

Chapter 8

1. Where was Moses to gather Aaron, his son's, and all the congregation? (v2-3)
2. What did Moses do to Aaron and his son's? (v6)
3. Name at least three things Moses put on Aaron. (v7-9)
4. What was the anointing oil used for? (v10-12)
5. What did Moses put on Aaron's sons? (v13)
6. What was the bull used for? (v14)
7. What was the ram used for? (v18)
8. What was the second ram used for? (v22)
9. How many days did Aaron and his sons have to stay at the door of the tabernacle? (v33-35)

Chapter 9

10. What did Moses tell the congregation? (v6)

11. What happened when the glory of the Lord appeared to all the people? (v23-24)

Chapter 10

12. Who offered profane fire before the Lord? (v1)

13. What does profane mean?

14. What happened to them? (v2)

# Lesson 1

3<sup>rd</sup> and 4<sup>th</sup> Grade  
Text: Lev. 8-10

Date:  
Teacher: Jill Hutchins

## Lev 8-10 STUDY QUESTIONS New American Standard Bible

### ***Objective: Following Gods Law Specifically***

#### Definitions:

1. Ephod
2. Consecrate
3. Atonement
5. Nadab and Abihu
6. Eleazar and Ithamar

#### Questions:

1. Then the Lord spoke to Moses saying, take \_\_\_\_\_ and his sons with him. 8:1,2
2. So \_\_\_\_\_ did just as the Lord commanded him. When the \_\_\_\_\_ was assembled at the doorway of the tent of meeting. Moses said to the congregations, "*This is the thing which the Lord has \_\_\_\_\_ to do.*" 8:4-5
3. Then Moses had Aaron and his sons come near, and \_\_\_\_\_ them with \_\_\_\_\_. 8:6
4. And he put a \_\_\_\_\_ on him and girded him with a \_\_\_\_\_ and clothed him with a robe, and put the \_\_\_\_\_ on him. 8:6-7
5. He (Moses) placed the \_\_\_\_\_ on him, and in the breastpiece he put the Urim and Thummin. 8:8

6. Name 3 more things that were placed on Aaron. \_\_\_\_\_  
\_\_\_\_\_, \_\_\_\_\_ . 8:9
7. Moses then took \_\_\_\_\_ and anointed the \_\_\_\_\_ and  
all that was in it, and \_\_\_\_\_ them. 8:10
8. Next Moses had \_\_\_\_\_ come near and clothed them  
with tunics, and girded them with sashes and bound caps on them, just as the Lord had  
\_\_\_\_\_ Moses. 8:13
9. Moses offered up the whole ram in smoke on the altar, it was an offering for a  
\_\_\_\_\_, it was an offering by fire to the Lord, just as  
the \_\_\_\_\_ had \_\_\_\_\_ Moses. 8:21
10. And Moses put blood on the lobe of Aaron's \_\_\_\_\_ and on the \_\_\_\_\_ of  
his right hand and on the \_\_\_\_\_ of his right foot. 8:24

The washing of the priest ear symbolized obedience to God, thumbs and toes symbolized  
work for God.

11. Moses then said to Aaron "Come near to the altar and offer your sin offering and  
your burnt offering that you may make an atonement for \_\_\_\_\_ and for  
the \_\_\_\_\_. 9:7
12. Now \_\_\_\_\_ and \_\_\_\_\_, the sons of Aaron, took their respective firepans, and  
after putting fire in them, placed incense on it and offered \_\_\_\_\_ before  
the Lord, which he had \_\_\_\_\_ commanded them. 10:21
13. And \_\_\_\_\_ came out from the presence of the Lord and consumed them and  
they \_\_\_\_\_ before the Lord. 10:2
14. The Lord then spoke to Aaron saying, Do not \_\_\_\_\_ or strong  
drink, neither you nor your sons with you. 10:8-9
15. Name Aaron's remaining sons, who replaced Nadab and Abihu

MEMORY VERSE: Lev. 10:13

**Concept Development**  
***OBEDIENCE – Following God's Law Specifically***

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**Objectives**

- 1) Name the Levites as being the priestly tribe
- 2) Tell who God destroyed when they offered "strange fire"

**Outline**

- 1) God's Plan for Aaron and his sons.
  - a. Carryout out God's plan
  - b. Washing hands and feet
  - c. Sin offering
- 2) Seven Days in the tent
- 3) Aaron's sacrifice
- 4) Madab and Abihu
  - a. Strange Fire
    1. Wrong time
    2. Wrong method
    3. Strong Drink
    4. No mourning
    5. Holy vs. Unclean

Lev. 8-10 STUDY QUESTIONS  
New American Standard Bible

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4. And he put a \_\_\_\_\_ on him and circled him with a \_\_\_\_\_ and clothed him with a robe, and put the \_\_\_\_\_ on him. 8:6,7.
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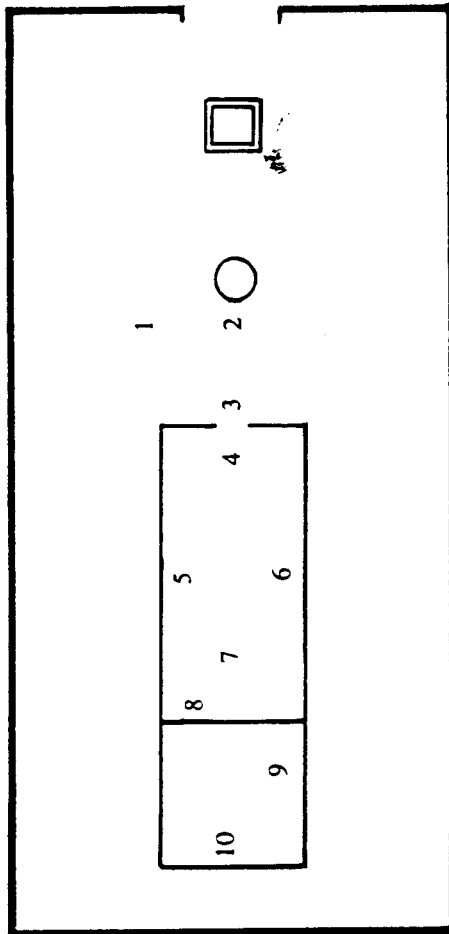
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15. Name Aarons remaining sons, who replaced Nadab and Abihu.

