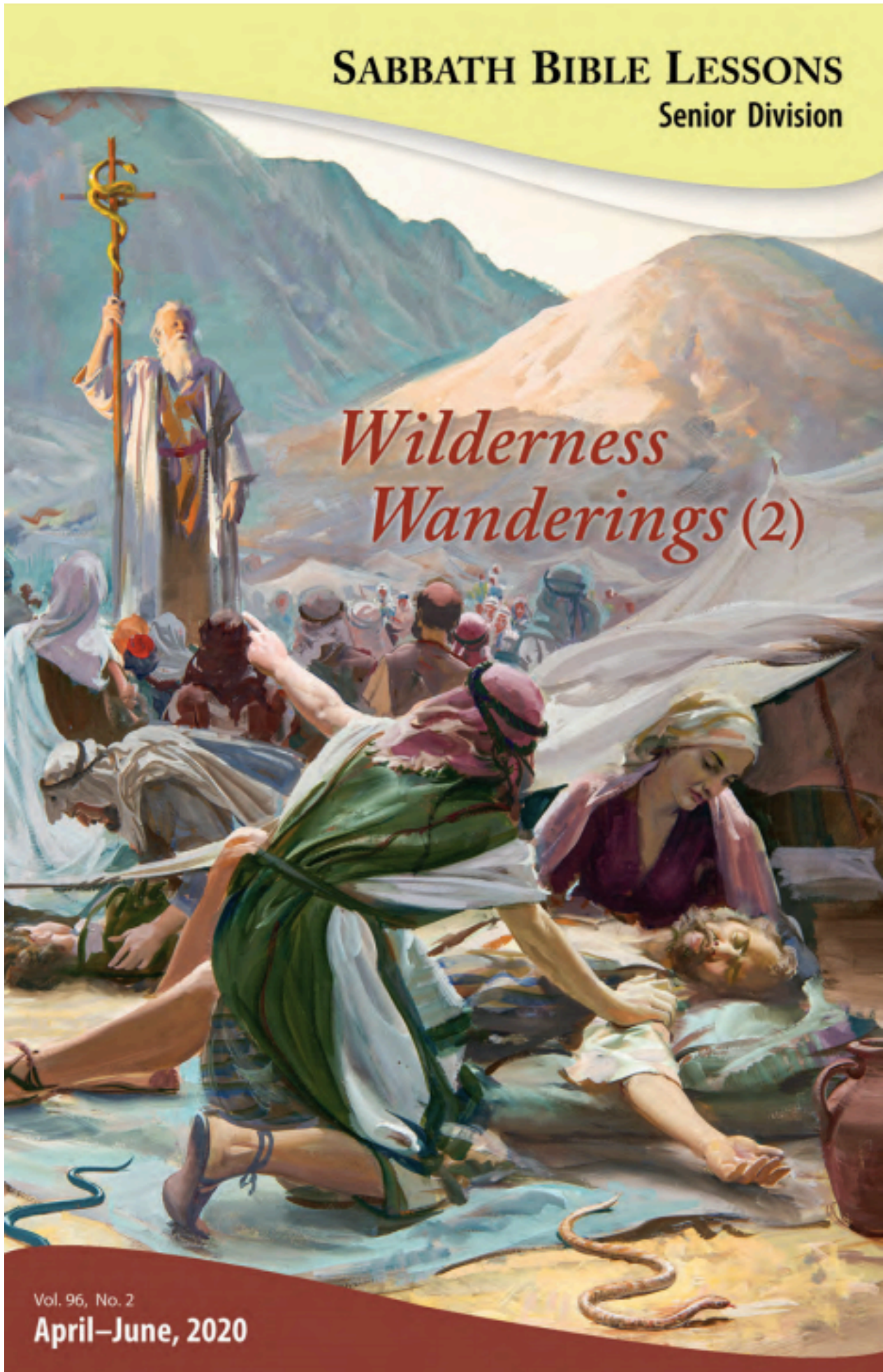


SABBATH BIBLE LESSONS

Senior Division

Wilderness Wanderings (2)



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April–June, 2020

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Forward

“God would have His people in these days review with a humble heart and teachable spirit the trials through which ancient Israel passed, that they may be instructed in their preparation for the heavenly Canaan.”—Patriarchs and Prophets, p. 293.

As we continue with the second of the two-part series on the “Wilderness Wanderings,” we will study the main events that took place from the covenant at Sinai to the death of Moses, using references from the books of Numbers and Deuteronomy. “The book of Deuteronomy should be carefully studied by those living on the earth today.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1117.

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

“It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God.”—The Great Controversy, pp. 457, 458.

May God help us to cling to Jesus as our personal Saviour and leave off this grave sin of unbelief. May we trust the hand that has guided us in our past and go forward to give the third angel’s message with power. If we fail to do the work God has appointed us, others will be raised up to take our places.

April - First Sabbath Offering

Johannesburg Chapel and Headquarters

Johannesburg is the commercial capital of South Africa and a gateway between Africa and the rest of the world. Out of South Africa's population of 56 million people, ten million people reside in Johannesburg. South Africa still enjoys religious liberty as this is enshrined in the constitution of the country. Christianity is the dominant religion in South Africa, with the majority belonging to the Roman Catholic Church followed by a diverse number of charismatic Christian churches. Other than Christianity, African indigenous ancestral worship is widely practiced followed by Islam and then Judaism.

The message of Reformation came to Johannesburg in 1944 when two brethren from Zimbabwe visited South Africa. Since then the message has spread throughout South Africa and has reached neighboring countries such as Lesotho and Swaziland. The work here is organized under the South African Field Conference with its headquarters in Johannesburg. However, because of the high cost of property in Johannesburg, the Field Conference has not been able to own a property but is operating from a rented office of about 388 sq. ft. (36 m²). Moreover, most of our churches in Johannesburg do not have their own places of worship but rather rent properties from other churches or use government schools for Sabbath services on Sabbath.

A few years ago, by the grace of God, we purchased a plot of five acres with an existing house, funded through donations from church members in South Africa. The plot is about 6 miles (10 km) outside the center of Johannesburg city. The existing house is old and needs some renovations. The project will consist of a permanent headquarters, a central chapel, and in future years a school with dormitories. The realization of this project will need significant financial outlay over several years. All our resources have been used to purchase the plot and therefore we are appealing to you, our brothers and sisters from all over the world, to help us realize this project.

We pray that God will richly bless you as you give generously towards this project and thank you with all our hearts for the help your gift will bring in furthering God's work here in South Africa.

Your brothers and sisters in the South African Field Conference

Lesson 1 - Sabbath, April 4, 2020

A Covenant of Grace

“For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people” (Hebrews 8:10).

“The ‘new covenant’ was established upon ‘better promises’ — the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God’s law.” — *Patriarchs and Prophets*, p. 372.

Suggested Reading: *Patriarchs and Prophets*, pp. 363-373

Sunday, March 29

1. AN ETERNAL MYSTERY

a. For how long has God's covenant of grace existed? **Romans 16:25.**

Romans 16:25: *Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,*

“The covenant of grace is not a new truth, for it existed in the mind of God from all eternity. This is why it is called the everlasting covenant.”—The Faith I Live By, p. 77.

PRQ1. *Why is the covenant of grace called an everlasting covenant?*

Sunday, March 29

1. AN ETERNAL MYSTERY

b. When was the covenant of grace confirmed to humanity by promise? Genesis 3:15. When was it fully established? John 19:30; Romans 3:25.

Genesis 3:15: *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

John 19:30: *When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.*

Romans 3:25: *Whom God hath or, foreordained set forth to be a propitiation through faith in his blood, to declare his righteousness for the or, passing over remission of sins that are past, through the forbearance of God;*

“The kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could become its subjects. Yet it was not actually established until the death of Christ. . . . When the Saviour yielded up His life, and with His expiring breath cried out, ‘It is finished,’ then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.”—The Great Controversy, pp. 347, 348.

PRQ1. *Why is the covenant of grace called an everlasting covenant?*

Monday, March 30

2. THE COVENANT BLESSING FOR ALL NATIONS

a. What blessing did God promise to Abraham under the covenant of grace? Genesis 12:1–3. Who is the promised “seed”? Galatians 3:16.

Genesis 12:1-3: *I Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

Galatians 3:16: *Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.*

“Christ was not alone in making His great sacrifice. It was the fulfillment of the covenant made between Him and His Father before the foundation of the world was laid. With clasped hands they had entered into the solemn pledge that Christ would become the surety for the human race if they were overcome by Satan’s sophistry.” — The Youth’s Instructor, June 14, 1900.

PRQ2. How am I blessed today by the covenant made with Abraham?

Monday, March 30

2. THE COVENANT BLESSING FOR ALL NATIONS

b. What does God do under this covenant for all who believe in Christ alone for salvation? Galatians 3:8; Romans 5:1.

Galatians 3:8: *And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.*

Romans 5:1: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

“The covenant made with Abraham four hundred and thirty years before the law was spoken on Sinai was a covenant confirmed by God in Christ, the very same gospel which is preached to us.” — The Signs of the Times, August 24, 1891.

PRQ2. *How am I blessed today by the covenant made with Abraham?*

Monday, March 30

2. THE COVENANT BLESSING FOR ALL NATIONS

c. What promise did God’s covenant with Abraham also include, and what will receiving it do for the believer in Christ? Galatians 3:14; Ezekiel 36:26, 27.

Galatians 3:14: *That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

Ezekiel 36:26-27: *26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. 27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*

“The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth ‘the fruits of the Spirit.’ Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, ‘I delight to do Thy will, O My God: yea, Thy law is within My heart.’ Psalm 40:8. And when among men He said, ‘The Father hath not left Me alone; for I do always those things that please Him.’ John 8:29.” — Patriarchs and Prophets, p. 372.

PRQ2. How am I blessed today by the covenant made with Abraham?

Tuesday, March 31

3. GRACE FOR OBEDIENCE

a. Why did God confirm His everlasting covenant to Abraham by an oath? Genesis 22:16–18; Hebrews 6:13–18.

Genesis 22:16-18: *16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: 17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*

Hebrews 6:13-18: *13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. 17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:*

“This promise [Genesis 22:18] pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness.” — Patriarchs and Prophets, p. 370.

“On Mount Moriah, God again renewed His covenant, confirming with a solemn oath the blessing to Abraham and to his seed through all coming generations.” — Ibid., p. 153.

“Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter.” — Ibid.

PRQ3. What does God promise to do for me under the covenant of grace?

Tuesday, March 31

3. GRACE FOR OBEDIENCE

b. What shows that obedience to God’s law will always be seen in the life of those under the covenant of grace? Genesis 26:5.

Genesis 26:5: *Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

“The covenant with Abraham also maintained the authority of God’s law. The Lord appeared unto Abraham, and said, ‘I am the Almighty God; walk before Me, and be thou perfect.’ Genesis 17:1. The testimony of God concerning His faithful servant was, ‘Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws.’ Genesis 26:5. And the Lord declared to him, ‘I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.’ Genesis 17:7.” —Ibid., p. 370.

“The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ ‘Do we then make void the law through faith? God forbid: yea, we establish the law.’ ‘For what the law could not do, in that it was weak through the flesh’ —it could not justify man, because in his sinful nature he could not keep the law— ‘God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.’ Romans 5:1; 3:31; 8:3, 4.” —Ibid., p. 373.

PRQ 3. *What does God promise to do for me under the covenant of grace?*

Wednesday, April 1

4. THE COVENANT AT SINAI

a. Why was another covenant formed at Sinai and what was its purpose?

Deuteronomy 4:35–37.

Deuteronomy 4:35-37: 35 Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him. 36 Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire. 37 And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

“In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage.

“But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God’s law, and their need of a Saviour. All this they must be taught.”—Patriarchs and Prophets, p. 371.

PRQ4. Why is the covenant of grace called a “new” covenant?

Wednesday, April 1

4. THE COVENANT AT SINAI

b. Why is the covenant made with Abraham called a “new” covenant even though it was made before the one at Sinai? Hebrews 9:16–20.

Hebrews 9:16-20: *16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you.*

“Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God’s law. “Another compact—called in Scripture the ‘old’ covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the ‘second,’ or ‘new,’ covenant, because the blood by which it was sealed was shed after the blood of the first covenant.” —Ibid., pp. 370, 371.

PRQ4. Why is the covenant of grace called a “new” covenant?

Thursday, April 2

5. DELIVERANCE FROM THE SPIRIT OF BONDAGE

a. What did the Israelites fail to understand when they entered into the covenant at Sinai? Exodus 24:7; Romans 10:2, 3; John 15:5.

Exodus 24:7: *And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

Romans 10:2-3: *2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*

John 15:5: *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

“The people did not realize . . . that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7.” —Patriarchs and Prophets, pp. 371, 372.

PRQ5. How can I ensure today that I am under the covenant of grace?

Thursday, April 2

5. DELIVERANCE FROM THE SPIRIT OF BONDAGE

b. How can we be in danger today of making the same mistake the children of Israel made at Sinai? Romans 8:15.

Romans 8:15: *For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

“The spirit of bondage is engendered by seeking to live in accordance with legal religion, through striving to fulfill the claims of the law in our own strength. There is hope for us only as we come under the Abrahamic covenant, which is the covenant of grace by faith in Christ Jesus.” — The Youth’s Instructor, September 22, 1892.

“All religious service, however attractive and costly, that endeavors to merit the favor of God, all mortification of the flesh, all penance and laborious work to procure the forgiveness of sin and the divine favor—whatever prevents us from making Christ our entire dependence, is abomination in the sight of God. There is no hope for man but to cease his rebellion, his resistance of God’s will, and own himself a sinner ready to perish, and cast himself upon the mercy of God. We can be saved only through Christ.” — The Signs of the Times, August 24, 1891.

PRQ5. How can I ensure today that I am under the covenant of grace?

Friday, April 3

PERSONAL REVIEW QUESTIONS

- 1. Why is the covenant of grace called an everlasting covenant?**
- 2. How am I blessed today by the covenant made with Abraham?**
- 3. What does God promise to do for me under the covenant of grace?**
- 4. Why is the covenant of grace called a “new” covenant?**
- 5. How can I ensure today that I am under the covenant of grace?**

Lesson 2 - Sabbath, April 11, 2020

The Covenant Broken

“And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves” (Exodus 32:7).

“Feeling their helplessness in the absence of their leader, they returned to their old superstitions. The ‘mixed multitude’ had been the first to indulge murmuring and impatience, and they were the leaders in the apostasy that followed.” — *Patriarchs and Prophets*, pp. 315, 316.

Suggested Reading: *Patriarchs and Prophets*, pp. 315-319

Sunday, April 5

1. THE PEOPLE PROMISE OBEDIENCE

a. After the proclamation of the law, who were called up into the mountain, and who only was told to come near to the Lord? Exodus 24:1, 2.

Exodus 24:1-2: *1 ¶ And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. 2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.*

PRQ 1. How did the additional precepts given to the Israelites relate to the Ten Commandments?

Sunday, April 5

1. THE PEOPLE PROMISE OBEDIENCE

b. As the people heard all the words of the Lord as related by Moses, what did they answer with one voice? What did Moses then do? Exodus 24:3, 4.

Exodus 24:3-4: *3 And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do. 4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.*

“The minds of the people, blinded and debased by slavery and heathenism, were not prepared to appreciate fully the far-reaching principles of God’s ten precepts. That the obligations of the Decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the principles of the Ten Commandments. These laws were called judgments, both because they were framed in infinite wisdom and equity and because the magistrates were to give judgment according to them. Unlike the Ten Commandments, they were delivered privately to Moses, who was to communicate them to the people.” — Patriarchs and Prophets, p. 310.

“[Exodus 24:3 quoted.] This pledge, together with the words of the Lord which it bound them to obey, was written by Moses in a book.” — Ibid., p. 312.

PRQ 1. How did the additional precepts given to the Israelites relate to the Ten Commandments?

Monday, April 6

2. ISRAEL ENTERS INTO A COVENANT WITH GOD

a. When Moses took the book of the covenant and read it in the ears of the people, what did they again promise? Exodus 24:7.

Exodus 24:7: *And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.*

“If the Israelites had obeyed God’s requirements, they would have been practical Christians. They would have been happy; for they would have been keeping God’s ways, and not following the inclinations of their own natural hearts. Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. In the mount he had written them as Christ Himself dictated them.

“Bravely did the Israelites speak the words promising obedience to the Lord, after hearing His covenant read in the audience of the people. They said, ‘All that the Lord hath said will we do, and be obedient.’ Then the people were set apart and sealed to God. A sacrifice was offered to the Lord. A portion of the blood of the sacrifice was sprinkled upon the altar. This signified that the people had consecrated themselves—body, mind, and soul—to God. A portion was sprinkled upon the people. This signified that through the sprinkled blood of Christ, God graciously accepted them as His special treasure. Thus the Israelites entered into a solemn covenant with God.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1107.

PRQ2. *How can I be a “practical Christian”? Will this make me unhappy?*

Monday, April 6

2. ISRAEL ENTERS INTO A COVENANT WITH GOD

b. What did the Israelites fail to realize in their decision to enter into a covenant with God? Romans 7:18; John 15:5.

Romans 7:18: *For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

John 15:5: *I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

“God . . . gave [Israel] His law, with the promise of great blessings on condition of obedience: ‘If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation.’ Exodus 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God’s law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, ‘All that the Lord hath said will we do, and be obedient.’ Exodus 24:7.” —Patriarchs and Prophets, pp. 371, 372.

PRQ2. *How can I be a “practical Christian”? Will this make me unhappy?*

Monday, April 6

2. ISRAEL ENTERS INTO A COVENANT WITH GOD

c. What was used by Moses to ratify the covenant made at Sinai? Exodus 24:8.

Exodus 24:8: *And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.*

PRQ2. How can I be a “practical Christian”? Will this make me unhappy?

Tuesday, April 7

3. MOSES IN THE MOUNT

a. For what purpose was Moses again called into the mount? Exodus 24:12; 25:8, 9, 40.

