

DISCOVERY

UNIT
2

TEACHER'S GUIDE

Leviticus, Numbers, Deuteronomy, Joshua

Offerings and Their Meanings and Purpose

Leviticus 2:1 — 7:38

Lessons from the Levitical Priesthood

Leviticus 8:1 — 10:20

Five Feasts that Celebrate Victory

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Battling Discouragement and Opposition

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Discovery is a Bible study course for the high school and adult levels. Bible references are taken from the King James Version. The companion to these Sunday school lessons is Daybreak, a daily devotional and personal Bible study continuum. All of the material is available on our website, as well as in printed form. The print version is designed to be stored in a binder; subsequent modules can then be easily inserted. Discovery is an official publication of the Apostolic Faith Church. All rights are reserved.

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was not voluntary, but was required of all: the priests, the congregation, the rulers, and common individuals.

God commanded the people to make a *trespass offering* to atone for specific acts of sin, of which the individual was fully aware. Also, they were commanded to make restitution if they obtained anything that belonged to another through deceit or negligence.

There was a holy fire on the altar that was to burn continuously. Every morning the priest would put on different clothes and remove the ashes into a clean place outside of the camp. He was to lay fresh wood upon the fire to keep it burning continuously. This represented God's eternal presence among them.

SUGGESTED RESPONSE TO QUESTIONS

1. The people were to make an offering of their first-fruits unto the Lord (chapter 2). How can we offer our first fruits to the Lord?

Usually the very best of the crop is what is harvested first. God expects our best. He wants us to put Him first in our thoughts, time, activities, and tithes. You may ask the class to discuss ways we can do this, making the point that we never want to offer God just what is “left over” of our time, energy, or resources.

2. God gave directions for the peace offering, which was an expression of thanksgiving and appreciation to Him (Leviticus 3:1-17). Have you ever considered thankfulness to be a sacrifice? What are some times when this may be the case?

It may seem difficult to be thankful during a trial, but we are to be thankful in the good times and the bad. 1 Thessalonians 5:18 says, “In every thing give thanks.” Note that the words are “In every thing” not “for everything.” It is possible to offer praise to God in the midst of a great trial, even though we may not be able to be thankful for the trial itself. Ask your class what the results will be when we offer this type of sacrifice, making the point that we will find a deeper connection to Him and greater blessings will follow. God responds to the sacrifice of praise!

3. The sacrifice of animals was required because blood was the only atonement for sin; even a sin done through ignorance needed a blood sacrifice (Leviticus 4:1-2). Yet in the New Testament, God said “Therefore to him that knoweth to do good, and doeth it not, to him it is sin” (James 4:17). Why do we no longer need to make sacrifice for “sins of ignorance”?

The blood of animals foreshadowed the Blood of Christ, which would be shed later. While obedience to the law of sacrifice provided atonement, the blood of animals was not sufficient for the continuing perfection of the saints. (See Hebrews 10:1.) They needed to make the sacrifices over and over. Christ's Blood is powerful and covers Christians today unless they willfully sin and thus break the covenant between Christ and themselves.

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4. Leviticus 5:5 shows that a person not only needed to bring a sacrifice for sin but he needed to confess his sin. Why do you think confession is an important part of repentance?

Confession shows understanding of one's guilt before God, realization of the incomparable holiness of God, and provides proper humility before Him. Confession will often lead to repentance.

5. The focus verse clearly outlines the need to restore what has been stolen, embezzled, or destroyed of another's property. We know that God forgives us for all our sins at salvation. Why do we need to make restitution?

Discussion should bring out that when we restore the loss we have caused our fellowman (see Acts 24: 16), we are proving the sincerity of our repentance. The action of restoration is also a witness to unbelievers of the change of heart that has taken place. You may ask the class to tell about the times they made restitutions and of the blessings they received.

6. The holy fire on the altar represented God's abiding presence among the people. What did the priest need to do every day to keep the flame alive (Leviticus 6:8-13)? How can we liken this to our spiritual walk?

The priest needed to put on his linen garment and linen breeches and move the ashes from the altar to the side. Then he was to change clothes again and take the ashes outside the camp to a clean place. The priest was to put wood on it every morning and put the sacrifice on the altar; then burn the fat of the peace offerings. He was never to let the fire go out.

The fire is like God's presence in our lives when we are saved. Ask your class to develop how we can keep the flame burning. Discussion could bring out that we may need to clean out accumulated clutter from time to time. We need to keep our personal lives clean and to add "fuel" often by reading God's Word, communing in prayer, and gathering together with God's people.

7. What was the purpose of the wave offering?
(Leviticus 7:30-36)

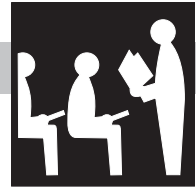
The purpose of the wave offering was to provide food for Aaron and the priests. In the New Testament, God also provided for the ministers of the Gospel to be sustained by the tithes and offerings of the people (1 Corinthians 9:4-14). Ask your group to develop an application to our day.

8. The sacrifices and offerings were part of the schoolmaster to teach us God's ways. They could have become rituals to those who undertook to follow them. It was important for the children of Israel to keep in mind the meaning of these rituals. How might our service to God become perfunctory and ritualistic? How can we avoid this?

If we lose sight of the “vision” of the Gospel we can become indifferent in our service to God. We need to keep alive the goals, purposes, and love that ignited our hearts in the beginning. Discuss ways we can become indifferent and ways we can keep our first love burning.

CONCLUSION

God is holy, and He expects obedience and commitment from us. Even though it may take sacrifice on our part, we will receive abundant blessing as we honor Him with a complete “living sacrifice” (Romans 12:1).



Lessons from the Levitical Priesthood

SOURCE FOR QUESTIONS

Leviticus 8:1 through 10:20

KEY VERSE FOR MEMORIZATION

“And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people” (Leviticus 9:23).

BACKGROUND

Aaron had been chosen by God to be the high priest for Israel, to make offerings unto the Lord for the people, and his sons were to succeed him. Prior to the time of Moses, the heads of families offered sacrifices. Now the nation had been organized, the Tabernacle had been set up specifically as a place for sacrifices and worship, a ritual had been prescribed, and a ceremonial rank of officers were appointed to particular roles.

In these three chapters, we find that the consecration of Aaron and his sons was accomplished by a sin offering followed by a burnt offering. This was a ritual prescribed by God to prepare them for the office they were about to fill. The consecration service lasted seven days, the sacrifices being repeated each day. During this time, those being consecrated were not allowed to leave the sanctuary.

Nadab and Abihu, the two oldest sons of Aaron, were men with a great heritage. Not only were they the sons of Israel's high priest, but they were also the nephews of Israel's leader, and the heads of Israel's princely elders. They had been with Moses and Aaron on the mount of God, they had seen the glorious visions at Mount Sinai, and now they had been consecrated to the Levitical priesthood. All of this made their trespass, documented in chapter 10, all the more inexcusable and worthy of judgment.

SUGGESTED RESPONSE TO QUESTIONS

1. What critical phrase is repeated in chapter 8, verses 4, 9, and 13? What do you suppose would have been the outcome if Moses had not operated in such a matter?

These verses tell us that Moses did, “as the LORD commanded him.” The answer to the second part of this question can only be speculative. However, it is sure, that Moses would have drawn the displeasure of God if he had not obeyed. The sacredness of this ritual would have been destroyed. This was an extraordinary and significant time, because the high priest,

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a sweet savor (scent) to the Lord, as there was obedience, willingness, and thanksgiving behind it.

