13:31): Ten spies, sad sacks, betrayed their trust. The land was good (Numbers 13:27), BUT the giants, and walled cities make us look like "grasshoppers" (Numbers 13:33), they wailed. They looked at their difficulties, not at God. That whipped them. Look at God; difficulties disappear.

4. The seceders (Numbers 14:1-10).

"Stone them. . ." (Numbers 14:10): How shortsighted the people were. They "cried" (Numbers 14:1) and complained all night. They organized a captain to "return into Egypt" (Numbers 14:4). They decided to die as a generation that day, as they rejected God's way (Numbers 14:5-9; Heb. 3:17-19) as "rebels against the Lord"!

5. The sentence on that generation (Numbers 14:11-39).

"I have pardoned. . ." (Numbers 14:20): God proposes to destroy the people (Numbers 14:11, 12). Moses prays for them (Numbers 14:20-25). Read Exodus 32:10-14. God pardoned BUT PUNISHED the people (Numbers 14:20, 23). The people rejected God's best; God rejected them (Numbers 14:34). The training ground became their BURIAL GROUND (Numbers 14:29, 31-39). The men who brought the "evil report upon the land, died by the plague before the Lord" (Numbers 14:37)!

6. Being sorry too late (Numbers 14:39-45).

LESSON 45-PAGE 3

"Go not up. . . ' (Numbers 14:42): How dumb can some people get? Some opportunities pass never to return. The Levites did not disobey God (Numbers 14:44). Death CAME THAT DAY to the disobedient (Numbers 14:45; Rom. 6:23; Heb. 5:9).

THINK! It is a sin not to think. We are to LOVE GOD with all "thy mind" (Matt. 22:37). See that:

1. Every moment spent in the wilderness after Kadesh-Barnea is reached is LOST TIME--A
BLANK.

Israel was like a soldier marking time or a door swinging on its hinges.

2. Extreme restlessness and bitter discontent characterized their wandering. They went "round and round." Numbers is the book of "Murmurers"!

3. They GOT RIGHT EXACTLY at the spot where they went wrong (Numbers 13:26; 20:14-22). Boys and girls, men and women, life is TOO SHORT to spend it otherwise than for God (Eph. 5:14-20; Rom. 14:12).

III. Statutes for the People (Numbers 15:1-41)

1. A striking command (Numbers 15:1-31).

"When ye become into the land. ." (Numbers 15:2): It is remarkable that just when the people are turning in UNBELIEF FROM THE LAND, God gives directions for conduct when they shall have entered the land of Canaan. Israel and the stranger in Israel alike must follow the instructions (Numbers 15:3-31). Unwitting sins are provided for by atonement; no atonement is provided for "presumptuous" sins (Num. 15:30).

The thirty-eight years in the wilderness begin with Numbers 15. Remember that while the journey from Egypt to Sinai was part of God's plan, the years of wandering were not God's plan for Israel. The years of wandering were due to the disobedience of the people.

Numbers 15 to 25 give all the knowledge we possess of this long period. While the old generation was dying out and the new one being trained, God cast a veil of silence over these years. The "gainsaying of Korah" (Numbers 16:1-11; Jude 11) is the only historical incident recorded; this is without any note of time or place.

Bare hints of this period are given in Deuteronomy 8:2-6; 29:5, 6; Joshua 5:4-8; Ezekiel 20:10-26; Amos 5:25, 26; Acts 7:42, 43. Numbers 33 are names where the tabernacle rested, probably, during these years of wandering.

Does Number 15:2 anticipate the end of this barren period and give instructions for the life in Canaan. No date is given.

2. A Sabbath breaker stoned (Numbers 15:32-36; Rom. 3:19; 7:10; II Cor. 3:7).

3. A separated people (Numbers 15:3 7-41). The fringes were designed to remind a very forgetful people of God to "REMEMBER, AND DO ALL MY COMMANDMENTS" (Numbers 15:40) or die for disobedience (Hebrews 5:9).

LESSON 45-PAGE 4

QUESTIONS

1. What two charges did Miriam and Aaron make against Moses (Num. 12:1,2)?
2. Did Moses make any effort to vindicate himself (Num.12:3-8)?
3. In what two ways did God show His hatred of their sin (Num.12:10)?
4. Did Aaron admit he, as well as Miriam, had sinned (Num. 12:11;Ex.32:22)?
1. How did their sin affect the entire camp of Israelites (Num. 12:10, 15; I Cor. 12:26)?
6. Did God direct the people to send spies into Canaan, or merely permit it because of their insistence (Num. 13:1; Deut. 1:21-23)?
7. How did the people show their unbelief by sending the spies into the land of Canaan (Compare Ex. 3:8; 33:1-3 with Num. 13:27)?
8. Did Moses sin in giving the instruction to the spies (Num. 13:18-20; Deut. 8:7-9; I John 5:9; Num. 23:19)?
9. What city in Canaan was given particular notice by the spies (Num. 13:22; see Gen. 23:19; 25:8, 9; 35:27- 29; 49:29-33)?
10. What sort of report did the twelve spies give upon their return (Num. 13:26-33; Deut. 1:28)?
11. What effect did the report have upon the people (Num. 14:-4, 10; Psa. 118:8)?
12. Who were the two faithful spies, and two other faithful men (Num. 13:30; 14:1-4)?
13. What did the unbelieving people propose (Num. 14:4)?-
14. What proposal did God make to Moses for the second time (Num.14:12; Ex. 32:10), and what was Moses' response (Ex. 32:11-14; Num. 14:13-20)? For whom was Moses jealous (Num. 14:15, 16)?
15. What judgment fell upon the ten faithless spies (Num. 14.:36, 37)? What happened to the people who believed these spies and rebelled (Num. 14:22-32; Josh. 5.6; Deut. 1:35)?
16. Of what further rebellion were the people guilty, and the result (Num. 14:40-45)?
17. Why was it necessary for God to lead the nation through the wilderness for forty years (Deut. 8:15-18)?
18. Of what did God remind Israel in Number 15:2? In the instructions that follow (Numbers 15:3-31), was there any difference between the sacrifice for the Israelite and that for the stranger (Acts 10:34, 35; 4:12)?
19. What truth did God wish to teach Israel through the judgment on the Sabbath breaker (Numbers 15:32-36)?
20. What command is given in Numbers 15:38, and for what purpose was the fringe to be worn (Num. 15:38-40)?

LESSON 46 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 46
Numbers 16-19

Page 1
Memory Verses: Psalm 78:40, 41

Memory Verses:

"How oft did they provoke him in the wilderness, and grieve him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:40, 41).

Public Reading: Numbers 16:1-3, 28-35.

REBELLION AND ITS RESULTS

It is an old saying that "We dig our graves with our teeth." Here is the story of how three men (Number 16:1, 30-33) dug their graves with their tongues. Two hundred fifty co-rebels died by fire (Numbers 16:35), and 14,700 people died in a plague for offensive behavior to God (Numbers 16:46-49).

"The tongue is a little member" (James 3:5), but in our lesson today it kindled a great, killing fire!

I. The Rebellion of Korah (Numbers 16:1-17:13)

1. The conspiracy inaugurated (Numbers 16:1-3).

"Korah. . . rose up before Moses" (Numbers 16:1, 2): The "gain-saying of Korah" (Jude 11) was intrusion into the priest's office. "No man taketh this honor unto himself" (Heb. 5:4). It was an attempt to create a priestly order without a command from Almighty God. Only God-called priests could serve (Heb. 5:10). Korah was a Levite, and a cousin of Moses and Aaron (Exodus 6:18-21). This was the most serious revolt against Moses and Aaron.

"Sons of Reuben. . . ' (Numbers 16:1): The first-born of Jacob (Gen. 29:32). Korah charged that Moses had taken away the rights of the first-born and had, HIS OWN AUTHORITY invested the priesthood in his own family. This was not true (Ex. 28:1ff). Korah's "gainsaying" or whispering campaign gained 250 princes (Numbers 16:2). God hates "a false witness that speaketh lies, and he that soweth discord among brethren" (Prov. 6:19).

"Against Moses. . ." (Numbers 16:3): It is dangerous to be against God's man or God's plan (Acts 9:4, 5). Korah sought the priesthood for himself (Numbers 16:9-11). God had given him a job; he wanted a bigger one for which he was not prepared (Numbers 3:31; Numbers 4:4,15).

2. Moses proposes an appeal to God (Numbers 16:4-11).

"Fell upon his face. . ." (Numbers 16:4): Humility that God would show who was right. Moses did not seek to vindicate himself; he left that entirely to God! The rebellion was "against the Lord" (Numbers 16:11), basically, and not against Moses!

3. Dathan and Abiram denounce Moses; the others assemble at the tent (Numbers 16:12-19).

"We will not come up. . ." (Numbers 16:12): While Korah murmured at the exclusive appropriation of the priesthood to Aaron and his family, Dathan and Abiram were opposed to supremacy of Moses in evil power. They refused to obey Moses' summons. Their complaint was unjust and not true (Numbers 16:13, 14). THEIR UNBELIEF had kept them out of the Promised Land. They had short memories (Numbers 14:34).

LESSON 46-PAGE 2

"250 censers. . . ' (Numbers 16:171: Among the precious things given to them by the Egyptians.

"All the congregation against them. . ." (Numbers 16:19): Against Moses and Aaron. How fickle is the popular mind. Such a mind cries today: "Crown him," and the next day: "Crucify him" (Matt. 21:8-11 versus Matt. 27:22f). Every worker of God knows this truth.

4. The Lord's decision (Numbers 16:20-35).

"One man sin. . ." (Numbers 16:22): Korah was the leader in getting the people to sin (Luke 12:47, 48).

"Get you up. ." (Numbers 16:24): Moses and the seventy elders urge the people to GET AWAY from the DOOMED MEN! We must forsake sin, or perish in sin (Gal. 6:7).

"Door of their tents. . ." (Numbers 16:27): On the south side of the tabernacle (Numbers 3:29). Reuben was on the south side, too, you remember (Num. 2:10).

"Earth opened her mouth. . ." (Numbers 16:32): For the three rebels. Korah's children did not die (Numbers 26:11). The 250 princes died by fire from the Lord (Numbers. 16:35).

5. The censers are made a memorial (Numbers 16:36-40).

"Censers . . . hallowed" (Numbers 16:37): The censers were dedicated to God's service, therefore "hallowed" or holy. They were made into a top covering for the brass altar (Numbers 16:38-40). This covering would be a constant reminder to the people of Korah's rebellion against God, and the awful punishment suffered by the rebels.

6. The people murmur and are saved by Aaron (Numbers 18:41-50).

"Israel murmured. . ." (Numbers 16:41): "Ye have killed the people." What an exhibition of popular prejudice!

"Stood between the living and the dead. . . ' (Numbers 16:48): A type of Christ who "tasted death for every man" (Heb. 2:9) and overcame death (I Cor. 15:20-23).

