



DISCOVERY

UNIT
2

Leviticus, Numbers, Deuteronomy, Joshua



Offerings and Their Meanings and Purpose

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Lessons from the Levitical Priesthood

Leviticus 8:1 — 10:20

Five Feasts that Celebrate Victory

Leviticus 23:1-44

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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SOURCE FOR QUESTIONS

Leviticus 2:1 through 7:38

KEY VERSE FOR MEMORIZATION

“Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.” (Leviticus 6:4)

BACKGROUND

The Children of Israel were situated at the base of Mount Sinai and the Tabernacle had just been built. It was time for the people to learn how to worship, and this portion of Leviticus deals with Israel’s approach to God.

A major part of their worship was to be through sacrificial offerings or sacrifices, and the established requirements in many ways pictured aspects of the believer’s salvation today. The burnt offering illustrates that the only way for the Children of Israel to approach God and find forgiveness was through the shedding of blood. Only blood could atone for sin. In this passage, we see not only what God commanded the Israelites to observe, but also how their sacrifices and other practices look ahead to the sacrifice made on Calvary by our Savior, Jesus Christ.

One of the sacrifices God made provision for was the sacrifice of thanksgiving. It was called a *meat offering* which, at the time of the translation of our Bible, meant any kind of food. In this case it referred to grain. Like the burnt offering, it was brought voluntarily. There was to be no leaven, which was symbolic of sin, in the grain offering. The meat offerings included oil, which typifies the Spirit of God. These offerings also included salt, which preserves against corruption and denotes purification and healing.

Another sacrifice of thanksgiving, the *peace offering*, was taken from the herd — a male or female without blemish, typifying purity. The purpose of the peace offering was not to make atonement for sin, but to express gratitude for God’s matchless and gracious care. It was also a voluntary offering and was both an act of worship and of communion.

The people were commanded to offer a *sin offering*; this was a sacrifice for unintentional acts that displeased God. God called these acts sins of ignorance. There were different animals to be sacrificed for each sin. These sacrifices made people cognizant of what God considered sin and were used to teach and guide the Israelites in God’s way. This offering

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.

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?

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?

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”?

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?

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?

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?

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

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?

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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).

NOTES

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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.

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?

2. Why was it important for the people to observe the consecration of the priests? (Leviticus 8:2-3)

3. In Leviticus 8:2, God commanded Moses to bring three animals to this ceremony. What were they? What was the specific use for each?

4. What was the significance of each sacrifice?

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

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

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?

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

9. The offense and death of Nadab and Abihu was a tragic event in the midst of a special and celebratory time for Israel. What can we learn from it?

CONCLUSION

There are many lessons to learn about the importance of complete obedience to God. What He has said, He means. What He has promised, He will do. God's Word is sure, and the best way for us to inherit all of His blessings is to pay attention to the details of our own lives. If we live with sensitivity to the Holy Spirit, we will be right in line for the Lord to reveal His glory to us too.

NOTES



SOURCE FOR QUESTIONS

Leviticus 23:1-44

KEY VERSE FOR MEMORIZATION

“These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.”
(Leviticus 23:4)

BACKGROUND

Prior to this time, the Lord had given the Children of Israel guidelines and laws regarding different aspects of life — some as guidelines for daily living, and some as means of approaching His holiness and majesty. In this chapter, God established the religious calendar for the people by indicating that certain days were to be special national holidays and should be set apart.

Like the Sabbath Day, which the Lord had instituted previously as a day of rest in which people were to celebrate God’s omnipotence as sole creator of Heaven and earth, these special days were also days of rest. They were to be observed as holy assemblies in which the people collectively and individually celebrated specific acts of God’s goodness.

Israel’s feasts contrasted greatly with the festivities (religious and secular) of the pagan nations surrounding them. Instead of being times of moral depravity, these celebrations were times when the people came together for fellowship and worship. These celebrations or feasts were meant to remind the Children of Israel that God was the Creator of their lives, that it was He who gave them their abundance and granted them freedom, and that it was He who was their spiritual Benefactor.