Exodus 24:12: *And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.*

Exodus 25:8-9: *8 And let them make me a sanctuary; that I may dwell among them. 9 According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.*

Exodus 25:40: *And look that thou make them after their pattern, which was shewed thee in the mount.*

“During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), was the command of God. . . .

“Henceforth the people were to be honored with the abiding presence of their King. ‘I will dwell among the children of Israel, and will be their God,’ ‘and the tabernacle shall be sanctified by My glory’ (Exodus 29:45, 43), was the assurance given to Moses. As the symbol of God’s authority and the embodiment of His will, there was delivered to Moses a copy of the Decalogue engraved by the finger of God Himself upon two tables of stone (Deuteronomy 9:10; Exodus 32:15, 16), to be sacredly enshrined in the sanctuary, which, when made, was to be the visible center of the nation’s worship.” —Patriarchs and Prophets, pp. 313, 314.

PRQ3. How can I help to preserve a knowledge of God in this world?

Tuesday, April 7

3. MOSES IN THE MOUNT

b. What was seen on Mount Sinai? Exodus 24:15–17.

Exodus 24:15-17: *15 And Moses went up into the mount, and a cloud covered the mount. 16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.*

PRQ3. How can I help to preserve a knowledge of God in this world?

Tuesday, April 7

3. MOSES IN THE MOUNT

c. How long was Moses upon the mount with God? Exodus 24:18. How did the Lord want to enlighten the world through Israel? How does this apply to us today?

Exodus 24:18: *And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.*

“From a race of slaves the Israelites had been exalted above all peoples to be the peculiar treasure of the King of kings. God had separated them from the world, that He might commit to them a sacred trust. He had made them the depositaries of His law, and He purposed, through them, to preserve among men the knowledge of Himself. Thus the light of heaven was to shine out to a world enshrouded in darkness, and a voice was to be heard appealing to all peoples to turn from their idolatry to serve the living God. If the Israelites would be true to their trust, they would become a power in the world. God would be their defense, and He would exalt them above all other nations. His light and truth would be revealed through them, and they would stand forth under His wise and holy rule as an example of the superiority of His worship over every form of idolatry.” — Ibid., p. 314.

PRQ3. *How can I help to preserve a knowledge of God in this world?*

Wednesday, April 8

4. THE GOLDEN CALF

a. When the people saw that Moses was so long in coming down from the mountain, what did they say as they gathered around Aaron? Exodus 32:1.

Exodus 32:1: *And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.*

“During this period of waiting, there was time for them to meditate upon the law of God which they had heard, and to prepare their hearts to receive the further revelations that He might make to them. They had none too much time for this work; and had they been thus seeking a clearer understanding of God’s requirements, and humbling their hearts before Him, they would have been shielded from temptation. But they did not do this, and they soon became careless, inattentive, and lawless. Especially was this the case with the mixed multitude. . . . There were some who suggested a return to Egypt, but whether forward to Canaan or backward to Egypt, the masses of the people were determined to wait no longer for Moses.” — Patriarchs and Prophets, p. 315.

PRQ4. Why do we sometimes fail to stand up for what is right? What repercussions can this have?

Wednesday, April 8

4. THE GOLDEN CALF

b. How did Aaron reveal his weakness? What did the people do? Exodus 32:2–6; Psalm 106:19, 20.

Exodus 32:2-6: *2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. 3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. 4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. 5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the LORD. 6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.*

Psalm 106:19-20: *19 They made a calf in Horeb, and worshipped the molten image. 20 Thus they changed their glory into the similitude of an ox that eateth grass.*

“A few who ventured to denounce the proposed image making as idolatry, were set upon and roughly treated, and in the confusion and excitement they finally lost their lives.

“Aaron feared for his own safety; and instead of nobly standing up for the honor of God, he yielded to the demands of the multitude.”—Ibid., pp. 316, 317.

PRQ4. *Why do we sometimes fail to stand up for what is right? What repercussions can this have?*

Wednesday, April 8

4. THE GOLDEN CALF

c. What warning does this experience contain for us? 1 Corinthians 10:7.

1 Corinthians 10:7: *Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.*

“We repeat the sin of Aaron, pacifying, when the eyesight should be clear to discern evil and state it plainly, even if it places us in an unpleasant position, because our motives may be misapprehended. We must not suffer wrong upon a brother or any soul with whom we are connected. This neglect to stand up firmly for truth was the sin of Aaron. Had he spoken the truth plainly, that golden calf would never have been made.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1109.

PRQ4. Why do we sometimes fail to stand up for what is right? What repercussions can this have?

Thursday, April 9

5. MOSES PLEADS FOR THE PEOPLE

a. Relate the discussion between the Lord and Moses regarding the apostasy in the camp. Exodus 32:7–14.

Exodus 32:7-14: *7 ¶ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves: 8 They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. 9 And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: 10 Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. 11 And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? 12 Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. 13 Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. 14 And the LORD repented of the evil which he thought to do unto his people.*

“As Moses interceded for Israel, his timidity was lost in his deep interest and love for those for whom he had, in the hands of God, been the means of doing so much. The Lord listened to his pleadings, and granted his unselfish prayer. God had proved His servant; He had tested his faithfulness and his love for that erring, ungrateful people, and nobly had Moses endured the trial. His interest in Israel sprang from no selfish motive. The prosperity of God’s chosen people was dearer to him than personal honor.” —Patriarchs and Prophets, p. 319.

PRQ5. What can I learn from Moses’ attitude toward those who were outright disobedient and others who were inconsistent in their faith?

Thursday, April 9

5. MOSES PLEADS FOR THE PEOPLE

b. What does God want us to do when we meet apostasy today? 2 Timothy 4:2.

2 Timothy 4:2: *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*

“Of all the sins that God will punish, none are more grievous in His sight than those that encourage others to do evil. God would have His servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission are not to be weak, pliant time-servers. They are not to aim at self-exaltation, or to shun disagreeable duties, but to perform God’s work with unswerving fidelity.” —Ibid., pp. 323, 324.

PRQ5. What can I learn from Moses’ attitude toward those who were outright disobedient and others who were inconsistent in their faith?

Friday, April 10

PERSONAL REVIEW QUESTIONS

- 1. How did the additional precepts given to the Israelites relate to the Ten Commandments?**
- 2. How can I be a “practical Christian”? Will this make me unhappy?**
- 3. How can I help to preserve a knowledge of God in this world?**
- 4. Why do we sometimes fail to stand up for what is right? What repercussions can this have?**
- 5. What can I learn from Moses’ attitude toward those who were outright disobedient and others who were inconsistent in their faith?**

Lesson 3 - Sabbath, April 18, 2020

The Covenant Restored

“And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel” (Exodus 34:27).

“At God’s command [Moses] had prepared two tables of stone, and had taken them with him to the summit; and again the Lord ‘wrote upon the tables the words of the covenant, the Ten Commandments.’” —*Patriarchs and Prophets*, p.

Suggested Reading: *Patriarchs and Prophets*, pp. 319-330

Sunday, April 12

1. MOSES BREAKS THE TABLES OF STONE

a. What did Moses bring with him when he came down from the mount, and how did Joshua and Moses each interpret the noise that they heard in the camp? Exodus 32:17, 18.

Exodus 32:17-18: *17 And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp. 18 And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome:but the noise of them that sing do I hear.*

PRQ1. Why do we often despise the one who rebukes sin and admire the gentle, yielding ones?

Sunday, April 12

1. MOSES BREAKS THE TABLES OF STONE

b. Describe the reaction of Moses to the idolatry in the camp and Aaron's vain attempt at self-justification. Exodus 32:19–24.

Exodus 32:19-24: *19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. 20 And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. 21 And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them? 22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. 23 For they said unto me, Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. 24 And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.*

“When Moses, on returning to the camp, confronted the rebels, his severe rebukes and the indignation he displayed in breaking the sacred tables of the law were contrasted by the people with his brother's pleasant speech and dignified demeanor, and their sympathies were with Aaron. To justify himself, Aaron endeavored to make the people responsible for his weakness in yielding to their demand; but notwithstanding this, they were filled with admiration of his gentleness and patience. But God seeth not as man sees. Aaron's yielding spirit and his desire to please had blinded his eyes to the enormity of the crime he was sanctioning. His course in giving his influence to sin in Israel cost the life of thousands.”—Patriarchs and Prophets, p. 323.

PRQ1. Why do we often despise the one who rebukes sin and admire the gentle, yielding ones?

Monday, April 13

2. JUDGEMENT AGAINST THE OFFENDERS

a. How offensive was the attitude of Aaron in the eyes of God? Deuteronomy 9:20.

Deuteronomy 9:20: *And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.*

“If Aaron had had courage to stand for the right, irrespective of consequences, he could have prevented that apostasy.” —Patriarchs and Prophets, p. 323.

PRQ2. *Why was the sin of worshipping the golden calf so great?*

Monday, April 13

2. JUDGEMENT AGAINST THE OFFENDERS

b. What appeal did Moses make after he had rebuked his brother, and what was the result? Exodus 32:26–29.

Exodus 32:26-29: *26 Then Moses stood in the gate of the camp, and said, Who is on the LORD'S side? let him come unto me. And all the sons of Levi gathered themselves together unto him. 27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. 28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. 29 For Moses had said, Consecrate yourselves to day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.*

“It was necessary that this sin should be punished, as a testimony to surrounding nations of God’s displeasure against idolatry. By executing justice upon the guilty, Moses, as God’s instrument, must leave on record a solemn and public protest against their crime. As the Israelites should hereafter condemn the idolatry of the neighboring tribes, their enemies would throw back upon them the charge that the people who claimed Jehovah as their God had made a calf and worshiped it in Horeb. Then though compelled to acknowledge the disgraceful truth, Israel could point to the terrible fate of the transgressors, as evidence that their sin had not been sanctioned or excused.

“Love no less than justice demanded that for this sin judgment should be inflicted. God is the guardian as well as the sovereign of His people. He cuts off those who are determined upon rebellion, that they may not lead others to ruin.” —Ibid., p. 325.

PRQ2. Why was the sin of worshipping the golden calf so great?

Monday, April 13

2. JUDGEMENT AGAINST THE OFFENDERS

c. What did Moses communicate to those who were sorry for their sin, and how did he later communicate with God in their behalf? Exodus 32:30–35.

Exodus 32:30-35: *30 And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. 31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. 32 Yet now, if thou wilt forgive their sin --; and if not, blot me, I pray thee, out of thy book which thou hast written. 33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. 34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them. 35 And the LORD plagued the people, because they made the calf, which Aaron made.*

“Moses realized how dreadful would be the fate of the sinner; yet if the people of Israel were to be rejected by the Lord, he desired his name to be blotted out with theirs; he could not endure to see the judgments of God fall upon those who had been so graciously delivered. The intercession of Moses in behalf of Israel illustrates the mediation of Christ for sinful men. But the Lord did not permit Moses to bear, as did Christ, the guilt of the transgressor. ‘Whosoever hath sinned against Me,’ He said, ‘him will I blot out of My book.’” —Ibid., pp. 326, 327.

PRQ2. Why was the sin of worshipping the golden calf so great?

Tuesday, April 14

3. GOD ACCEPTS THE PENITENT

a. How did the people react when they heard that the Lord would not lead them to Canaan because of their sin? Exodus 33:1–6.

Exodus 33:1-6: *1 And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: 2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite: 3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. 4 And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. 5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. 6 And the children of Israel stripped themselves of their ornaments by the mount Horeb.*

PRQ3. *What was of more value to Moses than his skill as a statesman or a military leader? Why?*

Tuesday, April 14

3. GOD ACCEPTS THE PENITENT

b. Where did Moses pitch the tabernacle after this dreadful experience? What token revealed hope for those who sought the Lord? Exodus 33:7–10.

Exodus 33:7-10: *7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. 8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. 9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. 10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.*

“The tent was pitched without the encampment, but Moses called it ‘the tabernacle of the congregation.’ All who were truly penitent, and desired to return to the Lord, were directed to repair thither to confess their sins and seek His mercy. When they returned to their tents Moses entered the tabernacle. With agonizing interest the people watched for some token that his intercessions in their behalf were accepted. If God should condescend to meet with him, they might hope that they were not to be utterly consumed. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they ‘rose up and worshiped, every man in his tent door.’” —Patriarchs and Prophets, p. 327.

PRQ3. What was of more value to Moses than his skill as a statesman or a military leader? Why?

Tuesday, April 14

3. GOD ACCEPTS THE PENITENT

c. What assurance did Moses obtain from the Lord? Exodus 33:11–17. How can we obtain the same assurance?

Exodus 33:11-17: *11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. 12 And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. 13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. 14 And he said, My presence shall go with thee, and I will give thee rest. 15 And he said unto him, If thy presence go not with me, carry us not up hence. 16 For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth. 17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.*

“This experience—above all else the promise that the divine Presence would attend him—was to Moses an assurance of success in the work before him; and he counted it of infinitely greater worth than all the learning of Egypt or all his attainments as a statesman or a military leader. No earthly power or skill or learning can supply the place of God’s abiding presence.” —Ibid., p. 328.

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“Go to God and tell Him as did Moses, ‘I cannot lead this people unless Thy presence shall go with me.’ And then ask still more; pray with Moses, ‘Show me Thy glory.’ What is this glory?—the character of God. That is what He proclaimed to Moses. Let the soul, in living faith, fasten upon God. Let the tongue speak His praise. When you associate together, let the mind be reverently turned to the contemplation of eternal realities. Thus you will be helping one another to be spiritually minded. When your will is in harmony with the divine will, you will be in harmony with one another; you will have Christ by your side as a counselor.”—*Testimonies to Ministers*, p. 499.

PRQ3. What was of more value to Moses than his skill as a statesman or a military leader? Why?

Wednesday, April 15

4. A GLIMPSE OF GOD'S CHARACTER

a. What further request did Moses make, and what was the Lord's answer? Exodus 33:18, 19. How did the Lord proclaim His name to Moses? Exodus 34:5–7.

Exodus 33:18-19: *18 And he said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.*

Exodus 34:5-7: *5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. 6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, 7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.*

“It is our privilege to reach higher and still higher for clearer revealings of the character of God. When Moses prayed, ‘I beseech Thee, show me Thy glory,’ the Lord did not rebuke him, but He granted his prayer. God declared to His servant, ‘I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.’ Exodus 33:18, 19.

“It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word and reflected from the face of nature, more and more fully will declare Him ‘merciful and gracious, long-suffering, and abundant in goodness and truth.’ Exodus 34:6.” —The Ministry of Healing, pp. 464, 465.

PRQ4. As Jesus cleanses the heart from sin, what will we see shining from His Word and reflected in nature?

Wednesday, April 15

4. A GLIMPSE OF GOD'S CHARACTER

b. After God revealed His glory to Moses, what did Moses pray for, and how did God answer? Exodus 34:8–17, 27.

Exodus 34:8-17: *8 And Moses made haste, and bowed his head toward the earth, and worshipped. 9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance. 10 And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee. 11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite. 12 Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: 13 But ye shall destroy their altars, break their images, and cut down their groves: 14 For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God: 15 Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; 16 And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. 17 Thou shalt make thee no molten gods.*

Exodus 34:27: *And the LORD said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.*

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“It is our privilege to reach higher and still higher for clearer revealings of the character of God. When Moses prayed, ‘I beseech Thee, show me Thy glory,’ the Lord did not rebuke him, but He granted his prayer. God declared to His servant, ‘I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.’ Exodus 33:18, 19.

“It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word and reflected from the face of nature, more and more fully will declare Him ‘merciful and gracious, long-suffering, and abundant in goodness and truth.’ Exodus 34:6.” — The Ministry of Healing, pp. 464, 465.

PRQ4. As Jesus cleanses the heart from sin, what will we see shining from His Word and reflected in nature?

Thursday, April 16

5. ENTERING THE COVENANT OF GRACE

a. What were the children of Israel now able to appreciate about the blessings offered under the Abrahamic covenant in contrast to their first covenant with God? Psalm 103:8; Hebrews 7:19; Jeremiah 31:33, 34.

Psalm 103:8: *The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*

Hebrews 7:19: *For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.*

Jeremiah 31:33-34: *33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

“[The children of Israel] had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant.”—Patriarchs and Prophets, p. 372.

PRQ 5. What two things will lead me to become more fully conformed to God's image? How?

Thursday, April 16

5. ENTERING THE COVENANT OF GRACE

b. What did Moses bring down from the mount after forty days, and how did the people feel when they saw him? Exodus 34:28–30, 33.

Exodus 34:28-30: *28 And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments. 29 And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him. 30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.*

Exodus 34:33: *And till Moses had done speaking with them, he put a vail on his face.*

“The glory reflected in the countenance of Moses illustrates the blessings to be received by God’s commandment-keeping people through the mediation of Christ. It testifies that the closer our communion with God, and the clearer our knowledge of His requirements, the more fully shall we be conformed to the divine image, and the more readily do we become partakers of the divine nature.” —Ibid., p. 330.

PRQ5. What two things will lead me to become more fully conformed to God’s image? How?

Friday, April 17

PERSONAL REVIEW QUESTIONS

- 1. Why do we often despise the one who rebukes sin and admire the gentle, yielding ones?**
- 2. Why was the sin of worshipping the golden calf so great?**
- 3. What was of more value to Moses than his skill as a statesman or a military leader? Why?**
- 4. As Jesus cleanses the heart from sin, what will we see shining from His Word and reflected in nature?**
- 5. What two things will lead me to become more fully conformed to God's image? How?**

Lesson 4 - Sabbath, April 25, 2020

Unfaithful Priests

“And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean” (Ezekiel 44:23)

“We must abstain from any practice which will blunt the conscience or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God.” — Testimonies, vol. 5, p. 360.

Suggested Reading: *Patriarchs and Prophets*, pp. 359-362

Sunday, April 19

1. THE CONSECRATION OF AARON AND HIS SONS

a. Describe briefly the ceremony of consecration of Aaron and his sons for the service of the sanctuary. Leviticus 8:1–9, 12, 13, 24, 30, 33.