7. Aaron's priesthood still further confirmed (Numbers 17:1-13).

"Rod . . . budded" (Numbers 17:8): A type of Christ in the resurrection. He was owned of God as High Priest. All the authors of religions have died. ONLY Christ was raised from the dead, and exalted to be a high priest (Heb. 4:14; 5:4-10). No further attempt was made to set aside God's Priesthood.

II. Law for the Support of Priests and Levites (Numbers 18:1-32)

1. The charge of the Priests and Levites (Numbers 18:1-7).

"Tribe of Levi. . . ' (Numbers 28:2): They ALONE could attend to the service of the tabernacle. The Lord here speaks to Aaron alone, and not to "Moses and Aaron" as is usual (Num. 2:1; 4:1, 19:1).

Aaron and his sons shall "bear the iniquity of the sanctuary" (Num. 18:1), such as the sin of Nadab and Abihu, and Korah. It was a fearful responsibility God entrusted to them; a task not to be envied (see James 3:1).

2. The priests' portion (Numbers 18:8-20).

"A covenant of salt. . . ' (Numbers 18:19): A perpetual covenant (Lev. 2:13) throughout the Mosaic age. As salt preserves and conserves, it became an EMBLEM OF PERMANENCE. See Matthew 5:13.

LESSON 46-PAGE 3

Among Oriental people, the eating of salt with another is considered a pledge of fidelity, binding them in a covenant of friendship. The sharing of food is the sharing of life.

3. The Levites' portion (Numbers 18:21-32).

"Tenth in Israel. . ." (Numbers 18:21): The Levites but not the priests, had an allotment of the land. They were exempt from worldly care that they might exclusively devote themselves to the religious welfare of the people. Remember Paul's "THIS ONE THING I DO" (Phil. 3:13)! Preachers today can't be insurance, automobile, or real estate salesmen and good preachers of the gospel at the same time. Preaching is a twenty-four hour per day task. Then a grateful Israel brought tithes to support the ministry; today, a grateful Christian supports the one who preaches the gospel (I Cor. 9:7-14; Gal. 6:6, 7). A church that withholds adequate support from its minister and forces him to turn to other things for ample support is a church which robs itself!

"Tenth of the tithe" (Numbers 18:26): Preachers are to preach and practice the tithe! God directs the Levites in minute detail as to how they shall be maintained in and by Israel. See Num. 18:8, 12, 19, 21, 24. In Num. 18:28 "the Levites tithed the people and the priests tithed the Levites."

III. The Law of Uncleanness from a Dead Body (Numbers 19':1-22)

"Red heifer. . ." (Numbers 19:2): The red heifer was type of the sacrifice of Christ. She was burned and the ashes mixed with "water of separation" (Numbers 19:6-9). Our Lord by Himself for us has put away believer's sins before God. The unclean man "bathed in water." Baptism is our "washing of regeneration" (Gal. 3:27; Mark 16:16).

"Toucheth the dead body. . ." (Numbers 19:11): The three rebels (Numbers 16:1, 32), the 250 princes (Numbers 16:35), and 14,700 partners in rebellion (Numbers 16:49) died. Many thousands would be UNCLEAN from contact with the dead and their burial. The necessity of purifying one's self is stressed (Numbers 19:12-22). The "water of purification" (Num. 19:13, 20, 21) means the water that symbolically removed pollution.

The solemn emphasis is on death (see Romans 6:21, 23).

Death always means separation: 1) Physical death-the separation of the soul from the body; 2) Spiritual death-the separation of the soul from God; 3) everlasting death-the separation of the soul and body from God forever.

It is always true that defilement comes by contact; and purification comes by separation (II Cor. 6:17). Water was not enough to cleanse the defiled children of Israel. The ashes of the red heifer (redness suggests the color of blood) as a type of Christ means cleaning from defilement (Numbers 19:9, 21; Hebrews 9:14)!

The man who would not "purify himself" (Num. 19:20) was "cut off" from Israel.

The man today who will not obey the Gospel and be cleansed by the "blood of Christ" is "without Christ. . . having no hope, and without God in the world" (Eph. 2:12, 13)!

LESSON 46-PAGE 4

QUESTIONS

1. Korah, with _____ others, rose up against _____ and _____, and of what did Moses accuse him of seeking (Numbers 16:10, 35)?
2. From which of Jacob's sons did Korah descend (Num. 16:1)? Dathan and Abiram?
3. What part did Korah and the other Kohathites have in the tabernacle service (Num. 3:31; 4:4, 15)?
4. Against what two men did they direct their attacks, and what was their complaint against each one (Num. 16:3, 11, 12, 13, 14)?
5. Did Moses attempt to vindicate himself, or did he leave that to God (Num. 16:4-7), what test did he propose?
6. Where did the rebels and _____ (Num. 16:16) bring their censers and _____ (Num. 16:18)?
7. How were Korah and his rebels destroyed (Num. 16:32)? The 250 men that offered incense (Num. 16:35)? The 14,700 murmurers (Num. 16:41-49)?
8. With what other two men is Korah connected by Jude in a warning against apostasy (Jude 11)?
9. How did God reveal his mercy in this judgment (Compare Num. 16:32, 25 with 26:11)?
10. What solemn truths regarding man are plain to you as you study Numbers 16:41?
11. Can you describe God's judgment upon the people for their rebellion, and explain how the plague was stopped (Num. 16:45-50)?
12. Against whom did Korah rebel (Num. 16:3-5)? Dathan and Abiram (Num. 16:12)? The people (Num. 16:41, 30-35)?
13. Meaning of "new things" (Num. 16:30)? What became of the rebels' censers (Num. 16:39, 40)?
14. What further test is proposed by the Lord for the twelve tribes, with "Aaron's name upon the rod of Levi" (Num. 17:1-3)?
15. Whose rod (Num. 17:8), and blossomed and yielded _____?
16. Since the Levites were to have no _____? (Num. 18:20) in the land, how were they supported (Num. 18:21)?
17. How much were the Levites to pay "for the Lord" (Num. 18:26)? Since the tenth is "HOLY UNTO THE LORD" (Lev. 27:30, 32), how can Jesus our great High Priest "RECEIVE" our tithes if we do not bring them (Hebrews 7:5-8)?
18. How were the people who had touched a dead body to be cleansed (Num. 19:9)? How was the "water of separation" (Num. 19:9) made (Num. 19:2, 6)?
19. After the ashes were dissolved in running water and sprinkled upon the unclean person on the _____rd and _____th days (Num. 19:12), and after _____ing (Num. 19:19) in water was the defiled person "clean at even"? Through whom alone is the sinner today cleansed from sin (Acts 22:16; John 1:7; Rev. 1:5)?

LESSON 47 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 47
Numbers 20, 21

Page 1
Memory Verses: John 3:14, 15

Memory Verses:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: "That whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15).

Public Reading: Numbers 20:1-13.

THE BRAZEN SERPENT

Our study today furnishes a remarkable record of wilderness life and experience. Moses, the servant of God, is passing through some of his most trying experiences. Two deaths occur in chapter 20: first, Miriam dies (Numbers 20:1) in Kadesh. She who led in singing a hymn of victory is buried in the wilderness (Exodus 15:1ff).

The voice of melody is exchanged for the voice of murmuring. Forty years' toil and wanderings take their toll. Then, "Aaron died. . . in the top of the mount" (Numbers 20:28; 33:39). Miriams and Aarons die, but God lives! "Be not dismayed whate'er betide, God will take care of you" (Psalm 23:1ff).

I. Events at Kadesh and Mt. Hor (Numbers 20:1-3)

1. The death of Miriam, and the sin of Moses and Aaron (Numbers 20:1-13).

"Miriam died. . ." (Numbers 20:1): "It is appointed unto men once to die. . ." (Hebrews 9:27). NOT ONE WILL escape, unless Jesus should come. Between Numbers 19:22 and 20:1 is an unrecorded interval of thirty-eight years. WASTED YEARS, because of UNBELIEF (Numbers 13:31ff). Numbers 33:18-36 gives eighteen stations or encampments from Hazeroth and the second visit to Kadesh thirty-eight years later.

"No water. . ." (Numbers 20:2): Heat and the vast multitude consumed the water. "The people chode with Moses" (Numbers 20:3). We have no conception what a trial it must have been to face so many murmurers. Even Stephen spoke of their evil ways (Acts 7:42). Although God had cared for them for thirty-eight years, note their old complaints (Numbers 20:4, 5)! We, too, are ungrateful and forget Him!

"Fell upon their faces. . ." (Numbers 20:6): Moses took it to the Lord in prayer! God's answer was the appearance of his glory to Moses and Aaron. He will never fail a trusting heart (Heb. 13:5; Rom. 8:28, 37).

"Speak ye unto the rock. . ." (Numbers 20:8): If men would only obey God's commandments without ADDING to or subtracting from them (Rev. 22:18, 19). Moses spoke unadvisedly with his lips (Psalm 106:32, 33): "Ye rebels; must WE FETCH you water out of this rock?" (Numbers 20:10). A great leader is angered by the peoples' murmurings and commits a sin which shuts Canaan to him.

"Smote the rock twice. . ." (Numbers 20:11): "The drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:4). This is a plain, positive explanation of the "ROCK." Moses in his passionate, hasty anger DISOBEYED GOD. The Rock, type of Christ, had been smitten once (Ex. 17:6). The smiting of Christ is to take place BUT ONCE (Rom. 6:9, 10; Heb. 9:2G, 28; I Pet. 3:18). There can be NO REPETITION of the DEATH OF CHRIST.

LESSON 47-PAGE 2

Moses' error was threefold: (1) The temper; he called the people "rebels"; (2) the suggestion that "we," Moses and Aaron, were the givers of the water; and (3) the striking of, instead of speaking to, the rock.

"Ye shall not bring. . . ' (Numbers 20:12): One disobedience kept Moses out of Canaan. God's grace allowed Moses to see the land from Mt. Pisgah (Deut 34:4). Galatians 6:7 is true in every realm of life. The divine punishment is just. God's character before the people had been involved.

2. Passage through Edom sought and refused (Numbers 20:14-21).

"Edom. . . ' (Numbers 20:14): Descendants of Esau (Gen. 25:30). Kinship here had no influence. The same God who did not let Esau touch Jacob (Genesis 33:4) now will not let Esau touch Jacob (Genesis 33:4) now will not suffer the nation of Israel to touch Edom (Numbers 20:15-21).

3. Death of Aaron at Mt. Har (Numbers 20:22-29).

"Aaron died there. . ." (Numbers 20:28): He was 123 years of age (Numbers 33:39). "Thirty days" (Numbers 20:29) was the usual period of public mourning (Deut. 34:8).

4. Israel attacked by the King of Arad (Numbers 21:1-3).

This attack had occurred thirty-eight years before. It was given here to remind Israel of her vows to destroy the Canaanite. This was done "after Joshua's death" (Judges 1:1, 17).