5. Why do you suppose God wanted animals without blemish for the sacrifices? (Leviticus 9:2)

If there was a blemish in the sacrifices, it would not be accepted of the Lord, and therefore the offering would do no good for the bearer. The bringing of blemished animals indicated an indifferent attitude to what God required. An offering that was innocent and perfect (no blemishes) was necessary to make atonement. This blood would then be a substitute for the transgressions of the people. If there were blemishes on the animal, it was not a perfect sacrifice, and its blood was not sufficient in God's sight to atone for man's sin. All of this pointed forward to our Perfect Sacrifice, the Lamb of God, who had no sin, yet became sin for us that we might be made righteous (2 Corinthians 5:20-21).

6. What promise is found in Leviticus 9:4-6? What application might we make regarding our approach to God today?

God promised Moses that His presence and glory would visit His people if they would follow through with the rites of the ceremony exactly as God prescribed. In answering the second question, your class should recognize that God will visit us with His presence, too, when we come in obedience to His requirements.

7. In Leviticus 9:22-24, something special took place, just as God had said. As God does not change, what can we learn from this, if we need something from God in our own lives?

The glory of the Lord appeared before all the people, and fire came out from before the Lord (commentators indicate flame came from the sky or from the Holy Place, where the Presence of God dwelt) and consumed the sacrifice. This show of God's power caused all the people to shout and fall on their faces. Note that it was exactly as God promised, if all was performed as He commanded. Discuss with your class the importance of doing whatever God asks in order that we might receive the blessings and answers to prayer He has for us. God will honor His promises to us if we follow through on every detail. This fire was a sign that God had indeed ordained the ceremonies that had taken place, and His approval was upon all who would be obedient to them. When our lives please the Lord, we can expect His glory to fill our lives.

8. Why were two sons of Aaron (Nadab and Abihu) slain by the Lord? (Leviticus 10:1-2)

Nadab and Abihu were presumptuous, not taking the commandments of the Lord seriously, as though they were exempt from what God had commanded. The text says that they offered “strange fire” unto the

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1. Why were the people required to celebrate the Day of Atonement? (Leviticus 23:26-32)

2. Each feast included rest. Why do you think God required rest as a part of the feasts?

3. Why do you think sacrifice was featured in each feast? Why is personal sacrifice important today?

Personal sacrifice is important today for many of the same reasons and it helps us see our smallness next to God's greatness. As we submit to God, our communion with Him and our appreciation of Him will grow. Ask your class: What might be some wrong reasons for sacrifice?

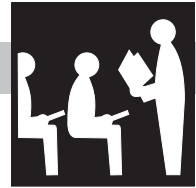
We can set aside time for God by having a place in our schedule for Bible reading, prayer and meditation. We can take time to frequent His House for worship and fellowship. We can be willing to take a few moments to be of service to others in His name, whenever we see a need.

God loves to hear the thanksgiving of His people. Not only does thanksgiving please God, but it does us good as well. As we go through difficult times in our lives, the memories of past blessings and answers to prayer help our faith to remain strong. Remembering also helps us to appreciate God more and to know how much He loves us. Lead your class in compiling a list of practical ways we can remember our blessings.

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CONCLUSION

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Battling Discouragement and Opposition

SOURCE FOR QUESTIONS

Numbers 11:1 through 12:16

KEY VERSE FOR MEMORIZATION

“And when the people complained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.” (Numbers 11:1)

BACKGROUND

This week's text centers around three complaints. Israel complained about their food and longed for meat; Moses poured out to God how weary and overwhelmed he felt; and Aaron and Miriam fretted against Moses' leadership. God met two of Aaron and Miriam's complaints with His judgment. In answer to Moses' cry, however, He gave instruction for establishing a structure that helped reduce the stress of leadership, not only for Moses but also for succeeding leaders.

The Children of Israel had no reason to complain. God had performed many miracles for them in their recent past. He had punished the Egyptians with ten dreadful plagues, while protecting the Israelites in Goshen. Then He had liberated the Israelites from bondage and started them on their way toward the Promised Land. Along the way, He had taken them through the Red Sea on dry land. Then, as the army of Egypt foolishly pursued them, He had closed the sea over the pursuers.

In the wilderness, God had provided water as needed. God had solved the issue of food by miraculously sending a daily supply of manna without fail as they traveled in the wilderness. Yet at the time of today's lesson, Israel complained that they were tired of manna and wanted meat. In response, God sent them meat as they wanted, but He sent punishment along with this. Many people died with the meat still in their mouths.

Moses himself had seen God work miracles and deliver the people. God had never failed, but the complaints of the people became a weariness to him. In mercy, God gave him seventy men to share his responsibilities.

Miriam and Aaron complained about Moses' marriage. The true root of the complaint, however, was jealousy of Moses' authority. God's judgment was swift and evident, causing Aaron and Miriam to regret that they had ever complained.

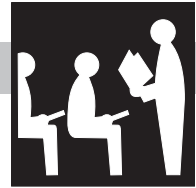
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Scouting Out God's Promises

SOURCE FOR QUESTIONS

Numbers 13:1 through 14:45

KEY VERSE FOR MEMORIZATION

“And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.” (Numbers 13:30)

BACKGROUND

Many significant events happened in the land of Kadesh. Moses had disobeyed God in this same land. Both Aaron and Miriam had died there. The Children of Israel had wandered in the land forty years—one year for each day the spies were in Canaan exploring the land. In today’s text, the Children of Israel waited there, near Canaan’s border, for news from the twelve spies.

The “Promised Land” (the Land of Canaan) was relatively small: 150 miles long, 60 miles wide. The spies would have traveled about 500 miles during the forty-day survey of the land. The lush hills were covered with figs, dates, and nut trees. Some of the cities visited had thick, high walls.

In Numbers 14:22, God referred ten times to the people tempting Him. They had:

- Doubted at the Red Sea (Exodus 14:11-12)
- Complained about the bitter water at Marah (Exodus 15:24)
- Complained, again, in the wilderness of Sin (Exodus 16:3)
- Collected more than a day's portion of manna against the Lord's instructions (Exodus 16:20)
- They tried to collect manna on the Sabbath (Exodus 16:27-29)
- Chided and murmured against Moses for water at Rephidim (Exodus 17:2-3)
- Committed idolatry by worshipping a golden calf (Exodus 32:7-10)
- Complained (Numbers 11:1)
- Complained about the lack of food variety (Numbers 11:4)
- Failed to trust about entering the Promised Land (Numbers 14:1-4)

God judged those who complained, doubted, and refused to believe His promises. All who were twenty years of age and older—except Caleb and Joshua—were told that their “carcasses” would be wasted in the wilderness.

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SUGGESTED RESPONSE TO QUESTIONS

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1. Read Numbers 13:17-20. What information were the spies to find out?

The spies were to find out about the people who lived there, their capabilities, and their numbers. Did they live in tents or fortifications? How was the land agriculturally? Did it have trees for wood? They were told to bring back evidence of the “fruit of the land.”

2. The Lord promised to bring the Israelites to a land “flowing with milk and honey” (See Exodus 3:8,17; 13:5; and 33:3). How did this compare with the report given by the spies after they returned? What conclusions should have been made from this report?

Numbers 13:27 proves that God's Word is true: the spies brought back the report, "surely it floweth with milk and honey." They should have concluded that God also would drive out the inhabitants and give them the land as He had promised. God's promises are just as sure today. Discuss with your class the effects of answered prayer and the confidence we can have that we will receive what God has promised if we meet His conditions.