Leviticus 8:1-9: *1 And the LORD spake unto Moses, saying, 2 Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread; 3 And gather thou all the congregation together unto the door of the tabernacle of the congregation. 4 And Moses did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. 5 And Moses said unto the congregation, This is the thing which the LORD commanded to be done. 6 And Moses brought Aaron and his sons, and washed them with water. 7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. 8 And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim. 9 And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.*

Leviticus 8:12-13: *12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him. 13 And Moses brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.*

Leviticus 8:24: *And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.*

Leviticus 8:30: *And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him.*

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Leviticus 8:33: *And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.*

“All had been done as God commanded, and He accepted the sacrifice, and revealed His glory in a remarkable manner; fire came from the Lord and consumed the offering upon the altar. The people looked upon this wonderful manifestation of divine power with awe and intense interest. They saw in it a token of God’s glory and favor, and they raised a universal shout of praise and adoration and fell on their faces as if in the immediate presence of Jehovah.”—*Patriarchs and Prophets*, p. 359.

PRQ1. Why is it that we sometimes bring our own opinions and selfish ideas into the work of God?

Sunday, April 19

1. THE CONSECRATION OF AARON AND HIS SONS

b. What was required of those who were called to service in the presence of the Lord? Exodus 19:22. What disqualifies men for sacred responsibilities?

Exodus 19:22: *And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.*

“If one has not a vital connection with God, his own spirit and sentiments will prevail. These may be well represented as strange fire offered in the place of the sacred.” — Testimonies to Ministers, p. 371.

PRQ1. Why is it that we sometimes bring our own opinions and selfish ideas into the work of God?

Monday, April 20

2. NADAB AND ABIHU ARE SLAIN

a. What action on the part of Nadab and Abihu showed that they were not qualified for the sacred office that was given them? Leviticus 10:1. How do professed Christians use “strange fire” in our days?

Leviticus 10:1: *And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not.*

“The converting power of God must come upon men who handle sacred things, yet who are unable, through some cause best known to God, to distinguish between the sacred fire of God’s own kindling and the strange fire which they offer. That strange fire is as dishonoring to God as was that presented by Nadab and Abihu. The sacred fire of God’s love would make men tender and kind and sympathetic toward those in peril. Those who indulge in sharp, overbearing words, are really saying: I am holier than thou. Do you not see my exalted position?” — Testimonies to Ministers, p. 356.

“Converted men are needed—men who will love and honor God, fearing to move in their own wisdom, and realizing that their efforts can prove successful only as recognized by Him without whose blessing there is no prosperity. Every moment divine power must be combined with human effort, else strange fire will be offered instead of the sacred. . . .

“To handle sacred things as we would common matters is an offense to God; for that which God has set apart to do His service in giving light to this world is holy. Those who have any connection with the work of God are not to walk in the vanity of their own wisdom, but in the wisdom of God, or they will be in danger of placing sacred and common things on the same level, and thus separate themselves from God.” — The Review and Herald, September 8, 1896.

PRQ 2. What is necessary in order to avoid placing sacred and common things on the same level?

Monday, April 20

2. NADAB AND ABIHU ARE SLAIN

b. How was their profane behaviour punished? Leviticus 10:2.

Leviticus 10:2: *And there went out fire from the LORD, and devoured them, and they died before the LORD.*

“At the hour of worship, as the prayers and praise of the people were ascending to God, two of the sons of Aaron took each his censer and burned fragrant incense thereon, to rise as a sweet odor before the Lord. But they transgressed His command by the use of ‘strange fire.’ For burning the incense they took common instead of the sacred fire which God Himself had kindled, and which He had commanded to be used for this purpose. For this sin a fire went out from the Lord and devoured them in the sight of the people.” — Patriarchs and Prophets, p. 359.

PRQ 2. What is necessary in order to avoid placing sacred and common things on the same level?

Tuesday, April 21

3. THE RESULTS OF FAULTY TRAINING

a. As Moses immediately saw the cause of the trouble, what did he say to Aaron? Leviticus 10:3. What made the sin of Nadab and Abihu all the more grievous in the eyes of God?

Leviticus 10:3: *Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.*

“Next to Moses and Aaron, Nadab and Abihu had stood highest in Israel. They had been especially honored by the Lord, having been permitted with the seventy elders to behold His glory in the mount. But their transgression was not therefore to be excused or lightly regarded. All this rendered their sin more grievous.” — Patriarchs and Prophets, p. 359.

PRQ3. When is self-control to be learned? Why?

Tuesday, April 21

3. THE RESULTS OF FAULTY TRAINING

b. What principles should Aaron have known in the training of his sons? Proverbs 22:6; 29:21. In what area did he fail?

Proverbs 22:6: *Train up a child in the way he should go: and when he is old, he will not depart from it.*

Proverbs 29:21: *He that delicately bringeth up his servant from a child shall have him become his son at the length.*

“Nadab and Abihu had not in their youth been trained to habits of self-control. The father’s yielding disposition, his lack of firmness for right, had led him to neglect the discipline of his children. His sons had been permitted to follow inclination. Habits of self-indulgence, long cherished, obtained a hold upon them which even the responsibility of the most sacred office had not power to break. They had not been taught to respect the authority of their father, and they did not realize the necessity of exact obedience to the requirements of God.”—Ibid., p. 360.

“Too much importance cannot be placed upon the early training of children. The lessons learned, the habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instruction and training of after years.”—The Ministry of Healing, p. 380.

PRQ3. When is self-control to be learned? Why?

Tuesday, April 21

3. THE RESULTS OF FAULTY TRAINING

c. What instruction and warning did Moses give to Aaron and his surviving sons? Why? Leviticus 10:6, 7.

Leviticus 10:6-7: *6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled. 7 And ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for the anointing oil of the LORD is upon you. And they did according to the word of Moses.*

“By no manifestation of grief must [Aaron] seem to sympathize with sin. The congregation must not be led to murmur against God.” — Patriarchs and Prophets, p. 361.

PRQ 3. When is self-control to be learned? Why?

Wednesday, April 22

4. A WARNING TO US TODAY

a. What warning did the Lord give against the use of alcoholic beverages? Leviticus 10:8–11. Does this warning extend to us today? Exodus 19:5, 6.

Leviticus 10:8-11: *8 And the LORD spake unto Aaron, saying, 9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations: 10 And that ye may put difference between holy and unholy, and between unclean and clean; 11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.*

Exodus 19:5-6: *5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.*

“The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God’s requirements. All who occupied positions of sacred responsibility were to be men of strict temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy.” — Patriarchs and Prophets, p. 362.

PRQ4. Why does God want me to be strictly temperate today?

Wednesday, April 22

4. A WARNING TO US TODAY

b. What biblical principles show us that the wine provided by Jesus at the marriage feast was unfermented grape juice? Proverbs 20:1; 23:32.

Proverbs 20:1: *Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*

Proverbs 23:32: *At the last it biteth like a serpent, and stingeth like an adder.*

“It has been declared by some that Christ favored the moderate use of fermented wine, in witness whereof they refer to His miracle of changing water into wine. But we protest that Christ never made intoxicating wine; such an act would have been contrary to all the teachings and example of His life.”—The Health Reformer, July 1, 1878.

PRQ4. *Why does God want me to be strictly temperate today?*

Wednesday, April 22

4. A WARNING TO US TODAY

c. What will those do who are striving for the mastery in the Christian life? 1 Corinthians 9:25.

1 Corinthians 9:25: *And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.*

“True temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful.” — Temperance, p. 138.

“The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks. . . .

“Let us never partake of a glass of alcoholic liquor. Let us never touch it.” — Ibid., p. 163.

“The youth and children should understand the effect of alcohol, tobacco, and other like poisons in breaking down the body, beclouding the mind, and sensualizing the soul. It should be made plain that no one who uses these things can long possess the full strength of his physical, mental, or moral faculties.” — Education, p. 202.

PRQ4. Why does God want me to be strictly temperate today?

Thursday, April 23

5. “HOLY AND REVEREND IS HIS NAME”

a. Why was the sin of Nadab and Abihu recorded? Romans 15:4. What can we learn from this incident?

Romans 15:4: *For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.*

“God designed to teach the people that they must approach Him with reverence and awe, and in His own appointed manner. He cannot accept partial obedience. It was not enough that in this solemn season of worship nearly everything was done as He had directed. God has pronounced a curse upon those who depart from His commandments, and put no difference between common and holy things.” — Patriarchs and Prophets, p. 360.

PRQ5. *Why is reverence so important? Where does this begin? How?*

Thursday, April 23

5. “HOLY AND REVEREND IS HIS NAME”

b. What kind of men does the Lord call to occupy positions of sacred responsibility? 1 Peter 1:15, 16; 2:9.

1 Peter 1:15-16: *15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*

1 Peter 2:9: *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

“A minister of Christ should be pure in conversation and in actions. He should ever bear in mind that he is handling words of inspiration, words of a holy God. He must also bear in mind that the flock is entrusted to his care, and that he is to bear their cases to Jesus, and plead for them as Jesus pleads for us with the Father. I was pointed back to the children of Israel anciently and saw how pure and holy the ministers of the sanctuary had to be, because they were brought by their work into a close connection with God. They that minister must be holy, pure, and without blemish, or God will destroy them. God has not changed.” —Early Writings, p. 103.

PRQ5. Why is reverence so important? Where does this begin? How?

Friday, April 24

PERSONAL REVIEW QUESTIONS

- 1. Why is it that we sometimes bring our own opinions and selfish ideas into the work of God?**
- 2. What is necessary in order to avoid placing sacred and common things on the same level?**
- 3. When is self-control to be learned? Why?**
- 4. Why does God want me to be strictly temperate today?**
- 5. Why is reverence so important? Where does this begin? How?**

May - First Sabbath Offering

Chapel in Mayiladuthurai, Tamil Nadu, India

Mayiladuthurai is a major town in the Nagapattinam district of Tamil Nadu in the southernmost part of India. It is the headquarters of the Mayiladuthurai taluk (administrative district). Mayiladuthurai serves as a major junction along the main line connecting the city of Chennai with Tiruchirappalli (also known as Trichy).

Mayiladuthurai is situated at a distance of 281 kilometers (175 mi.) from Chennai and 130 kilometres (81 mi.) from Tiruchirappalli, in an area of 11.27 km² (4.35 sq. mi.). Situated at a distance of only 24 kilometers (15 mi.) from the Bay of Bengal coast, the town is barely 10 meters (33 ft) above mean sea level. The Kaveri River runs through it, bisecting it into Uttara Mayuram and Mayuram proper. Agriculture is the most widely practiced occupation in this tropical region, with about 15% of the total working population being engaged in trade and 25% in other commercial activities. According to the 2011 census, Mayiladuthurai had a population of about one million. Hinduism is the major religion in Mayiladuthurai and Tamil is the major language spoken. As per the religious census of 2011, Mayiladuthurai had 88.69% Hindus, 6.38% Muslims, 4.19% Christians, 0.04% Sikhs, 0.03% Buddhists, 0.32% Jains and 0.35% following other religions.

The first angel's message of Revelation 14 has "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14:6). In order to carry forward the Lord's work to shine as a light to this primarily heathen area, the brethren here have already purchased a small plot of land with our own resources. We are promoting the advancement of this vital message to be carried forward—the gospel together with medical missionary work to act as God's helping hand in ministering to souls afflicted and in darkness.

In view of the urgent need of financial means to complete this project, we humbly ask in the love of Jesus Christ for help that we may be enabled to build this church house for worship and for healing the sick. We request our brethren and sisters to give generously for this project. May the Lord may bless every one of you for your kind help! We thank you in advance for your donations.

Your brethren and sisters from Mayiladuthuri

Lesson 5 - Sabbath, May 2, 2020

Departing from Sinai

“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Corinthians 10:11).

“The repeated murmurings of the Israelites, and the visitations of God’s wrath because of their transgressions, are recorded in sacred history for the benefit of God’s people who should afterward live upon the earth, but more especially to prove a warning to those who should live near the close of time.”—The Story of Redemption, p. 152.

Suggested Reading: *Patriarchs and Prophets*, pp. 374-386

Sunday, April 26

1. TRAVELING THROUGH THE WILDERNESS

a. Why did Moses invite Hobab to accompany the people of Israel? Did he accept the invitation? Numbers 10:29–31; Judges 1:16; 4:11.

Numbers 10:29-31: *29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. 30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. 31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.*

Judges 1:16: *And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.*

Judges 4:11: *Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.*

“Of this tribe [the Kenites] was the brother-in-law of Moses, Hobab, who had accompanied the Israelites in their travels through the wilderness, and by his knowledge of the country had rendered them valuable assistance.” —Patriarchs and Prophets, p. 628.

PRQ1. How did God lead His people in their travels? How does He lead us today?

Sunday, April 26

1. TRAVELING THROUGH THE WILDERNESS

b. What prayers did Moses offer when the cloud lifted and the ark set forward and when it rested again? Numbers 10:35, 36.

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

“God Himself directed the Israelites in all their travels. The place of their encampment was indicated by the descent of the pillar of cloud; and so long as they were to remain in camp, the cloud rested over the tabernacle. When they were to continue their journey it was lifted high above the sacred tent. A solemn invocation marked both the halt and the departure.” —Ibid., p. 376.

PRQ1. How did God lead His people in their travels? How does He lead us today?

Monday, April 27

2. COMPLAINING AGAIN

a. Through what sort of land did the people of Israel travel after they left Sinai? Why? Deuteronomy 8:15, 16; Jeremiah 2:6.

Deuteronomy 8:15-16: *15 Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; 16 Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;*

Jeremiah 2:6: *Neither said they, Where is the LORD that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?*

“As they advanced, the way became more difficult. Their route lay through stony ravine and barren waste. All around them was the great wilderness— ‘a land of deserts and of pits,’ ‘a land of drought, and of the shadow of death,’ ‘a land that no man passed through, and where no man dwelt.’ Jeremiah 2:6. The rocky gorges, far and near, were thronged with men, women, and children, with beasts and wagons, and long lines of flocks and herds. Their progress was necessarily slow and toilsome; and the multitudes, after their long encampment, were not prepared to endure the perils and discomforts of the way.” — Patriarchs and Prophets, p. 377.

PRQ2. Why was it so sinful for the Israelites to complain about how Moses was leading them?

Monday, April 27

2. COMPLAINING AGAIN

b. When the people began complaining about the discomforts along the way, what happened? Numbers 11:1–3.

Numbers 11:1-3: *1 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. 2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. 3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.*

“After three days’ journey open complaints were heard. These originated with the mixed multitude, many of whom were not fully united with Israel, and were continually watching for some cause of censure. The complainers were not pleased with the direction of the march, and they were continually finding fault with the way in which Moses was leading them, though they well knew that he, as well as they, was following the guiding cloud. Dissatisfaction is contagious, and it soon spread in the encampment.” — Ibid., p. 377.

“They [the people of Israel] had received great light, as they had been witnesses to the majesty, the power, and the mercy of God; and their unbelief and discontent incurred the greater guilt. Furthermore, they had covenanted to accept Jehovah as their king and to obey His authority. Their murmuring was now rebellion, and as such it must receive prompt and signal punishment, if Israel was to be preserved from anarchy and ruin. ‘The fire of Jehovah burnt among them, and consumed them that were in the uttermost parts of the camp.’ The most guilty of the complainers were slain by lightning from the cloud.” — Ibid., p. 379.

PRQ2. Why was it so sinful for the Israelites to complain about how Moses was leading them?

Tuesday, April 28

3. LUSTING FOR FLESH

a. What did the Israelites complain about next, and with whom did the murmuring begin? Numbers 11:4–6; Psalm 78:18–20.

Numbers 11:4-6: *4 ¶ And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6 But now our soul is dried away:there is nothing at all, beside this manna, before our eyes.*

Psalm 78:18-20: *18 And they tempted God in their heart by asking meat for their lust. 19 Yea, they spake against God; they said, Can God furnish a table in the wilderness? 20 Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?*

“The Israelites, during their bondage in Egypt, had been compelled to subsist on the plainest and simplest food; but the keen appetite induced by privation and hard labor had made it palatable. Many of the Egyptians, however, who were now among them, had been accustomed to a luxurious diet; and these were the first to complain. At the giving of the manna, just before Israel reached Sinai, the Lord had granted them flesh in answer to their clamors; but it was furnished them for only one day.

“God might as easily have provided them with flesh as with manna, but a restriction was placed upon them for their good. It was His purpose to supply them with food better suited to their wants than the feverish diet to which many had become accustomed in Egypt. The perverted appetite was to be brought into a more healthy state, that they might enjoy the food originally provided for man—the fruits of the earth, which God gave to Adam and Eve in Eden. It was for this reason that the Israelites had been deprived, in a great measure, of animal food.”— Patriarchs and Prophets, pp. 377, 378.

Continued...

“The state of the mind has largely to do with the health of the body, and especially with the health of the digestive organs. As a general thing, the Lord did not provide His people with flesh meat in the desert, because He knew that the use of this diet would create disease and insubordination. In order to modify the disposition, and bring the higher powers of the mind into active exercise, He removed from them the flesh of dead animals. He gave them angels’ food, manna from heaven.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, pp. 1112, 1113.

PRQ3. Why does God want us to follow a simple, vegetarian diet today?

Tuesday, April 28

3. LUSTING FOR FLESH

b. How was their demand for flesh food granted, and what were the results? Numbers 11:31–34; Psalm 78:26–32.

Numbers 11:31-34: *31 And there went forth a wind from the LORD, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth. 32 And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. 33 And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. 34 And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.*

Psalm 78:26-32: *26 He caused an east wind to blow in the heaven: and by his power he brought in the south wind. 27 He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea: 28 And he let it fall in the midst of their camp, round about their habitations. 29 So they did eat, and were well filled: for he gave them their own desire; 30 They were not estranged from their lust. But while their meat was yet in their mouths, 31 The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. 32 For all this they sinned still, and believed not for his wondrous works.*

“God gave the people that which was not for their highest good, because they persisted in desiring it; they would not be satisfied with those things that would prove a benefit to them. Their rebellious desires were gratified, but they were left to suffer the result. They feasted without restraint, and their excesses were speedily punished.” — Patriarchs and Prophets, p. 382.