Think on These Things

As you study this chapter, think of:

1. The peril of disbelief (Num. 20:2-6).

The old generation had died in unbelief in the wilderness. The new generation was as unbelieving, now, as their fathers had been. God's power, provision, protection and presence had been with them. They knew these things. They disbelieved.

2. The peril of disobedience (Num. 20:8, 11).

Moses, child of God, did wrong. Under trial, meek Moses miserably failed. He gave the wrong impression of God.

3. The peril of discouragement (Numbers 20:14-22).

What a severe blow was Edom's refusal. How can one meet such times (see I Samuel 30:6).

4. The peril of distrust (Num. 20:23-29).

Aaron's life was a mixture of weakness and strength. Greatly honored of God, Aaron greatly dishonored God (Exodus 32). Israel is reminded that though Aaron died, the priesthood remained!

II. The Journey from Hor to the Plains (Numbers 21:4-22:1)

1. The plague of fiery serpents (Numbers 21:4-9)

"People spake against God. ." (Numbers 21:5): When Israel murmured, God punished them by sending fiery serpents to bite them (Numbers 21:6). The serpents' bite brought Israel to a sense of their sin (Numbers 21:7). Isn't it wonderful how a sickness or death will make people religious-for a while!

LESSON 47-PAGE 3

"Make thee a fiery serpent. . ." (Numbers 21:8): In this case, the serpent was the CAUSE OF THEIR RECOVERY and blessing.

"Look. . . live": Our Lord taught that He was the anti-type of the brazen serpent (John 3:14, 15). The Israelite to be saved MUST LOOK to the serpent. Since Calvary, the sinner MUST look to Christ to be saved (Numbers 21:9). All who obeyed, were saved. Those who didn't look died in disobedience. No one, then or now could be saved by proxy. Faith in Christ, repentance toward Christ, confession of Christ, baptism into Christ is an individual thing (Hebrews 11:6; Romans 10:17; Acts 17:30; Matthew 10:32, 33; Mark 16:16; Galatians 3:27).

Let us not only LOOK at the "Old Rugged Cross" and be saved by obedience (Hebrews 5:9; 9:26) through His own precious blood, but as "new creatures" (II Cor. 5:17) let us LIVE for Him daily (Romans 12:1; Galatians 2:20).

2. The journey to Oboth to Arnon (Numbers 21:10-15). The "book" of Num. 21:14 is unknown.

3. Journey from Arnon to Pisgah (Numbers 21:16-20). The "song" of Num. 21:17 was probably in the "book" of Num. 21:14.

4. Sihon defeated; his country occupied (Numbers 21:21-25).

5. The career of Sihon (Numbers 21:26-31).

6. Bashan conquered, the camp pitched in the plains of Moab (Numbers 21:32-22:1). A remarkable passage is found in verses 16-18. The murmurings are hushed, the people are nearing the borders of the promised land, the effects of the serpents' bite have passed away and now without any rod, without any smiting, the people are supplied with refreshment. The Amorites, Moabites, Ammonites and Sihon could stand in the way, but God can open a way for His people and give them a song in spite of all. Oh, what a God is our God! It reminds us of two great old hymns:

"The service of Jesus true pleasure affords, In Him there is joy without an alloy;
'Tis heaven to trust Him and rest on His words; It pays to serve Jesus each day."

"Guide me, O Thou great Jehovah, Pilgrim through this barren land;
I am weak, but Thou art mighty; Hold me with Thy powerful hand,
Bread of Heaven, feed me 'till I want no more;
Bread of Heaven, feed me 'till I want no more!"

LESSON 47-PAGE 4

QUESTIONS

1. Where do we find the children of Israel when our lesson opens (Num.20:1)?
2. How many years did they spend in the wilderness (Num. 14:33,34; 33:38)?
3. Why does God have so little recorded covering this period (Acts 7:42; Ezek. 20:13-22; Joshua 5:5-7)?
4. How many deaths are recorded in this lesson (Num.20:1,28)?
5. Was the death of Miriam the worst calamity that befell Israel at Kadesh (See Num.13:16-33)?
6. What habitual sin did the Israelites repeat as recorded in Num. 20:2-5)?
7. What did God tell Moses to do (Num. 20:8), and how did Moses do it (Num. 20:11)?
8. In what three ways did Moses speak and act unadvisedly (Num. 20:10, 11; Psalm 106:32, 33)?
9. Can you give two reasons why it was wrong for Moses to smite the rock this second time (Num. 20:8; I Cor. 10:4; Heb. 10:10)?
10. What judgment was pronounced upon Aaron and Moses for their act of unbelief (Num. 20:12; Deut. 32:51, 52)?
11. How many times did God give victory to Israel, and who were the opposing nations (Num. 21:1-3, 21-32, 33-35)?
12. What change took place in the high priest's office (Num. 20:24-28)?
13. Were the Israelites ever called wanderers after Aaron's death?
14. What sin did Israel again commit (Num. 21:4, 5), and how did God punish her (Num. 21:6)?
15. What did the serpents' bites accomplish for Israel (Num. 21:7)?
16. Whom did the serpent of brass typify (Num. 21:8; John 3:14)? What further history do we have of the brazen serpent (II Kings 18:4)?
17. Will you compare Number 21:8 with John 12:32, 33 and Isa. 45:22; Num. 21:9 with Rev. 22:17 and John 10:10?
18. How long did Israel's history continue without any recorded song, and why (Ex. 15:1, 2; Num. 21:16; compare Psalm 137.4)?
20. Can you describe Israel's two victories (Numbers 21:21-35; Deut. 2:24-3:10)?
20. Why were the Canaanites and Amorites destroyed? Will God destroy America if this country's cup of iniquity runs over (Prov. 14:34)?

LESSON 48 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 48
Numbers 22-32

Page 1
Memory Verse: Revelation 2:14

Memory Verse:

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication" (Revelation 2:14).

Public Reading: Numbers 22:1-7.

BALAAAM'S PROPHECY AND MOSES' DEATH FORETOLD

Numbers 22:1-32:42 should be read for the context of the lesson today. Israel is now "pitched in the plains of Moab on this side (eastern) Jordan by Jericho" (Numbers 22:1).

"Balak . . . (Numbers 22:2): The name means "Empty" or "Devastator." He was terrified at the approach of Israel, a vast multitude. He tried to get them destroyed. And he called on a "preacher" to help him do it. His threefold testimony: (1) To the people of God (Num. 22:3); (2) to religion (Num. 22:5), sending to Balaam instead of fighting Israel; (3) to idolatry (Num. 22:6), the uselessness of his own Gods.

The preacher who is true to God's Word is engaged in the biggest and best work in the world. A New Testament preacher, and I am happy to classify myself as such, needs "The courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey, and as many lives as a cat."

I. Balaam's Attempt to Curse Israel (Numbers 22:2-25:18)

I. Balak sends for Balaam (Numbers 22:2-14).

"Balak . . . elders of Midian. . . ' (Numbers 22:2-4): Balak the king of Moab, and the "elders" or kings (Numbers 22:8) and princes (Josh. 13:21) made a United Nations of that day. It was an alliance of expedience. They feared Israel (Numbers 22:3, 4).

"Balaam. . ." (Numbers 22:5): A typical hireling prophet seeking only to make a market of his gift. He was willing to "sell" himself to the highest bidder. This is the "way of Balaam" (II Peter 2:15). ALL FALSE TEACHERS are like this.

Balaam lived in Pethor, on (hc banks of the Euphrates, a city of Mesopotamia.

"The error of Balaam . . . (Jude 11): He could see only the natural morality that a holy God must CURSE such a people as Israel. Like all false teachers, he was IGNORANT of the higher morality of VICARIOUS ATONEMENT by which God could be just and the justifier of believing sinners (Romans 3:26). The death of Christ for my sins was a vicarious atonement which He suffered for me; He was my SUBSTITUTE (I Peter 3:18).

"Doctrine of Balaam. . ." (Rev. 2:14): The false prophet told Balak to CORRUPT the people whom he, Balaam, could not cause God to curse (Number 31:16; 25:1-3; Jas. 4:4). The form "Bosor," which we find instead of Beor in II Peter 2:15 hints that Balaam deserved to be called the son of Bosor, or flesh, on account of his persuading to the indulgence of carnal lusts!

"Come . . . curse" (Numbers 22:6: An opinion prevailed among the heathen that prayers or curses against one's enemy would be heard by the unseen powers. In Burma, magicians were employed by native rulers to curse the British troops.

LESSON 48-PAGE 2

"Rewards of divination. . . , (Numbers 22:7): Like the fee of a fortune teller. A handsome fee, too. This was a grievous sin in the sight of God (I Sam 15:23) and was forbidden to Israelites (Deut. 18:10ff).

"As the Lord shall speak . . ." (Numbers 22:8): Balaam said he would do WHAT GOD TOLD HIM TO DO. GOD said: "Thou shalt NOT GO" (Numbers 22:12)!

2. Balak sends again and succeeds (Numbers 22:15-21).

"I cannot go beyond the word of the Lord. . ." (Numbers 22:18): That is, and TELL THE TRUTH. HE MIGHT GO BEYOND GOD'S WORD AND LIE, or tell Balak what he wanted to hear. Some preachers do, you know (II Tim. 4:1-5).

"Rise up . . . go" (Numbers 22:20): God's PURPOSIVE WILL is made known to Balaam (Numbers 22:12). In verse 20 God's PERMISSIVE WILL is given. The prophet is now free to go, but he knows the true mind of the Lord about it. The permission of verse 20 is a test of Balaam. He chose the path of self-will and self-advantage; God could not approve this.

Note Balaam's threefold conflict: (1) Knowledge and will. He knew about Israel, and yet he wanted to go. (2) Desire and conscience. Covetousness rules Balaam, though the truth was clear: "Thou shalt not go" (Num. 22:12). He incorrectly states God's word (Num. 22:13). (3) Obedience and self-will. With God's will so clear, why did Balaam want to know what God would "do less or more" (Num. 22:18)? God gives no new commands after his will has been made known until and unless new circumstances arise.

3. Balaam rebuked and warned (Numbers 22:22-38).

"Riding upon his ass. . ." (Numbers 22:22): A sure-footed, swift, white animal upon which persons of rank rode.

"Opened the mouth of the ass. . ." (Numbers 22:28): A miracle wrought to humble the proud, selfish heart of Balaam. The visible manifestation of God was seen by the ass, but hidden from the greedy heart of the prophet. God made "the beast his teacher" (Calvin).

"I have sinned. . ." (Numbers 22:34): He confessed his sin, but showed no signs of repentance. True repentance is seen in changed lives, words, deeds (Matt. 3:8; Eph. 4:28). When we repent, we quit our meanness! Balaam didn't. He was looking only for world promotion (Numbers 22:37).