The feasts established in this chapter were:

- The Feast of the Passover – This feast marked God’s deliverance of the people from Egyptian bondage.
- The Feast of Harvest (also known as Pentecost, or the Feast of Weeks) – A harvest festival, observed after the people had offered (the first-fruits) of their crops.
- The Feast of Trumpets – This feast was a nine-day-long preparation for the Day of Atonement.
- The Feast of the Day of Atonement – The day in which sacrifices were made for the atonement of the people and priest.
- The Feast of Tabernacles – This feast required the people to re-enact their wilderness experience by dwelling in tents (booths).

QUESTIONS

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?

4. These feasts were times set aside for the Lord. What are ways we can set aside time for him in these busy days?

5. God wanted the Children of Israel to keep the Pass-over celebration as a remembrance. Why is it good for us to recall present and past blessings from the Lord? Name some ways we can do this.

[illegible]

6. Looking at verse 22, how does God regard the poor?

7. God asked the Children of Israel to bring an offering of the firstfruits of the crop. How can we do this today?

[illegible]

8. Why do you think God commanded the Children of Israel to dwell in booths to remind them of the time Israel spent in the wilderness? Why should we recall Israel's wilderness experience?

[illegible]

CONCLUSION

God ordained special days for the Children of Israel as times for them to focus on Him and worship Him. Let us make sure we set aside time in our busy lives to do the same.

NOTES

[illegible]



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.

QUESTIONS

1. What was the focus of the Children of Israel when they asked for meat? (Numbers 11:4) Describe the provision they already had been given.

2. Name at least three outcomes that can happen to us if we focus on what we do not have rather than on what we do have.

3. It may be easy to murmur and complain when things do not go our way. How can we keep a right perspective when faced with circumstances that may be unpleasant?

4. Why would a murmuring or complaining Christian be ineffective at winning the lost to Christ?

5. God responded to Israel's complaint by sending quail that flew about three feet above the ground so they were easily caught (Numbers 11:31). Scripture is clear that everyone took many, since the ten homers referred to in the text equaled about sixty bushels. But then God sent punishment upon Israel. (Numbers 11: 31-33) Will He punish us today if we lust after worldly things? How?

6. Numbers 11:10-15 reflects Moses' frustration and weariness with his responsibilities in governing Israel. Do you think our church leaders ever become weary like Moses did? If so, what might we do to help prevent that?

7. Chapter 12 tells of a series of actions that God took when Miriam and Aaron complained against Moses. List each action by the noted verses.

Verse 2

Verse 4

Verse 5

Verse 5 again

Verses 6-8

Verses 9-10

Verse 10 again

8. Why do you think God was so angry with Aaron and Miriam? What application might God's anger have for our day?

CONCLUSION

Even though God answered Israel's immediate grievance, He wanted them to see that complaining would eventually bring them problems and punishment. Sadly, they did not learn their lesson on this occasion, for the Bible tells of other times when they complained rather than having an attitude of gratitude. What perspective are we choosing for the situations that face us today?

NOTES



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 worshiping 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.

QUESTIONS

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

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?

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

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

[illegible]

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

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?

[illegible]

7. Describe the punishment God placed on Israel. (Numbers 14:34, 37)

8. When the Israelites realized their error, they attempted to enter the Promised Land anyway and were defeated by the Amalekites and Canaanites (Numbers 14:40-45). What caused their defeat? How can we avoid “spiritual” defeat in our life?

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CONCLUSION

The promises of God are just as sure today as they were in the time of Joshua and Caleb. With God, victories can be won before the battle ever takes place — they are won when we simply trust Him.

NOTES

[illegible]



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 bit-ten 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 at-tacked 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, ask-ing 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.