PRQ 3. Why does God want us to follow a simple, vegetarian diet today?

Wednesday, April 29

4. A LESSON FOR US

a. As the Israelites were already used to plain, simple food, what prior warning did they ignore? Exodus 23:2 (first part). When tempted to murmur and complain about God's ways, what should we do? Psalm 107:21, 22; Philippians 4:6, 7.

Exodus 23:2: *Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:*

Psalm 107:21-22: *21 Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men! 22 And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.*

Philippians 4:6-7: *6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.*

PRQ4. What blessings come from self-denial in appetite?

Wednesday, April 29

4. A LESSON FOR US

b. What other lesson should we learn from the rebellious behavior of Israel in the wilderness? 1 Corinthians 10:5, 6.

1 Corinthians 10:5-6: *5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.*

“God brought the Israelites from Egypt, that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them.” — Patriarchs and Prophets, p. 378.

PRQ4. What blessings come from self-denial in appetite?

Wednesday, April 29

4. A LESSON FOR US

**c. What do we need to do first to ensure that we do not lust after evil things?
Romans 13:14.**

Romans 13:14: *But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

“We must fight against the sins that war against the soul. You cannot in your own strength do this work, but come to Jesus in faith. He will help you and strengthen you to put away evil tendencies, and will array you in the true beauty of His character. We are exhorted to put on the Lord Jesus. Simple faith and obedience go hand in hand. Your faith without obedience to God’s holy law is of no value, but obedience to God and faith in the Great Sacrifice offered— that His blood was shed for you, and you will accept the righteousness of Christ—will make you an overcomer. Put your trust in Jesus Christ, and He will bring you off more than conqueror.” —The Youth’s Instructor, August 18, 1886.

PRQ4. What blessings come from self-denial in appetite?

Thursday, April 30

5. THE POISON OF ENVY

a. What happened at Hazeroth, which revealed the characters of Aaron and Miriam in contrast to that of Moses? Numbers 12:1–9.

Numbers 12:1-9: *1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. 2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. 3 (Now the man Moses was very meek, above all the men which were upon the face of the earth.) 4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out. 5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. 6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream. 7 My servant Moses is not so, who is faithful in all mine house. 8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses? 9 And the anger of the LORD was kindled against them; and he departed.*

“God had chosen Moses, and had put His Spirit upon him; and Miriam and Aaron, by their murmurings, were guilty of disloyalty, not only to their appointed leader, but to God Himself. The seditious whisperers were summoned to the tabernacle, and brought face to face with Moses. . . . Their claim to the prophetic gift was not denied; God might have spoken to them in visions and dreams. But to Moses, whom the Lord Himself declared ‘faithful in all Mine house,’ a nearer communion had been granted. With him God spake mouth to mouth.” — Patriarchs and Prophets, pp. 384, 385.

PRQ5. How are we sometimes envious in a similar way to Miriam?

Thursday, April 30

5. THE POISON OF ENVY

b. How did the Lord show His displeasure, and how was Miriam’s punishment mitigated when Moses pleaded for her? Numbers 12:10–16.

Numbers 12:10-16: *10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. 11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. 12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb. 13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee. 14 And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. 15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. 16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.*

“Envy is one of the most satanic traits that can exist in the human heart, and it is one of the most baleful in its effects. Says the wise man, ‘Wrath is cruel, and anger is outrageous; but who is able to stand before envy?’ Proverbs 27:4. . . .

“It should not be regarded as a light thing to speak evil of others or to make ourselves judges of their motives or actions. . . .

“We are to honor those whom God has honored. The judgment visited upon Miriam should be a rebuke to all who yield to jealousy, and murmur against those upon whom God lays the burden of His work.” —Ibid., pp. 385, 386.

PRQ5. How are we sometimes envious in a similar way to Miriam?

Friday, May 1

PERSONAL REVIEW QUESTIONS

- 1. How did God lead His people in their travels? How does He lead us today?**
- 2. Why was it so sinful for the Israelites to complain about how Moses was leading them?**
- 3. Why does God want us to follow a simple, vegetarian diet today?**
- 4. What blessings come from self-denial in appetite?**
- 5. How are we sometimes envious in a similar way to Miriam?**

Lesson 6 - Sabbath, May 9, 2020

The Rebellion at Kadesh

“But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it” (Numbers 14:24).

“The Lord promised to spare Israel from immediate destruction; but because of their unbelief and cowardice He could not manifest His power to subdue their enemies. Therefore in His mercy He bade them, as the only safe course, to turn back toward the Red Sea.”—*Patriarchs and Prophets*, p. 391.

Suggested Reading: *Patriarchs and Prophets*, pp. 387-394

Sunday, May 3

1. SPIES SENT INTO CANAAN

a. For what purpose were spies sent from Kadesh into the land of Canaan?

Actually, whose idea was it for the spies to go into the land of Canaan?

Numbers 13:1–3; 17–20; Deuteronomy 1:20–25.

Numbers 13:1-3: *1 And the LORD spake unto Moses, saying, 2 Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them. 3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.*

Numbers 13:17-20: *17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way southward, and go up into the mountain: 18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many; 19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds; 20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.*

Deuteronomy 1:20-25: *20 And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us. 21 Behold, the LORD thy God hath set the land before thee: go up and possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged. 22 And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come. 23 And the saying pleased me well: and I took twelve men of you, one of a tribe: 24 And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out. 25 And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God doth give us.*

PRQ1. What was shown by the fact that the people were eager to send spies to survey the land?

Sunday, May 3

1. SPIES SENT INTO CANAAN

b. After how many days did the spies return to Kadesh, and what visible tokens of the fertility of the land did they bring back? Numbers 13:21–26.

Numbers 13:21-26: *21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath. 22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) 23 And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. 24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. 25 And they returned from searching of the land after forty days. 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.*

“They went, and surveyed the whole land, entering at the southern border and proceeding to the northern extremity. They returned after an absence of forty days. The people of Israel were cherishing high hopes and were waiting in eager expectancy. The news of the spies’ return was carried from tribe to tribe and was hailed with rejoicing. The people rushed out to meet the messengers, who had safely escaped the dangers of their perilous undertaking. The spies brought specimens of the fruit, showing the fertility of the soil.” —Patriarchs and Prophets, p. 387.

PRQ1. What was shown by the fact that the people were eager to send spies to survey the land?

Monday, May 4

2. THE SPIES' REPORTS

a. What report did ten of the spies bring? Numbers 13:27–29, 31–33.

Numbers 13:27-29: *27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. 28 Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. 29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.*

Numbers 13:31-33: *31 But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. 33 And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.*

“[The ten spies] were resolved to discourage all effort to gain possession of Canaan. They distorted the truth in order to sustain their baleful influence. . . . When men yield their hearts to unbelief they place themselves under the control of Satan, and none can tell to what lengths he will lead them.” — Patriarchs and Prophets, p. 389.

PRQ2. How did unbelief affect the ten spies and the congregation as a whole? How can we show the same unbelief?

Monday, May 4

2. THE SPIES' REPORTS

b. What was the response of Caleb and Joshua? Numbers 13:30; 14:6–9. What is one of our greatest needs today?

Numbers 13:30: *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 14:6-9: *6 And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: 7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. 8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. 9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.*

“Calebs have been greatly needed in different periods of the history of our work. Today we need men of thorough fidelity, men who follow the Lord fully, men who are not disposed to be silent when they ought to speak, who are as true as steel to principle, who do not seek to make a pretentious show, but who walk humbly with God, patient, kind, obliging, courteous men, who understand that the science of prayer is to exercise faith and show works that will tell to the glory of God and the good of His people.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1113.

PRQ2. How did unbelief affect the ten spies and the congregation as a whole? How can we show the same unbelief?

Monday, May 4

2. THE SPIES' REPORTS

c. How did the people receive the conflicting reports of the spies? Numbers 14:1–4, 10.

Numbers 14:1-4: *1 And all the congregation lifted up their voice, and cried; and the people wept that night. 2 And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? 4 And they said one to another, Let us make a captain, and let us return into Egypt.*

Numbers 14:10: *But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.*

“Hope and courage gave place to cowardly despair, as the spies uttered the sentiments of their unbelieving hearts, which were filled with discouragement prompted by Satan. Their unbelief cast a gloomy shadow over the congregation, and the mighty power of God, so often manifested in behalf of the chosen nation, was forgotten. The people did not wait to reflect; they did not reason that He who had brought them thus far would certainly give them the land; they did not call to mind how wonderfully God had delivered them from their oppressors, cutting a path through the sea and destroying the pursuing hosts of Pharaoh. . . .” — Patriarchs and Prophets, p. 388.

“Revolt and open mutiny quickly followed; for Satan had full sway, and the people seemed bereft of reason.” — Ibid., p. 389.

PRQ2. How did unbelief affect the ten spies and the congregation as a whole? How can we show the same unbelief?

Tuesday, May 5

3. THE PEOPLE MURMUR

a. How did Moses and Aaron act when they saw that the people had accepted the cowardly report and were getting rebellious? Numbers 14:5.

Numbers 14:5: *Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.*

“In humiliation and distress ‘Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel,’ not knowing what to do to turn them from their rash and passionate purpose. Caleb and Joshua attempted to quiet the tumult. With their garments rent in token of grief and indignation, they rushed in among the people, and their ringing voices were heard above the tempest of lamentation and rebellious grief: ‘The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then He will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not.’” —Patriarchs and Prophets, pp. 389, 390.

PRQ3. *How does a true leader attempt to counteract the work of complainers?*

Tuesday, May 5

3. THE PEOPLE MURMUR

**b. How did the Lord intervene at this crucial moment, and what did He say?
Numbers 14:10–12.**

Numbers 14:10-12: *10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. 11 And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? 12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.*

“The unfaithful spies were loud in denunciation of Caleb and Joshua, and the cry was raised to stone them. The insane mob seized missiles with which to slay those faithful men. They rushed forward with yells of madness, when suddenly the stones dropped from their hands, a hush fell upon them, and they shook with fear. God had interposed to check their murderous design. The glory of His presence, like a flaming light, illuminated the tabernacle. All the people beheld the signal of the Lord. A mightier one than they had revealed Himself, and none dared continue their resistance. The spies who brought the evil report crouched terror-stricken, and with bated breath sought their tents.” —Ibid., p. 390.

PRQ3. How does a true leader attempt to counteract the work of complainers?

Tuesday, May 5

3. THE PEOPLE MURMUR

c. As Moses pleaded with the Lord, what reason did he give for the Lord to pardon and spare the people of Israel? Numbers 14:13–19.

Numbers 14:13-19: *13 And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) 14 And they will tell it to the inhabitants of this land:for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. 15 Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, 16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. 17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, 18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.*

PRQ3. How does a true leader attempt to counteract the work of complainers?

Wednesday, May 6

4. THE MURMURERS ARE PUNISHED

**a. What sentence did the Lord pronounce upon the murmurers and rebels?
Numbers 14:22, 23, 29–33.**

Numbers 14:22-23: *22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:*

Numbers 14:29-33: *29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, 30 Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. 31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. 32 But as for you, your carcasses, they shall fall in this wilderness. 33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.*

“In their rebellion the people had exclaimed, ‘Would God we had died in this wilderness!’ Now this prayer was to be granted. . . . As the spies had spent forty days in their journey, so the hosts of Israel were to wander in the wilderness forty years.” —Patriarchs and Prophets, p. 391.

PRQ4. Would you like God to take you at your word when you speak in haste?

Wednesday, May 6

4. THE MURMURERS ARE PUNISHED

b. How did God punish the ten spies who gave the evil report? Numbers 14:36, 37.

Numbers 14:36-37: *36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, 37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.*

“When Moses made known to the people the divine decision, their rage was changed to mourning. They knew that their punishment was just. The ten unfaithful spies, divinely smitten by the plague, perished before the eyes of all Israel; and in their fate the people read their own doom.” — Ibid.

PRQ4. *Would you like God to take you at your word when you speak in haste?*

Wednesday, May 6

4. THE MURMURERS ARE PUNISHED

c. What sin of presumption did the murmurers commit the next day, and with what results? Numbers 14:39–45.

Numbers 14:39-45: *39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly. 40 And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. 41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper. 42 Go not up, for the LORD is not among you; that ye be not smitten before your enemies. 43 For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. 44 But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. 45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.*

“Forced to submission at last, the survivors ‘returned, and wept before the Lord;’ but ‘the Lord would not hearken’ to their voice. Deuteronomy 1:45. By their signal victory the enemies of Israel, who had before awaited with trembling the approach of that mighty host, were inspired with confidence to resist them. All the reports they had heard concerning the marvelous things that God had wrought for His people, they now regarded as false, and they felt that there was no cause for fear. That first defeat of Israel, by inspiring the Canaanites with courage and resolution, had greatly increased the difficulties of the conquest. Nothing remained for Israel but to fall back from the face of their victorious foes, into the wilderness, knowing that here must be the grave of a whole generation.” — Ibid., p. 394.

PRQ4. Would you like God to take you at your word when you speak in haste?

Thursday, May 7

5. FALLING SHORT OF GODLY SORROW

a. What kind of repentance leads to salvation? 2 Corinthians 7:10. What was missing in the sorrow of the Israelites?

2 Corinthians 7:10: *For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

“Now [the people] seemed sincerely to repent of their sinful conduct; but they sorrowed because of the result of their evil course rather than from a sense of their ingratitude and disobedience. When they found that the Lord did not relent in His decree, their self-will again arose, and they declared that they would not return into the wilderness. In commanding them to retire from the land of their enemies, God tested their apparent submission and proved that it was not real. . . . Their hearts were unchanged, and they only needed an excuse to occasion a similar outbreak. . . .

“Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence.” — Patriarchs and Prophets, pp. 391, 392.

PRQ5. If I am truly sorry for my sins, what will it lead to in my own life?

Thursday, May 7

5. FALLING SHORT OF GODLY SORROW

b. What accompanies true repentance? Acts 3:19.

Acts 3:19: *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;*

“In order to stand forgiven, the sinner must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Without true repentance, there can be no true conversion.”—The Spirit of Prophecy, vol. 4, p. 298.

PRQ5. If I am truly sorry for my sins, what will it lead to in my own life?

Friday, May 8

PERSONAL REVIEW QUESTIONS

- 1. What was shown by the fact that the people were eager to send spies to survey the land?**
- 2. How did unbelief affect the ten spies and the congregation as a whole?
How can we show the same unbelief?**
- 3. How does a true leader attempt to counteract the work of complainers?**
- 4. Would you like God to take you at your word when you speak in haste?**
- 5. If I am truly sorry for my sins, what will it lead to in my own life?**

Lesson 7 - Sabbath, May 16, 2020

The Rebellion of Korah, Dathan, and Abiram

“And they [Korah, Dathan, and Abiram] rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown” (Numbers 16:2).

“The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now a deep-laid conspiracy was formed, the result of a determined purpose to overthrow the authority of the leaders appointed by God Himself.” — *Patriarchs and Prophets*, p. 395.

Suggested Reading: *Patriarchs and Prophets*, pp. 395-405

Sunday, May 10

1. A CONSPIRACY

a. What conspiracy developed among the Israelites while they were chafing under the Lord's decision that they must wander in the wilderness forty years? Who were the main conspirators? Numbers 16:1–3.

Numbers 16:1-3: *1 Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: 2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: 3 And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?*

PRQ1. *What attitude is pleasing to the natural heart when we are in the wrong?*

Sunday, May 10

1. A CONSPIRACY

b. What test did Moses propose to the conspirators to prove the divine call? Numbers 16:4–7, 16–18. Why were the people inclined to sympathize with the rebels?

Numbers 16:4-7: *4 And when Moses heard it, he fell upon his face: 5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. 6 This do; Take you censers, Korah, and all his company; 7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be that the man whom the LORD doth choose, he shall be holy:ye take too much upon you, ye sons of Levi.*

Numbers 16:16-18: *16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow: 17 And take every man his censor, and put incense in them, and bring ye before the LORD every man his censor, two hundred and fifty censers; thou also, and Aaron, each of you his censor. 18 And they took every man his censor, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.*

“To those who are in the wrong, and deserving of reproof, there is nothing more pleasing than to receive sympathy and praise.” — Patriarchs and Prophets, p. 397.

“The people thought if Korah could lead them, and encourage them, and dwell upon their righteous acts, instead of reminding them of their failures, they should have a very peaceful, prosperous journey, and he would without doubt lead them, not back and forward in the wilderness, but into the promised land. They said that it was Moses who had told them that they could not go into the land, and that the Lord had not thus said.” — Spiritual Gifts, vol. 4A, p. 31.

PRQ1. What attitude is pleasing to the natural heart when we are in the wrong?

Monday, May 11

2. MOSES' APPEALS AND WARNINGS

a. How did Moses try to reason with the main rebels, and of what did they accuse him? Numbers 16:8–15.

Numbers 16:8-15: *8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi: 9 Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? 10 And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? 11 For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him? 12 And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: 13 Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? 14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up. 15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.*

“Dathan and Abiram had not taken so bold a stand as had Korah; and Moses, hoping that they might have been drawn into the conspiracy without having become wholly corrupted, summoned them to appear before him, that he might hear their charges against him. But they would not come, and they insolently refused to acknowledge his authority. . . .

“Thus they applied to the scene of their bondage the very language in which the Lord had described the promised inheritance. They accused Moses of pretending to act under divine guidance, as a means of establishing his authority. . . .

Continued...

“It was evident that the sympathies of the people were with the disaffected party; but Moses made no effort at self-vindication. He solemnly appealed to God, in the presence of the congregation, as a witness to the purity of his motives and the uprightness of his conduct, and implored Him to be his judge.” —Patriarchs and Prophets, p. 399.