4. Balaam's first attempt (Numbers 22:39-23:12).

"Israel. . . not be reckoned among the nations" (Numbers 23:9). There were to be a SEPARATED PEOPLE, as we Christians are today (John 17:15, 16; II Cor. 6:17). He ended by blessing Israel (Numbers 23:7-10). Balaam wanted his "end" to be like the end of the righteous people whom God would not allow him to curse (Num. 23:10)!

5. A change of place and another attempt (Numbers 23:13-24:25).

"Come. . . unto another place" (Num. 23:13): Balak thought a change of place would change God. This, too, ends in Balaam's blessing Israel (Numbers 23:20).

"Not beheld iniquity. . ." (Numbers 23:21): A new generation was not wholly given to sin; God had not abandoned her.

"What hath God wrought!" (Numbers 23:23): The first commercial telegraph line was built by S. F. D. Morse between Washington and Baltimore. This was opened on May 24, 1844, with this famous message! The fellowship of God, in which Israel rejoiced and to which fellowship the nation owed its strength, was an actual truth!

The actions of Balaam, who sought God but not God's perfect will, reminds me of the fellow who was very late at the golf course one Sunday morning. A friend asked: "Who so late?" "I knew I should go to church, but I wanted to play golf, so I flipped a coin to settle it, and it took a long time for the coin to come up heads so I could play golf." IF A MAN IS DETERMINED TO DO EVIL, not even God can keep him from it!

LESSON 48-PAGE 3

"Another place. . . ' (Numbers 23:27): A third attempt fails and Balaam can speak from GOD ONLY BLESSING for Israel (Numbers 23:27-24:13). Note the blessing in Num. 24:5 speaks of (1) the prosperity of Israel (Num. 24:5-7) and the fatal power against Israel's foes (Num.24:8, 9).

"Star . . . Sceptre" (Numbers 24:17: David is primarily denoted, but secondarily and pre-eminently Christ is referred to. See Gen. 49:10.

7. Israel enticed and many are slain (Numbers 25:1-18).

"Through the counsel of Balaam. . ." (Numbers 31:16): The people are led into open, shameless sexual sins. Zimri, a prince and leader of renown was defiant of purity. He broke God's laws (Numbers 25:6,14, 15; Ex. 20:14). He was slain by Phinehas (Numbers 25:7, 13). I Cor. 10:8 gives the deaths in "one day." Numbers 25:9 gives the total deaths in the plague.

"Balaam. . . went. . . to his place" (Num. 24:25): He went to the Midianites whom he advise to seduce Israel. He died there (Numbers 31:8; Josh. 13:22).

II. The Second Census (Numbers 26:1-65)

"Take the sum of all . . . Israel" (Num. 26:2): In Numbers 1 there were 603,550 men over twenty years of age (Num. 1:32). Now there were 601,730, a total decrease of 1,820 (Num. 26:51). The former generation had died (Num. 14:29). Judah, 76,500, was still largest (Num. 26:22).

III. A Successor to Moses Appointed (Numbers 27:12-23)

1. The law of inheritance (Num. 27:1-11).

2. The death of Moses foretold (Num. 27:12-14).

"See the land. . ." (Numbers 27:12): His disobedience and speaking unadvisedly with his lips (Psalm 106:33) keep Moses from entering Canaan (See Num. 20:8-13; 27:13, 14).

3. Joshua is appointed as Moses' successor (Num. 27:15-23).

"Set a man over the congregation. . . ' (Num. 27:16): Moses asks God to appoint his successor over the people.

"Take thee Joshua. . ." (Num. 27:18): Joshua is God's choice to succeed Moses. Joshua has God's spirit (Num. 27:18), he is instructed before Eleazar (Num. 27:19), and honored before the people (Num. 27:20). Moses was superior to the priesthood, Joshua subordinate to it (Num. 27:21). The Urim (and Thummim) was a way of discovering God's will (See Ex. 28:30; Lev. 8:8).

IV. Offerings and Vows to Be Observed (Numbers 28, 29)

1. The daily offerings (Num. 28:1-8).

2. The weekly offerings (Num. 28:9, 10).

3. The monthly offerings (Num. 28:11-15).

4. The annual offerings: Passover (Num. 28:16-25); Pentecost (Num. 28:26-31). Note the recurring idea of SEVEN--days, weeks, months. Everything was based on the Sabbath (seven) idea.

5. The first day of the seventh month (Num. 29:1-6; Lev. 23:24).

6. The tenth day, the annual Day of Atonement (Num. 29:7-11).

7. The fifteenth day, Feast of Tabernacles (Num. 29:12-38; Ex. 23:16).

V. The Law of Vows for Women (Numbers 30)

VI. The Judgment on Midian (Numbers 31; 25:6-18)

VII. The Inheritance of Two and a Half Tribes East of Jordan (Numbers 32)

LESSON 48-PAGE 4

QUESTIONS

1. Where were Balak and Balaam (Numbers 22:2, 5)?
2. Can you describe Balaam's character (Num. 24:1; Joshua 13:22; II Peter 2:15; Jude 11; Rev. 2:14; Acts 8:9-24)?
3. Why did Balak send for Balaam, and what did the king of Moab, Balak, expect the prophet, Balaam, to do (Num. 22:3-6,11,17; 23:7,11, 13 27; 24:10)?
4. What was God's perfect will for Balaam (Num. 22:12)?
5. How did Balaam modify God's message for the princes (Num. 22:13), and again by the princes for Balak (Num. 22:14)?
6. Did God give Balaam permission to go (Num. 22:20), or PERMIT him to choose between the revealed path of God, and that of self (Num. 22:22 32)?
7. What did Balaam say (Num. 22:34) before God finally gave him permission to go to Balak (Num. 22:35)?
8. Can you name the mountains from which Balaam prophesied (Num. 22:39-41; 23:14, 28)? The sacrifices offered on each mountain (Num. 23:1, 2, 14, 29, 30)?
9. What was the prophecy regarding Israel (1) from the high places of Baal (Num. 21:41-23:12; compare Num. 23:8 with Gen. 12:2, 3; Num. 23:9 with Deut. 7:6; Num. 23:10 with Gen. 13:16; 28:14)? From Mt. Pisgah (Num. 23:13-24; compare Num. 23:19 with Gen. 12:1-3; Num.23:20 with Deut. 7:14; Num. 23:21 with Psa. 103:10; Jer. 50:20)? From Mt. Peor (Num. 23:27-24:24; compare Num. 24:5 with Num. 2:1-34; Num. 24:6 with Deut. 28:11; Num. 24:7 with II Sam. 7:10-16; Num. 24:8 with Josh. 6:20-27; Num. 24:17 with Gen. 49:10)?
10. Do such passages offer encouragement to nations who try to assimilate or exterminate the Jews (Isaiah 54:17)?
11. Under whose direct power did Balaam speak his last prophecy (Num. 24:2) and of whom did he speak in Number 24:17)?
12. What was the doctrine of Balaam as described in Numbers 25 (Num. 31:16; Rev. 2:14)?
13. What was Balaam's tragic end (Num 31:8; Joshua 13:22)?
14. Did Israel gain or lose in numbers during the forty years in the wilderness, and what was the gain or loss (Compare Num. 26:51 with Num. 1:46)? Who only of the men who were numbered before the wanderings (Num. 1:4) were counted in this present census (Num. 26:63-65)?
15. What request made by the daughters of Zelophehad (Num. 27:1-5) and did Moses express his opinion on the matter (Matt. 27:5-7)? Is this ruling of God (Num. 27:7-11), observed generally by our courts today? Num. 27:122-14)
16. What privilege and prediction were given by Moses and what unselfish interest in the future welfare of Israel did Moses show (Num. 27:15-23)?
17. Can you name the two annual offerings of Israel (Num. 28:16-25; 29:1-6; 28:26-31; 29:12-38)?
18. How were Midianites related to the Israelites (Gen. 25:2, 4) and how were the spoils of the war with them distributed (Num. 31:1-6, 15-17; Psalm 68:12; I Sam. 30:24 25)?
19. What request was made (Num. 32:1-5), and on what condition was it granted (Num. 32:6-33; Gen. 13:1-12; I Chron. 5:23-26)
20. Of what did Moses warn these tribes "if ye will not do so. . . (Num. 32:23)?

LESSON 49 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 49
Numbers 33-36

Page 1
Memory Verses: Hebrews 6:17-20

Memory Verses:

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made 'an high priest for ever after the order of Melchisedek" (Hebrews 6:17-20).

Public Reading: Numbers 35:1-11.

CITIES OF REFUGE

Today closes our study of the Book of Numbers. Here we have seen the people WONDERING, "Will we ever get to the Promised Land?" Unbelief kept them out for forty years (Hebrews 3:17-19; Num. 14:34). They WANDERED around and around. Unbelief always moves in a circle. It robs us of the "I can" spirit. God's WRATH on unbelief is seen again and again in this book. "He that believeth not shall be damned" is always true (Mark 16:16; Heb. 11:6)-in any age.

I. Encampments of Israel (Numbers 33:1-49)

1. The itinerary of the journeyings (Num. 33:1-49).

"Departed from Rameses. . . ' (Numbers 33:3): From Rameses to Mt. Sinai were twelve (12) stops Numbers 33:1-15). From Mt. Sinai to Kadesh the second time were twenty-one (21) stations (Numbers 33:16-36). From Kadesh to the plains of Joab (Numbers 33:37-39) were nine (9) encampments: FORTY-TWO in all from Egypt to Moab definitely mentioned. It is a very scanty account of forty years.

The desert wanderings of God's people deeply move us as we think of God's keeping a record of the journeyings of His poor people from the time they left Egypt until they crossed the Jordan (Neh. 9:21). "lacked nothing." God went before them. What a journey! What a Traveling-Companion!

God is leading US TODAY, by the right way, home to Himself. If we would have peace and joy, let us "Cast all our care on Him; for He careth for you" (I Pet. 5:7).

II. Explicit Orders Regarding the Promised Land (Numbers 33:50-36:13)

1. A general order (Numbers 33:50-56).

"Drive out. . ." (Num. 33:52): Extermination not expulsion. The "Cup of iniquity" of the inhabitants of Canaan had run over. Justice would destroy them. Israel was to destroy all idols and distribute the land according to the needs of the tribes (Num. 33:53). To disobey God's order brought trouble, disorder and idolatry, thereby depriving Israel of God's blessings (Numbers 33:54-56).

2. The boundaries of the land (Num. 34:1-15).

"Come into. . . Canaan" (Numbers 34:2): The boundaries of the inheritance are drawn by the hand of the Lord. The same hand that GUIDED THEIR WANDERINGS, FIXES THE BOUNDS of their habitation.

LESSON 49-PAGE 2

Alas! They never took possession of what God wanted to give them. Nor do we!

"South quarter. . ." (Num. 34:3): The SOUTHERN BOUNDARY---draw a line from the southern extremity of the Dead Sea in a direction a little south of west to Beersheba, and thence northwest to the Mediterranean shore at Gaza (Numbers 34:4, 5).