## The Tabernacle

Draw a line from each statement to the matching number in the diagram. Then fill in the blanks below.



1. Courtyard surrounds the Holy and Most Holy Place.
2. Altar of burnt offerings where sacrifices burned.
3. Laver or basin where priests washed hands before entering Holy Place.
4. Holy Place where the priests could only go.
5. Table of shewbread for the priests to eat.
6. Candlestick gave light to the Holy Place.
7. Altar of incense where sweet smelling smoke went up to God.
8. Veil (curtain) between Holy Place and Most Holy Place.
9. The Most Holy Place where only the High Priest could go.
10. Ark of the Covenant where once a year the High Priest sprinkled blood on top to cleanse sins.

1. The world is like the C\_\_\_\_\_. It surrounds the church.
2. Jesus is our sacrifice, so we do not have an Altar of B\_\_\_\_\_ offering.
3. We must wash away our sins by baptism. The priests washed using the L\_\_\_\_\_.
4. The church is God's H\_\_\_\_\_ P\_\_\_\_\_ on earth today.



**Walking With God — Book 1, Part 3 — Lesson 1**

5. The Lord's Table is like the T\_\_\_\_\_ of S\_\_\_\_\_.
6. God's word gives light to the church like the C\_\_\_\_\_.
7. Our prayers ascend to God like the smoke on the A\_\_\_\_\_ of I\_\_\_\_\_.
8. We are separated from heaven like the V\_\_\_\_\_ separates the Holy Place from the Most Holy Place.
9. Heaven is our M\_\_\_\_\_ H\_\_\_\_\_ P\_\_\_\_\_.
10. Jesus' blood cleansed our sins so we do not need an A\_\_\_\_\_ of C\_\_\_\_\_.

# 47. THE CLOUD AND THE FIRE

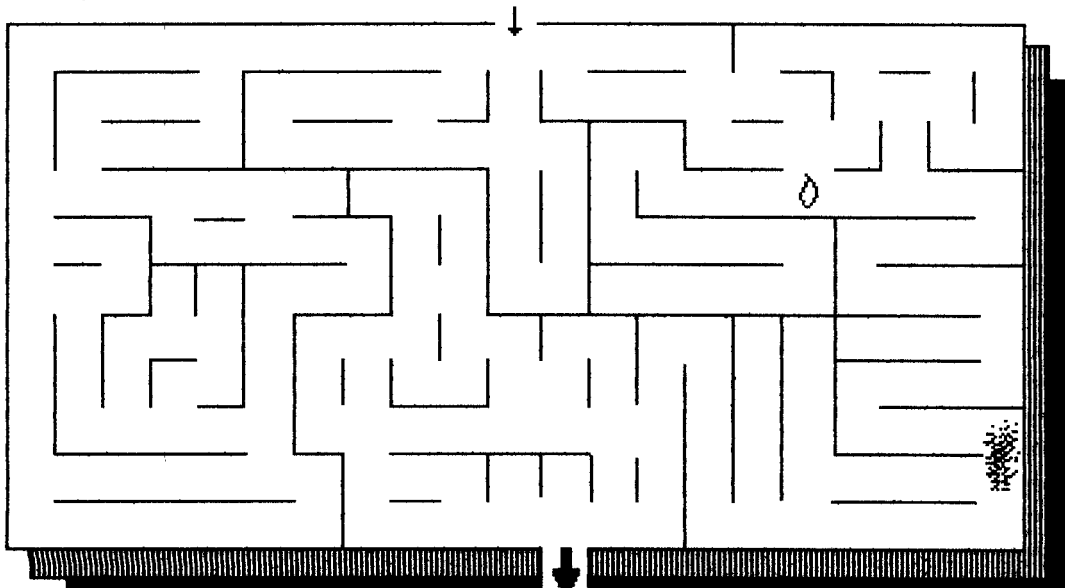
## (NUMBERS 9:15-23)

H	S	V	H	Q	T	M	O	A	T	T	K	W	K	C	W	D	T	A	B
V	R	J	T	V	N	D	B	U	A	H	I	S	G	V	L	L	L	P	H
V	V	X	Y	P	A	G	H	U	E	V	E	N	I	N	G	U	U	A	J
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B	P	L	V	Q	I	X	E	D	E	R	Y	G	D	H	Z	Y	N	M	G
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K	S	D	F	I	R	E	O	Y	N	W	B	M	B	E	N	P	S	L	G
O	P	D	A	D	U	I	N	D	E	A	B	A	G	M	A	O	V	S	P
J	C	Z	L	I	A	T	H	Q	Q	N	C	F	C	Q	M	I	U	E	S
Q	P	L	O	C	E	Y	I	C	L	P	R	L	Z	N	M	R	U	J	O
S	R	Z	O	T	T	N	U	U	N	N	P	U	E	Y	O	F	A	M	T
P	W	O	Z	U	N	A	C	S	E	S	O	M	O	M	C	Y	D	G	W
M	O	W	M	C	D	L	A	A	A	K	P	U	H	J	O	Y	D	O	I
B	S	H	F	J	D	B	F	J	M	B	Y	T	L	A	A	D	W	V	H
B	L	Q	M	W	R	Z	F	K	Y	P	F	O	L	S	L	F	T	S	J
O	K	I	Q	Y	A	Z	T	S	Q	C	E	M	R	V	U	B	L	P	D
H	L	O	R	D	Z	N	Q	M	U	D	O	D	E	Y	N	E	A	T	U
S	W	L	S	J	E	K	H	J	Q	W	J	J	N	K	U	H	O	W	O

**CLOUD**  
**COMMAND**  
**DAY**  
**ENCAMPED**  
**EVENING**

**FIRE**  
**JOURNEY**  
**LORD**  
**MORNING**

**MOSES**  
**NIGHT**  
**TABERNACLE**  
**TENTS**

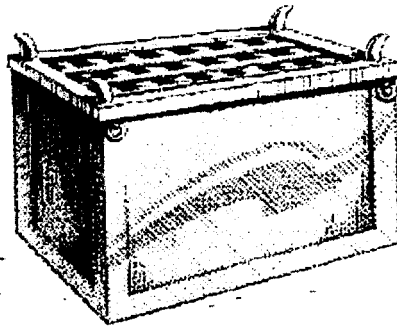


## The Tabernacle in the Wilderness

God not only gave Moses laws for the Israelites to obey but He also told Moses to build a tabernacle. Read Exodus 25:1-9 and fill in the blanks below to see what God promised