3. What can we learn from the doubting of the Children of Israel?

The Children of Israel made the mistake of comparing the task to their own abilities rather than the promises of God. Their doubt then turned into rebellion, which led to punishment from God. They had seen many mighty victories, and yet were overcome by doubt. We must be careful not to let doubt rob us of God's blessings. If we place our trust in God, we know all things are possible.

4. In Numbers 14:6, we read that Joshua and Caleb “rent their clothes.” What does this mean and why did they do this?

It was a custom to tear your clothes to show sorrow, mourning, or despair. Despair overcame Joshua and Caleb as they realized the people were refusing to follow God's direction and obtain the Promised Land.

5. How did the Israelites react when Joshua and Caleb urged them to enter Canaan? (Numbers 14:10)

Not only did they contradict what Joshua and Caleb said, but they spoke of stoning them.

6. Why did Moses intercede for the people (Numbers 14:13-19) after they rebelled? What did his prayer spare them from? How can we intercede for others?

God said He would destroy all of the Children of Israel and give Moses a new people. Moses truly loved these people and did not want to see them destroyed. His intercessory prayer spared them from destruction. We, too, need to intercede in prayer for those who have “rebelled” against God and have rejected His plan of salvation. Discuss with your class

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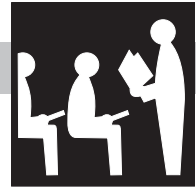
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A Remedy Is Lifted Up

SOURCE FOR QUESTIONS

Numbers 21:1-35

KEY VERSE FOR MEMORIZATION

“And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.” (Numbers 21:9)

BACKGROUND

By this time, the Children of Israel had wandered in the wilderness for almost forty years. As recorded in the previous chapter, Aaron had died and his son Eleazar had become the high priest.

When King Arad in the southern part of Canaan heard that the Israelites were nearby, his army attacked them and took some as prisoners. God gave Israel victory in the ensuing battle and the Israelites destroyed them and their cities completely. This was Israel's first victory in twenty years; their vow of faith to God (verse 2) was the key to their success.

The Children of Israel continued their journey through the wilderness and again they became weary and discouraged. They complained to Moses, chiding him for delivering them from Egypt and grumbling about the manna and scarcity of water. God was angry with the unthankful spirit of the people and He sent venomous snakes that caused many of the Israelites to perish from their poisonous bites.

One of the most striking illustrations of God’s redemptive plan lies in the brass serpent that God instructed Moses to lift up on a pole in the midst of the camp. Anyone who was bitten by a snake needed only to look at the brass serpent and he would be healed—foreshadowing the time when one “look” at Christ, who was lifted up on Calvary, would bring healing from sin’s curse.

After this momentous occurrence, the Children of Israel continued their journey, traveling from place to place. When Israel approached the land of the Amorites, they sent a message to Sihon the king, asking permission to pass through and assuring him they would disturb nothing along the way. Permission was denied. Instead, Sihon gathered his army together to fight against Israel. The Israelites won the victory and gained many cities and much land. Thus they were able to dwell in the land of the Amorites, which was on the east side of the River Jordan.

After this, Og, the king of Bashan, and his army attacked Israel, but again Israel won the victory and acquired their land.

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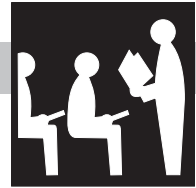
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Parallels include: The effect of the bite from the poisonous snake stood for sin; both Jesus and the serpent were suspended in the air so that many could

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Balaam, the Double-Minded Prophet

SOURCE FOR QUESTIONS

Numbers 22:1 through 25:18

KEY VERSE FOR MEMORIZATION

“God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?” (Numbers 23:19)

BACKGROUND

Balaam was a somewhat mysterious character whose story occupies three complete chapters in the Numbers narrative. He was a Gentile whose home was a city called Pethor near the Euphrates River (Deuteronomy 23:4). He had a reputation for divination (predicting the future) and incantation (using occult power to cast blessings and cursings). He also was quite willing to sell his services (2 Peter 2:15).

By this time, the Children of Israel had successfully defeated several enemies after leaving Egypt, including Amalek, the king of Arad; the Amorites; and Og, king of Bashan. Upon arriving in the plains of Moab they faced a different kind of enemy. Balak, king of Moab, recognized his inability to defeat Israel without supernatural help. From the text we conclude that Balaam's reputation was widely known, since Balak sent for him from a great distance and offered a great price for his services.

Balaam offers four blessings upon God's people, each from a different physical location. Each of these blessings pointed to the blessing of following God and the surety of His promises. However, New Testament references to Balaam all seem to imply his greed and lust for money. It was this greed that led him to look for ways to circumvent the revealed will of God to him. It seems that this greed not only caused deceitful behavior but also blinded his eyes and heart from the real truth of God's message, which could have been applied to his own heart.

Eventually, even after expressing, “let me die the death of the righteous” (Numbers 23:10), Balaam was slain when Israel defeated the Midianites. (Numbers 31:8)

SUGGESTED RESPONSE TO QUESTIONS

1. How was the approach of Moab and the Midianites different from that of the previous enemies Israel had faced (Numbers 22:2-6)? What different approaches does the enemy of our souls use to try to defeat us spiritually?

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The first Commandment is “Thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.” Jesus referenced this commandment and added another. (Matthew 22:37-39). Discuss with your class what Jesus said about these commandments. (Matthew 22:40). If a man truly loves God, he must also love his brother and his neighbor. All the law is summed up by the command to love. (Romans 13:8-10) In the life of a believer, love is an act of will. You choose to relate to God and to other persons in a loving way, no matter how you feel. You should not be controlled by feelings.

2. Moses gave Israel specific directions about diligently teaching God’s Commandments to their children. (Deuteronomy 6:7-9) List six actions he told Israel to take. Then give an example of how three of those actions might be implemented in families today.

The six instructions were:

- *Talk of them when sitting in your houses.*
- *Talk of them when walking by the way.*
- *Talk of them when lying down.*
- *Talk of them when getting up.*
- *Put a sign on the hand or before the eyes.*
- *Put a sign on the posts and gates of the house.*

Make a list of the students’ suggestions on how to teach children today. This list could include:

- *Make the Gospel a subject of dinner-table conversation—discuss a missionary story or recount someone’s testimony.*
- *As you go about the activities of life, apply Christian truths.*
- *Have daily devotions. Study the Bible!*
- *Bring your children to Sunday school and church.*
- *Put a Scripture verse on a card and stick it in your lunch sack or car visor.*
- *Post verses in your home on the wall, bathroom mirror, refrigerator magnets, etc.*

3. A literal understanding of Deuteronomy 6:8 has led many people to place copies of verses 4-9 on their foreheads, hands, or doorposts. What was Moses’ intent? How does that intent relate to us today?

Moses’ intent was that Israel would know the Law of God so well that it would become impressed on their minds and be in their hearts (6:6). God wants to write His Word upon our hearts and make us “living epistles” for others to read. Then our lives can influence them to trust Christ.

4. What steps can we take to pass on the history of God’s Word to the next generation?

Answers could include: teaching your children or grandchildren the Bible, teaching Sunday school, and giving your testimony. You could amplify this discussion by asking students to relate lessons they have learned from members of the previous generation.

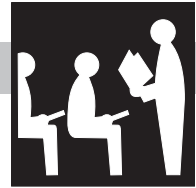
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Civil and Social Legislation

SOURCE FOR QUESTIONS

Deuteronomy 16:1 through 26:19

KEY VERSE FOR MEMORIZATION

“And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments.”
(Deuteronomy 26:18)

BACKGROUND

It had been forty years since God had given the first covenant to Moses at Mount Sinai. In this portion of Deuteronomy, Moses reiterated the Covenant between God and Israel to a new generation of Israelites. He explained the Passover, the Feast of Weeks, and the Feast of Tabernacles. He then commanded the appointment of officers and judges, and explained the procedure of judgment.