PRQ2. When Dathan and Abiram refused to come and speak to Moses, what was significant about their families standing next to them?

Monday, May 11

2. MOSES' APPEALS AND WARNINGS

b. What efforts did Moses and Aaron make to save the congregation from destruction? Numbers 16:22–30. What was the result of their efforts?

Numbers 16:22-30: *22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? 23 And the LORD spake unto Moses, saying, 24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram. 25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. 26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins. 27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. 28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for I have not done them of mine own mind. 29 If these men die he common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. 30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.*

“[Moses and Aaron] fell upon their faces, with the prayer, ‘O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?’

“Korah had withdrawn from the assembly to join Dathan and Abiram when Moses, accompanied by the seventy elders, went down with a last warning to the men who had refused to come to him. The multitudes followed, and before delivering his message, Moses, by divine direction, bade the people, ‘Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.’ The warning was obeyed, for an apprehension of impending judgment rested upon all. The chief rebels saw themselves abandoned by those whom they had deceived, but their hardihood was unshaken. They stood with their families in the door of their tents, as if in defiance of the divine warning.” —Ibid., p. 400.

PRQ2. When Dathan and Abiram refused to come and speak to Moses, what was significant about their families standing next to them?

Tuesday, May 12

3. THE REBELS PUNISHED

a. What fate befell the rebels? Numbers 16:31–35.

Numbers 16:31-35: *31 And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. 33 They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. 34 And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. 35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.*

“The eyes of all Israel were fixed upon Moses as they stood, in terror and expectation, awaiting the event. As he ceased speaking, the solid earth parted, and the rebels went down alive into the pit, with all that pertained to them, and ‘they perished from among the congregation.’ The people fled, self-condemned as partakers in the sin.

“But the judgments were not ended. Fire flashing from the cloud consumed the two hundred and fifty princes who had offered incense. These men, not being the first in rebellion, were not destroyed with the chief conspirators. They were permitted to see their end, and to have an opportunity for repentance; but their sympathies were with the rebels, and they shared their fate.” —Patriarchs and Prophets, pp. 400, 401.

PRQ3. What lesson can we learn from God’s treatment of the children of Korah?

Tuesday, May 12

3. THE REBELS PUNISHED

b. How do we know that God does not punish indiscriminately? Who was spared? Deuteronomy 24:16; Numbers 26:9–11; 1 Chronicles 9:19. What lessons can we learn from this?

Deuteronomy 24:16: *The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.*

Numbers 26:9-11: *9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD: 10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. 11 Notwithstanding the children of Korah died not.*

1 Chronicles 9:19: *And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the gates of the tabernacle: and their fathers, being over the host of the LORD, were keepers of the entry.*

“The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents’ sins, and filled up the measure of their iniquity.”—The Great Controversy, p. 28.

“When Moses was entreating Israel to flee from the coming destruction, the divine judgment might even then have been stayed, if Korah and his company had repented and sought forgiveness. But their stubborn persistence sealed their doom. . . . God in His great mercy made a distinction between the leaders in rebellion and those whom they had led. The people who had permitted themselves to be deceived were still granted space for repentance. Overwhelming evidence had been given that they were wrong, and that Moses was right. The signal manifestation of God’s power had removed all uncertainty.”—Patriarchs and Prophets, p. 401.

PRQ3. What lesson can we learn from God’s treatment of the children of Korah?

Tuesday, May 12

3. THE REBELS PUNISHED

**c. What use was made of the censers of the rebels? For what purpose?
Numbers 16:36–40.**

Numbers 16:36-40: *36 And the LORD spake unto Moses, saying, 37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. 38 The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. 39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: 40 To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.*

PRQ3. What lesson can we learn from God's treatment of the children of Korah?

Wednesday, May 13

4. THE PEOPLE ARE PUNISHED

a. Despite the evidences that were given to the congregation, what course did they pursue toward Moses and Aaron on the next day? Numbers 16:41.

Numbers 16:41: *But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.*

“It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation. The Israelites had not only done this, but had purposed to put both Moses and Aaron to death. Yet they did not realize the necessity of seeking pardon of God for their grievous sin. That night of probation was not passed in repentance and confession, but in devising some way to resist the evidences which showed them to be the greatest of sinners. They still cherished hatred of the men of God’s appointment, and braced themselves to resist their authority. Satan was at hand to pervert their judgment and lead them blindfold to destruction.” —Patriarchs and Prophets, p. 402.

PRQ4. *After the destruction of Korah, Dathan, Abiram, and their confederates, what was the response of the people? Why is this attitude so dangerous?*

Wednesday, May 13

4. THE PEOPLE ARE PUNISHED

b. In what way did the Lord intervene once more with a severe punishment, and what did Moses and Aaron do to avert the judgment? Numbers 16:44–49

Numbers 16:44-49: *44 And the LORD spake unto Moses, saying, 45 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. 46 And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. 47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. 48 And he stood between the dead and the living; and the plague was stayed. 49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.*

“Even after God stretched forth His hand and swallowed up the wrong-doers, and the people fled to their tents in horror, their rebellion was not cured. The depth of their disaffection was made manifest even under the judgment of the Lord. The morning after the destruction of Korah, Dathan, and Abiram and their confederates, the people came to Moses and Aaron, saying, ‘Ye have killed the people of the Lord.’ For this false charge on the servants of God, thousands more were killed, for there was in them sin, exultation and presumptuous wickedness.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1114.

“The guilt of sin did not rest upon Moses, and hence he did not fear and did not hasten away and leave the congregation to perish. Moses lingered, in this fearful crisis manifesting the true shepherd’s interest for the flock of his care. He pleaded that the wrath of God might not utterly destroy the people of His choice. By his intercession he stayed the arm of vengeance, that a full end might not be made of disobedient, rebellious Israel. . . .

Continued...

“As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until fourteen thousand of Israel lay dead, an evidence of the guilt of murmuring and rebellion.” — Patriarchs and Prophets, pp. 402, 403.

PRQ4. After the destruction of Korah, Dathan, Abiram, and their confederates, what was the response of the people? Why is this attitude so dangerous?

Thursday, May 14

5. A TESTIMONY AGAINST REBELLION

a. What test settled the question of the priesthood forever, and where was Aaron's rod kept as a witness? Numbers 17:1–11.

Numbers 17:1-11: *1 And the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. 3 And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. 4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you. 5 And it shall come to pass, that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. 6 And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. 7 And Moses laid up the rods before the LORD in the tabernacle of witness. 8 ¶ And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds. 9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. 10 And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. 11 And Moses did so: as the LORD commanded him, so did he.*

“All the remarkable changes in the rod occurred in one night, to convince them that God had positively distinguished between Aaron and the rest of the children of Israel.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1115.

PRQ5. What cherished attitudes lay at the foundation of rebellion against God?

Thursday, May 14

5. A TESTIMONY AGAINST REBELLION

b. What warning comes to us from that great rebellion? 1 Corinthians 10:10, 11.

1 Corinthians 10:10-11: *10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.*

“Do not the same evils still exist that lay at the foundation of Korah’s ruin? Pride and ambition are widespread; and when these are cherished, they open the door to envy, and a striving for supremacy; the soul is alienated from God, and unconsciously drawn into the ranks of Satan. Like Korah and his companions, many, even of the professed followers of Christ, are thinking, planning, and working so eagerly for self-exaltation that in order to gain the sympathy and support of the people they are ready to pervert the truth, falsifying and misrepresenting the Lord’s servants, and even charging them with the base and selfish motives that inspire their own hearts. By persistently reiterating falsehood, and that against all evidence, they at last come to believe it to be truth. While endeavoring to destroy the confidence of the people in the men of God’s appointment, they really believe that they are engaged in a good work, verily doing God service.”—Patriarchs and Prophets, pp. 403, 404.

PRQ5. What cherished attitudes lay at the foundation of rebellion against God?

Friday, May 15

PERSONAL REVIEW QUESTIONS

- 1. What attitude is pleasing to the natural heart when we are in the wrong?**
- 2. When Dathan and Abiram refused to come and speak to Moses, what was significant about their families standing next to them?**
- 3. What lesson can we learn from God's treatment of the children of Korah?**
- 4. After the destruction of Korah, Dathan, Abiram, and their confederates, what was the response of the people? Why is this attitude so dangerous?**
- 5. What cherished attitudes lay at the foundation of rebellion against God?**

Lesson 8 - Sabbath, May 23, 2020

Wandering Through the Wilderness

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no” (Deuteronomy 8:2).

“The wilderness wandering was not only ordained as a judgment upon the rebels and murmurers, but it was to serve as a discipline for the rising generation, preparatory to their entrance into the Promised Land.” — *Patriarchs and Prophets*, p. 407.

Suggested Reading: *Patriarchs and Prophets*, pp. 406-410

Sunday, May 17

1. A DELAYED ENTRANCE INTO THE PROMISED LAND

a. How long did the children of Israel wander in the wilderness before they came again to Kadesh and crossed the Brook Zered? Deuteronomy 2:14. Why did it take so long?

Deuteronomy 2:14: *And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.*

“God gave positive evidence that He rules in the heavens, and rebellion was punished with death. Only two of those who as adults left Egypt, saw the promised land. The wanderings of the people were extended until the rest were buried in the wilderness.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1113.

“Had Israel obeyed the directions given them by Moses, not one of those who started on the journey from Egypt would in the wilderness have fallen a prey to disease or death. They were under a safe Guide. Christ had pledged Himself to lead them safely to the promised land if they would follow His guidance. This vast multitude, numbering more than a million people, was under His direct rule. They were His family. In every one of them He was interested.”—Ibid., p. 1118.

PRQ1. Had the Israelites obeyed Moses, what would have happened to them?

Monday, May 18

2. GOD PROVIDES AND INSTRUCTS

a. What evidences do we have of God's care for His people during their time of wandering in the wilderness? **Nehemiah 9:19–21; Psalm 105:37.**

Nehemiah 9:19-21: *19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. 20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not.*

Psalm 105:37: *He brought them forth also with silver and gold: and there was not one feeble person among their tribes.*

PRQ2. *What role did singing have in the wilderness journey?*

Monday, May 18

2. GOD PROVIDES AND INSTRUCTS

b. How was the wilderness wandering a discipline for the rising generation?

Deuteronomy 8:2, 3.

Deuteronomy 8:2-3: *2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. 3 And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

“God permitted these lonely travels through the wilderness that His people might obtain an experience in enduring hardship, and that when they were in peril they might know that there was relief and deliverance in God alone. Thus they might learn to know and to trust God, and to serve Him with a living faith.”—Counsels to Parents, Teachers, and Students, p. 409.

“As the people journeyed through the wilderness, many precious lessons were fixed in their minds by means of song. . . . The commandments as given from Sinai, with promises of God’s favor and records of His wonderful works for their deliverance, were by divine direction expressed in song, and were chanted to the sound of instrumental music, the people keeping step as their voices united in praise.

“Thus their thoughts were uplifted from the trials and difficulties of the way, the restless, turbulent spirit was soothed and calmed, the principles of truth were implanted in the memory, and faith was strengthened.”—Education, p. 39.

PRQ2. What role did singing have in the wilderness journey?

Monday, May 18

2. GOD PROVIDES AND INSTRUCTS

c. What was the main reason why many of the Israelites were unable to enter the Promised Land? How can we avoid falling into the same sin? Hebrews 3:7–14.

Hebrews 3:7-14: *7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;*

“It was not the will of God that Israel should wander forty years in the wilderness. . . . In like manner, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out.” — The Great Controversy, p. 458.

PRQ2. What role did singing have in the wilderness journey?

Tuesday, May 19

3. THE INFLUENCE OF THE UNCONVERTED

a. What class of people often proved to be troublemakers? Numbers 11:4.

Numbers 11:4: *And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?*

“The mixed multitude that came up with the Israelites from Egypt were a source of continual temptation and trouble. They professed to have renounced idolatry and to worship the true God; but their early education and training had molded their habits and character, and they were more or less corrupted with idolatry and with irreverence for God. They were oftenest the ones to stir up strife and were the first to complain, and they leavened the camp with their idolatrous practices and their murmurings against God.” — Patriarchs and Prophets, p. 408.

PRQ3. *What is to be our sole purpose in associating with unbelievers?*

Tuesday, May 19

3. THE INFLUENCE OF THE UNCONVERTED

b. What was God's command with regard to uniting with unbelievers? Deuteronomy 7:3, 4; 2 Corinthians 6:14. What about today?

Deuteronomy 7:3-4: *3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. 4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.*

2 Corinthians 6:14: *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?*

“[The Israelites] were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin.” — The SDA Bible Commentary [E. G. White Comments], vol. 2, p. 1000.

“God strictly forbade the intermarrying of His ancient people with other nations. . . . But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it.” — Testimonies, vol. 4, p. 508.

PRQ3. What is to be our sole purpose in associating with unbelievers?

Tuesday, May 19

3. THE INFLUENCE OF THE UNCONVERTED

c. What is always the result of being closely associated with the unconverted?

1 Corinthians 15:33, 34.

1 Corinthians 15:33-34: *33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.*

“It is wrong for Christians to associate with those whose morals are loose. An intimate, daily intercourse which occupies time without contributing in any degree to the strength of the intellect or morals is dangerous. If the moral atmosphere surrounding persons is not pure and sanctified, but is tainted with corruption, those who breathe this atmosphere will find that it operates almost insensibly upon the intellect and heart to poison and to ruin.” —Ibid., vol. 3, p. 125.

PRQ3. *What is to be our sole purpose in associating with unbelievers?*

Wednesday, May 20

4. CONTEMPT FOR DIVINE AUTHORITY

a. How was contempt for divine authority and violation of the third commandment punished? Leviticus 24:10–16, 23.

Leviticus 24:10-16: *10 And the son of an Israelitish woman, whose father was an Egyptian, went out among the children of Israel: and this son of the Israelitish woman and a man of Israel strove together in the camp; 11 And the Israelitish woman's son blasphemed the name of the LORD, and cursed. And they brought him unto Moses: (and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan:) 12 And they put him in ward, that the mind of the LORD might be shewed them. 13 And the LORD spake unto Moses, saying, 14 Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let all the congregation stone him. 15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall bear his sin. 16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death.*

Leviticus 24:23: *And Moses spake to the children of Israel, that they should bring forth him that had cursed out of the camp, and stone him with stones. And the children of Israel did as the LORD commanded Moses.*

“On one occasion the son of an Israelitish woman and of an Egyptian, one of the mixed multitude that had come up with Israel from Egypt, left his own part of the camp, and entering that of the Israelites, claimed the right to pitch his tent there. This the divine law forbade him to do, the descendants of an Egyptian being excluded from the congregation until the third generation. A dispute arose between him and an Israelite, and the matter being referred to the judges was decided against the offender.

Continued...

“Enraged at this decision, he cursed the judge, and in the heat of passion blasphemed the name of God. . . . God Himself pronounced the sentence; by the divine direction the blasphemer was conducted outside the camp and stoned to death. Those who had been witness to the sin placed their hands upon his head, thus solemnly testifying to the truth of the charge against him. Then they threw the first stones, and the people who stood by afterward joined in executing the sentence.” —Patriarchs and Prophets, pp. 407, 408.

PRQ4. How can we reverence God's name today?

Wednesday, May 20

4. CONTEMPT FOR DIVINE AUTHORITY

b. Why was the punishment for these offenses so severe? Exodus 20:7.

Exodus 20:7: *Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.*

“There are those who will question God’s love and His justice in visiting so severe punishment for words spoken in the heat of passion. But both love and justice require it to be shown that utterances prompted by malice against God are a great sin. The retribution visited upon the first offender would be a warning to others, that God’s name is to be held in reverence. But had this man’s sin been permitted to pass unpunished, others would have been demoralized; and as the result many lives must eventually have been sacrificed.” —Ibid., p. 408.

PRQ4. How can we reverence God’s name today?

Wednesday, May 20

4. CONTEMPT FOR DIVINE AUTHORITY

c. How do we sometimes show contempt for God’s authority today? Judges 17:6.

Judges 17:6: *In those days there was no king in Israel, but every man did that which was right in his own eyes.*

“The sin of this age is disregard of God’s express commands.”—Testimonies, vol. 3, p. 483.

PRQ 4. How can we reverence God’s name today?

Thursday, May 21

5. CHOOSING OBEDIENCE INSTEAD

a. Why did the Lord require obedience of His ancient people? Deuteronomy 6:1, 2, 24, 25. Where does true obedience spring from? Deuteronomy 6:5, 6.

Deuteronomy 6:1-2: *1 Now these are the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go to possess it: 2 That thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.*

Deuteronomy 6:24-25: *24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as it is at this day. 25 And it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.*

Deuteronomy 6:5-6: *5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. 6 And these words, which I command thee this day, shall be in thine heart:*

“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.” — The Desire of Ages, p. 668.

PRQ5. How may we be daily clothing ourselves with Christ's character?

Thursday, May 21

5. CHOOSING OBEDIENCE INSTEAD

b. Where should we begin to teach obedience and why? Deuteronomy 6:7–9.

Deuteronomy 6:7-9: *7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. 9 And thou shalt write them upon the posts of thy house, and on thy gates.*

“From their earliest life children should be taught to obey their parents, to respect their word, and to reverence their authority. . . . In respecting and rendering obedience to their parents, they may learn how to respect and obey their heavenly Father.” —Child Guidance, pp. 82, 83.

“Let the youth and the little children be taught to choose for themselves that royal robe woven in heaven’s loom—the ‘fine linen, clean and white’ (Revelation 19:8), which all the holy ones of earth will wear. This robe, Christ’s own spotless character, is freely offered to every human being. But all who receive it will receive and wear it here.

“Let the children be taught that as they open their minds to pure, loving thoughts and do loving and helpful deeds, they are clothing themselves with His beautiful garment of character.” —Ibid., p. 190.