"Then have them make a \_\_\_\_\_ for me  
and I will \_\_\_\_\_ among them." (Exodus 19:5,6)

Below are some of the things that God told Moses to have built for the Tabernacle



**BRAZEN ALTAR**

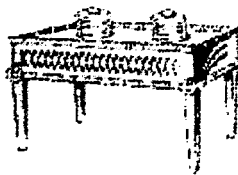


**LAVER**

These were  
outside in the  
Courtyard of  
the Tabernacle



**GOLDEN  
CANDLESTICK**

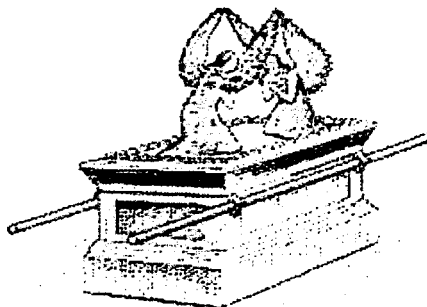


**TABLE OF  
SHEW-BREAD**



**GOLDEN ALTAR**

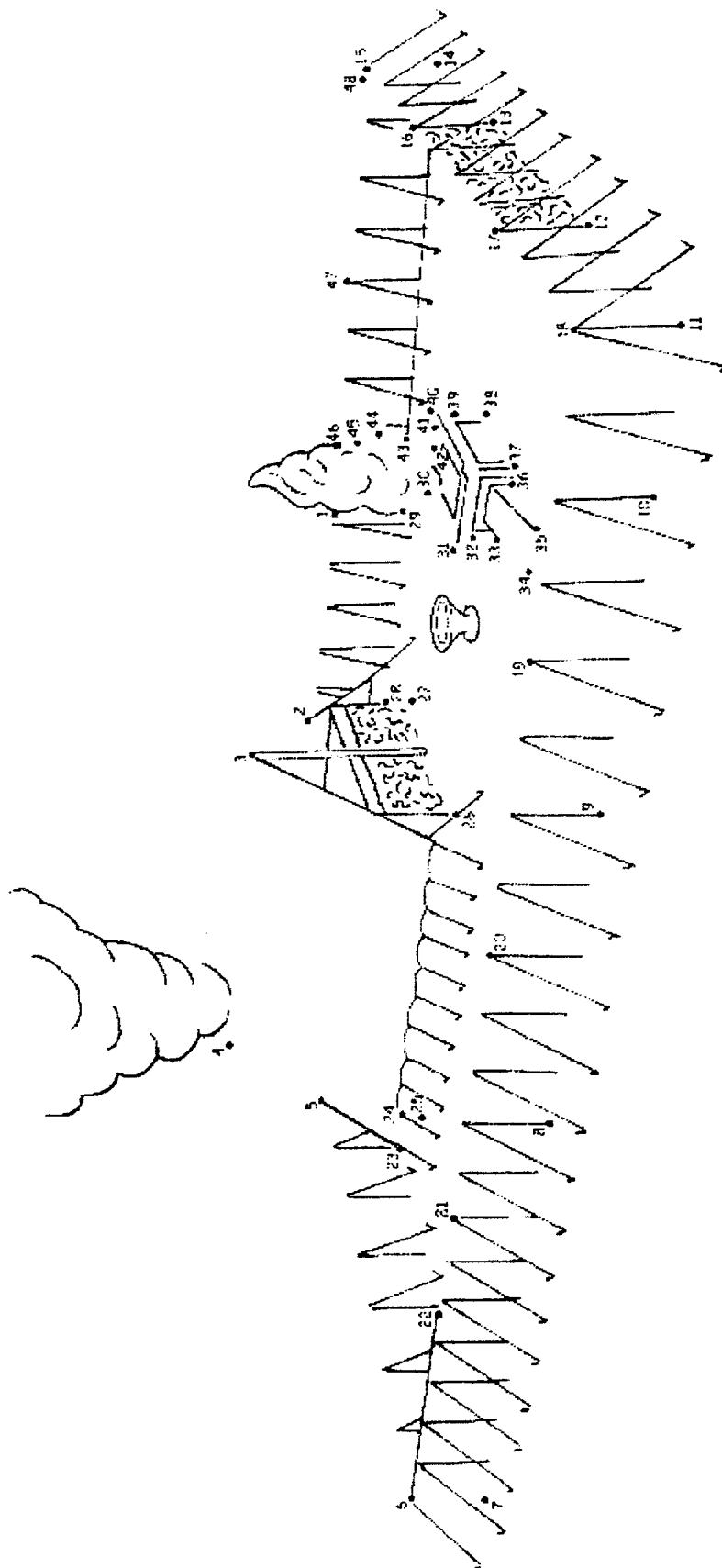
These were in the  
first compartment  
known as the  
"Holy"

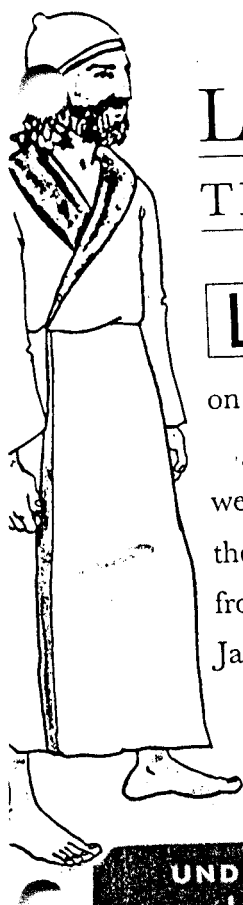


**ARK OF THE COVENANT**

This was in the second  
compartment known as  
the "Most Holy"

Connect the dots to finish the the picture of the Tabernacle on the next page





# LEVITICUS

## THE BOOK OF

**L**eviticus is the third book in the Bible. Here you find many of the laws which God gave to Moses on Mount Sinai.

Jews called Leviticus 'the Priests' Book'. The priests were in charge of the worship at the Tabernacle, and the Levites helped them. The name 'Leviticus' comes from 'Levite'. Levites were named after Levi, one of Jacob's sons.

