

# Adult BIBLE Class

Large-Print Edition

For Adults  
Ages 26 & Up



**FALL QUARTER**  
**September, October, November 2021**

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# *Lessons of History*

JARL K. WAGGONER

A large portion of the Bible deals with history. In fact, beginning with Abraham, the Old Testament historical books cover a period of some sixteen hundred years. One might wonder why a “spiritual instruction book” like the Bible records so many historical events. There are at least two answers to this question.

First, humanity and the human problem (sin) are rooted in history, as is the solution to that problem. We are not sinners in rebellion against God simply because some ancient writer decided that is what we are. We are sinners because our ancestor Adam sinned at a point in history; it is a historical fact. Indeed, the effects of his sin on humanity are revealed in the continuing sin and depravity of people throughout history.

Likewise, the divine solution to humanity’s sin is also rooted in history. If the death and resurrection of Jesus Christ had not actually occurred historically, we would all be without hope (cf. I Cor. 15:17-19).

Second, instruction is usually historically based. Consider how we teach children. Whether it is instruction on how to treat others, how to excel in some endeavor, or how to develop a skill, we pass on information we have received from others or learned by personal experience. In other words, we are passing on lessons of history.

The history recorded in the Bible is not exhaustive but selective. The events it recounts ground the doctrine it teaches in history, affirming the truth of our sin and God’s salvation. In addition, the historical portions of Scripture

offer us abiding spiritual lessons from the experiences of real people just like us. So it is that the Apostle Paul wrote that the events recorded in the Old Testament are examples for us—specifically so that we might avoid the mistakes made by earlier generations (I Cor. 10:6). Interestingly, the examples he cited come from the Exodus and Israel’s time in the wilderness.

Our lessons this quarter focus on some of the historical events during that forty-year period in the wilderness following Israel’s departure from Egypt.

The establishment of Israel’s priesthood in lesson 1 was a significant event for the nation. Aaron was ordained as Israel’s high priest and his sons as priests. This not only ordered the people’s worship but also established Aaron as the most prominent of the nation’s leaders after Moses himself.

It was not long before even the priesthood was invaded by sin. The divine judgment of Aaron’s sons Nadab and Abihu for their failure to properly honor the Lord in their worship provides a stern warning for us all. Obedience to God’s commands is the mark of faith. Disobedience brings disrepute upon Him and trouble upon us.

The Day of Atonement ritual outlined in lesson 3 points to the atonement of Christ centuries later. The scapegoat pictures the complete removal of sin through Christ’s death on our behalf. The ritual also made it clear that payment for sin must be made even for the high priest, reinforcing the lesson of Nadab and Abihu that when it

comes to our relationship to the Lord, no one stands above another; all need His grace.

The execution of the blasphemer in lesson 4 stands out as quite foreign to our way of thinking. But while we are not Israel and not under Israel's law, the lesson here is obvious: to curse God, or blaspheme His name, is an extremely serious matter to God despite the fact that it is routinely accepted and even applauded by people today.

The second unit of lessons takes us to the book of Numbers, where lessons 5 and 6 describe the Israelites' complaint and the Lord's response. The people were dissatisfied with the miraculous supply of daily food known as manna. Instead of being thankful for what God gave them, they complained and demanded meat to eat. The Lord gave them their desire in great abundance, but they did not enjoy it for long. They became sickened by it, and the Lord added to this a plague that took many lives. Ingratitude is a serious offense against God and invites His judgment.

Jealousy and envy can affect even those who enjoy privileged positions. Lesson 7 relates how Miriam and Aaron, Moses' siblings, turned against him, challenging the Lord's choice of Moses as Israel's primary leader. The foolishness of such a challenge was borne out when God struck Miriam with leprosy.

The fateful mission of the spies and the ensuing rebellion of the people occupy lessons 8-10. There are several lessons we can draw from this sad experience in Israel's history. When our eyes are on the Lord, we will act in faith; when we are fixed on our circumstances, we will be controlled by fear. God is rightly angered by those who reject Him and His word. He is gracious to pardon sin, but sin always has a price.



Korah's rebellion (lessons 11-12) again points out the danger of placing our own ambitions above God's plan for us and others. To oppose those who are doing God's will is to oppose God and stand under His wrath.

The final lesson of the quarter, from Numbers 20, offers a needed warning that we are all accountable to God for our actions and attitudes. While we can understand Moses' frustration with the rebellious and ungrateful Israelites, his response could not be excused. He could be forgiven, but he could not escape the Lord's discipline.

Most of the lessons we learn from Israel's history are negative. Yet Paul states that these accounts were recorded "for our admonition" (I Cor. 10:11). He concludes with these words: "Let him that thinketh he standeth take heed lest he fall" (vs. 12). This is the overriding lesson of biblical history. That history is a great teacher. We need to be excellent learners.

## SCRIPTURE LESSON TEXT

**LEV. 8:1** 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.

**10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.**

**11** And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

**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.

### NOTES

# Ordination of Aaron and His Sons

Lesson Text: Leviticus 8:1-13

Related Scriptures: Exodus 29:1-37; Hebrews 10:19-25; Acts 22:14-16

TIME: about 1445 B.C.

PLACE: Mount Sinai

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**GOLDEN TEXT**—“Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water” (Hebrews 10:22).

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## *Lesson Exposition*

### **CALLED BY THE LORD—Lev. 8:1-4**

**God calls for Aaron and his sons (Lev. 8:1-2).** One of the greatest problems humans face is that we are sinful and God is holy. Sinful humans cannot approach a holy God on their own but must have someone to represent them. In order to come to God, we must have a representative to appear before Him on our behalf. God’s answer to this predicament for His Old Testament people was the priesthood. Aaron and his sons were to serve as priests under the old covenant established through Moses.

Since Aaron and his sons were also guilty of sin, they had to be cleansed, or ritually made holy, if they were going to serve as priests between the people and God.

God began by telling Moses to call Aaron and his sons together. He then instructed Moses to take certain garments, anointing oil, a bull for a sin offering, two rams, and a basket of unleavened bread. All these elements were necessary to fulfill the require-

ments for the ordination of priests as set forth in Exodus 29.

**A public ceremony (Lev. 8:3-4).** Moses set Aaron and his sons before the entire assembly at the entrance of the tabernacle. The ceremony was designed to be in a public setting, not a private space. The people were to see who their priests were and that God had designated them for this office. The priesthood was not an office to be aspired to but one for which the individual was chosen. Future priests had to be descendants of Aaron in order to qualify.

Moses did as God had directed, and the people were gathered at the tabernacle for the ordination of their priests.

### **PREPARED BY THE LORD— Lev. 8:5-9**

**The commandment of the Lord (Lev. 8:5).** When the people had gathered at the entrance of the tabernacle, Moses declared to them that the following ceremony had been commanded by God. Aaron was not chosen by