QUESTIONS

1. Why do you think God wanted the Israelites to completely destroy the cities of southern Canaan?

2. Verse 4 of our text says that the people were “much discouraged because of the way.” Times of discour-agement can come to all of us, but what tragic mistake did the Children of Israel make in how they reacted? (Numbers 21:5)

3. God dealt harshly with the complaining Israelites. What was His response? What do you think God saw in their hearts that motivated their complaints?

4. When things in our lives appear to be out of control and we feel overwhelmed, what are ways we can keep a thankful heart?

5. What are some parallels between the brass serpent that Moses erected on a pole and Jesus hanging on the cross?

6. Tucked away in this story of Israel's wanderings in this seemingly forsaken wilderness are two little verses (verses 17 and 18) telling that the Israelites stopped to dig a well and then sang a song, "Spring up, O well." Why do you think these verses are important?

7. What did the Children of Israel offer to do in the message they sent to Sihon, king of the Amorites? What does his refusal tell us about the heart of this king? What did his failure to honor God's people cost him and his people?

8. Do you think God would have wanted Israel to destroy the Amorites if they had been gracious to Israel? Explain.

CONCLUSION

God will turn His back on those who are rebellious and bitter toward Him. Yet God will bless those who trust and obey Him with a thankful heart.

NOTES

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)

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?

2. God’s instructions to Balaam are very clear in Numbers 22:12. What were those instructions? Why does the story continue past this point?

3. In the light of God’s directions, what seemed to be Balaam’s desire?

4. In reading Numbers 22:21-31, Balaam's desires led him not only to make poor choices, but also blinded him to the providence and warning of God. How does this happen to people today?

5. Numbers 22:34 records Balaam's acknowledgment of sin. Is this repentance on his part? Why or why not?

6. What was the general message of each of the four blessings (Numbers 22:30 through 24:14) pronounced by God through Balaam upon the Children of Israel?

7. The New Testament refers to the way of Balaam (2 Peter 2:15), the error of Balaam (Jude 11), and the doctrine of Balaam (Revelation 2:14). What seems to be the sense of these three Scriptures and their warning to early-day Christians and to us today?

[illegible]

8. God sometimes proves His sovereignty by overruling and/or using even the ungodly to fulfill His own purposes in the world. Give several Biblical examples and some modern-day examples.

[illegible]

CONCLUSION

How good it is to embrace the truth of the King of the Universe and to follow His precepts with both our words and our lives. His blessings are available to us today even though there is a battle to be fought. The battle is spiritual so we must be on guard and vigilant until the Lord calls us. "Let me die the death of the righteous, and let my last end be like his!" (Numbers 23:10)

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[illegible]



SOURCE FOR QUESTIONS

Deuteronomy 6:1 through 8:20

KEY VERSE FOR MEMORIZATION

“Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” (Deuteronomy 7:9)

BACKGROUND

Moses had given Israel the second edition of the Ten Commandments, and he had taught the people what God commanded him to teach. If Israel obeyed the Lord, they would conquer the enemy, possess the Promised Land, and enjoy a long life with God's blessing. However, God knew the dangers that Israel would face when they came into that land of prosperity. He was going to give them great blessings, but He knew their thoughts could become so engrossed in those blessings — houses, vineyards, olive trees, etc. — that they would forget Him.

Moses knew this risk of prosperity, too, and he charged Israel to be diligent to keep up their service to God after they were in Canaan. He reminded them that there is only one God, and their first duty was to love Him with all their hearts. He cautioned them against those things that would be the ruin of their religion — to forget the Lord who brought them out of the land of Egypt, the abuse of plenty, and the inclination to idolatry.

One of Israel's great challenges was to pass along their heritage and an understanding of God's commandments to their children and grandchildren. God was explicit in how this was to be accomplished: by teaching, by removing the inhabitants from the land, and by rehearsing what God had done. Theirs was a glorious and miraculous history of God's mercy and love, a history of great deliverances and providential care. Teaching their children would help them remember God's faithfulness and great works.