PRQ5. *How may we be daily clothing ourselves with Christ’s character?*

Friday, May 22

PERSONAL REVIEW QUESTIONS

- 1. Had the Israelites obeyed Moses, what would have happened to them?**
- 2. What role did singing have in the wilderness journey?**
- 3. What is to be our sole purpose in associating with unbelievers?**
- 4. How can we reverence God's name today?**
- 5. How may we be daily clothing ourselves with Christ's character?**

Lesson 9 - Sabbath, May 30, 2020

The Smitten Rock

“And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them” (Numbers 20:12).

“To dispel forever from the minds of the Israelites the idea that a man was leading them, God found it necessary to allow their leader to die before they entered the land of Canaan.” —The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1116.

Suggested Reading: *Patriarchs and Prophets*, pp. 411-421

Sunday, May 24

1. GOD SUPPLIES ALL NEEDS

a. How were the Israelites supplied with water during their wilderness wanderings? Psalm 105:41; Isaiah 48:21.

Psalm 105:41: *He opened the rock, and the waters gushed out; they ran in the dry places like a river.*

Isaiah 48:21: *And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.*

“From the smitten rock in Horeb first flowed the living stream that refreshed Israel in the desert. During all their wanderings, wherever the need existed, they were supplied with water by a miracle of God’s mercy. The water did not, however, continue to flow from Horeb. Wherever in their journeyings they wanted water, there from the clefts of the rock it gushed out beside their encampment.”—
Patriarchs and Prophets, p. 411.

PRQ1. How did God supply water for the Israelites as they traveled? How does He supply our needs today?

Sunday, May 24

1. GOD SUPPLIES ALL NEEDS

b. Who was the source of all their temporal as well as spiritual blessings?

1 Corinthians 10:4.

1 Corinthians 10:4: *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*

“[Christ] is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as coworkers, giving them a part to act with Him as His helping hand. We are to receive from Him, not to hoard for self-gratification, but to impart to others.”—The Review and Herald, April 4, 1907.

PRQ1. How did God supply water for the Israelites as they traveled? How does He supply our needs today?

Monday, May 25

2. THE FAITH OF THE PEOPLE TESTED

a. What trial of faith did the people of God have when they again came to Kadesh, and what was their reaction? Numbers 20:1–5.

Numbers 20:1-5: *1 Then came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. 2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. 3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! 4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? 5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.*

“Just before the Hebrew host reached Kadesh, the living stream ceased that for so many years had gushed out beside their encampment. It was the Lord’s purpose again to test His people. He would prove whether they would trust His providence or imitate the unbelief of their fathers.” — Patriarchs and Prophets, p. 413.

“Before God permitted them to enter Canaan, they must show that they believed His promise. The water ceased before they had reached Edom. Here was an opportunity for them, for a little time, to walk by faith instead of sight. But the first trial developed the same turbulent, unthankful spirit that had been manifested by their fathers. No sooner was the cry for water heard in the encampment than they forgot the hand that had for so many years supplied their wants, and instead of turning to God for help, they murmured against Him.” — Ibid., p. 414.

PRQ2. How did the people react when God tested their faith? What about me?

Monday, May 25

2. THE FAITH OF THE PEOPLE TESTED

b. What did Moses and Aaron do when they heard the complaints of the people? Numbers 20:6.

Numbers 20:6: *And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.*

PRQ2. *How did the people react when God tested their faith? What about me?*

Monday, May 25

2. THE FAITH OF THE PEOPLE TESTED

c. What were Moses and Aaron directed to do to satisfy the needs of the people? Numbers 20:7, 8. What mistaken idea, still cherished by the people, was the Lord trying to correct?

Numbers 20:7-8: *7 And the LORD spake unto Moses, saying, 8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.*

“In all their wanderings, the children of Israel were tempted to attribute to Moses the special work of God, the mighty miracles that had been wrought to deliver them from Egyptian bondage. They charged Moses with bringing them out of the land of Egypt. It was true that God had manifested Himself wonderfully to Moses. He had specially favored him with His presence. To him God had revealed His exceeding glory. Upon the mount He had taken him into a sacred nearness to Himself, and had talked with him as a man speaks to a friend. But the Lord had given evidence after evidence that it was He Himself who was working for their deliverance.”—The SDA Bible Commentary [E. G. White Comments], vol. 1, pp. 1115, 1116.

PRQ2. How did the people react when God tested their faith? What about me?

Tuesday, May 26

3. MOSES AND AARON FAIL

a. How did Moses dishonour God when addressing the people? Numbers 20:9–11.

Numbers 20:9-11: *9 And Moses took the rod from before the LORD, as he commanded him. 10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? 11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also.*

“By his rash act Moses took away the force of the lesson that God purposed to teach. The rock, being a symbol of Christ, had been once smitten, as Christ was to be once offered. The second time it was needful only to speak to the rock, as we have only to ask for blessings in the name of Jesus. By the second smiting of the rock the significance of this beautiful figure of Christ was destroyed.

“More than this, Moses and Aaron had assumed power that belongs only to God. The necessity for divine interposition made the occasion one of great solemnity, and the leaders of Israel should have improved it to impress the people with reverence for God and to strengthen their faith in His power and goodness. When they angrily cried, ‘Must we fetch you water out of this rock?’ they put themselves in God’s place, as though the power lay with themselves, men possessing human frailties and passions.”—Patriarchs and Prophets, p. 418.

PRQ3. Where was the focus of Moses and Aaron when they failed? Where is my focus, and what will the result be?

Tuesday, May 26

3. MOSES AND AARON FAIL

b. What punishment did Moses and Aaron bring upon themselves? Why? Numbers 20:12; Deuteronomy 3:23–27.

Numbers 20:12: *And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

Deuteronomy 3:23-27: *23 And I besought the LORD at that time, saying, 24 O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might? 25 I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. 26 But the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, Let it suffice thee; speak no more unto me of this matter. 27 Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.*

“God did not on this occasion pronounce judgments upon those whose wicked course had so provoked Moses and Aaron. All the reproof fell upon the leaders. . . . Moses and Aaron had felt themselves aggrieved, losing sight of the fact that the murmuring of the people was not against them but against God. It was by looking to themselves, appealing to their own sympathies, that they unconsciously fell into sin, and failed to set before the people their great guilt before God.

“Bitter and deeply humiliating was the judgment immediately pronounced. . . . With rebellious Israel they must die before the crossing of the Jordan.” —Ibid., pp. 418, 419.

Continued...

“The transgression was known to the whole congregation; and had it been passed by lightly, the impression would have been given that unbelief and impatience under great provocation might be excused in those in responsible positions. But when it was declared that because of that one sin Moses and Aaron were not to enter Canaan, the people knew that God is no respecter of persons, and that He will surely punish the transgressor.” — Ibid., p. 420.

PRQ3. Where was the focus of Moses and Aaron when they failed? Where is my focus, and what will the result be?

Wednesday, May 27

4. THE SMITTEN ROCK, A TYPE

a. Of whom was the smitten rock a type, and why was it wrong to smite the rock again? Isaiah 53:3–5.

Isaiah 53:3-5: *3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*

“The smitten rock was a figure of Christ, and through this symbol the most precious spiritual truths are taught. As the life-giving waters flowed from the smitten rock, so from Christ, ‘smitten of God,’ ‘wounded for our transgressions,’ ‘bruised for our iniquities’ (Isaiah 53:4, 5), the stream of salvation flows for a lost race. As the rock had been once smitten, so Christ was to be ‘once offered to bear the sins of many.’ Hebrews 9:28. Our Saviour was not to be sacrificed a second time; and it is only necessary for those who seek the blessings of His grace to ask in the name of Jesus, pouring forth the heart’s desire in penitential prayer. Such prayer will bring before the Lord of hosts the wounds of Jesus, and then will flow forth afresh the life-giving blood, symbolized by the flowing of the living water for Israel.” — Patriarchs and Prophets, p. 411.

PRQ4. How was the beautiful lesson of the smitten Rock ruined by Moses?

Wednesday, May 27

4. THE SMITTEN ROCK, A TYPE

b. On what occasion and how was the flowing of water from the rock celebrated by the Jewish people in the days of Christ? John 7:37–39.

John 7:37-39: *37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. 39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)*

“The flowing of the water from the rock in the desert was celebrated by the Israelites, after their establishment in Canaan, with demonstrations of great rejoicing. In the time of Christ this celebration had become a most impressive ceremony. It took place on the occasion of the Feast of Tabernacles, when the people from all the land were assembled at Jerusalem. On each of the seven days of the feast the priests went out with music and the choir of Levites to draw water in a golden vessel from the spring of Siloam. They were followed by multitudes of the worshipers, as many as could get near the stream drinking of it, while the jubilant strains arose, ‘With joy shall ye draw water out of the wells of salvation.’ Isaiah 12:3. Then the water drawn by the priests was borne to the temple amid the sounding of trumpets and the solemn chant, ‘Our feet shall stand within thy gates, O Jerusalem.’ Psalm 122:2. The water was poured out upon the altar of burnt offering, while songs of praise rang out, the multitudes joining in triumphant chorus with musical instruments and deep-toned trumpets.” —Ibid., p. 412.

PRQ4. How was the beautiful lesson of the smitten Rock ruined by Moses?

Thursday, May 28

5. A LESSON FOR US

a. What lesson should we learn from the mistake of Moses? Psalm 106:33.

Psalm 106:33: *Because they provoked his spirit, so that he spake unadvisedly with his lips.*

“Moses was not guilty of a great crime, as men would view the matter; his sin was one of common occurrence. The psalmist says that ‘he spake unadvisedly with his lips.’ Psalm 106:33. To human judgment this may seem a light thing; but if God dealt so severely with this sin in His most faithful and honored servant, He will not excuse it in others. . . . The more important one’s position, and the greater his influence, the greater is the necessity that he should cultivate patience and humility.” — Patriarchs and Prophets, p. 420.

PRQ5. How can I be kept safe from self-exaltation?

Thursday, May 28

5. A LESSON FOR US

b. What warnings are calculated to keep us from self-exaltation? James 4:6,7; 1 Corinthians 10:12.

James 4:6-7: *6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.*

1 Corinthians 10:12: *Wherefore let him that thinketh he standeth take heed lest he fall.*

“However great one’s spiritual light, however much he may enjoy of the divine favor and blessing, he should ever walk humbly before the Lord, pleading in faith that God will direct every thought and control every impulse. . . .

“However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer.” —Ibid., p. 421.

PRQ5. How can I be kept safe from self-exaltation?

Friday, May 29

PERSONAL REVIEW QUESTIONS

- 1. How did God supply water for the Israelites as they traveled? How does He supply our needs today?**
- 2. How did the people react when God tested their faith? What about me?**
- 3. Where was the focus of Moses and Aaron when they failed? Where is my focus, and what will the result be?**
- 4. How was the beautiful lesson of the smitten Rock ruined by Moses?**
- 5. How can I be kept safe from self-exaltation?**

June - First Sabbath Offering

World Missions

Dear Brothers and Sisters around the world,

We are living in the last moments of the history of planet Earth and our Lord has anxiously been waiting for a long time to take us home. The prophetic events that are unfolding right before our eyes tell us that the second coming of Jesus is near, even at the door. Unfortunately, the gospel message has not reached the end of the world and not every creature has had an opportunity to hear the truth. “Men will soon be forced to great decisions, and they must have opportunity to hear and to understand Bible truth, in order that they may take their stand intelligently on the right side” (Evangelism, p. 25).

As members of God’s church, it is our privilege to represent His character and to take part in spreading the gospel to the end of the world by committing to this special work our time, strength, and financial resources.

Thanks to our members and friends’ prayers and financial contribution, new missions are being instituted in many regions. These new Missions still need our support until they are well established and become self-supporting while new areas are being opened. Every year we collect a special offering to supply the necessary means to spread the message in many parts of the globe.

“The Lord’s heritage has been strangely neglected, and God will judge His people for this thing. Pride and the love of display are gratified by the accumulated advantages, while new fields are left untouched. The rebuke of God is upon the managers for their partiality and selfish appropriation of His goods” (Testimonies, vol. 8, p. 59).

Will you choose to unite your efforts with those of the missionaries and their families by giving liberally from your resources so that the earth would be filled with God’s glory and that Jesus may come soon? We hope you will.

In behalf of a world in need,

The General Conference Missionary Department

Lesson 10 - Sabbath, June 6, 2020

The Journey Around Edom

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14).

“The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God.” — The SDA Bible Commentary [E. G. White Comments], vol. 1, p. 1116.

Suggested Reading: *Patriarchs and Prophets*, pp. 422-432

Sunday, May 31

1. PASSAGE THROUGH EDOM REFUSED

a. What message did Moses send to the king of Edom, and what answer was received? Numbers 20:14–18.

Numbers 20:14-18: *14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: 15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: 16 And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: 17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. 18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.*

“The Edomites were descendants of Abraham and Isaac, and for the sake of these His servants, God had shown favor to the children of Esau. He had given them Mount Seir for a possession, and they were not to be disturbed unless by their sins they should place themselves beyond the reach of His mercy.” —Patriarchs and Prophets, p. 423.

PRQ1. Why were the Edomites not destroyed at this time?

Sunday, May 31

1. PASSAGE THROUGH EDOM REFUSED

b. How did the leaders of Israel renew their appeal to the king of Edom, and what was his answer? Numbers 20:19, 20. What failure on the part of the people gave Satan a decided advantage in this negative experience?

Numbers 20:19-20: *19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. 20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.*

“The Israelites did not act promptly upon God’s word, and while they were complaining and murmuring, the golden opportunity passed. When they were at last ready to present their request to the king, it was refused.” —Ibid., p. 423.

PRQ1. Why were the Edomites not destroyed at this time?

Monday, June 1

2. THE DEATH OF AARON

a. Instead of going through the land of Edom, what route did the children of Israel take? Numbers 20:21, 22; 21:4.

Numbers 20:21-22: *21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him. 22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.*

Numbers 21:4: *And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.*

PRQ2. What can we learn from the experience of Moses and Aaron about the far-reaching consequences of just one action?

Monday, June 1

2. THE DEATH OF AARON

b. When Israel came to Mount Hor, what did the Lord say to Moses and Aaron? Numbers 20:23–26.

Numbers 20:23-26: *23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, 24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. 25 Take Aaron and Eleazar his son, and bring them up unto mount Hor: 26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there.*

“Many years Moses and Aaron had stood side by side in their cares and labors. Together they had breasted unnumbered dangers, and had shared together the signal blessing of God; but the time was at hand when they must be separated. They moved on very slowly, for every moment in each other’s society was precious. The ascent was steep and toilsome; and as they often paused to rest, they communed together of the past and the future. . . . No rebellious feelings found a place in their hearts, no expression of murmuring escaped their lips; yet a solemn sadness rested upon their countenances as they remembered what had debarred them from the inheritance of their fathers.” —Patriarchs and Prophets, p. 425.

PRQ2. What can we learn from the experience of Moses and Aaron about the far-reaching consequences of just one action?

Monday, June 1

2. THE DEATH OF AARON

c. What solemnity attended the transfer of the high-priestly responsibilities for Aaron to Eleazar, and how long did Israel mourn for Aaron? Numbers 20:27–29.

Numbers 20:27-29: *27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. 28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. 29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.*

“With deep sorrow Moses removed from Aaron the holy vestments, and placed them upon Eleazar, who thus became his successor by divine appointment. For his sin at Kadesh, Aaron was denied the privilege of officiating as God’s high priest in Canaan—of offering the first sacrifice in the goodly land, and thus consecrating the inheritance of Israel. Moses was to continue to bear his burden in leading the people to the very borders of Canaan. He was to come within sight of the Promised Land, but was not to enter it. Had these servants of God, when they stood before the rock at Kadesh, borne unmurmuringly the test there brought upon them, how different would have been their future! A wrong act can never be undone. It may be that the work of a lifetime will not recover what has been lost in a single moment of temptation or even thoughtlessness.” —Ibid., p. 426.

PRQ2. What can we learn from the experience of Moses and Aaron about the far-reaching consequences of just one action?

Tuesday, June 2

3. DEFEAT OF KING ARAD

a. Who attacked Israel soon after the death of Aaron, and what was the result? Numbers 21:1–3.

Numbers 21:1-3: *1 And when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. 2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.*

“Soon after leaving Mount Hor the Israelites suffered defeat in an engagement with Arad, one of the Canaanite kings. But as they earnestly sought help from God, divine aid was granted them, and their enemies were routed. This victory, instead of inspiring gratitude and leading the people to feel their dependence upon God, made them boastful and self-confident.” —Patriarchs and Prophets, pp. 427, 428.

PRQ3. What thought pattern leads to murmuring? How can we avoid this?

Tuesday, June 2

3. DEFEAT OF KING ARAD

b. Instead of being thankful to the Lord, into what practice did the people again relapse? Numbers 21:4 (last part), 5.

Numbers 21:4-5: *4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. 5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.*

“Soon they fell into the old habit of murmuring. They were now dissatisfied because the armies of Israel had not been permitted to advance upon Canaan immediately after their rebellion at the report of the spies nearly forty years before. They pronounced their long sojourn in the wilderness an unnecessary delay, reasoning that they might have conquered their enemies as easily heretofore as now.

“As they continued their journey toward the south, their route lay through a hot, sandy valley, destitute of shade or vegetation. The way seemed long and difficult, and they suffered from weariness and thirst. Again they failed to endure the test of their faith and patience. By continually dwelling on the dark side of their experiences, they separated themselves farther and farther from God. They lost sight of the fact that but for their murmuring when the water ceased at Kadesh, they would have been spared the journey around Edom. God had purposed better things for them. Their hearts should have been filled with gratitude to Him that He had punished their sin so lightly. But instead of this, they flattered themselves that if God and Moses had not interfered, they might now have been in possession of the Promised Land. After bringing trouble upon themselves, making their lot altogether harder than God designed, they charged all their misfortunes upon Him. Thus they cherished bitter thoughts concerning His dealings with them, and finally they became discontented with everything. Egypt looked brighter and more desirable than liberty and the land to which God was leading them.” — Ibid., p. 428.