"Western border . . ." (Num. 34:6): The Mediterranean sea shore; the northern end was the White Promontory or cliffs of white limestone, which end on the Plain of Acre. (Num. 34:7-9).

"North border. . ." (Num. 34:7): The boundary line cannot be determined with exactness.

"East border" (Num. 34:10): The eastern side of the plain through which the upper Jordan flows, the lake of Galilee, the River Jordan and the Dead Sea. This was the boundary line of the two and one-half tribes on the western side of Jordan River.

3. Men are appointed to divide the land (Num. 34:16-29).

"Men . . . divide the land" (Numbers 34:17): This appointment would increase the faith of the people that the conquest would surely be made. It would prevent later disputes.

4. The inheritance of the Levites (Num. 35:1-8).

"Give unto the Levites. . ." (Num. 35:2): The Lord's servants were wholly cast upon God for their inheritance. He was their sole portion. "Thou art my portion, O Lord" (Psa. 119:57).

Israel was to give the Levites forty-eight cities (Num. 35:6-8). The Levites had the privilege of furnishing six cities to be a REFUGE FOR THE POOR MANSLAYERS. It was a wonderful provision in origin and objective.

5. The cities of REFUGE (Num. 35:9-34.1).

"Six cities . . ." (Numbers 35:13): Three of them on the east side of the Jordan, three on the west side of the Jordan (Number's 35:14). They were given to the Levites (Number's 35:6). The PURPOSE of the cities of refuge was to give a place of refuge for the individual who "killeth any, person at unawares Numbers 35:11), or not intentionally. The basis was the old custom of blood revenge, and this was God's way of safeguarding it against wrong.

Each city, I believe, was characteristic of the life of Christ in some way. ALL the cities taken together present the FULL AND COMPLETE REFUGE that WE HAVE in Jesus Christ, the anti-type of the cities (Hebrews 6:17-20; John 12:32, 33).

The unintentional slayer was given every help to escape: 1) The cities were located conveniently within one day's journey of every section of the land. 2) Roads leading to the cities were in good repair. (Isa. 35:8) 3) He was given a fair trial to determine his innocence. 4) The slayer could return to his home ONLY AFTER THE DEATH of the high priest (Num. 35:28; Deut. 19:1-13).

How manslaughter was distinguished from murder is shown in Numbers 35:16-25. Further right of the avenger (Num. 35:26-29; Deut.19:6, 12; Gen. 9:5, 7). The six cities are listed in Deut. 4:41-49; Joshua 20:1-9, and are as follows:

- 1) Kedesh: "Holiness" (Joshua 20:7a), located in Naphtali, in Galilee. Christ is holiness (John 8:46; Hebrews 12:14; Matthew 1:21; Hebrews 4:15; I John 2:2).
- 2) Shechem: "Shoulder" (Joshua 20:7b). In Manasseh in Samaria. See Isaiah 9:6. He is OUR REFUGE from trouble and sorrow (Matthew 14:12; Psalm 55:22; I Peter 5:7). Are we always "expecting the worst?" Take your burden to the Lord, and LEAVE IT THERE!
- 3) Hebron: "Fellowship" (Joshua 20:7c). In Judah. He is our fellowship in prayer, yes in everything (John 15:7, 8). Let us really stand on the promises of God's dear Son, our Savior.

LESSON 49-PAGE 3

- 4) Bezer: "Fortification, Strong" (Joshua 20:8). In Reuben. See Psalm 62:7; 59:16; 46:1; Deuteronomy 33:27; Psalm 37:17. He has provided the WHOLE ARMOR OF GOD for us (Ephesians 6:10-19).
 - 5) Ramoth: "Elevation" (Joshua 20:8b). In Gad. Only in Christ can we be LIFTED into "heavenly places" (Ephesians 6:10-19).
 - 6) Golan: "Manifestation" (Joshua 20:8c). In Manasseh, east of the Jordan. Jesus Christ is God's full and final manifestation of love (John 14:9; Rom. 3:21; I John 1:2; 3:5, 8; 4:9).
6. In addition to the law of inheritance (Numbers 36:1-13).
- 1) The problem (Num. 36:1-4; 27:1-11).
 - 2) The solution (Num. 36:5-12).
 - 3) The closing summary (Num. 36:13).

QUESTIONS

1. Can you trace on the map as nearly as possible the trail followed by Israel from Rameses (Num. 33:3) to the Jordan River (Num. 35:50)?
2. What kept Israel out of the land for forty years (Num. 14:34; Heb. 3:17-19)?
3. Who kept the "goings out according to their journeys" of Israel (Num. 33:2)?
4. What command was given to the children of Israel (Num. 33:51-54)?
5. What penalty was attached if they did not obey (Num. 33:55, 56)?
6. What was the south quarter, or boundary, of the Promised Land (Num. 34:4, 5)?
7. What was the western boundary (Num. 34:6)?
8. What was the northern boundary (Num. 34:7-9)?
9. What was the eastern boundary (Num. 34:10-12)?
10. Does the land described in Num. 34:1-13 include all the land promised the Israelites in Gen. 15:18-21)?
11. Who were appointed to allot the land (Num. 34:17)?
12. How many cities were to be given to the Levites (Num. 35:6-8)?
13. How many of them were cities of refuge (Num. 35:6)?
14. What were the names of the six cities of refuge, and for what purpose were they to be used (Deut 4:41-43; 19:1-21; Joshua 20:1-9)?
15. What was the purpose of the cities of refuge (Num. 35:11)?
16. Who is the Christian's place of refuge (Psa. 142:5; Rom. 8:1; Heb. 6:17-20; John 12:32, 33)?
17. When could the slayer return to his home from the city of refuge (Num. 35:28; Deut. 19:1-13)?
18. If an Israelite girl, holding a possession of land, married into another tribe, what became of the possession (Num. 36:1-13)?
19. Name three countries in which the Israelites have been tested. and how many times have they proved faithful?
20. Were the experiences of the Israelites in the wilderness intended as an example or a warning for the Christian of today (I Cor. 10:1-11; Heb. 3:17-19)?

LESSON 50 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 50

Page 1

Deuteronomy 27-30

Memory Verses: Deut. 30:19, 20

Memory Verses:

"I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: "That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: far he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them" (Deut. 30:19, 20).

Public Reading: Deut. 30:1-10.

ISRAEL'S CHOICE

Do you want to be DELIGHTED? Delve into Deuteronomy and you will be! Deuteronomy is the story of how God loved Israel, provided, protected, punished and preserved her. How often Israel provoked God to anger by rebellion! How God longed for the nation to "choose life. . and. . LIVE" (Deut. 30:19, 20).

Division of Deuteronomy

1. The wilderness history summarized (Deut. 1:1-3-29).
2. The law restated with warnings, exhortations, and predictions (Deut. 4:1-26:19).
3. A prophetic discourse, setting forth the future results of obedience and disobedience (Deut. 27:1-30:20).
4. Last counsels to priests, Levites, and Joshua (Deut. 31).
5. The song of Moses and parting blessings (Deut. 32, 33).
6. The death of Moses (Deut. 34:1-12).

Some "Keys"

The KEY WORD on the lips of Moses is: "REMEMBER" (Deut. 9:7). Key verses: Deut. 11:26-28; 30:15, 19, 20. KEY thought: "The Way On," that is, into the Promised Land into which the nation will soon enter.

When Moses succeeded in leading Israel to the point from which they could view the Promised Land his work was done. Moses' sin at Kadesh kept him from entering the land (Num. 20:10-12). So, he delivered his FAREWELL ADDRESS to the NEW GENERATION of Israelites (Deut. 1:1ff).

This final address was eloquent, sublime, pathetic. Moses was an orator, lawgiver, statesman, preacher and prophet. He spoke out of a great mind, a tender heart and a devoted life. He loved God; he loved God's people. See Matthew 22:36-40.

I. The Ceremonial to be Observed (Deuteronomy 27:1-8)

"On the day. . ." (Deut. 27:2): "Day" is often put for "time." It was some days after the passage that the instructions were acted upon. "Plaster": Daub with paint; whitewash. "Write. . . ALL THE WORDS" (Deut. 27:8): Verses 8, 10, 15-26 show it was the "blessings and cursings" which comprise a summary of the law. Joshua 8:30-35 is the obeying of this command. The "altar" was large enough to contain all the

LESSON 50-PAGE 2

conditions of the covenant, elevated so all the people could see, and adapted for worship of God, not the stones as idols (Deut. 27:5-8).

II. The Choice Presented (Deuteronomy 27:9-28:68)

1. The tribes were divided on Gerizim and Ebal (Deut. 27:9-26):

"Gerizim to bless. . . Ebal to curse" (Deut. 27:12, 13): The peaks referred to were near Shechem. Our Milligan College Bible Lands group saw these peaks July 9, 1960. We saw that Mt. Gerizim is 2849 feet above sea level; Mt. Ebal is 227 feet higher (3076 feet high-according to Condor. They are separated by a green, well-watered valley, the Plain of Moreh, through which we drove. On Gerizim were stationed the descendants of Leah and Rachel (Deut. 27:12); on Ebal (Deut. 27:13) the posterity of Zilpah and Bilhah, with those of Reuben (he lost the primogeniture by immorality; see Gen. 35:22) and Zebulun, youngest son of Leah. The acoustics between the two peaks is perfect. See McGarvey's "Lands of the Bible," pages 289, 292, 501.

"Levites shall speak. . ." (Deut. 27:14): They were to be spokesmen. The people would answer "Amen" (Deut. 27:15). There "Curses" were given in the form of a declaration: "Cursed is he" (Deut. 27:15ff; Gal. 6:7). There were twelve curses (the number of the tribes). The blessings are not recorded, but they were included in the fulfillment of this requirement (Joshua 8:34). Eleven curses are specific; the twelfth curse is general, covering the whole law.

2. The blessings (Deut. 28:1-14) are based on

1) Obedience (Deut. 28:1, 2).

"If thou shalt hearken diligently. . ." (Deut. 28:1): God promised that if the nation would hear and heed the voice of God, the Lord would make it the highest of all the nations on the earth. See Deut. 26:19.

"Blessings shall come. . ." (Deut. 28:2): Their national obedience was to be rewarded with universal prosperity. Read Proverbs 14:34; Psalm 33:12. "God Bless America" we sing. God will bless America, IF WE EXALT GOD, GOD'S WORD, GOD'S WAY in every realm of this nation, under God!

2) In personal life---eight aspects (Deut. 28:3-7).

"Blessed shalt thou be . . ." (Deut. 28:3) If the nation will obey the word of the Lord and keep his commandments, Israel will be blessed in town and field, the two spheres in which its life moves. (Deut. 28:3) The fruit of the body, of the earth, of the cattle (verse 4; 7:13, 14); blessed will be the basket (verse 5; 26:2; Ex. 12: 34) in which the daily bread is prepared; blessed will be the nation in all its undertakings (verse 7; Num. 27:17.

3) In home and city (Deut. 28:8-14).