Moses had already emphasized God's love for Israel and the importance of Israel's love for God. He reminded them that all of their blessings came from the Lord because of His covenant with their fathers, Abraham, Isaac, and Jacob.

QUESTIONS

1. What is the first commandment? (Deuteronomy 6:4-5) Is it possible to command a person to love? Explain your answer.

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.

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?

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

5. God knew the temptations Israel would face in the Promised Land, and His commandments to them were for their protection. List four of God's commands. (Deuteronomy 7:2,3,5,25) Name two commands that God has given us that could result in spiritual protection in our day.

6. What was one reason that God said the inhabitants of the land of Canaan should be destroyed? (Deuteronomy 7:4)

7. List three of the blessings that God promised Israel if they would obey. (Deuteronomy 7:13-24)

8. Chapter 8 contains more warnings to remember God. Why do you think so many warnings were necessary? Do you think people today need fewer or more warnings? Why?

9. Several themes are repeated throughout these three chapters of Deuteronomy. Note two of those themes and tell how they apply today.

CONCLUSION

Love for God is the first and greatest commandment of all, and it is the summary of all the commandments. Our love for Him must be a strong love. We must *love* him in the most intense degree, with *all that is within us*. He that is our all must have our all. To love Him this way will bring rest and satisfaction to the soul. If we obey and walk in God's good way, we will find His benefits and blessings.

NOTES



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.

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?

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?

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?

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

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?

[illegible]

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?

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

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?

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?

[illegible]

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.

NOTES

[illegible]



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.

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)

2. God’s covenant of blessing was conditional. What would happen if the Children of Israel refused to keep their side of the covenant? (Deuteronomy 29:14-28)

3. Moses spoke of secret things belonging to God. Why do you think God does not always share His reasons or reveal His complete plan for our lives?

4. What do the verses in Deuteronomy 30:1-10 reveal about the character of God?

5. While we may not know God’s long-term plan for our lives, how can we be sure we can know God’s expectations for us today as we seek His will? (Deuteronomy 30:14)

6. Verses 15-20 of Deuteronomy 30 offer a choice between good and evil, and between life and death. Do you think this was a one-time choice or a daily choice? Parallel your answer to the choice(s) we face regarding serving the Lord.

7. God told the Children of Israel to go in and possess the land of Canaan (Deuteronomy 31:3-8), and He promised that He would secure victory for them from the inhabitants of the land. How does this compare to us as we approach the promises of God?

8. God commanded the Children of Israel to have courage and not be afraid as they faced the Canaanites. Israel had proved God before, so why might they be tempted to fear now?

9. God emphasized the importance of teaching the children the commandments and precepts of His Word (Deuteronomy 31:10-13). What are ways we can do this today?

10. God lamented the fact that when Israel was blessed and prosperous, the people would forget Him (Deuteronomy 31:20). How does that relate to us today? What can we do to reverse this tendency in our own lives?

11. Moses was soon to die and God appointed Joshua to take his place (Deuteronomy 31:23). Why do you think Joshua was the man chosen?

12. Moses drew this chapter to a close with a warning for the Children of Israel to keep their covenant with God or suffer severe consequences. Why do you think God pled with them even though He knew they would continue to be rebellious?

CONCLUSION

The basic message of these chapters is that God will punish those who forget and disobey Him, but He will greatly bless those who love, honor, and obey Him. The same choice is ours today!

NOTES



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.

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.

2. God promised to be with Joshua as He had been with Moses (Joshua 1:5). Why would this promise have been an encouragement to Joshua?

3. When God promised to be with Joshua and the Children of Israel, He asked Joshua to do two things: to obey His word (Joshua 1:7-8) and to be courageous (Joshua 1:9). What is the relationship between obeying God and having courage?