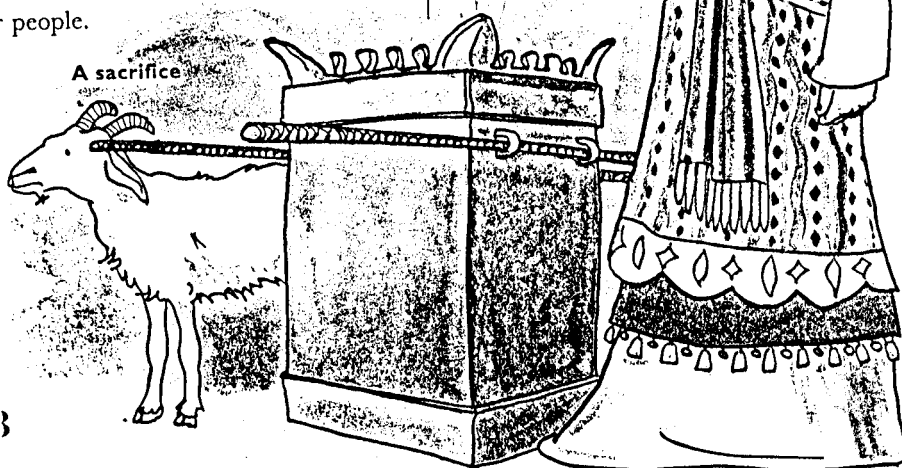
Levites were one of the twelve tribes of Israel.

### UNDERSTANDING LEVITICUS

'You are my holy people,' God said. 'You belong to me.' How should God's holy people live? Leviticus tells us in great detail.

- God is good and wants us to be good and loving.
  - Every day is God's holy day.
  - Wrong doing must be punished.
- Some of the laws in Leviticus only apply to the times they were written in, such as the laws about hygiene and what food to eat. Other laws always apply, such as those about caring for people.

A sacrifice

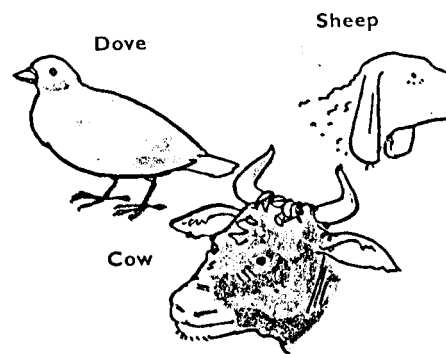


### SACRIFICES

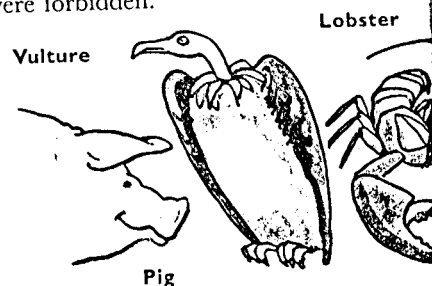
There are instructions on making sacrifices. Specially chosen animals were killed on an altar as a way of saying 'thank you' or 'sorry' to God. The people also brought 'thank offerings' of food to God.

### FOOD

Moses gave laws for healthy living and eating. Only certain animals could be eaten. It was all right to eat cows, sheep, fish with fins and doves.



Pigs, birds of prey and shellfish were forbidden.



### SOME OTHER RULES IN LEVITICUS

- Love your neighbour as yourself.
- Don't eat all the fruit on your trees. Leave some for poor people.
- Stand up when old people enter.
- You shall not steal, cheat or deceive.

### READING LEVITICUS

- Chapters 1-7: Five types of offering.
- Chapters 8-10: The priests.
- Chapter 11-15: Clean and unclean.
- Chapter 16: Atonement or how to be 'at-one-with-God'.
- Chapters 17-27: Rules for right living.
- Chapter 23: Holy days and holidays.

# SACRIFICES

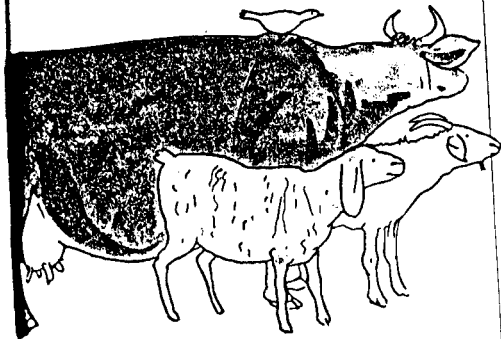
## AN OFFERING TO GOD

Sometimes the Jews forgot the need to feel sorry too



**A** sacrifice was something valuable which was given to God to say 'thank you' or 'sorry'. It was also a way of making a promise to God. It was an outward sign of an inner feeling. Sometimes the Jews forgot this, and thought the outward sign was enough, without the need to feel sorry or thankful. This was wrong.

### ANIMAL SACRIFICE



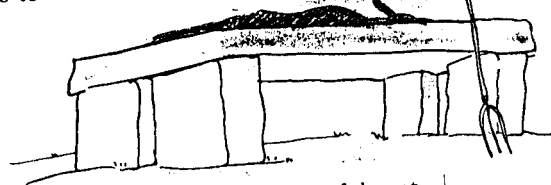
The Old Testament taught that sin must be punished. People believed that by killing an animal, their own sins would be forgiven. Only sheep, goats, cattle or doves could be sacrificed. They had to be young and perfect. These animals were known as 'clean' animals.

The person making the sacrifice put his hands on the animal. Then he gave the animal to the priest. The priest killed it and sprinkled its blood on the altar. This showed the animal's life was given instead of the life of the sinful person. The worshipper was forgiven and could be at peace with God.

Offerings of grain were sometimes made as well. The first food harvested each year was also offered to God to give thanks.

### TYPES OF SACRIFICE

- Burnt offering. A whole animal was burnt. This meant that you gave your life to God.