Moses went on to give rules for future kings of Israel, outlined the offerings for the priest, and emphasized the importance of shunning wicked pagan ways. Next came the prophecy of a prophet to come who would speak the words of God, and then a warning was given about false prophets.

In chapter 19, Moses established cities of refuge for those who had shed a man's blood, and he gave more rules regarding courts of law. Chapter 20 deals with rules for the military. Chapter 21 deals with unsolved murders and laws concerning captive wives and laws about rebellious sons. Chapters 22-25 explain miscellaneous laws including sexual conduct and marriage. Chapter 26 explains offerings of first fruits and tithes.

It was important that the Israelites completely knew and understood the law because not only did adherence to the law assure respect and harmony among the people, but also God's blessing or judgment depended on the people's obedience to the law. It dealt with life or death matters, physically as well as spiritually.

SUGGESTED RESPONSE TO QUESTIONS

1. Deuteronomy 24:7 indicates that man's value has no monetary price. What principle concerning the treatment of others can you infer from this law?

God puts a premium on human beings. Each person deserves respect, kindness, and humane treatment. You might want to discuss proper and improper ways to treat others: children, the homeless, elderly, physically disabled, etc.

OPENER

[illegible]

NOTES

2. God designated a stiff penalty for false witnesses. (Deuteronomy 19:16-19) What do you think He feels about those who speak words damaging to someone else's reputation?

God hates the spreading of discord, and He will not overlook malicious gossip among His people. Ask your group to name things that should be considered before speaking of another. These may include: Is it kind? Is it true? Is it helpful? Is it necessary? What might be the potential outcome?

3. God was against cruel and inhumane punishment. Deuteronomy 25:2-3 limits the number of lashes a condemned person could receive. What was the number? What principle is indicated for parents or persons in authority?

The condemned were to receive no more than 40 stripes. Today those in authority should remember forgiveness and mercy and that the punishment should fit the crime. Proactive discipline is always better than reacting after the fact. Our purpose should be to improve behavior.

4. What principle regarding another person's property is developed in Deuteronomy 22:1-4? What should we do if we cause damage?

God wants us to respect the property of others and treat it with care. If we damage someone's property we should be quick to restore or replace the item.

5. Honesty is a universal and ageless law. Guidelines are given to us in Deuteronomy 25:13-14. How can we apply this principle today?

We must be honest in all our dealings. Bring out that whether it is in our business dealings, interaction with the IRS, or a matter as simple as being undercharged at the grocery store, we will always be blessed if we are careful in these matters.

Honesty can also be a testimony to onlookers and may provide an open door for a witness for Christ. Some in your class may be willing to share examples from their knowledge or personal experience of when honesty provided an opportunity along this line.

6. Deuteronomy 23:21-23 addresses the subject of vows. What two principles are brought out in these verses? What might be a better alternative than making a vow?

The principles are:

1) A vow that has been made must be paid, and

2) It is not a sin to refrain from making a vow.

A better alternative in most cases is consecration. This is also a promise to God, but it leaves the choice of payment in God's hands. We tell God we are willing to go or do if He should ask us. Whatever He asks us we will do—but the choice is His.

7. What godly principle does Deuteronomy 24:19-21 reinforce?

God wants us to have compassion on the poor. During harvest the reapers were to leave some of the crop behind for the poor people. The poor were expected to work for what they ate by gleaning what was left behind. We should be quick to see a legitimate need and show compassion as well.

You could have your class generate a list of ways this could be done. Some options: Support your church's benevolent outreaches, give unneeded items to organizations that help the poor or homeless, volunteer time at this type of organization, ask your pastor if there are needs he is aware of that you could help out with.

8. Deuteronomy 17:1 says that the people were not to offer unto God a blemished sacrifice. In Deuteronomy 26, God asked for an offering of the firstfruits of the crops. What does this tell of God's expectations from His people?

God wants our best. Whether it is our time, our energy, or our love, He wants to be first in our lives. He wants to be the center, the hub. Other things can then fit around Him. The class may want to give examples.

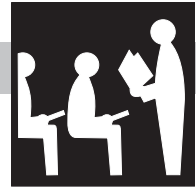
9. God concluded the final chapter in this week’s text by commissioning the people to be holy and to keep His commandments. He called them to be a peculiar people. Describe what God meant by “peculiar.” How should we fit that profile today?

In this usage, the word “peculiar” did not mean odd, but rather God’s very own, special, set-apart people. He considered His followers a treasure. We can be God’s special treasures as we serve Him and keep ourselves separate from the sins of the world. Discussion can involve ways to do this.

CONCLUSION

The precepts and direction given in these chapters are not only important from a historical perspective, but also contain valuable and essential advice for us today. Essentially, if we want to be one of God's people, we too, have to follow all His commandments.

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Last Instructions from a Faithful Leader

SOURCE FOR QUESTIONS

Deuteronomy 29:1 through 31:30

KEY VERSE FOR MEMORIZATION

“Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.”
(Deuteronomy. 31:6)

BACKGROUND

Moses addressed the people by relating the Covenant between God and the Children of Israel that had been made forty years earlier at Mount Sinai. Though the Covenant had been extensive, it could be summed up with the promise by God to bless the Children of Israel and make of them a great nation if Israel would honor, love, and obey God.

Moses reviewed how God had already blessed and protected Israel, but observed that the Children of Israel had turned from the Lord and had not kept their part of the Covenant. Moses warned the people that it would not be well with them if they continued to turn from God's commandments, but assured them that God would be waiting to receive them back and would restore their blessings if they would turn back to Him.

Moses then presented a challenge to the Children of Israel. He said they had the choice of good or evil, life or death, before them. They must decide either to love and serve God or to be drawn away by false gods and worldly sins.

Moses told the assembled people that he was old and would not enter the Promised Land with them, but that God would go before them and conquer the enemies of Israel. Moses admonished them to have courage and to trust God at this time, for God would not fail them.

Every seven years, the entire nation, including the children, were admonished to gather together to hear the Law read. By doing so, they would know how to obey and please the Lord.

God gave Joshua the commission to lead the Children of Israel after Moses' death, which was imminent. Along with the charge for Joshua to have courage, God promised to be with him.

OPENER

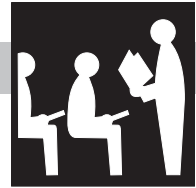
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SUGGESTED RESPONSE TO QUESTIONS

1. What were some of the miracles Moses reiterated to remind the Children of Israel that God would take care of them and bless them? (Deuteronomy 29:1-8)

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Conquering the Land

SOURCE FOR QUESTIONS

Joshua 1:1 through 8:35

KEY VERSE FOR MEMORIZATION

“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” (Joshua 1:9)

BACKGROUND

God gave Joshua a monumental job after the death of Moses: He was to assume a leadership position and direct the Children of Israel in an extended military campaign in an unfamiliar land filled with fortified cities and multiple enemies. Fortunately, along with this great commission, God gave Joshua the encouragement he needed to succeed.

The first eight chapters of the Book of Joshua narrate the events surrounding the Israelites' entry into the Promised Land and the beginning of their conquest of Canaan. After God provided a miraculous crossing of the Jordan River, the people camped near the mighty city of Jericho. God outlined a unique battle strategy for conquering the walled fortress; by following God's instructions precisely, the people won a tremendous victory.