4. After their miraculous crossing into Canaan, Joshua had the Children of Israel set up “memorial stones” from the Jordan River so that their children and “all the people of the earth” might be reminded of God’s mighty power (Joshua 4:21-24). Rehearse, in your mind, ways that God has worked in your life or the lives of your family members. What kind of “memorial stones” can you establish?

5. When the Children of Israel entered Canaan, God stopped the supply of manna (Joshua 5:12). How do you think the Israelites felt when the manna, which they had depended on for so many years, ceased? How might you respond if God should suddenly change His provisions and make the “manna cease” in an area of your life?

6. After the great victory at Jericho (Joshua 6), Joshua and the children of Israel were soundly defeated at Ai due to the disobedience of one man, Achan (Joshua 7). Give an example of how disobedience in one area of a person's life can significantly impact others.

[illegible]

7. Note how thoroughly Joshua and the Children of Israel destroyed the city of Ai (Joshua 8:1-29). Why do you suppose they were so thorough?

[illegible]

8. After the fall of Ai, Joshua offered sacrifices to God and read the Law of Moses to all the people (Joshua 8:30-35) even though there were many battles yet to be fought in the land of Canaan. What acts of obedience and worship should we as Christians be careful to perform even as we face the battles of life?

[illegible]

CONCLUSION

With God's help, Joshua faithfully carried out the great task to which he had been appointed. As we read about Joshua's victories, we also should be encouraged to faithfully follow the Lord: the same God who led Joshua and the Children of Israel into Canaan is leading us today!

NOTES

[illegible]



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.

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.

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.

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?

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

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

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

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)

[illegible]

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?

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?

[illegible]

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.

NOTES

[illegible]



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.

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

do you see between this instruction and the opening words of Joshua’s farewell address to the nation in Joshua 23:6-11? What conclusion can we draw from these two Scriptures regarding how Joshua responded?

2. Joshua 23:3 describes the Lord as “he that hath fought for you.” What had God done for the Israelites up to this point? Use Joshua 24:2-13 as a guide.

3. In Old Testament times, God fought physical battles for His people. What type of “battles” do we face today?

4. What was Joshua’s first command to Israel in this exhortation? What was his second? (Joshua 23:6-7)

5. What were the conditions of God's promise to fight for the Israelites? (Joshua 23:7) How can we be assured that God is fighting for us?

[illegible]

6. Joshua 23:11 states the third command: to love the Lord. How did the Children of Israel demonstrate their adherence or lack of adherence to this command? How can we show the world through our actions that we, too, love the Lord?

[illegible]

7. What did Joshua do to commemorate the people's covenant renewal with God? (Joshua 24:25-27) What are some examples of "monuments" in a Christian's life?

[illegible]

8. If you knew you had only one month to live, would your attitude and behavior change? If so, in what way? What would you say to your friends, family, neighbors, and coworkers in your “final address”?

[illegible]

CONCLUSION

Faithful service to God is built upon the foundation of a born-again experience. As we purpose to “cleave unto the LORD” and “love him with all our heart,” we will consecrate ourselves to the service of the Lord.

NOTES

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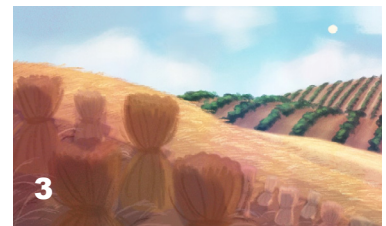
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The Seven Feasts in Leviticus