"The Lord shall command the blessing. . ." (Deut. 28:8: God is still in charge of His good treasure-house, and He will bless the nation if it will remember and keep its covenant with God (Ex. 19:5, 6).

"Make thee the head. . ." (Deut. 28:13): An oriental form of expression showing great power, dignity and wealth, "IF. . . thou hearken unto the commandments of the Lord thy God."

3. The curses (Deut. 28:14-48).

1) Due to disobedience (Deut. 28:15):

LESSON 50-PAGE 3

"If thou wilt NOT hearken . . ." (Deut. 28:15): If they were disobedient, the nation would be cursed, not blessed (See Heb. 5:9). This disobedience would show itself in personal life; eight aspects are listed (Deut. 28:16-19). It has been suggested that there are five groups; verses 15:19; verses 20-26; verses 27:34; verses 35-46; verses 58-68.

To disobey God would affect their mind (Deut. 28:20), their land (Deut. 28:21; their body (Deut. 28:22); dust and destruction would come (Deut. 28:23, 24); defeat would scatter them abroad (Deut. 28:25, 26); disease would smite them (Deut. 28:27); bewilderment would blind them (Deut. 28:28-29) and oppression would harass them (Deut. 28:30-36).

"Thou shall become an astonishment, a proverb, and a byword. . ." (Deut. 28:37): Does not history show this? Unless the Jew keeps God's commandments (Deut. 28:45), he will be destroyed. If they not serve God, they will serve their enemies (Deut. 28:46-48).

4. Their captivity foretold (Deut. 28:49-68).

"The Lord shall bring a nation against thee. . ." (Deut. 28:49, 50) Disobedience would cause the Lord to send a barbarous, hardhearted nation, which knew no pity against the insubordinate, idolatrous, immoral nation. The Babylonian Captivity and the destruction by the Romans is vividly pictured. The "eagle" (Deut. 28:49) was the ensign of the Roman army. They were bold, unyielding, ruthless (Deut. 28:51, 52).

"Eat the fruit of thine own body. . ." (Deut. 28:53): In both the Babylonian and Roman sieges of Jerusalem, men and women ate their own children for food (Deut. 25:53-57; II Kings 6:29; Lam. 4:10). "The Jews' dispersion, wanderings, unceasing persecutions, trembling of heart and pining of soul, even unto the present time, are all graphically foretold. This 28th chapter of Deuteronomy, placed along side the history of the Hebrew nation, constitutes one of the most astounding and indisputable evidences of the divine inspiration of the Bible. How else account for it?" (H. H. Halley, Bible Handbook, page 149, Twenty-Second Edition, Second printing, 1960).

"Scatter thee among all people. . ." (Deut. 28:64): Sin was the cause. Hadrian (177-138 A. D.) issued an order forbidding any Jew to reside in Judea or approach its borders! Is there a country where Jews are not found? Note the woe of verse 67.

"Into Egypt again. . ." (Deut. 28:68). Titus fulfilled this prediction. What a "SIGN. . . FOREVER" (Deut. 28:46).

III. A Covenant Announced (Deuteronomy 29:1-30:20)

I. Introductory words: Exhortation to obedience (Deut. 29:1-29).

Beside the covenant. . . in Horeb" (Deut. 29:1): It is substantially the same--REVIEWED, in different circumstances.

"Ye have seen. . ." (Deut. 29:2-9): An appeal to their experience with God. How slow we are to learn! Read Isaiah 6:9, 10.

"Ye stand. . ." (Deut. 29:10-29): The WHOLE congregation was assembled before the tabernacle to review the Sinai covenant. None were allowed to feel they were EXEMPT from obeying it! those not present WERE BOUND BY THE COVENANT (Deut. 29:14, 15)!

Today, church members and those ABSENT are BOUND by the same commission of our Lord and the work of the church! "Wherefore. . . forsaken" (Deut. 29:24-28): Idolatry (Deut. 29:26) was the reason God forsook his people. "Keep yourselves from idols" (I John 5:21), the apostle commands.

LESSON 50-PAGE 4

2. Repentance and restoration predicted (Deut. 30:1-20).

The Palestinian Covenant gives the conditions under which Israel entered Canaan. The land of the unconditional Abrahamic promise has never been taken (Genesis 15:18; Numbers 34:1-12).

The covenant (Deut. 30:1-10) is in seven parts:

- 1) Dispersion for disobedience (Deut. 30:1; 28:63-68);
- 2) The future repentance of Israel (Deut. 30:2);-
- 3) The return of the Lord (Deut. 30:3; Amos 9:9-14; Acts 15:14-17);
- 4) Restoration of the land (Deut. 30:5; Isa. 11:11, 12; Jer. 23:3-8; Ezek. 37:21-25);
- 5) National Conversion (Deut. 30:6; Rom. 11:26, 27; Hos. 2:14-16);
- 6) The judgment of Israel's oppressors (Deut. 30:7; Isa. 14:1, 2);
- 7) National prosperity (Deut. 30:9; Amos 9:11-14).

Obedience was not too hard for them (Deut. 30:11-14). It is not too hard for the Christian (John 14:15). The alternative to obedience, then or now, is DEATH physical and spiritual (Deut. 30:14-20; Gal. 6:7, 8). Romans 6:23 is still true for Jew and Gentile alike.

QUESTIONS

1. Did Moses give the messages of Deuteronomy to the children of Israel before the forty years of wandering, or afterward (Deut. 1:3; 2:7,14)?
2. Why was it necessary to repeat such a large portion of the law given on Mt. Sinai as this book records (Deut.2:14)?
3. Which of the following words best describe Moses' character as he is represented in chapter 27-34: priest, king, prince, prophet, judge, captain, or leader (Deut.18:15; 34:10)?
4. Can you give an outline of the book of Deuteronomy?
5. What was the key word on the lips of Moses (Deut.9:7)?
6. Can you name a few key verses of the book (Deut.11:26-28; 30:15, 19,20)?
7. To what nation were these commandments, warnings and promises given (Deut.27:1; 29:1,2; 32:45)?
8. What was Moses commanded to do in Deut.27:8?
9. Will you make a list of curses for disobedience (Deut. 28:30)?
10. Will you make a list of blessings for obedience found in these three chapters?
11. Who was to stand upon Mt. Gerizim (Deut 27:12)? Upon Mt. Ebal (Deut. 27:13)?
12. On what basis would the nation be cursed (Deut. 28:15)?
13. What great judgment was predicted and described in Deut. 28:36-68?
14. Did the people ever eat the fruit of their own body (Deut. 28:53; II Kings 6:29; Lam. 4:10)?
15. Can you show how the dishonesty of the Jews brought the fury of Nebuchadnezzar and the fall of Jerusalem upon them (II Kings 17:4-23; 25:1-11)?
16. How did this judgment affect the land of Palestine (Deut. 29:22-28)?
17. How are Christians to regard graven images and idols (I John 5:21)?
18. On what basis did God promise to "turn thy captivity.... gather them from all the nations" (Deut. 30:3)?
19. Will this be literally fulfilled in the future (See Jer. 32:37, 38; Ezek. 36:25; Romans 11:26, 27; Acts 15:14-16; Luke 1:31-33)?
20. Was obedience too hard for the Jews (Deut. 30:11-14)? for the Christian (John 14:15)? What is the alternative to obedience to God, then and now (Deut. 30:14-20; Gal. 6:7, 8; Rom. 6:23)?

LESSON 51 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 51
Deuteronomy 31-34

Page 1
Memory Verses: Deut. 34:5

Memory Verse:

"So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" Deuteronomy 34:5).

Public Reading: Deut. 31:1-8.

THE DEATH OF MOSES

What! Is Moses to die? Moses the indispensable? The mightiest, grandest soul of sixty centuries. He, whose name is coupled in Heaven with that of "The Lamb" (Rev. 15:3). Can it be that He must die? Yes. Such is the fate of all mortal flesh. Death is a fair certainty for all of us. In the history of the world, only two have escaped physical death.

"Forget not death, O man, For thou must be, Of one thing certain, He forgets not thee."

The above Persian proverb is in fair accord with God's word: "It is appointed unto men once to die, but after this the judgment" Hebrews 9:27).

Moses knew he was going to die. He knew the day of his death. What would YOU say and do if you knew the exact day of your death? Just start living and acting that way today; it may be your last one.

I. The Farewell Address of Moses (Deuteronomy 31:1-32:52)

1. Moses announces his own death and encourages the people (Deut 31:1-6).

"This day. . . (Deut. 31:2): The 120th anniversary of his birth.

"I can no more go out and come in": He was to die on his anniversary. He knew that sin (Deut. 31:3; Num. 20:10-12) was keeping him out of Canaan.

"Fear not. . ." (Deut. 31:6): This solemn leave-taking of the people would cause many to become fearful. Moses assures Israel that God will "go over" (Deut. 31:3) Jordan before them and give them victory as he has in the past (Deut. 31:4, 5). Israel, then, has no cause for fear. God will "NOT FAIL, nor forsake thee."

2. Moses encourages Joshua (Deut. 31:7, 8).

"Be strong and of good courage. . ." (Deut. 31:7): God will go before Joshua, Joshua will go before the people, so God will lead them to victory (Deut 31:8).

3. Moses admonishes the priests (Deut. 31:9-13)

"Moses wrote this law. . ." (Deut. 31:9): The whole book of Deuteronomy. Two written copies of the law were made. One was delivered to the representatives of the people, the other was placed in or close by the ark. Forty years before Moses had written God's words in a book (Ex. 17:14; 24:4, 7); He wrote a diary of his journeys (Num. 33:2).

"Every seven years. . ." (Deut. 31:10): The law was taught daily in the home and on each Sabbath. The whole law was read to all men, women and children every seventh year, the sabbatical or seventh year, at the feast of the tabernacles. Read Lev. 23:23ff; 25:9, 10. This public reading would guarantee the

LESSON 51-PAGE 2

preservation, integrity and faithful transmission of the text for successive generations.

Do you see why we must stress and RE-STRESS THE OLD GOSPEL week after week, have revivals and conferences on evangelism, and especially our seven year Whole Bible Study Course (II Tim. 2:15)? Reading of God's book brought Josiah's great reformation (II Kings 23). Luther ushered in the Protestant reformation due to Bible reading!

"My people are destroyed for lack of knowledge," said Hosea (Hosea 4:6). That is still true. Thank God for this church where there is "not a famine. . . of hearing the words of the Lord" (Amos 8:11)! Let us keep on until EACH MEMBER and prospect shall know and obey God's word (John 14:15), whether young or old (Deut. 31:12, 13). What a thrilling opportunity we have; what a solemn responsibility is ours to teach and preach and obey God's word daily (Acts 17:11)!

4. Moses warns Israel (Deut. 31:14-23).

"Call Joshua . . ." (Deut. 31:14): Joshua was publicly chosen commander of the people by Moses at the command of God (Num. 27:18-23). God confirmed this appointment (Deut. 31:15).