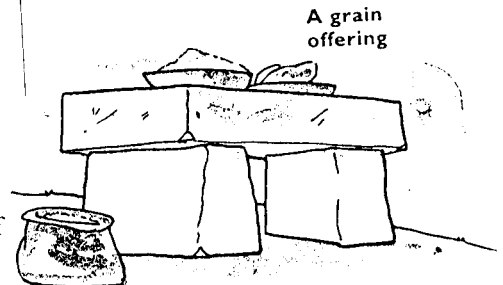


A burnt offering

- A grain offering was an accompaniment to fellowship and burnt offerings. Flour, bread, grain and incense were offered. The priest burnt some and kept the rest.
- A fellowship offering was a sign of friendship with God. The fatty parts of an animal were burnt. The priest kept some and the rest was roasted and eaten in a family meal.
- A sin offering allowed a sinner to be forgiven. An animal was killed and its blood was sprinkled on the altar.
- For a guilt offering, the fatty parts of the animal were burnt. The priests kept the rest. These offerings might be made by someone who had been stealing, or someone who had broken God's law by mistake, or by a leper who had been healed.

### ALTARS

A sacrifice was made on an altar. At first, altars were a mound of earth, a block of stone, or a flat stone supported by other stones. In time, 'horns' shaped like animal's horns were added at the four corners of a stone block.



A grain offering

- God's laws: **Leviticus 17:11**
- Jesus' sacrifice: **Hebrews 9:26-28**
- What God really wants: **Hosea 6:6**

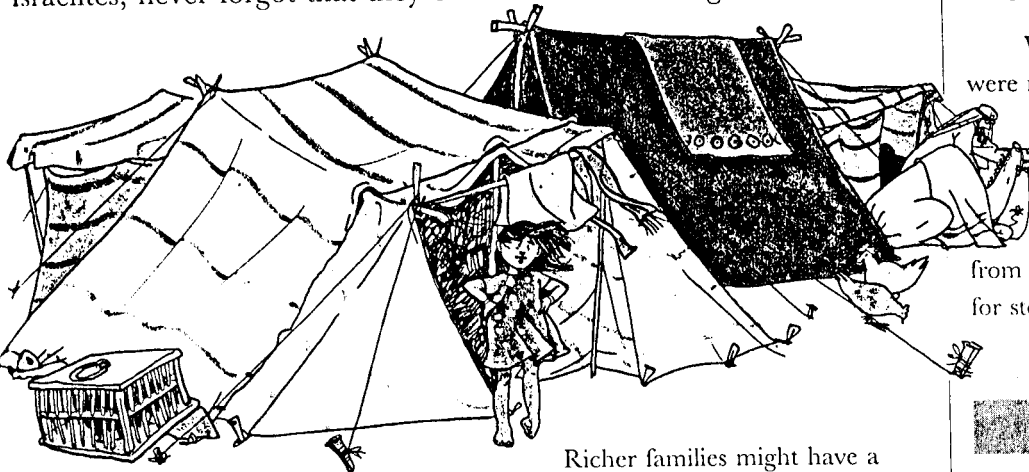
# HOMES LIVING IN TENTS



Donkeys carried the bags

**P**eople who lived a travelling life were called nomads. They moved from one water-hole to another with their flocks. They lived in tents.

Abraham, Isaac and Jacob all lived in tents. Their descendants, the Israelites, never forgot that they came from wandering tent dwellers.



## WHAT WERE TENTS MADE OF

At first, tents were made from animal skins. Later, when people learned how to weave, they were made from goat or camel hair.

The skins were held up by wooden poles measuring up to 2 m (7 ft) high. The more important you were, the more poles you had. Usually there were nine. The centre pole was slightly taller than the rest. Wooden pegs and ropes kept the tent steady. The tent's entrance faced the direction from which visitors were most likely to come, and was kept open during the day. This was so it looked welcoming.

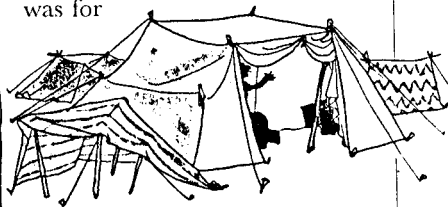
Animal skin

Rope and pegs

Richer families might have a group of tents, with separate tents for the women and children, and for servants. The main tent was put up in the middle with the servants' tents surrounding it.

## INSIDE A TENT

Inside were two rooms divided by a curtain. The back room was for



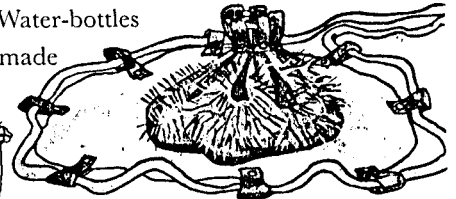
women and children, and was where the cooking was done. There was very little furniture, because everything had to be carried on donkeys when people moved on to their next camp.

Tent poles



Seats were carpets or straw mats, and beds were mats. The table was a round piece of leather. It had rings round the edge so that a cord could be threaded through and drawn up into a bag to use when travelling.

Water-bottles were made



from goat's skin. There were baskets for storage, and the few cooking pots were made out of metal.

## SETTING UP CAMP

Campsites were set up near water, and close to trees which could give shelter. There was always a danger from wild animals, and from other nomads too. Sometimes there were fights over wells and the use of precious water.