<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>

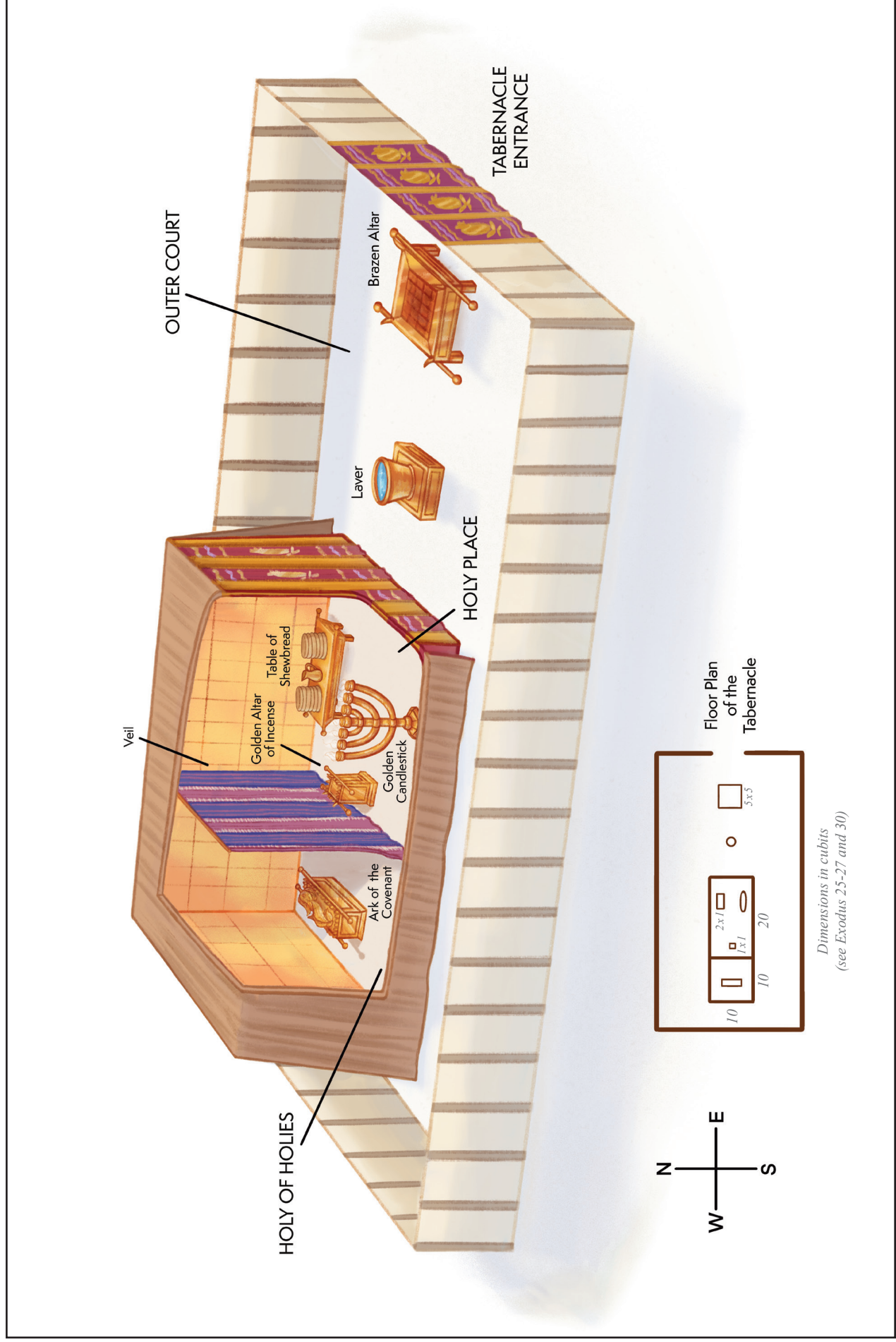
Fall Feasts | The fall feasts all take place in the seventh month of the Jewish calendar. Since the number seven is representative of completion, it seems fitting that these feasts would mark major events of the end times. Christ fulfilled the spring feasts during His first coming and it is anticipated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

5	6	7
FEAST OF TRUMPETS <i>YOM TERUAH</i>	DAY OF ATONEMENT <i>YOM KIPPUR</i>	FEAST OF TABERNACLES <i>SUKKOT</i>
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>