PRQ3. What thought pattern leads to murmuring? How can we avoid this?

Wednesday, June 3

4. STUNG BY THE SERPENTS

a. Because of the unwarranted murmurings of the people, what did the Lord permit to come into the camp of Israel? Numbers 21:6.

Numbers 21:6: *And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.*

“Because they had been shielded by divine power they had not realized the countless dangers by which they were continually surrounded. In their ingratitude and unbelief they had anticipated death, and now the Lord permitted death to come upon them. The poisonous serpents that infested the wilderness were called fiery serpents, on account of the terrible effects produced by their sting, it causing violent inflammation and speedy death. As the protecting hand of God was removed from Israel, great numbers of the people were attacked by these venomous creatures.

“Now there was terror and confusion throughout the encampment. In almost every tent were the dying or the dead. None were secure. Often the silence of night was broken by piercing cries that told of fresh victims. All were busy in ministering to the sufferers, or with agonizing care endeavoring to protect those who were not yet stricken. No murmuring now escaped their lips. When compared with the present suffering, their former difficulties and trials seemed unworthy of a thought.” — Patriarchs and Prophets, p. 429.

PRQ4. What simple remedy was provided for the snake bites? Where was the healing virtue in the brass serpent?

Wednesday, June 3

4. STUNG BY THE SERPENTS

b. What did the people do when they realized that the Lord was punishing them for their rebellious behavior, and what remedy was provided? Numbers 21:7–9.

Numbers 21:7-9: *7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people. 8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. 9 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.*

“Moses was divinely commanded to make a serpent of brass resembling the living ones, and to elevate it among the people. To this, all who had been bitten were to look, and they would find relief. . . .

“The people well knew that there was no power in the serpent of brass to cause such a change in those who looked upon it. The healing virtue was from God alone. In His wisdom He chose this way of displaying His power. By this simple means the people were made to realize that this affliction had been brought upon them by their sins. They were also assured that while obeying God they had no reason to fear, for He would preserve them.” —Ibid., p. 430.

PRQ4. What simple remedy was provided for the snake bites? Where was the healing virtue in the brass serpent?

Thursday, June 4

5. THE REMEDY FOR SIN

a. Of whom was the brazen serpent a type? John 3:14, 15; Amos 5:4.

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

Amos 5:4: *For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live:*

“The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God’s word, and trusted in the means provided for their recovery. So the sinner may look to Christ, and live. He receives pardon through faith in the atoning sacrifice. Unlike the inert and lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner.” — Patriarchs and Prophets, p. 431.

PRQ5. Where do we need to look to be saved from sin? What is involved in looking?

Thursday, June 4

5. THE REMEDY FOR SIN

b. By whom and how only can we be healed? Psalm 103:2, 3; 1 Peter 2:21, 24.

Psalm 103:2-3: *2 Bless the LORD, O my soul, and forget not all his benefits: 3 Who forgiveth all thine iniquities; who healeth all thy diseases;*

1 Peter 2:21: *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

1 Peter 2:24: *Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

“While we realize our helpless condition without Christ, we are not to yield to discouragement, but rely upon the merits of a crucified and risen Saviour. Look and live. Jesus has pledged His word; He will save all who come unto Him. Though millions who need to be healed will reject His offered mercy, not one who trusts in His merits will be left to perish.” —Ibid., p. 432.

“While the sinner cannot save himself, he still has something to do to secure salvation. ‘Him that cometh to Me,’ says Christ, ‘I will in no wise cast out.’ John 6:37. But we must come to Him; and when we repent of our sins, we must believe that He accepts and pardons us. Faith is the gift of God, but the power to exercise it is ours.” —Ibid., p. 431.

PRQ5. Where do we need to look to be saved from sin? What is involved in looking?

Friday, June 5

PERSONAL REVIEW QUESTIONS

- 1. Why were the Edomites not destroyed at this time?**
- 2. What can we learn from the experience of Moses and Aaron about the far-reaching consequences of just one action?**
- 3. What thought pattern leads to murmuring? How can we avoid this?**
- 4. What simple remedy was provided for the snake bites? Where was the healing virtue in the brass serpent?**
- 5. Where do we need to look to be saved from sin? What is involved in looking?**

Lesson 11 - Sabbath, June 13, 2020

Victory over Sihon and Og

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass” (Psalm 37:5).

“The calm faith of their leader inspired the people with confidence in God. They trusted all to His omnipotent arm, and He did not fail them. Not mighty giants nor walled cities, armed hosts nor rocky fortresses, could stand before the Captain of the Lord’s host.” — *Patriarchs and Prophets*, p. 436.

Suggested Reading: *Patriarchs and Prophets*, pp. 433-437

Sunday, June 7

1. ISRAEL THREATENED WITH DESTRUCTION

a. What directions did the Israelites receive concerning the Moabites and the Ammonites? Deuteronomy 2:9, 19.

Deuteronomy 2:9: *And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.*

Deuteronomy 2:19: *And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon any possession; because I have given it unto the children of Lot for a possession.*

PRQ1. In preparing to fight against the Amorites, how did Israel show a faith that works?

Sunday, June 7

1. ISRAEL THREATENED WITH DESTRUCTION

b. When Israel reached the land of the Amorites, what message did Moses send to Sihon, their king, and what was his answer? Deuteronomy 2:26–30; Numbers 21:21–23.

Deuteronomy 2:26-30: *26 And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, 27 Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. 28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: only I will pass through on my feet; 29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me;) until I shall pass over Jordan into the land which the LORD our God giveth us. 30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day.*

Numbers 21:21-23: *21 And Israel sent messengers unto Sihon king of the Amorites, saying, 22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well:but we will go along by the king's high way, until we be past thy borders. 23 And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.*

“The answer [of Sihon] was a decided refusal, and all the hosts of the Amorites were summoned to oppose the progress of the invaders. This formidable army struck terror to the Israelites, who were poorly prepared for an encounter with well-armed and well-disciplined forces. So far as skill in warfare was concerned, their enemies had the advantage. To all human appearance, a speedy end would be made of Israel.

Continued...

“But Moses kept his gaze fixed upon the cloudy pillar, and encouraged the people with the thought that the token of God’s presence was still with them. At the same time he directed them to do all that human power could do in preparing for war. Their enemies were eager for battle, and confident that they would blot out the unprepared Israelites from the land.” —Patriarchs and Prophets, pp. 433, 434.

PRQ1. In preparing to fight against the Amorites, how did Israel show a faith that works?

Monday, June 8

2. THE AMORITES ARE CONQUERED

a. What instruction came from the Possessor of all lands to the leader of Israel? Deuteronomy 2:31.

Deuteronomy 2:31: *And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.*

PRQ2. *Why does God still spare the wicked inhabitants of this world today?*

Monday, June 8

2. THE AMORITES ARE CONQUERED

b. What had been prophesied concerning the Amorites in the time of Abraham? Genesis 15:16.

Genesis 15:16: *But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.*

“Although the Amorites were idolaters, whose life was justly forfeited by their great wickedness, God spared them four hundred years to give them unmistakable evidence that He was the only true God, the Maker of heaven and earth. All His wonders in bringing Israel from Egypt were known to them. Sufficient evidence was given; they might have known the truth, had they been willing to turn from their idolatry and licentiousness. But they rejected the light and clung to their idols.

“When the Lord brought His people a second time to the borders of Canaan, additional evidence of His power was granted to those heathen nations. They saw that God was with Israel in the victory gained over King Arad and the Canaanites, and in the miracle wrought to save those who were perishing from the sting of the serpents. . . . In all their journeyings and encampments, past the land of Edom, of Moab and Ammon, they had shown no hostility, and had done no injury to the people or their possessions. On reaching the border of the Amorites, Israel had asked permission only to travel directly through the country, promising to observe the same rules that had governed their intercourse with other nations. When the Amorite king refused this courteous solicitation, and defiantly gathered his hosts for battle, their cup of iniquity was full, and God would now exercise His power for their overthrow.” —Patriarchs and Prophets, pp. 434, 435.

PRQ2. *Why does God still spare the wicked inhabitants of this world today?*

Monday, June 8

2. THE AMORITES ARE CONQUERED

c. What was the result of the battle? Deuteronomy 2:32–35; Numbers 21:24.

Deuteronomy 2:32-35: *32 Then Sihon came out against us, he and all his people, to fight at Jahaz. 33 And the LORD our God delivered him before us; and we smote him, and his sons, and all his people. 34 And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain: 35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.*

Numbers 21:24: *And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong.*

“The Israelites crossed the river Arnon and advanced upon the foe. An engagement took place, in which the armies of Israel were victorious; and, following up the advantage gained, they were soon in possession of the country of the Amorites. It was the Captain of the Lord’s host who vanquished the enemies of His people; and He would have done the same thirty-eight years before had Israel trusted in Him.” — Ibid., p. 435.

PRQ2. *Why does God still spare the wicked inhabitants of this world today?*

Tuesday, June 9

3. HAVING CONFIDENCE IN GOD

a. How does David aptly describe the attitude Moses would have had when hearing of the great armies of Canaan? Psalm 112:7, 8.

Psalms 112:7-8: *7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD. 8 His heart is established, he shall not be afraid, until he see his desire upon his enemies.*

“Help and grace sufficient for every circumstance are promised by Him whose word is truth. His everlasting arms encircle the soul that turns to Him for aid. In His care we may rest safely, saying, ‘What time I am afraid, I will trust in Thee.’ Psalm 56:3. To all who put their trust in Him, God will fulfill His promise.” — The Acts of the Apostles, p. 467.

PRQ3. *Just as God wanted to establish Israel in Canaan, in what does He want to establish us today? What does this mean?*

Tuesday, June 9

3. HAVING CONFIDENCE IN GOD

b. What could Moses confidently say after conquering Sihon, king of Heshbon? Deuteronomy 2:36. How were the people inspired?

Deuteronomy 2:36: *From Aroer, which is by the brink of the river of Arnon, and from the city that is by the river, even unto Gilead, there was not one city too strong for us: the LORD our God delivered all unto us:*

“The Hebrews now remembered how once before, when their forces had gone to battle, they had been routed, and thousands slain. But they had then gone in direct opposition to the command of God. They had gone out without Moses, God’s appointed leader, without the cloudy pillar, the symbol of the divine presence, and without the ark. But now Moses was with them, strengthening their hearts with words of hope and faith; the Son of God, enshrined in the cloudy pillar, led the way; and the sacred ark accompanied the host.” — Patriarchs and Prophets, p. 437.

PRQ3. *Just as God wanted to establish Israel in Canaan, in what does He want to establish us today? What does this mean?*

Tuesday, June 9

3. HAVING CONFIDENCE IN GOD

c. Of what can we be confident as we journey through life on this earth? Philippians 1:6.

Philippians 1:6: *Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:*

“Those who live amid the perils of the last days may realize that just as at the beginning of their experience the truth united them to the Saviour, so He who is the author and finisher of their faith will perfect the work He has begun for them. God is faithful, by whom we are called to fellowship with His Son. As men and women cooperate with God in doing the work He has given them, they go forward from strength to greater strength. As they exercise simple faith, believing day by day that God will not fail to establish them in Christ, God says to them as He did to ancient Israel: ‘Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.’ Deuteronomy 7:6.” —Our High Calling, p. 24.

PRQ3. *Just as God wanted to establish Israel in Canaan, in what does He want to establish us today? What does this mean?*

Wednesday, June 10

4. OG, KING OF BASHAN, IS CONQUERED

a. What was the next target of the Israelites after the victory over Sihon? Deuteronomy 3:1. Describe the land and the people of Bashan.

Deuteronomy 3:1: *Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei.*

“Filled with hope and courage, the army of Israel eagerly pressed forward, and, still journeying northward, they soon reached a country that might well test their courage and their faith in God. Before them lay the powerful and populous kingdom of Bashan, crowded with great stone cities that to this day excite the wonder of the world—‘threescore cities . . . with high walls, gates, and bars; besides unwalled towns a great many.’” —Patriarchs and Prophets, p. 435.

PRQ4. *What did the next generation of Israelites realize about the focus of their fathers?*

Wednesday, June 10

4. OG, KING OF BASHAN, IS CONQUERED

b. What message did the Lord send to Moses concerning Og and his army, and what was the result of the battle? Numbers 21:34, 35; Deuteronomy 3:2–7.

Numbers 21:34-35: *34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 35 So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.*

Deuteronomy 3:2-7: *2 And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. 3 So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. 4 And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. 5 All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. 6 And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. 7 But all the cattle, and the spoil of the cities, we took for a prey to ourselves.*

“Not mighty giants nor walled cities, armed hosts nor rocky fortresses, could stand before the Captain of the Lord’s host. The Lord led the army; the Lord discomfited the enemy; the Lord conquered in behalf of Israel. The giant king and his army were destroyed, and the Israelites soon took possession of the whole country. Thus was blotted from the earth that strange people who had given themselves up to iniquity and abominable idolatry.” — Ibid., p. 436.

PRQ4. What did the next generation of Israelites realize about the focus of their fathers?

Wednesday, June 10

4. OG, KING OF BASHAN, IS CONQUERED

c. How did the Lord help His people in the war against the two Amorite kings, Sihon and Og? Joshua 24:12. How did the new generation of Israelites see the mistake of their fathers?

Joshua 24:12: *And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.*

“In the conquest of Gilead and Bashan there were many who recalled the events which nearly forty years before had, in Kadesh, doomed Israel to the long desert wandering. They saw that the report of the spies concerning the Promised Land was in many respects correct. The cities were walled and very great, and were inhabited by giants, in comparison with whom the Hebrews were mere pygmies. But they could now see that the fatal mistake of their fathers had been in distrusting the power of God. This alone had prevented them from at once entering the goodly land.” —Ibid.

PRQ4. What did the next generation of Israelites realize about the focus of their fathers?

Thursday, June 11

5. LESSONS FOR US

a. What lesson can we learn when seeing how Israel, greatly outnumbered from a human perspective, triumphed over their enemies? Zechariah 4:6.

Zechariah 4:6: *Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.*

“In comparison with the millions of the world, God’s people will be, as they have ever been, a little flock; but if they stand for the truth as revealed in His word, God will be their refuge. They stand under the broad shield of Omnipotence. God is always a majority.” — The Acts of the Apostles, p. 590.

“Is not God a majority? If we are on the side of the God who made the heaven and the earth, are we not on the side of the majority? We have the angels that excel in strength on our side.” — Temperance, p. 258.

PRQ5. *What will happen when we do our duty regardless of the obstacles in our way?*

Thursday, June 11

5. LESSONS FOR US

b. What lesson does this event teach us? Psalm 37:1–3, 5.

Psalms 37:1-3: *1 Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. 2 For they shall soon be cut down like the grass, and wither as the green herb. 3 Trust in the LORD, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.*

Psalms 37:5: *Commit thy way unto the LORD; trust also in him; and he shall bring it to pass.*

“This experience has a lesson for us. The mighty God of Israel is our God. In Him we may trust, and if we obey His requirements He will work for us in as signal a manner as He did for His ancient people. Everyone who seeks to follow the path of duty will at times be assailed by doubt and unbelief. The way will sometimes be so barred by obstacles, apparently insurmountable, as to dishearten those who will yield to discouragement; but God is saying to such, Go forward. Do your duty at any cost. The difficulties that seem so formidable, that fill your soul with dread, will vanish as you move forward in the path of obedience, humbly trusting in God.” — Patriarchs and Prophets, p. 437.

PRQ5. *What will happen when we do our duty regardless of the obstacles in our way?*

Friday, June 12

PERSONAL REVIEW QUESTIONS

- 1. In preparing to fight against the Amorites, how did Israel show a faith that works?**
- 2. Why does God still spare the wicked inhabitants of this world today?**
- 3. Just as God wanted to establish Israel in Canaan, in what does He want to establish us today? What does this mean?**
- 4. What did the next generation of Israelites realize about the focus of their fathers?**
- 5. What will happen when we do our duty regardless of the obstacles in our way?**

Lesson 12 - Sabbath, June 20, 2020

Apostasy at the Jordan

**“Wherefore let him that thinketh he standeth take heed lest he fall”
(1 Corinthians 10:12).**

“It is the special work of Satan in these last days to take possession of the minds of youth, to corrupt the thoughts and inflame the passions; for he knows that by so doing he can lead to impure actions, and thus all the noble faculties of the mind will become debased.” — Child Guidance, p. 440.

Suggested Reading: *Patriarchs and Prophets*, pp. 453-461

Sunday, June 14

1. GOD'S FAVOUR IS OUR PROTECTION

a. What did Balak, king of Moab, seek to do? Why? Numbers 22:2, 3, 5-7.

Numbers 22:2-3: *2 And Balak the son of Zippor saw all that Israel had done to the Amorites. 3 And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.*

Numbers 22:5-7: *5 He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me: 6 Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. 7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.*

PRQ1. What should give us hope and courage as evildoers plot against us?

Sunday, June 14

1. GOD'S FAVOUR IS OUR PROTECTION

b. Why couldn't Balaam curse Israel? Numbers 22:38; 23:8.

Numbers 22:38: *And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.*

Numbers 23:8: *How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?*

PRQ1. *What should give us hope and courage as evildoers plot against us?*

Sunday, June 14

1. GOD'S FAVOUR IS OUR PROTECTION

c. What fact about the spiritual state of Israel was another reason why they couldn't be cursed? Numbers 23:21. How is this so encouraging for us?

Numbers 23:21: *He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.*

“While they were under the divine protection, no people or nation, though aided by all the power of Satan, should be able to prevail against them. All the world should wonder at the marvelous work of God in behalf of His people—that a man determined to pursue a sinful course should be so controlled by divine power as to utter, instead of imprecations, the richest and most precious promises, in the language of sublime and impassioned poetry. And the favor of God at this time manifested toward Israel was to be an assurance of His protecting care for His obedient, faithful children in all ages. When Satan should inspire evil men to misrepresent, harass, and destroy God's people, this very occurrence would be brought to their remembrance, and would strengthen their courage and their faith in God.” —Patriarchs and Prophets, p. 449.