After the destruction of Jericho, the Children of Israel set out to take the small town of Ai. To their shock, the forces sent against the town were driven back and lives were lost. Their hearts were melted, not because of cowardice, but because, clearly, the Lord's strong hand, upon which they had relied, had been removed from them. The cause was sin in the camp—Achan had disobeyed God's instruction and taken of the spoils of Jericho. When this matter was dealt with according to the instruction of God, the Israelites succeeded in capturing Ai.

SUGGESTED RESPONSE TO QUESTIONS

1. How do you think Joshua may have felt when God called him to lead the Children of Israel into Canaan? Briefly describe the ways that Joshua was encouraged, directly or indirectly, before he led the Children of Israel into battle.

Joshua was given a great responsibility with serious risks involved: he may very well have felt overwhelmed and inadequate for the task. God understood that, just as He understands when we feel overwhelmed or inadequate.

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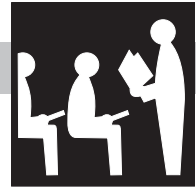
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Claiming God's Promises

SOURCE FOR QUESTIONS

Joshua 13:1 through 21:45

KEY VERSE FOR MEMORIZATION

“There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.” (Joshua 21:45)

BACKGROUND

Joshua, who was about one hundred years old, now had the task of distributing the land to each of the tribes of Israel. The allotments were given both as border descriptions and a listing of cities. His completion of this job left a lasting legacy to Israel: a place for each tribe and family to settle and call home. They were then able to enjoy what God had given them.

The Israelites inherited their land. They did not win it as spoils of battle nor did they purchase it. “Inheritance,” the theme of the Book of Joshua, is a very important word. In these nine chapters, the word *inheritance* is found more than fifty times. Other important words are *possession* and *promised*.

Before Joshua proceeded with dividing the land on the west side of Jordan, the land on the east side was divided amongst the tribes of Reuben, Gad, and the half-tribe of Manasseh. This was completed per the instruction given by Moses. Focus was then placed on the land of Canaan.

Caleb made his request, “give me this mountain” (Joshua 14:12). This must have signaled to the tribes God’s ability to fulfill His promises. Not only was Caleb alive to receive his promised inheritance, but he was willing and able to do a younger man’s work to get it. Caleb also provided for his descendants. He engaged his nephew Othniel, who later became his son-in-law, to take the city of Debir. Caleb’s daring faith influenced Othniel, who went on to become the first judge of Israel.

The territory of Judah was divided by border descriptions and a detailed list of cities. The tribes of Manasseh and Ephraim, the sons of Joseph, inherited the central hill country of Canaan.

Though slow to respond to the challenge, the remaining seven tribes also had their inheritance marked out for them. Unlike Caleb and the daughters of Zelophehad, these tribes did not demonstrate faith and spiritual zeal. A settlement process was put in place for them. The land remaining to be apportioned was divided into seven equal parts. Joshua then cast lots to determine the specific inheritance of each tribe.

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The final two land designations were made. First, Joshua established six cities of refuge. They were needed because society in that day had no police force to investigate crimes. Joshua set apart three cities of refuge on each side of the Jordan River. Finally, forty-eight cities were designated for the Levites to live in—as the tribe of Levi had been set aside by God to be priests for Israel, they did not receive their own territory like the other tribes.

SUGGESTED RESPONSE TO QUESTIONS

1. Four times in this text block it is mentioned that the Levites were given no inheritance (Joshua 13:14,33; 14:3-4; 18:7). In your own words, explain why they were not given a portion of land like the other tribes.

The Levites were chosen to serve the Lord and He was their inheritance (Deuteronomy 10:8-9; 18:1-8; Numbers 18). Lead the class to recognize that God wanted the priests to be fully devoted to His service. We, too, are admonished by the Lord to have our “inheritance” set on heavenly things rather than earthly possessions. Through class discussion, list some possible indicators of whether our chief treasures are heavenly or earthly. Your students’ ideas might include how we spend our time, what we think about, what we look at, what we do with our money.

2. Joshua and Caleb had finally reached the Promised Land. Clearly they were still in good health and able to enjoy Canaan. Why was this so?

They had come into Canaan because they believed God and obeyed Him. No doubt many times they were glad they wholly followed the Lord, rather than being swayed by the reports given by the other spies. Even though they spent forty years in the wilderness, God rewarded their faith, and they lived to see His promise fulfilled. Discuss with your class the benefits in fully trusting God.

3. Define *inheritance* and describe how it applied to the Children of Israel.

One definition is, “action of inheriting (receiving as an heir).” God had given them this land by promise, but it was up to them to take possession. The Christian is an heir to the Kingdom of God. Discuss what actions we must take in order to receive our inheritance.

4. Who was the first to claim his inheritance? (See Joshua 14:6-15.) What zeal did he demonstrate?

Caleb was first. He reminded Joshua of the promise Moses had made to him. Not only was he eager to receive it, but he was willing to do whatever was necessary to take possession. His age, the enemy, and fenced cities were not deterrents, because the Lord was with him. Discuss obstacles that we may face as we endeavor to serve God. What can we learn from Caleb in these situations?

NOTES

5. In what way was Joseph remembered, even though he had died in Egypt? (Numbers 16:1-5)

He was remembered through the fact that two of his sons—Manasseh and Ephraim—inherited the central hill of Canaan. Also the bones of Joseph were buried in the Promised Land at this time. Discussion should center on the far-reaching implications of whether or not we will serve God.

6. The majority of the tribes were slow to take possession of their land. What plan was devised to help them? (Joshua 18:2-6)

Three men were selected from each tribe to go through the land and describe it and divide it into even parts. Then Joshua cast lots to determine who received which section. After discussing the plan, you may bring out how many Christians today are slow to take what God has promised to them. We have a description of what is available, so we should claim and possess the promises of God at the first opportunity. Delaying does not make it easier. It gives the enemy more time to cause doubt and undermine our faith.

7. Caleb's daughter asked for more than her father promised (Joshua 15:19). What was her request and the subsequent result? What spiritual lesson can we learn from her action?

She asked for springs of water in addition to the portion of land given to her; and she received the upper and lower springs. Possibly, she received more than she expected. Talk about how we can ask of the Lord and He can grant beyond our expectations. You may ask for a student to share a personal testimony to illustrate this point.

8. Read Joshua 21:43-45. What three "good things" promised to the Children of Israel did God fulfill? What assurance does this provide us today concerning God's promises to us?

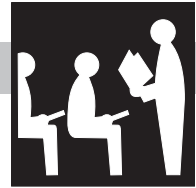
- 1. They possessed the land the Lord had promised.*
- 2. He gave them rest all around them.*
- 3. He delivered all their enemies into their hand.*

Have the class correlate the Israelites' "good things" to the blessings we enjoy as Christians today. We, too, can possess His promise, have rest from our burdens, and receive victory over our enemy, Satan.

CONCLUSION

The Lord fulfilled His promise. Israel's ownership of the land was purely the gracious act of God. Their possession and enjoyment of the land depended on their submission and obedience to Him. Not one word of God will ever fail those who wholly follow Him.

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Committing to Faithful Service

SOURCE FOR QUESTIONS

Joshua 23:1 through 24:33

KEY VERSE FOR MEMORIZATION

“Be ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to the left.” (Joshua 23:6)

BACKGROUND

Joshua made two speeches at the end of this book emphasizing how good the Lord had been to the Children of Israel. His advanced age was the reason for his gathering “all Israel” unto himself, and this text block has been noted as his farewell address to them. Joshua took this opportunity to remind them that they were eyewitnesses of God’s mighty deeds, and he admonished them to be faithful to the Lord and obey His Law.