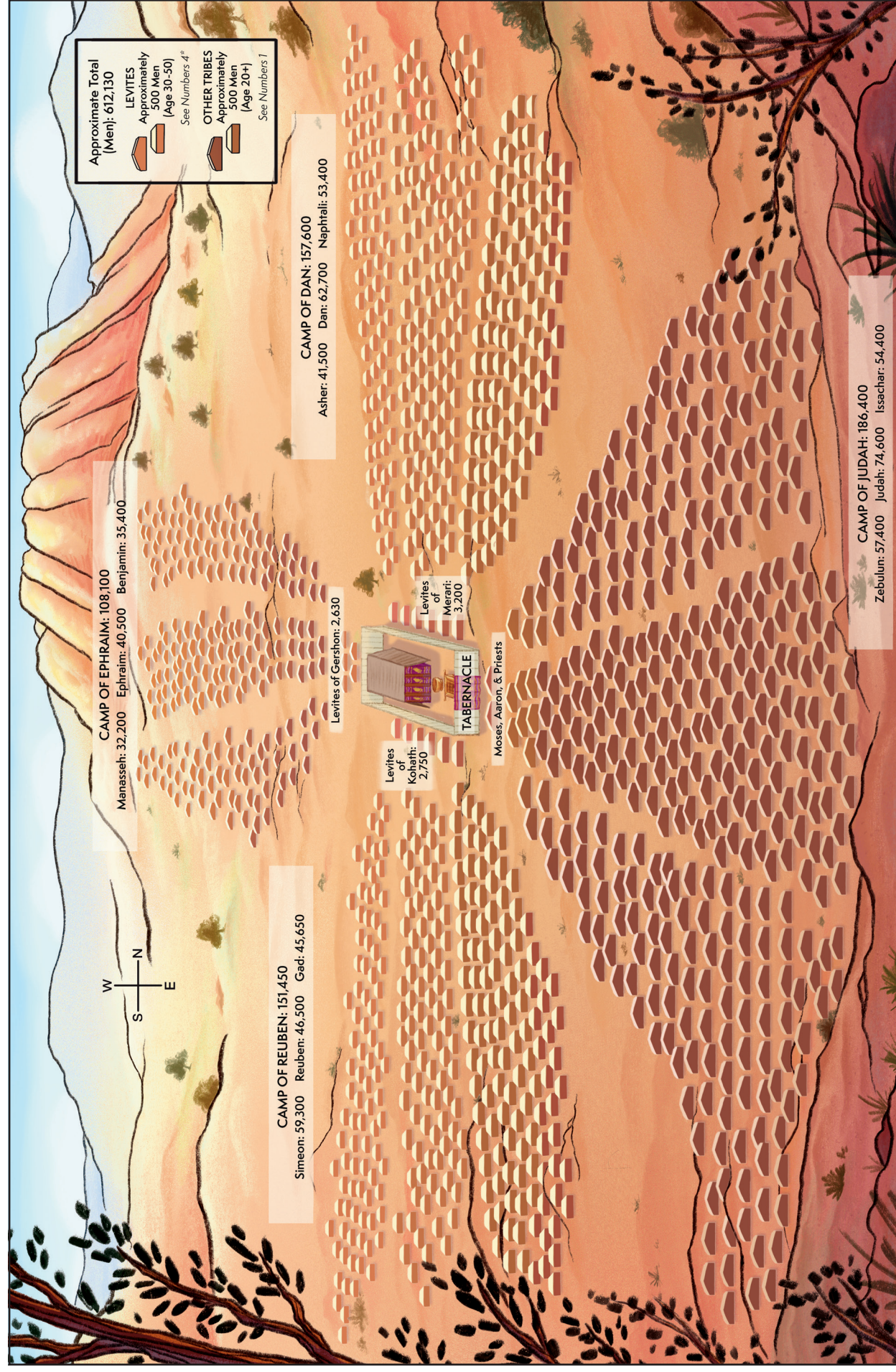
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An Illustration of the Tabernacle in the Wilderness



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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



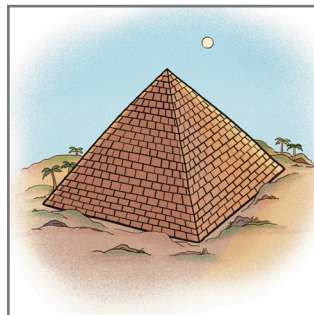
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Why So Many Laws?