PRQ1. *What should give us hope and courage as evildoers plot against us?*

Monday, June 15

2. BLESSINGS AND PROPHETIC PROMISES

a. What blessings did God inspire Balaam to pronounce upon Israel? First blessing: Numbers 23:7–10. Second blessing: Verses 18–24. Third blessing: Chapter 24:5–9.

Numbers 23:7-10: *7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. 8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? 9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. 10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!*

Numbers 23:18-24: *18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: 19 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? 20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. 21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them. 22 God brought them out of Egypt; he hath as it were the strength of an unicorn. 23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! 24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.*

Continued....

Numbers 24:5-9: *5 How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! 6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. 7 He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. 8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. 9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.*

PRQ2. *How was Baalam used to enlighten heathen nations in regard to Christ?*

Monday, June 15

2. BLESSINGS AND PROPHETIC PROMISES

b. What prophecy did Balaam then utter about Israel and the coming Messiah? Numbers 24:15–17

Numbers 24:15-17: *15 And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: 16 He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: 17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.*

“The light of God is ever shining amid the darkness of heathenism. As [the] magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. Seeking clearer knowledge, they turned to the Hebrew Scriptures. In their own land were treasured prophetic writings that predicted the coming of a divine teacher. Balaam belonged to the magicians, though at one time a prophet of God; by the Holy Spirit he had foretold the prosperity of Israel and the appearing of the Messiah; and his prophecies had been handed down by tradition from century to century. But in the Old Testament the Saviour’s advent was more clearly revealed.”—The Desire of Ages, pp. 59, 60.

PRQ2. How was Baalam used to enlighten heathen nations in regard to Christ?

Monday, June 15

2. BLESSINGS AND PROPHETIC PROMISES

c. What did Balaam prophesy about the fate of the nations then dwelling in the Promised Land? Numbers 24:17–23.

Numbers 24:17-23: *17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. 18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. 19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. 20 And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. 21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. 22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. 23 And he took up his parable, and said, Alas, who shall live when God doeth this!*

“God gives nations a certain time of probation. He sends light and evidence, that, if received, will save them, but if refused as the Jews refused light, indignation and punishment will fall upon them. If men refuse to be benefited, and choose darkness rather than light, they will reap the results of their choice.” —The SDA Bible Commentary [E. G. White Comments], vol. 4, pp. 1143, 1144.

“With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf.

Continued...

“The prophet [Ezekiel], looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven’s blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.” — Testimonies, vol. 5, pp. 208, 209.

PRQ2. How was Baalam used to enlighten heathen nations in regard to Christ?

Tuesday, June 16

3. THE CURSE CAUSELESS SHALL NOT COME

a. With what lures did Satan seek to entrap the children of Israel as they were just about to enter the Promised Land? Numbers 25:1.

Numbers 25:1: *And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.*

PRQ3. How did Israel forfeit God's protection on the borders of Canaan?

Tuesday, June 16

3. THE CURSE CAUSELESS SHALL NOT COME

b. What did the Moabites do to allure Israel still further away from God?

Numbers 25:2, 3.

Numbers 25:2-3: *2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods. 3 And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.*

“At Balaam’s suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah. As they united in mirth and feasting, indulgence in wine beclouded their senses and broke down the barriers of self-control. Passion had full sway; and having defiled their consciences by lewdness, they were persuaded to bow down to idols. They offered sacrifice upon heathen altars and participated in the most degrading rites. “It was not long before the poison had spread, like a deadly infection, through the camp of Israel. Those who would have conquered their enemies in battle were overcome by the wiles of heathen women. The people seemed to be infatuated. The rulers and the leading men were among the first to transgress, and so many of the people were guilty that the apostasy became national. ‘Israel joined himself unto Baalpeor.’” — Patriarchs and Prophets, p. 454.

PRQ3. How did Israel forfeit God’s protection on the borders of Canaan?

Tuesday, June 16

3. THE CURSE CAUSELESS SHALL NOT COME

c. What swift punishment did God send upon the disobedient? Why?

Numbers 25:4, 5, 9.

Numbers 25:4-5: *4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. 5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.*

Numbers 25:9: *And those that died in the plague were twenty and four thousand.*

“A terrible pestilence broke out in the camp, to which tens of thousands speedily fell a prey. God commanded that the leaders in this apostasy be put to death by the magistrates. This order was promptly obeyed. The offenders were slain, then their bodies were hung up in sight of all Israel that the congregation, seeing the leaders so severely dealt with, might have a deep sense of God’s abhorrence of their sin and the terror of His wrath against them.” — Ibid., p. 455.

PRQ3. *How did Israel forfeit God’s protection on the borders of Canaan?*

Wednesday, June 17

4. THE SNARE OF SENSUALITY

a. What sins are among the works of sinful human nature? Galatians 5:19. How prevalent is lasciviousness, or licentiousness, in our day?

Galatians 5:19: *Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,*

“Licentiousness is the special sin of this age. Never did vice lift its deformed head with such boldness as now. The people seem to be benumbed, and the lovers of virtue and true goodness are nearly discouraged by its boldness, strength, and prevalence. The iniquity which abounds is not merely confined to the unbeliever and the scoffer. Would that this were the case, but it is not. Many men and women who profess the religion of Christ are guilty. . . . Every Christian will have to learn to restrain his passions and be controlled by principle.” — Testimonies, vol. 2, pp. 346, 347.

PRQ4. *Why should sensual indulgence be a major concern for us today?*

Wednesday, June 17

4. THE SNARE OF SENSUALITY

b. As we stand today on the borders of the heavenly Canaan, what lesson can we learn from the apostasy of Israel at the Jordan? 1 Corinthians 10:8, 12.

1 Corinthians 10:8: *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

1 Corinthians 10:12: *Wherefore let him that thinketh he standeth take heed lest he fall.*

“All along through the ages there are strewn wrecks of character that have been stranded upon the rocks of sensual indulgence. As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will, as of old, redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul. It is not the ignorant and uncultured merely that need to be guarded; he will prepare his temptations for those in the highest positions, in the most holy office; if he can lead them to pollute their souls, he can through them destroy many. And he employs the same agents now as he employed three thousand years ago. By worldly friendships, by the charms of beauty, by pleasure seeking, mirth, feasting, or the wine cup, he tempts to the violation of the seventh commandment.” —Patriarchs and Prophets, pp. 457, 458.

“Sensual indulgence weakens the mind and debases the soul. The moral and intellectual powers are benumbed and paralyzed by the gratification of the animal propensities; and it is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things—all those holy affections and noble desires that link men with the heavenly world—are consumed in the fires of lust.” —Ibid., p. 458.

PRQ4. Why should sensual indulgence be a major concern for us today?

Thursday, June 18

5. AVOIDING THE SINS OF THIS AGE

a. What warnings are calculated to protect us from apostasy especially today in our preparation for heaven? 2 Corinthians 6:17; James 4:4.

2 Corinthians 6:17: *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,*

James 4:4: *Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*

“It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God’s law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. ‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean.’ 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise. The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly.” —Patriarchs and Prophets, p. 458.

PRQ5. How can we keep our thoughts pure?

Thursday, June 18

5. AVOIDING THE SINS OF THIS AGE

b. What can we do to avoid licentiousness? 1 Peter 1:13; Philippians 4:8.

1 Peter 1:13: *Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;*

Philippians 4:8: *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*

“Those who would not fall a prey to Satan’s devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest.” — The Acts of the Apostles, p. 518.

“Every wrong tendency may be, through the grace of Christ, repressed, not in a languid, irresolute manner, but with firmness of purpose, with high resolves to make Christ the pattern. Let your love go out for those things that Jesus loved, and be withheld from those things that will give no strength to right impulses.” — That I May Know Him, p. 135.

PRQ5. *How can we keep our thoughts pure?*

Friday, June 19

PERSONAL REVIEW QUESTIONS

- 1. What should give us hope and courage as evildoers plot against us?**
- 2. How was Baalam used to enlighten heathen nations in regard to Christ?**
- 3. How did Israel forfeit God's protection on the borders of Canaan?**
- 4. Why should sensual indulgence be a major concern for us today?**
- 5. How can we keep our thoughts pure?**

Lesson 13 - Sabbath, June 27, 2020

The Death of Moses

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

“As a shepherd of sheep, Moses was taught to care for the afflicted, to nurse the sick, to seek patiently after the straying, to bear long with the unruly, to supply with loving solicitude the wants of the young lambs and the necessities of the old and feeble.”—Fundamentals of Christian Education, p. 343.

Suggested Reading: *Patriarchs and Prophets*, pp. 469-480

Sunday, June 21

1. MOSES ENCOURAGES THE PEOPLE

a. As Moses' end was drawing near, with what encouraging words did he address first the people, and then Joshua? Deuteronomy 31:1–8.

Deuteronomy 31:1-8: *1 And Moses went and spake these words unto all Israel. 2 And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan. 3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them:and Joshua, he shall go over before thee, as the LORD hath said. 4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed. 5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you. 6 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. 7 And Moses called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. 8 And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.*

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

Continued...

“The removal of their beloved leader would be a far stronger rebuke to Israel than any which they could have received had his life and mission been continued. God would lead them to feel that they were not to make the life of their future leader as trying as they had made that of Moses. God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart.” — Patriarchs and Prophets, p. 470.

PRQ1. As Moses was about to die, how did the people now view him? Why?

Monday, June 22

2. READING THE BOOK OF THE LAW

a. How often were the people required to listen to the reading of the laws, and which groups of people were to do so? Why? Deuteronomy 31:9–13.

Deuteronomy 31:9-13: *9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel. 10 And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, 11 When all Israel is come to appear before the LORD thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 12 Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: 13 And that their children, which have not known any thing, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.*

“[God] requires parents to train up their children and with unceasing diligence to educate them with regard to the claims of His law and to instruct them in the knowledge and fear of God. These injunctions which God laid upon the Jews with so much solemnity, rest with equal weight upon Christian parents.” — Testimonies, vol. 3, p. 294.

PRQ2. How should our calling as children of the King, as God’s special, peculiar treasure, affect the way we dress and the way we dress our children?

Monday, June 22

2. READING THE BOOK OF THE LAW

b. What was the plan of God for Israel? What were the conditions upon which this promise was to be fulfilled? Deuteronomy 28:12–14.

Deuteronomy 28:12-14: *12 The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. 13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them: 14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.*

“These promises given to Israel are also for God’s people today.” —
Testimonies, vol. 6, p. 351.

PRQ2. How should our calling as children of the King, as God’s special, peculiar treasure, affect the way we dress and the way we dress our children?

Monday, June 22

2. READING THE BOOK OF THE LAW

c. What was given to the Israelites as a continual reminder of their calling as God's special people? Numbers 15:38, 39. Of what then should every piece of clothing we put on today remind us?

Numbers 15:38-39: *38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: 39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:*

“The children of Israel, after they were brought out of Egypt, were commanded to have a simple ribbon of blue in the border of their garments, to distinguish them from the nations around them, and to signify that they were God's peculiar people. The people of God are not now required to have a special mark placed upon their garments. But in the New Testament we are often referred to ancient Israel for examples. If God gave such definite directions to His ancient people in regard to their dress, will not the dress of His people in this age come under His notice? Should there not be in their dress a distinction from that of the world? Should not the people of God, who are His peculiar treasure, seek even in their dress to glorify God? And should they not be examples in point of dress, and by their simple style rebuke the pride, vanity, and extravagance of worldly, pleasure-loving professors? God requires this of His people. Pride is rebuked in His Word.” — The Review and Herald, January 23, 1900.

PRQ2. How should our calling as children of the King, as God's special, peculiar treasure, affect the way we dress and the way we dress our children?

Tuesday, June 23

3. WRITING A NEW SONG

a. What aspects of God's character are brought out in the song Moses wrote for the benefit of the people? Deuteronomy 32:3, 4, 6.

Deuteronomy 32:3-4: *3 Because I will publish the name of the LORD: ascribe ye greatness unto our God. 4 He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.*

Deuteronomy 32:6: *Do ye thus requite the LORD, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?*

PRQ3. *What is one way parents can deeply impress truth on the minds of their children? How does Satan fiendishly try to use this same tool in an opposite direction?*

Tuesday, June 23

3. WRITING A NEW SONG

b. How is God’s care for His people shown in this song? Deuteronomy 32:9–12.

Deuteronomy 32:9-12: *9 For the LORD’S portion is his people; Jacob is the lot of his inheritance. 10 He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. 11 As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: 12 So the LORD alone did lead him, and there was no strange god with him.*

“God surrounded Israel with every facility, gave them every privilege, that would make them an honor to His name and a blessing to surrounding nations. If they would walk in the ways of obedience, He promised to make them ‘high above all nations which He hath made, in praise, and in name, and in honor.’” — Education, p. 40.

“[God] rescued them from their servile state, that He might bring them to a good land, a land which in His providence He had prepared for them as a refuge from their enemies. He would bring them to Himself and encircle them in His everlasting arms; and in return for His goodness and mercy they were to exalt His name and make it glorious in the earth.” — Prophets and Kings, p. 16.

PRQ3. *What is one way parents can deeply impress truth on the minds of their children? How does Satan fiendishly try to use this same tool in an opposite direction?*

Tuesday, June 23

3. WRITING A NEW SONG

c. In what sense was this song calculated to be a help to the people?

Deuteronomy 31:19–22. What can we learn from this?

Deuteronomy 32:19-22: *19 Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. 20 For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. 21 And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. 22 Moses therefore wrote this song the same day, and taught it the children of Israel.*

“The more deeply to impress these truths upon all minds, the great leader [Moses] embodied them in sacred verse. This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with His people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory. The people were directed to commit to memory this poetic history, and to teach it to their children and children’s children. It was to be chanted by the congregation when they assembled for worship, and to be repeated by the people as they went about their daily labors. It was the duty of parents to so impress these words upon the susceptible minds of their children that they might never be forgotten.” — Patriarchs and Prophets, pp. 467, 468.

PRQ3. What is one way parents can deeply impress truth on the minds of their children? How does Satan fiendishly try to use this same tool in an opposite direction?

Wednesday, June 24

4. THE COMING OF CHRIST PREDICTED

a. What did Moses say about the first coming of Jesus Christ? Deuteronomy 18:15, 18.

Deuteronomy 18:15: *The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

Deuteronomy 18:18: *I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*

PRQ4. *How are we rejecting Christ if we set aside the Old Testament?*

Wednesday, June 24

4. THE COMING OF CHRIST PREDICTED

b. What rebuke did Jesus direct to the Jews in connection with this prophecy? John 5:45–47.

John 5:45-47: *45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye would have believed me: for he wrote of me.*

“There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. ‘Had ye believed Moses,’ Christ said, ‘ye would have believed Me; for he wrote of Me.’ John 5:46. Hence there is no real power in their teaching of even the Old Testament.

“Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, ‘They are they which testify of Me.’ John 5:39. In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears.” —Christ’s Object Lessons, p. 128.

PRQ4. How are we rejecting Christ if we set aside the Old Testament?

Wednesday, June 24

4. THE COMING OF CHRIST PREDICTED

c. In what sense was Moses a type of Christ? Hebrews 3:5, 6.

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

“Moses was a type of Christ. He himself had declared to Israel, ‘The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken.’ Deuteronomy 18:15. God saw fit to discipline Moses in the school of affliction and poverty before he could be prepared to lead the hosts of Israel to the earthly Canaan. The Israel of God, journeying to the heavenly Canaan, have a Captain who needed no human teaching to prepare Him for His mission as a divine leader; yet He was made perfect through sufferings; and ‘in that He Himself hath suffered being tempted, He is able to succor them that are tempted.’ Hebrews 2:10, 18. Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the Promised Land.” — Patriarchs and Prophets, p. 480.

PRQ4. *How are we rejecting Christ if we set aside the Old Testament?*

Thursday, June 25

5. MOSES'S DEATH AND RESURRECTION

a. What command and assurance did Moses receive from the Lord when he had finished his work? Deuteronomy 32:49, 50, 52.

Deuteronomy 32:49-50: *49 Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: 50 And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:*

Deuteronomy 32:52: *52 Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel.*

“In solitude Moses reviewed his life of vicissitudes and hardships since he turned from courtly honors and from a prospective kingdom in Egypt, to cast in his lot with God’s chosen people. . . .

“He did not regret the burdens he had borne. He knew that his mission and work were of God’s own appointing.” —Patriarchs and Prophets, pp. 471, 472.

PRQ5. As Moses considered the riches and fame he had left behind in exchange for a life of toil and hardship, why did he have no regrets?

Thursday, June 25

5. MOSES'S DEATH AND RESURRECTION

b. How did God bring Moses back to life, and what classes of saints did Moses and Elijah each represent on the mount of transfiguration? Jude 9; Matthew 17:1–5.

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

Matthew 17:1-5: *1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.*

“Moses upon the mount of transfiguration was a witness to Christ’s victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. Elijah, who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ’s second coming, and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump;’ when ‘this mortal must put on immortality,’ and ‘this corruptible must put on incorruption.’ 1 Corinthians 15:51–53.”—The Desire of Ages, pp. 421, 422.

PRQ5. *As Moses considered the riches and fame he had left behind in exchange for a life of toil and hardship, why did he have no regrets?*

Friday, June 26

PERSONAL REVIEW QUESTIONS

- 1. As Moses was about to die, how did the people now view him? Why?**
- 2. How should our calling as children of the King, as God's special, peculiar treasure, affect the way we dress and the way we dress our children?**
- 3. What is one way parents can deeply impress truth on the minds of their children? How does Satan fiendishly try to use this same tool in an opposite direction?**
- 4. How are we rejecting Christ if we set aside the Old Testament?**
- 5. As Moses considered the riches and fame he had left behind in exchange for a life of toil and hardship, why did he have no regrets?**