• Quarrels over water:  
**Genesis 26:19-22**

• Abraham's tent:  
**Genesis 18:1-2**

## SACRIFICIAL OFFERINGS

Offerings to God in Old Testament times by which man hoped to atone for his sins and restore fellowship with God. The Bible depicts man as a sinner abiding in death and destined for death. He abides in death because he is separated from fellowship with God and unable to restore that life-giving fellowship (Rom 5:12; 8). The sentence of death hangs over man because of his identity with Adam's fall (Rom 5:14), his enmity toward God, and his constant sinning (Gen 6:5; 8:21; Rom 3:10). Ultimately, this will result in physical death and eternal suffering in hell. God, however, provided a method by which man's penalty can be paid and fellowship with God can be restored. This method is the sacrificial offering of Jesus Christ (Heb 9-10). This perfect offering was anticipated throughout the Old Testament by various sacrificial offerings. These Old Testament sacrifices were effective only when offered in faith in the promised sacrifice (Gen 3:15; Heb 9:8-9; 10:8-9, 16-17). God made the first sacrifice; it consisted of animals slain to cover man's sin. This was followed by the offerings of Cain and Abel. Only Abel's offering was a true sacrifice made in faith because Abel recognized his unworthiness and the divine promise of a true and perfect redeemer (Gen 4:3-5; Heb 1:4). After this first sacrifice provided by God, godly people offered similar blood sacrifices looking forward to the sacrifice of Jesus Christ (Heb 11:17-19, 23). The sacrifice of Christ is most clearly and fully anticipated in the Mosaic system of sacrificial offerings. The following specific sacrificial offerings were provided for in the Mosaic Law:

**Burnt Offering.** This kind of offering was described as "that which goes up (to God)." It was termed "whole" (Lev 6:22) because the entire offering was to be burnt upon the altar. It was termed "continual" (Ex 29:38-42) to teach the nation of Israel that their sinfulness required a complete and continual atonement and consecration. This sacrifice, offered every morning and evening, pointed to Christ's atoning death for sinners (2 Cor 5:21) and His total consecration to God (Luke 2:49). The burnt offering spoke of Christ's passive obedience and His submission to the penalty required by man's sinfulness. It also refers to His perfect obedience to God's law by which He did for us what we are unable to do for ourselves.

Cereal Offering (see Meal Offering)

Guilt Offering (see Sin Offering)

Heave Offering (see Peace Offering)

**Meal Offering.** This offering is translated meat offering in some versions, but since this offering was bloodless and meatless, it is more meaningfully rendered meal (NKJV) or cereal offering (RSV). Meal offerings were prepared and presented to God as a meal, symbolically presenting the best fruits of



human living to God to be consumed or used as He desired (Heb 10:5-10). A notable exception to this is that poor people could present meal offerings as sin offerings. In the meal offering a person presented to God a vicarious consecration of the perfect life and total property of another (Christ). There is no ground in this offering for human boasting as though God received the offerer on the grounds of his own human effort. Rather, the recognition of the person's unworthiness is emphasized by the fact that meal offerings must always be accompanied by a whole burnt offering or a peace offering (Lev 2:1; Num 15:1-16). Both offerings were made to atone for man's sin.

Meat Offering (see Meal Offering)

**Peace Offering.** This sacrificial offering was also called a heave offering and a wave offering. This was a bloody offering presented to God. Part of the offering was eaten by the priest (representing God's acceptance) and part was eaten by the worshiper and his guests (non-officiating priests or Levites and the poor, Deut 12:18; 16:11). Thus, God hosted the meal, communing with the worshiper and other participants. This sacrifice celebrated covering of sin, forgiveness by God, and the restoration of a right and meaningful relationship with God and with life itself (Judg 20:26; 21:4).

There were three kinds of peace offerings: (1) thank offerings in response to an unsolicited special divine blessing; (2) votive (vowed) offerings in pursuit of making a request or pledge to God; and (3) freewill offerings spontaneously presented in worship and praise.

**Sin Offering.** This bloody offering, also known as a guilt offering, was presented for unintentional or intentional sins for which there was no possible restitution (Lev 4:5-13; 6:24-30). If the offering was not accompanied by repentance, divine forgiveness was withheld (Num 15:30). Expiation or covering (forgiveness) of sin was represented by the blood smeared on the horns of the altar of incense or burnt offering and poured out at the base of the altar. The size (value) and sex of the beast offered depended on the rank of the offerer. The higher his post the more responsibility he bore. The penalty for all sin, death, was vicariously inflicted on the sacrificial animal. Guilt for the worshiper's sin was transferred symbolically to the animal through the laying on of the offerer's hands.

Thank Offering (see Peace Offering)

**Trespass Offering.** This was a bloody offering presented for unintentional or intentional sins of a lesser degree and for which the violator could make restitution (Lev 5:15). The sprinkling of the blood on the sides of the altar rather than on its horns gave further evidence that this offering addressed sins of a

lesser degree. Special provisions were made for the poor by allowing less valuable offerings to be substituted in this kind of sacrifice. The amount of restitution (money paid) was determined by the officiating priest. Restitution declared that the debt incurred was paid. Significantly, Christ was declared a trespass offering in Isa 53:10. He not only bore the sinner's penalty but made restitution, restoring the sinner to right standing with God.

Wave Offering (see Peace Offering)

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## O F F E R I N G S

Type	Purpose	Offering
Burnt Offering (1:1-17; 6:8-13)	Atonement for sin in general, enabling an unholy people to approach a holy God	Unblemished bull; male sheep or goat; male or female dove/pigeon (based on wealth)
Grain Offering (2:1-16; 6:14-23)	An expression of thanksgiving and dedication to God	Flour or grain
Peace (Fellowship) Offering (3:1-17; 7:11-38)	An expression of gratitude and desire for fellowship with God	Unblemished bull/male or female sheep/goat
Sin Offering (4:1-5:13; 6:24-30)	Atonement for unintentional sins of weakness or carelessness	Unblemished bull/male or female goat
Guilt (Trespass) Offering (5:14-6:7; 7:1-10)	Atonement for specific sins; injured persons compensated for their losses	Unblemished ram

**Learning Objectives:** (1) To acquaint the students with the various parts and functions of the Tabernacle, so they can see how it relates to our Christian lives today. (2) To give them a reverence for the sacred things of God.

**Teacher Suggestion:** The study of the Tabernacle for children does not have the normal story plot format to hold the attention of the students; therefore, it is very helpful for the teacher to create an atmosphere of suspense, awe and mystery about the Holy of Holies, where the presence of God dwelt.

#### Teacher Instruction

Before presenting a lesson to the students, read it over three or four times until you know it well enough to recall the main points from memory. Then practice aloud several times, holding each Flash-a-Card in sequence as you tell the story with feeling and animation appropriate to the age group.