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



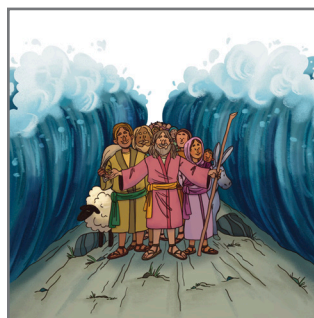
The Israelites spent approximately 400 years living in Egypt.



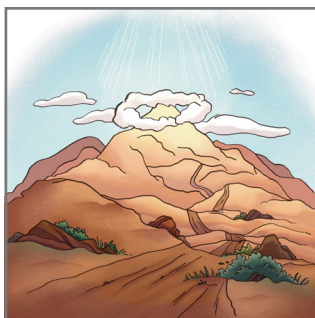
At the end of that time, their population was perhaps over 3,000,000.² They were slaves, and had years of exposure to Egyptian idolatry, culture, and government.



God gave them a miraculous deliverance from Egypt.



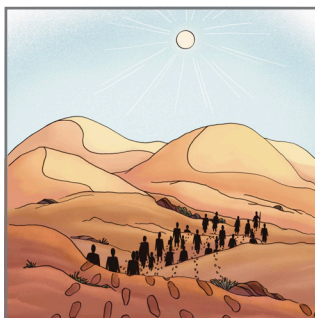
At Mt. Sinai, God gave them a mode of worship and a system of government.



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.

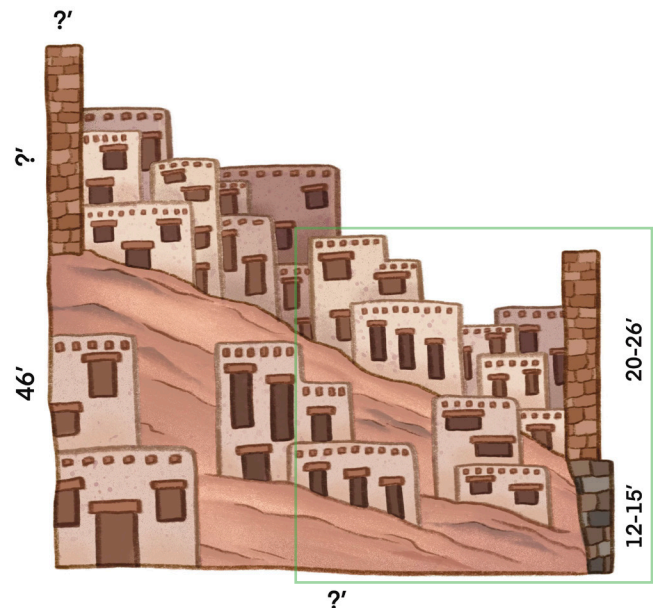
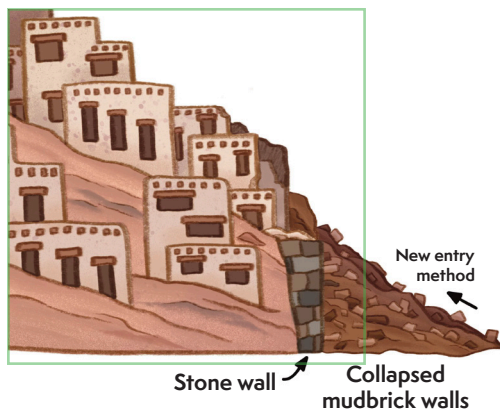
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Jericho Archeology

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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