Joshua went on to remind them that God brought their patriarch, Abraham, from “the other side of the flood,” (Joshua 24:3) referring here to the great river Euphrates, not to the great Flood of Noah’s day. He pointed out the great lengths that God undertook to establish this people as His people.

Although Terah (Abraham's father) and Nachor (Abraham's brother), had knowledge of the one true God, they compromised their faith by mixing with the idolatrous culture in Haran. God chose Abraham and established His covenant with him because he obediently followed the voice of God.

Sometimes God used ordinary elements to accomplish His purpose. Joshua reminded the elders of the time that God sent a swarm of hornets to drive out the inhabitants of the land allowing the Children of Israel to possess houses already built as well as crops already cultivated.

As Joshua ended his discourse to them, the Children of Israel said, “The LORD our God will we serve, and his voice will we obey” (Joshua 24:24). True to their word, for a time, they kept the covenant they made with God by the hands of Joshua long after he, and the elders who outlived him, died.

SUGGESTED RESPONSE TO QUESTIONS

1. When God commissioned Joshua to be Moses' successor, He provided Joshua with divine encouragement, exhorting him to be courageous and obedient to God's will (see Joshua 1:5-9). What similarities

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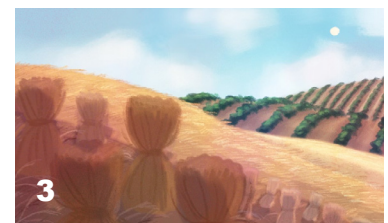
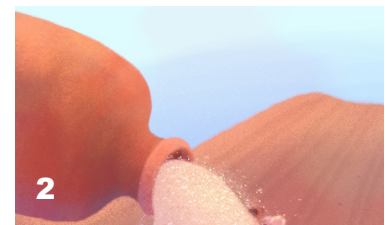
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The Seven Feasts in Leviticus

<div>English/ Hebrew Name</div> <div>Jewish/Gregorian Calendar Dates</div> <div>Theme</div> <div>Key Texts</div> <div>Summary</div>	Spring Feasts The first three springtime feasts celebrate different aspects of one major event in Jewish history: deliverance from bondage in Egypt. They occur together in an eight-day period, beginning with Passover. Technically, Passover is only the first night of the celebration, but together the three feasts are commonly referred to as “Passover week.” The fourth springtime holiday, the Feast of Weeks, occurs seven weeks later.			
	1	2	3	4
	FEAST OF PASSOVER <i>PESACH</i>	FEAST OF UNLEAVENED BREAD <i>MATZOT</i>	FEAST OF FIRSTFRUITS <i>BIKKURIM</i>	FEAST OF WEEKS OR PENTECOST <i>SHAVUOT</i>
	Fourteenth day of the first month March or April	Fifteenth to twenty-first day of the first month March or April	The day after the Passover Sabbath March or April	Fifty days after the Feast of Firstfruits May or June
	Deliverance	Holiness	Resurrection	Revelation of God’s Law
	Leviticus 23:5 Exodus 12:1-46	Leviticus 23:6-8 Exodus 23:14-15	Leviticus 23:9-14 Exodus 23:16, 19	Leviticus 23:15-21 Exodus 34:22 Deuteronomy 26:1-11
	<p>This feast marks God’s deliverance of Israel from Egyptian bondage and His preservation of their firstborn through the sacrificial blood of a lamb. That was the defining moment of Israel’s birth as a nation and therefore is the first holiday on their calendar. It is to be commemorated with a meal that is comprised of the same types of foods as the first Passover.</p> <p>Over 1,500 years later, Jesus died on Passover as the Sacrificial Lamb for all mankind. The Jews’ deliverance from Egyptian bondage foreshadowed our greater deliverance from the bondage of sin, which is accomplished through the Blood of Jesus. Thus, the birth of the nation illustrated spiritual birth of believers in Jesus Christ.</p>	<p>This feast commemorates the first days of the Israelites’ freedom from bondage. When God brought them out of Egypt, He instructed them to eat only unleavened bread. Before this feast begins each year, the Jews are to purge all leaven from their homes and then abstain from eating it during the entire Passover week.</p> <p>In the New Testament, leaven is commonly symbolic of sin, so unleavened bread is symbolic of a life without sin—in both outward acts and the inner nature. Sin must be eradicated from our hearts through sanctification, which was also made possible through Christ’s sacrificial death (Hebrews 13:12).</p>	<p>This feast commemorates the Jews’ entrance into the Promised Land and the fulfillment of God’s promise to give the land as an inheritance. It is also the first of three feasts that relate to the harvest season. On this day, Jews are to offer the first of the harvest to God, thanking Him in advance for what is yet to come.</p> <p>Jesus rose from the dead on the Feast of Firstfruits and Scripture explains that as the first to be resurrected, He was the firstfruits offering (1 Corinthians 15:20). On Easter (Resurrection Day), we rejoice both in the power that raised us from spiritual death and our promised inheritance awaiting us in Heaven.</p>	<p>Firstfruits marks the beginning harvest of the first spring crop (barley), and this feast marks the beginning harvest of the last spring crop (wheat). This is a day of rest when offerings are to be made, including grain, wine, animal sacrifices, and some quantity of all the later spring crops. Jewish tradition also holds that the Ten Commandments were given to Moses on this day.</p> <p>Following Jesus’ ascension, it was on this feast day that the Holy Spirit was first poured out, which resulted in 3,000 souls being reconciled to God. This fulfilled Jeremiah 31:33, “I will put my law in their inward parts, and write it in their hearts.” These first converts under the new covenant dispensation marked the birth of the Church.</p>

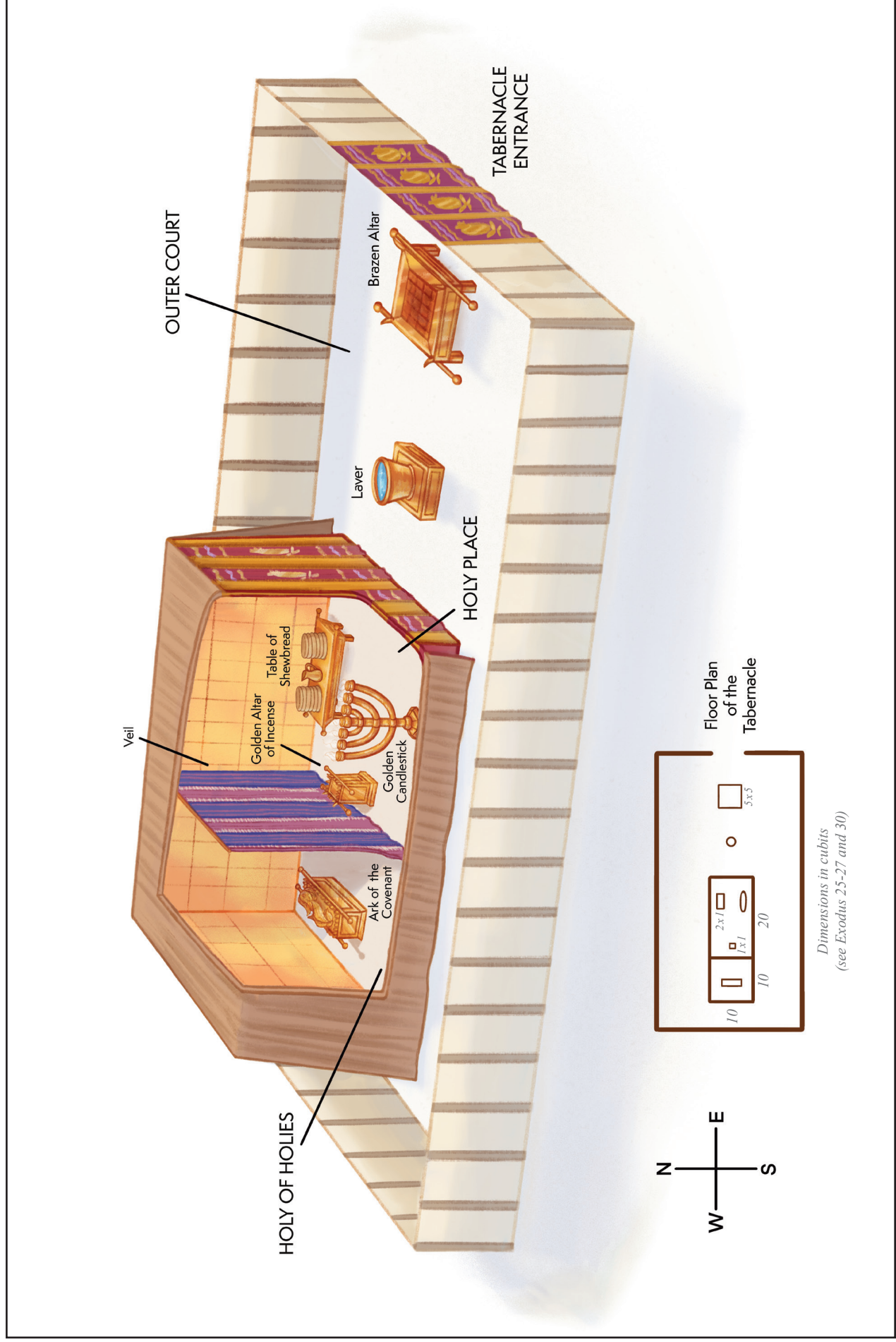
Fall Feasts | The fall feasts all take place in the seventh month of the Jewish calendar. Since the number seven is representative of completion, it seems fitting that these feasts would mark major events of the end times. Christ fulfilled the spring feasts during His first coming and it is anticipated that He will fulfill the fall feasts during His second coming.