"Write this song. . ." (Deut. 31:19): This song is the following chapter (Deut. 32:1-43). National songs are imbedded deeply in the thought and life of all of us. To sing "America" or "The Star Spangled Banner" does something to one's spine! God foresees the evil idolatry into which Israel will fall, warns them (Deut. 32:20) and tells Moses to write the song and teach it to Israel as "a witness" against them. Joshua is further encouraged (Deut. 31:23).

5. Moses instructs the Levites (Deut. 31:24-30).

"Take this book. . ." (Deut. 31:26): The second copy (Deut. 31:9) of the book is to be placed in a little chest beside the ark for greater security and reverence (I Kings 8:9). Some think it was placed INSIDE THE ARK (Hebrews 9:4; II Kings 22:8ff). The discovery of this law in the days of Josiah produced a revival when the people obeyed God's word! Obey Matthew 28:18-20 and a revival will break out today wherever you are!

6. The song of Moses (Deut. 32:1-43).

1) God is praised for His exalted character (Deut. 32:1-6).

"He is the Rock. . ." (Deut. 32:4): A word expressive of power and stability. God was always true, stable to them. They were as unstable as water. God has brought them from bondage (Deut. 32:6).

2) God's purpose in Israel stated (Deut. 32:7-14).

"Divided to the nations. . ." (Deut. 32:8): God placed the Jew in Palestine and the nations as He pleases (Gen. 10:5; Deut. 2:5-9; Acts 17:26, 27). God cared for His people as the eagle "fluttereth over her young" (Deut. 32:11): She never lets the eaglets FALL; the tip of her wings supports them until they learn to fly: So had God supported Israel.

4) God recalls Israel's ingratitude (Deut. 32:15-18).

"Jeshuran waxed fat. . ." (Deut. 32:15): A poetical name for Israel. The metaphor here is of pampered animal, instead of being tame and gentle, becomes vicious because of the good treatment. God had been good to Israel. They repaid him with rebellions and murmurings (Deut. 32:16-18). Are all grumblers dead?

"Sacrificed unto devils . . ." (Deut. 32:17): See Lev. 17:7; Ex. 34:12-15.

4) God's contempt for their sin, and their punishment (Deut. 32:19-21). Israel's unbelief enabled the Gentiles BY FAITH to be adopted into the household of faith (Rom. 10:19).

5) God's judgments know no bounds (Deut. 32:22-25).

"Mine arrows. . ." (Deut. 32:23): War, famine, pestilence (Psa. 77:17) destroy rebellious man.

6) God's mercy tempers His severe judgments (Deut. 32:26-40).

LESSON 51-PAGE 3

"Vine of Sodom. . . grapes of gall" (Deut 32:32): Arabs call this "Lot's Sea Orange"--a brilliant yellow color; grows in clusters of three or four. Tempting in appearance, when mellow but when struck explodes like a puff-ball, it consists of skin and fiber only. Dumb idols, pleasures, lust and pride must not be followed they disappoint us and bring death physical and spiritual in the end (Rom. 6:23; Deut. 32:37, 38ff). Only the living God can help us (Deut. 32:39, 40).

7) The fierceness of God's judgments (Deut. 32:41-43).

II. Moses Ascends Nebo and Dies (Deut. 32:44-34:12)

1. Moses prepares to die (Deut. 32:44-52). He would view the land (Deut. 32:52) before he died.

2. Moses blesses the tribes (Deut. 33:1-29).

1) God is the source of Israel's blessings (Deut. 33:1-5).

"The man of God. . ." (Deut. 33:1): This is used of Moses in Joshua 14:6 and the title of Psalm 90. The usual prophetic title of a man as God's servant and messenger.

"Fiery law" (Deut. 33:2): Or rays of fire (Ex. 19:16; Hab. 3:4).

2) The blessing of the tribes (Deut. 33:6-25).

"Reuben. . ." (Deut. 33:6): Continuance. "Judah. . ." (Deut. 33:7) Help.

"Of Levi. . ." (Deut. 33:8-11): Why is Simeon omitted? See Gen. 49:7. Is it because of his omission to help Levi in Exodus 32:26-29? Or because he tended to lose his tribal individuality? He is included in Judah in Joshua 19:2-9?

"Benjamin. . ." (Deut. 33:12): Protection.

"Joseph. . ." (Deut. 33:13-17): Prosperity. Ephraim and Manasseh, Joseph's sons, are mentioned in Deut. 33:17. Obedience shall characterize Zebulun and Issachar (Deut. 33:18, 19); Gad-noted for strength (Deut. 33:20, 21); Dan-power (Deut. 33:22); Naphtali -- satisfaction (Deut. 33:23); Asher -- sufficiency (Deut. 33:24, 25).

3) A summary description of God in relation to Israel (Deut. 33:26-39).

"The eternal God is thy refuge. . ." (Deut. 33:27): This is a choice bit of congratulatory word to Israel on her privilege of having God for their help and protection.

3. Moses views the land (Deut. 34:1-4):

"Pisgah . . ." (Deut. 34:1): This means height. It is slightly northwest of Mt. Nebo, a spur of the mountain. Here Moses viewed Canaan, but he could not enter. His prayer to enter Canaan was fulfilled at the Transfiguration.

4. Moses dies (Deut. 34:5-7).

"So Moses died. . . buried in a valley" (Deut. 34:5, 6): His sepulcher was and is unknown. It would keep superstitious pilgrims from making the grave a "holy place." God doesn't set much store on such things,

it seems, from the Bible. Man majors on "holy places." It does raise revenue! See Jude 9.

5. Sorrow and succession (Deut. 34:8-12).

"And Joshua. . ." (Deut. 34:9): No matter how great the leader, God will have someone ready to carry on when the leader dies. We are not indispensable; we are expendable!

LESSON 51-PAGE 4

QUESTIONS

1. How old was Moses the day he died (Deut. 31:2; 34:7)?
2. What kept Moses from entering Canaan (Deut. 31:2b; Num. 20:10-12)?
3. Who did Moses say should "go over before thee. . ." (Deut. 31:3-5) and "not fail thee, nor forsake thee" (Deut. 31:6)?
4. Who did Moses urge to "be strong and of a good courage" (Deut. 31:6, 7)?
5. When do we next hear of this book of the law (Deut. 31:9, 24-26; II Chron. 34:14-33)?
6. Did God stress the importance of reading and hearing (and of course, heeding) his law (Deut. 31:10-13)? Are you taking advantage of the Whole Bible Study Course by studying God's Word "daily" (Acts 17:11)? Why not start today?
7. How did God confirm Joshua's appointment as the successor of Moses (Deut. 41:14, 15; Num. 27:18-23)?
8. What did God tell Moses the people would do (Deut. 31:16-18)?
9. What was Moses instructed to do (Deut. 31:19), and where is the "song" to be found (Deut. 32:1-43)?
10. Who is Israel's Rock, and what word describes his work (Deut. 33:4)?
11. Who placed Israel in Palestine --"divided unto the nations their inheritance" (Deut. 33:8)?
12. What beautiful figure describes God's care of his people (Deut. 33:11)?
13. How did the nation repay such wonderful leading (Deut. 33:15-18), and to what is Israel likened?
14. What is the "vine of Sodom" (Deut. 32:32)?
15. What will God do to an idolatrous, rebellious people (Deut. 32:35-44)?
16. Can you compare the blessings of the tribes (Deut. 33:1-29), with that in Genesis 49?
17. On what mount did Moses die (Deut. 34:1, 7)?
18. Who buried the body of Moses (Deut. 34:4-6)?
19. Who contended with Michael about the body of Moses (Jude 9)?
20. Was Joshua qualified and capable of leading the children of Israel (Deut- 34:9)?

LESSON 52 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 52
II Corinthians 9:6-11

Page 1
Memory Verses: Hebrews 7:8; 6:20

Memory Verses:

"And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth" (Hebrews 7:8).

"Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedek" (Hebrews 6:20).

Public Reading: Malachi 3:7-15.

GOD'S MESSAGE TO ME

God has a plan for the universe. The sun, moon, and stars move in rhythmic order according to that plan. The Bible shows us God's plan for the human family, how to be saved, how to keep saved, how to organize the church, and HOW to FINANCE the church.

When God's plan is obeyed, in any realm of life, happiness and spiritual and material prosperity result. When His way is rejected, only misery and failure result.

Will you study prayerfully, seriously and with the resolve to obey "God's Message to Me" in things material? The Bible teaches that:

I. God Is the Maker, Owner, and Giver of all Things

1. He is sole owner by creation (Gen. 1:1; Psa. 24:1; Hag. 2:8; I Cor. 10:26).

All that is here was here before we were born, and will be here when we are dead and gone. We are allowed to possess only a part of God's creation during our stay on earth.

2. God is owner by right of redemption (I Cor. 6:19, 20; Acts 20:28; I Pet. 1:18, 19).

3. God is owner by preservation. We are "KEPT by the power of God" (I Pet. 1:5; Acts 17:28). Study also Deut. 10:14; Acts 14:17; 17:25; I Cor. 4:7).

II. I Am a Steward and Must Give An Account of All God Has Entrusted to Me

"EVERYONE of us shall give account of himself to God" (Romans 14:12, 7, 8). Are you managing what God has entrusted to you for a little while faithfully? "It is required in stewards, that a man be found faithful" (I Cor. 4:2). See I Cor. 6:19, 20; Gen. 1:26, 27; Lk. 16:1, 2; 19:17; I Tim. 6:7, 8; Rev. 20:10.

**III. To Acknowledge My Stewardship Requires That I set Aside a
Definite Part of My Income for the Work of the Church**

1. This part is one-tenth, the tithe, which "is holy unto the Lord" (Lev. 27:30). To use the tithe for any purpose other than that which God has designated His definite work and worship, is to desecrate that which is "holy unto the Lord"!

LESSON 52-PAGE 2

2. The history of the tithe:
 - 1) Abram commenced it (Gen. 14:20; Rom. 10:17).
 - 2) Jacob continued it (Gen. 28:20-22).
 - 3) Moses confirmed it (Lev. 27:30-32).
 - 4) Malachi commanded it (Mal. 3:8-10).
 - 5) Jesus commended it (Matt. 23:23).
 - 6) The apostles concurred in it (I Cor. 16:2; Heb. 7:8).

In Hebrews 7:8 the apostle reaches the climax of proving the greatness of Christ as the Savior of the world. He is greater than Moses, and greater than Melchizedek the priest-king. Jesus is greater than Melchizedek because he is receiving the tithes of all Christians.

Tithes were given by Abraham to Melchizedek, and the priests received them from their Jewish brethren (Hebrews 7:4-10). Here on earth tithes were given to mortal men. But the EVER-LASTING Christ, on glory's throne, "RECEIVES THEM" (tithes) from His people! HOW can Christ "receive" YOUR TITHE IF YOU DO NOT BRING IT? God's plan to finance the gospel is the tithe and love offerings as he PROSPERS us (I Cor. 16:2). Love in action met the need in Corinth; it will meet the need in your church, too.