## Lesson 1

## The Outer Court

*Exodus 25:1-9; 26:1-27:19; 35:1-36:38; 38*

### Introduction:

When Moses went up Mount Sinai, God not only gave him the Ten Commandments, but He also gave Moses a pattern for the Tabernacle. God said, "Moses, make very sure that you follow the pattern. Make it exactly as you have seen it." Why was God so particular—spending chapter after chapter in the Bible to give minute details of how to construct the Tabernacle? God was so particular because the Tabernacle was to be a picture, an object lesson, of our relationship with God from the beginning of that relationship until we have continual fellowship with Him day by day, and because the Tabernacle was to be where God dwelt in their midst.

Imagine God Himself coming to dwell in the midst of His people! The special room where God dwelt was called the Holy of Holies. Only one man once a year could enter this room into the presence of God, and he could not come unless he brought blood from an animal sacrifice. . . . But before we talk about all of that, let's find out how the Tabernacle was built.

### MC 1-1 Preparation for the Tabernacle

Excitement filled the air as the tribes of Israel, who were living in tents at the foot of Mount Sinai, carried out some very important instructions that God had given to Moses. They were preparing for the construction of the Tabernacle, the special tent in which God would come to dwell in their midst.

God told Moses that He wanted all the people of Israel

to donate the materials that would be needed for the construction of the Tabernacle, and He told Moses exactly what materials were needed. "Whoever has a willing, generous heart, let him bring an offering to the Lord" (Exod. 35:5).

So all the people went to their tents to look through the riches they had brought out of the land of Egypt and to find just the right gifts. Those whose hearts were stirred by God's Spirit returned with their material gifts for the Tabernacle—gold, silver, looking glasses made out of brass, woven cloth, animal skins, wood, oil, spices, and jewels. The people came, thousands of them, and continued to bring the gifts for the Tabernacle until there were huge piles of gifts. All of this had to be sorted! Finally, the workmen came to Moses and said, "Tell the people to *stop* bringing their offerings! We have more than enough to complete the job!" So Moses sent a message throughout the camp announcing that no more donations were needed. Then the people were restrained from giving! Can you imagine that! The people had to be *stopped* from bringing their gifts to the Lord! Would that we today had such hearts of love toward God that we had to be restrained from giving to the Lord's work!

### MC 1-2 The Tabernacle and the Encampment

Here is a picture of how the Tabernacle looked after it was finished. The Tabernacle was located in the very center of the camp, for God had said, "I am going to come and dwell in your midst" (Exod. 25:8). God still

today wants to be in the very center of our lives, and He wants everything in our lives to be built around Him and His will—all of our thoughts, our activities, and our entire life should be centered around Him.

Notice the fence around the Tabernacle; this taught the people that they could only enter into God's presence one way, for there is only one right way to approach God. So the fence was to keep people out, but the gate or door was to let the people in. God always has a fence around His holiness and His presence; we remember how God told Moses to build a fence around Mt. Sinai. But God has provided a right way for sinful people to come into His presence. Who is the true gate or the door into the presence of God? It is Jesus Christ—He is the only right way into the presence of a holy God. Jesus said, "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

The fence around the Tabernacle was about seven feet tall—just above eye level; therefore, a person had to go through the gate to see what was inside. All that could be seen above the fence was smoke from the brazen altar, an unattractive brown skin covering that served as a roof for the building, and a cloud that rose from the Tabernacle. The Tabernacle did not look very appealing from outside the Tabernacle area. In the same way, many people today who are not in God's family think that Christianity is not very attractive. Not until they go in (by faith in Jesus Christ) do they realize how very wonderful and beautiful the Christian life really is.

The fence was made of curtains of fine-twined linen. This linen was so finely twined that as mud and dirt splattered against it, as soon as the mud dried, it flaked off. That reminds us of Jesus' earthly life when Jews accused Him falsely of many things, yet Pilate, the governor who condemned Jesus to death, said, "I find no fault in this Man." Jesus Christ was perfect in His humanity and is the only perfect Person Who has ever lived.

#### MC 1-3 The Gate of the Court

The colors of the curtain that hung at the gateway were blue, white, red, and purple. These colors teach us about Christ. **Blue**, the color of the sky, reminds us that Jesus came from heaven. **White** reminds us that Jesus is pure and perfect, for He is God. **Red** reminds us that He shed His blood for us at Calvary; and **purple** is the color for royalty—it reminds us that He is King of kings and Lord of lords and will one day rule this earth for a thousand years.

Through the gate the people came to the Tabernacle courtyard. Let's now pretend we are an Israelite living in one of the tents surrounding the Tabernacle, and we feel guilty because we are not in fellowship with God. But we want to get things right with God, so we decide to go to God's Tabernacle and get forgiveness and make things right with the Lord. We know that we must bring an animal offering to God in order to be forgiven.

#### MC 1-4 The Brazen Altar and the Laver

If we are rich, we must bring a bullock (a young bull) as an offering. If we are not rich, we can bring a lamb or a goat. If we are very poor, we can bring a couple of turtledoves or pigeons (the poorest person can catch a couple of pigeons). Remember, Mary and Joseph when they brought Jesus to the Temple to make an offering brought turtledoves, because they were poor.

At the Tabernacle we bring our animal offering to a brazen altar, which looks somewhat like a large brass

barbecue grill. The fire on this brazen altar continually burns and never goes out, for it pictures hell, where the eternal fire is never quenched.

The priest assists us in making the animal sacrifice. He takes and holds the animal, and we kill it; we put our hands on the animal's head and confess our sins to God, asking God to forgive us. The sacrificed animal then is burnt on the fire. By putting our hands on the animal's head, we identify ourselves with the animal sacrifice, and the animal, as our substitute, suffers in our place for our sins. This sacrificed animal on the altar pictures Jesus Christ, the perfect Lamb of God offered on Calvary's cross.

Today, by trusting Jesus Christ, Who two thousand years ago became our spiritual sacrifice as the Lamb of God, we are identified with Him and His death for us, and thus our sins are forgiven. The lamb lying on the altar was a picture of Jesus Christ, Who hung on the cross and suffered our hell in our place. Since our burden of sin can now be forgiven because of Calvary we have peace and joy as we commune with God.