5	6	7
FEAST OF TRUMPETS YOM TERUAH	DAY OF ATONEMENT YOM KIPPUR	FEAST OF TABERNACLES SUKKOT
First day of the seventh month September or October	Tenth day of the seventh month September or October	Fifteenth to twenty-first day of the seventh month September or October
Regathering	Repentance	Millennial Kingdom
Leviticus 23:23-25 Numbers 29:1-6	Leviticus 23:26-32 Leviticus 16:1-34	Leviticus 23:33-43 Deuteronomy 16:13
<p>This feast does not mark an event in Jewish history and Scripture does not state its purpose. It is to be a solemn day of rest that includes sacrifices, offerings, and the blowing of trumpets. It is commonly understood to be a call to prepare for the Day of Atonement.</p> <p>This feast has not yet been fulfilled, but the blowing of trumpets suggests a connection to the Rapture. It is the only feast to occur on the first day of the month, which begins when the new moon first appears. The Jewish people had to wait and watch the sky to know when that would happen, just as we must wait and watch for the return of Jesus.</p>	<p>God gave detailed instructions to carry out this feast, with the focus being a sacrificial ceremony to atone for the sins of the nation. It is a solemn day of fasting, mourning sin, repentance, and abstaining from work and pleasure.</p> <p>This feast has not yet been fulfilled because no major event has taken place on this date. However, Christ's death fulfilled all the steps of atonement. At Passover He was the Sacrificial Lamb, but in the Day of Atonement He is both our High Priest and Atoning Sacrifice (Hebrews 9:11-12). Some suggest this feast will be fulfilled on the future day of mourning at the Battle of Armageddon.</p>	<p>This feast is a time of great jubilation when the people are commanded to rejoice. Falling at the end of harvest season, it is a time to thank God for His provision, protection, and presence over the past year, as well as remember His help during the years of wandering in the wilderness. To do that, the Jewish people were instructed to dwell in booths (simple shelters) outside their homes for seven days.</p> <p>This feast has not yet been fulfilled. Zechariah prophesied that it will be celebrated during Christ's Millennial Reign, so it could mark a key date related to His kingdom.</p>



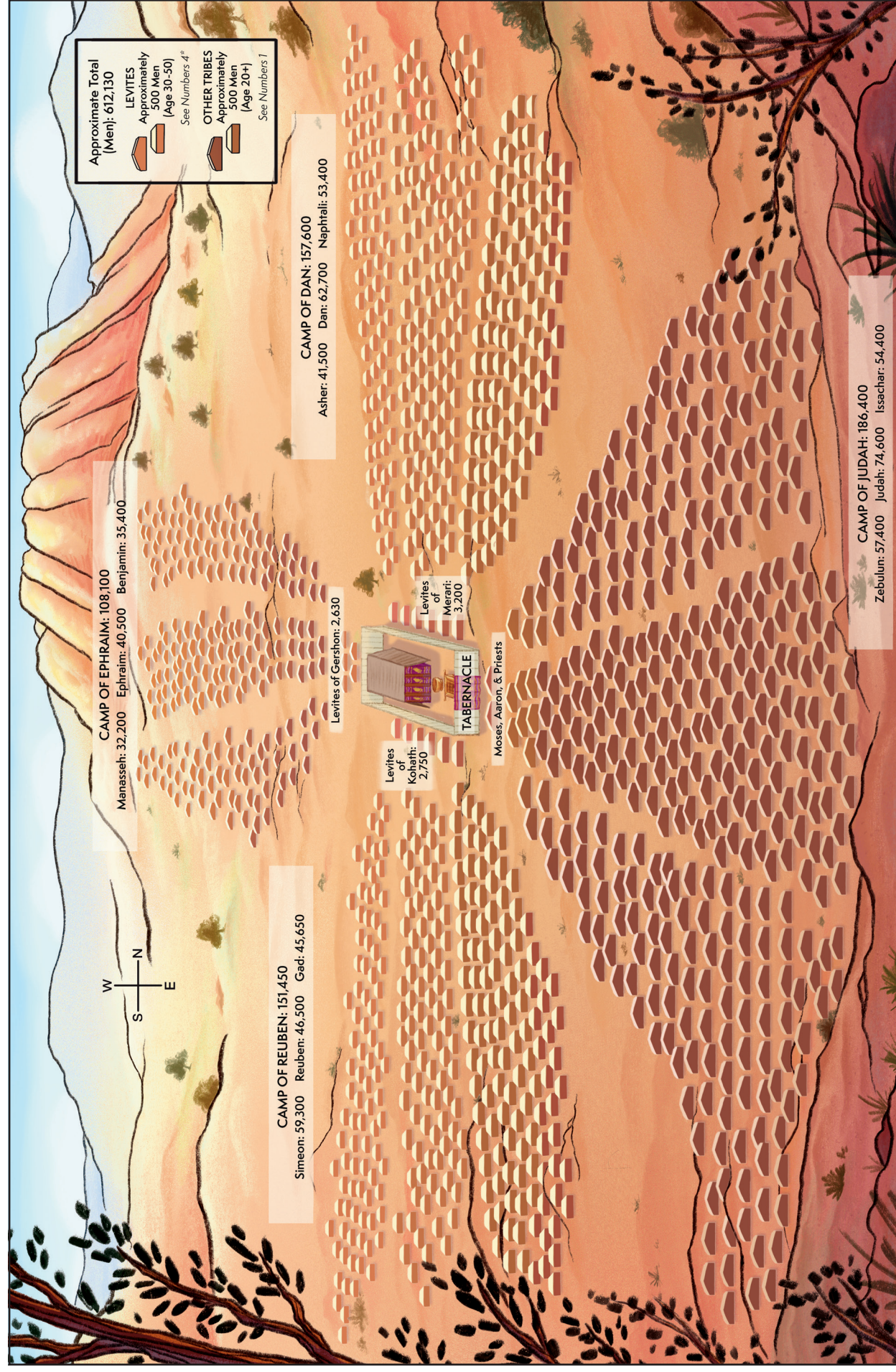
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An Illustration of the Tabernacle in the Wilderness



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An Illustration of the Camp of the Tribes of Israel



*The Levite totals in Numbers 3 include males age one month and older. The Numbers 4 census totaled only those able to perform the Levitical duties, including carrying the Tabernacle, which was tremendously heavy. The Numbers 4 totals are used here as the age 30-50 parameter more closely aligns with the age 20+ criteria for the other tribes, and this essentially represents all those able to serve either in a religious or military capacity.