3. After my tithe has been administered for the cause of Christ, I must recognize the remainder (nine-tenths) as no less than a trust from God. All we possess is to be used for the glory of God (Matt. 25:14, 15, 19-21; Acts 20:35; I Tim. 6:7, 8).

IV. God's Plan Makes Plain How We Are to Give

"Bring," NOT SEND, "ye all the tithe into the storehouse" (Mal. 3:10), the treasury of this local church.

We must give "cheerfully" (II Cor. 9:7), or God will not receive the tithe or offering. Giving should be liberal (Luke 6:38), sacrificial (II Cor. 8:1-4), proportionate (Deut. 16:17) and systematic (I Cor. 16:2). Is your paying of the tithe debt and giving of love offerings periodic, personal, provident, proportionate and preventive as Paul points out (I Cor. 16:2)?

V. God Promises Special Blessing to Those Who Faithfully Observe His Plan of Church Finance!

1. In honoring and proving God, we are CONSCIOUS OF FELLOWSHIP WITH GOD. In making God one's Senior Partner, the tither is in partnership with the eternal and divine. His daily toil at once becomes invested with a glory he never knew before. The drudgery and monotony of it disappears in the glow and glamour of divine partnership. In adopting God's plan, we are blessed:
 - 1) With a faith that TAKES GOD AT HIS WORD (Matt. 28:20; Rom. 8:28; Heb. 13:5; II Cor. 12:9). We claim these definite divine promises as our own to enjoy and use for Him!
 - 2) Increased strength to meet and overcome temptation comes to us. "Each victory will help you some other to win." One who wins the victory conscientiously to bring God's tithe to God's house will have strength to win other and greater victories. Try it and see!

LESSON 52-PAGE 3

- 3) In enlarged usefulness in His work. The reward of work well done is more work to do for Him.
 - 4) Increased spiritual capacity to enjoy spiritual things (Acts 20:35; II Cor. 9:6-11).
2. He will bless us materially (Malachi 3:10f; Phil. 4:19)

1) Business men who have adopted God's plan, found that it immediately improved their own method of orderly and systematic handling of personal affairs. "Honor the Lord with thy substance. . . (Prov. 3:9, 10; II Cor. 9:6; Psa. 84:11; Prov. 19:17; Matt. 6:33).

2) Many people could give testimonies as to how they have prospered financially by adopting God's plan of financing His work. They have received raises in salary, collected old and forgotten debts, found unthought-of-business opportunities, and by being good stewards have found that nine-tenths, WITH GOD'S BLESSING, GOES FARTHER THAN ten-tenths WITHOUT God's blessing. Tithing "PROVES GOD" (Mal. 3:8-11; II Cor. 9:6).

Conclusions

1. The basis of joyful stewardship is to GIVE OURSELVES to the Lord (II Cor. 8:5). Have you wholeheartedly given YOURSELF to Him? If so, you'll not argue against His word regarding things material.

Wallace Bassett, Baptist minister of Dallas, had a brother who was a minister in the Christian Church. Said Wallace: "If it cost Christians and Baptists as much to be immersed as it does to tithe, there'd be many Christian and Baptist ministers trying to prove the New Testament does not teach immersion!"

2. When we truly love God, we cheerfully bring Him His portion (II Cor. 8:8, 9, 24).

3. God owns, we owe. God owns all, including ourselves. We owe him one-tenth of the money He entrusts to us. We pay that, and then out of gratitude and love we may give all we wish beyond the tenth.

4. God's people should bring God's money to God's house on God's day for the support of God's work and the glory of God's dear name. If the Jew had to appear before God at stated times of worship and he could "not appear before the Lord empty (without an offering)" (Deut. 16:16, 17), do you think Christians can do less in the light of Christ's love for us (John 3:16; Rom. 5:8)? Did our Lord lower, or RAISE the standard for Christians?

LESSON 52-PAGE 4

QUESTIONS

1. Who is the owner of all things (Gen. 1:1; Psa. 24:1; I Cor. 10:26)?

2. Who owns you and me (I Cor. 6:19, 20; Acts 20:28; I Pet. 1:18, 19)?

3. How are we preserved daily (I Pet. 1:5; Acts 17:28)?

5. What is meant by a steward (Luke 16:1)?

A steward is a person entrusted with the management of property or affairs not his own.

6. What is meant by Christian stewardship (I Cor. 4:2; I Tim. 6:20; Rom. 14:12, 7, 8)?

Christian stewardship means the acknowledgment of God's ownership; the acceptance of our trusteeship, and the administration of the same according to the will of God. The New Testament interprets it in terms of **MANAGEMENT OF ONE'S WHOLE LIFE RESPONSIBILITY BEFORE GOD.**

6. What is the difference between stewardship and tithing (I Cor. 6:20)?

Stewardship includes the whole of our personalities, powers and possessions; tithing means the payment of a tenth of our income for Christian causes. Stewardship includes and goes beyond tithing!

7. What are the basic principles of stewardship? 1) God is creator, owner, and giver of all things. 2) All we are and have we **HAVE RECEIVED AS A TRUST**, and therefore we must be careful stewards in the use of the whole. (See I Cor. 4:7; James 1:17). 3) We acknowledge our stewardship by devoting a worthy portion of the Lord's work. 4) We must render a final account to God (Rom. 14:12).

8. Did Jesus talk about stewardship? He did. "One verse of every seven in the four gospels, and sixteen of the thirty-four parables bear on this subject."

9. What is meant by the tithe, and to whom is it "holy" (Lev. 27:30)? Tithing is the designation of a tenth of our income for Christian purposes through the "storehouse" of the local church. This is a basic minimum, and not as a goal.

10. Who commenced (Gen. 14:20), continued (Gen. 28:20-23) confirmed (Lev. 27:30-32, commanded (Mal. 3:8-10) commended (Matt. 23:23), and concurred in (I Cor. 16:2; Heb. 7:8) tithing?

11. Since Christ is our High Priest, how can he receive our tithes if we do not bring them to Him (Heb. 7:8)?

12. Was the tithe practiced by the early church?

All evidence indicates that it was, for Christ raised all standards for the Christian.

13. Should a Christian contribute more than a tithe?

The New Testament principle of the tithe might be stated, "A tithe or more." Laving gratitude to God for His mercy and grace never asks, "How much **MUST** I do?" but "How much can I do?" The Christian always finds room for growth, never believing himself to have arrived. See Philipians 3:12-14.

LESSON 52-PAGE 5

13. How should we determine our tithe?

The tithe is one tenth of your income. Salary and wage earners find it easy to determine where there is a fixed income schedule. The one in business for himself including the farmer deducts his legitimate expenses incurred in making his profit.

15. Should Christians in debt tithe?

Yes. Most of us are in debt financially and all of us are incalculably indebted to God. We OWE GOD the tithe FIRST out of our paycheck. The tendency to discharge our material debts first has kept many from ever getting around to their good intentions. "Seek ye FIRST the kingdom of God. . ." (Matt 6:33)!

16. What may I do as a Christian about the tithe?

1) Begin NOW to dedicate and bring to your local church at least one tenth of your income for the preaching of the gospel and the work of Christ. 2) Use every opportunity to witness to others the joy you derive as a tither, that others may be induced to follow Christ more abundantly. 3) Try to see that tithing is promoted in your church, through stewardship education in every department. 4) Put the church and her work in your will that the causes of Christ may go forward into the future with confidence and strength. 5) In all your understanding and practice of the Gospel, honor Him who said: "Where your treasure is, there will your heart be also" (Matthew 6:21).

17. Can you name five ways in which God will bless you spiritually if you will faithfully tithe?

18. Will God bless us materially if we are faithful in tithing (Mal. 3:10ff; Phil. 4:19)?

19. Will you "Honor the Lord with thy substance" (Prov. 3:9, 10), and begin today to "PROVE GOD" by bringing the tithe, and love offerings as you are prospered, into the treasury of your local church (Mal. 3:8-10)?

20. In the light of II Corinthians 8:8, 9, 24 can we "prove the sincerity of our love" for Christ and His Church and do less than our best, the tithe, upon the first day of each week?

FOUR WAYS TO TITHE

You may come to the tithe idea by several separate ways. It isn't one of those peculiar doctrines that depend on giving a special twist to a single verse of Scripture.

Law

There's the way of the law. Some object to traveling that way. However, there it is--not merely the law of the Old Testament. It is older than that. Like the law of the Rest-and-Worship Day; like the law of "One-man-for-one-woman," it is a law which got into the thought of men before there were any Ten Commandments, or any Hebrew tribe, or any Code of Hammurabi.

It is old, old; and though there are those who think it has been repealed entirely, nobody ever thought of changing its form. You never hear of a seventh, a twelfth, or a twentieth. As a law, it was always the Sacred TENTH. If you come by the law road, you arrive at that.

LESSON 52-PAGE 6

Efficiency

There's the way of Christian efficiency. The tithe really works for the Church, just as we have been told it would.

The testimonies in its favor are on record by multiplied thousands. It works almost too well. When a group in a church begins to practice it, or a group of churches, the tithers always carry a larger part, beyond their numerically proportionate share of the load. Wherever it is applied, it settles the question of the support of every Christian enterprise, as far as the tithers are concerned. They are always "over the top" in their offerings.

Self-Interest

There's the way of self-interest. People who think spirituality means something ethereal are apt to sniff at this linking of tithing with prosperity. But they can't sniff it away. There it is. Other things being equal, the tither is more prosperous than the non-tither, and always will be. He can't help it.

This isn't magic. It isn't "materialism." It certainly isn't superstition, for superstition naturally can't be proved. The prosperity of tithers can be. We pray for material blessings. Why be surprised when they come?

Tithing does not make poor land fertile. It does not turn tornadoes aside. It does not make up for the tither's lack of any other Christian virtue, or for the limitations that produce differences of ability.

But it works for prosperity, none the less. It calls for conscience in dealing with what possessions we have. It develops foresight. It fosters an increasing dislike of waste and needless spending. It requires the keeping of records, and encourages budgeting which always tends to cut down useless and wasteful expenses.

The tither must think about his income not only when he is earning it but also when he is spending it. That habit alone will protect him at all times from spending uselessly as much as his tithe amounts to.

Love

And, best of all, there's the way of grateful love. In glad recognition that all we have is God's giving, we devote a definite proportion of His gift directly to the work we believe He wants done in the world.

This way is the way of liberation. No man can follow it and be unhappy about it. Either it will bring its own happiness or it will not be practiced. The tither can't be a penny-pincher, or a doleful contributor to the running expenses of the Kingdom to which he belongs.

This takes all the nuisance out of "appeals." To the tither, "appeals are like his banker's list of possible investments. He doesn't invest in every one he hears about; but he isn't annoyed when the banker submits the list.

-----E. Dean Barr, Pres. Dakota Bible College