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Key Locations in Numbers



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The Promised Land – Allotments & Cities of Refuge



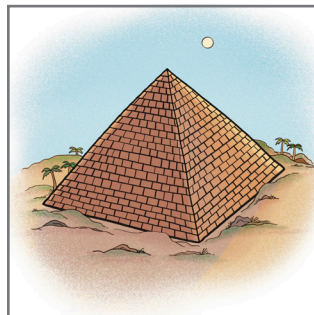
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Why So Many Laws?

Jacob's family numbered 75 when he moved to Egypt.¹



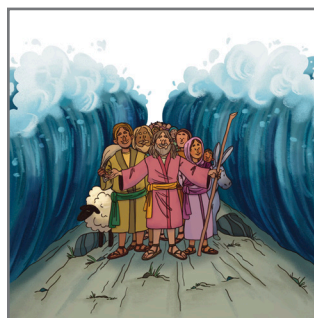
The Israelites spent approximately 400 years living in Egypt.



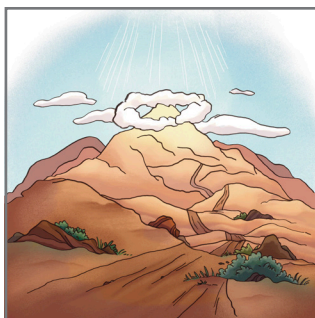
At the end of that time, their population was perhaps over 3,000,000.² They were slaves, and had years of exposure to Egyptian idolatry, culture, and government.



God gave them a miraculous deliverance from Egypt.



At Mt. Sinai, God gave them a mode of worship and a system of government.



When Israel was nearly ready to enter the Promised Land, the ten spies gave a negative report. The people rebelled because they did not believe God would give them the land.



Due to their unbelief, God caused the people to wander in the wilderness for nearly thirty-nine years. All those who were twenty and older died (except Caleb and Joshua).



The new generation of adults was ready to enter the Promised Land. They had not been of age when the Law was given, so Moses rehearsed it. Thus we have Deuteronomy, meaning "second giving of the law."



1. Acts 7:14.

2. *Adam Clarke Commentary*, pg. 358, chart for Exodus 12:37.

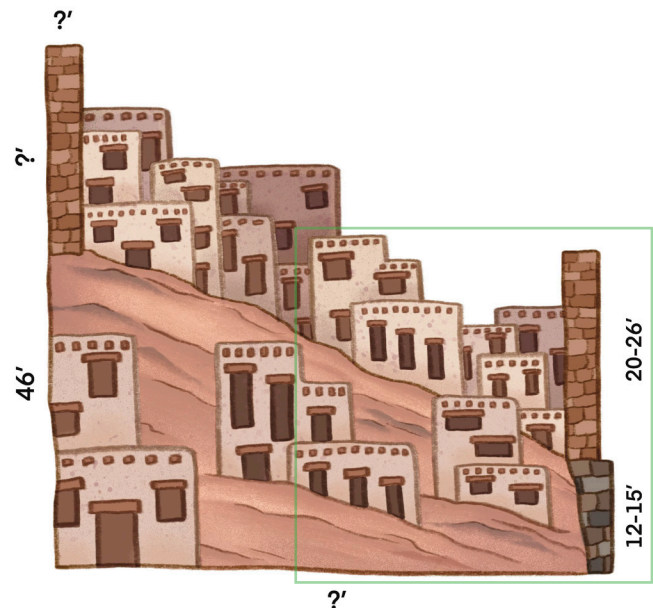
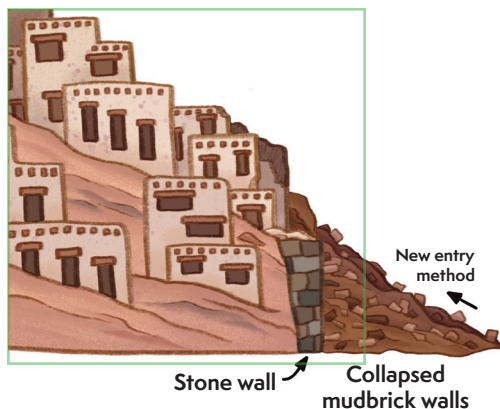
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Jericho Archeology

Dr. Bryant Wood is an archaeologist and director of *Associates for Biblical Research*. He has made a career of the study of Jericho and is an internationally recognized authority on the subject. In his article titled, “The Walls of Jericho,” first published in *Creation Ex Nihilo* (March–May 1999), Dr. Wood relays the following intriguing discoveries regarding Jericho:

- Jericho was built on a hill and surrounded by two high walls. The outside (or lower) wall included a mudbrick wall (20 to 26 feet high and about 6 feet thick) built on top of a stone retaining wall (12 to 15 feet high) at the base of the hill. Inside the mudbrick wall was an embankment ascending to about 46 feet above the ground level of the surrounding countryside. On the top of this embankment was the inside (or upper) wall, also made of mudbrick. (In meters respectively: 6 to 8 and 2; 4 to 5; 14.)
- The upper city (inside the upper wall) included about nine acres and was home to about 1,200 people by archeological estimates. Houses were also built on the embankment between the upper and lower mudbrick walls—likely a poor district, as this area was significantly less secure in war. Residents of the surrounding countryside probably fled to Jericho in wartime as well.
- Jericho had adequate food and water to survive a lengthy siege. A spring inside the city provided an abundant water supply and excavations have uncovered large jars *full* of grain (indicating the siege had been short and the conquerors had not looted the commodity, as was normally the case).
- Various excavations (at different sides of the city) have found that the mudbrick walls collapsed and fell with gravity, forming a ramp against the (still-standing) stone retaining wall.

“So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.” (Joshua 6:20)



- A German excavation in 1907–1909 found a short section of the outside city wall and the houses built against it still intact. The section was located on the north of the city and the houses (built between the two city walls) were in the poor area.

“Then she [Rahab the harlot] let them [two spies] down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain [probably the wilderness just north of the city], lest the pursuers meet you.” (Joshua 2:15-16)

- Archeologists have found a layer of ash and debris (about three feet thick) and their studies indicate the city was burned *after* the collapse of the walls.

“And they burnt the city with fire, and all that was therein.” (Joshua 6:24)

Dr. Wood concludes that the findings of archeologists at Jericho prove the Biblical account in Joshua. It is important to realize, however, that many archeologists—even those who carried out the excavations Dr. Wood references—conclude that the Biblical account is merely a folk tale explaining the city ruins. Most of these Bible-skeptic views are based on unproven and incorrect assumptions of the archeologists—such as a world that is billions of years old—and the dating of archeological findings—methods of which are debatable in themselves. (Visit www.answersingenesis.org for more information.)

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