After the Israelite returned home to his tent, the priest stayed in the Tabernacle area. The New Testament tells us that all Christians are a "royal priesthood," (1 Pet. 2:9) so you and I spiritually became priests when we were saved. Remember, it was only the priests who could enter the Holy Place, but before the priest entered he had to always stop and wash his hands and his feet at the laver. The priest's hands became dirty as he handled the animals, the ashes, and the blood at the brazen altar, and his feet got dirty on the ground. Our spiritual hands represent our actions, and our spiritual feet represent our walk as a Christian. The work of our hands, even the best we can do, is not perfect before God, and our walk as a Christian certainly is not perfect, for we continually pick up the evil of this old evil world in which we live. So God teaches us that as believer-priests we have to be cleansed from the wickedness of this world before we can come into His holy presence. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Ps. 24:3-4a).

The laver was a large basin of water in which the priest washed his hands and a large lower basin at the base in which he washed his feet. It was actually made of highly polished brass that had been used as women's looking glasses. The laver is a type of the Word of God, which serves as a spiritual looking glass (mirror) to reveal our sin spots. If a person had dirty spots on his face and did not see himself in a mirror, he might go around like that for a long time with everybody else seeing his dirty spots but him. Spiritually as we today live our daily lives, other people may see our sins and say, "Poor thing; he must not know how dirty his life is." Oh, we need to look into the mirror of God's Word every day so we can daily confess and forsake our sins!

Do you take time every day to look into the mirror of God's Word? If not, maybe that is the reason there are sin spots in your life. The mirror of God's Word also serves as water to wash us and cleanse us from our sins. "That he might sanctify and cleanse it with the washing of the water by the word" (Eph. 5:26). This is God's provision for the Christian to continually stay spiritually clean.

Therefore, we must come to Calvary to be saved and to be initially cleansed of our sin, but we must come to the Word (laver) daily to see our sins, to confess them, and to be forgiven. Have you come to Him for cleansing today? You could do so right now. (Prayer) □

## Lesson 2

# The Holy Place

Exodus 25:23-40; 37:10-24

### MC 2-1 Coverings and Curtain

The Tabernacle itself was really a tent—a very special tent for God's presence to dwell in as He lived in the midst of His people. It was covered with animal skins. The outside layer of the tent coverings were **badger skins**, which were rough, brown, unattractive coverings that could be seen by those outside the fence. They were not attractive at all; this reminds us that people who are not saved are not attracted to Christianity by its outside coverings.

Under the badger skins was a covering of **ram skins** that were dyed **red**; this represents the blood of Christ. The next layer was a covering of **white goat hair**, which reminds us of the purity of Christ. The bottom, or inside curtain, was woven of four colors (blue, purple, red, and white) with cherubim embroidered on the curtain. This inner covering also served as the ceiling for the Holy Place. These four colors again remind us of Christ's coming from heaven (blue), His blood (red), His perfection (white), and His royalty (purple).

### MC 2-2 Furniture of the Holy Place

Inside the Holy Place was very beautiful. There were two compartments—the Holy Place and the Most Holy Place, which was also called the Holy of Holies. The priests could go into the first compartment, the Holy Place, any time, provided they first stopped at the laver and washed their hands and feet. The second compartment, the Holy of Holies, only one man, the High Priest, could go into only once a year on the Day of Atonement.

Let us now pretend that we are a priest in Moses' day. As a priest we go into the Holy Place and look around. We see walls with gold paneling in the most beautiful room we have ever seen. No interior has probably ever been so lavishly furnished as this room. Gold veneer covers the paneled wallboards. Can you imagine walls of gold? Then we see the beautiful embroidered curtains at the front, on the ceiling, and at the back of the room in the four colors. All the furniture is overlaid with pure gold. There is a soft glow to the room, and a sweet fragrance fills the air.

We see three pieces of furniture in the Holy Place: the table of shewbread, the candlestick, and the golden altar. The light is very soft candlelight, and the air is not musty as one might expect under all those skin coverings. Though there are no doors or windows, it has a very pleasant fragrance which is unique in that this fragrance is found only in the Holy Place, for God commanded the apothecary never to make this formula for any other use.

On the **table of shewbread** are twelve pieces of bread for the priests to eat. Jesus said, "**I am the bread of life**" (John 6:35). As He is the living Bread, this is a picture of studying God's Word for Christian growth; it is not the Christian's reading the Word as a mirror, but his going beyond that for daily fellowship with God. Most of us as Christians spiritually never get inside the Holy Place. We are content to be saved, and occasionally, when things are not going well, to go to the laver for our sins to be forgiven until our conscience no longer bothers us. Many Christians spiritually live all of their lifetime in the courtyard, that is, saved but not enjoying fellowship with the Lord. God does not want that for us; He wants us to live in fellowship with Him in the Holy Place. The Scriptures

teach that there are two kinds of Christians: spiritual Christians, the ones who live in fellowship with God; and carnal Christians, the ones who are saved but who live like the world (1 Cor. 3:1). The carnal Christian lives in the courtyard, but the spiritual Christian enjoys fellowship with God in the Holy Place.

The second piece of furniture in the Holy Place is the candlestick; but it is not really a candlestick, for instead of candles, each holder contains a little pot of oil. Oil is always a symbol of the Holy Spirit. The candlestick gave forth the light in the Holy Place, and that light was never to go out. In our Christian life, the Holy Spirit wants to fill our lives with His light and His guidance as our Teacher and Comforter. He gives us His light to lighten our way in this dark, confusing world.

Those in the courtyard had light, but it was the light of the sun, which is the same light of the unconverted world. Many Christians do not see anything wrong with things that God considers very wrong. Why? It is because they get their light from worldly influences and see things exactly as the people of the world see them. But when a believer-priest goes into the Holy Place, he sees things differently than the unsaved world, for He has the Holy Spirit to guide his path. Worldly people do not view things as the spiritual Christian views them.

If we go into the Holy Place, we see things the way God sees them instead of the way the world sees them. Remember, worldly Christians see things like the world sees them; God wants us to have a different outlook—His outlook on life!

The Christian's prayer life is symbolized by the golden altar, or altar of incense, in the Holy Place. This altar is much smaller than the brazen altar in the courtyard, and it is made of gold instead of brass. Brass is a type of judgment in the Bible, and in the Holy Place there was no judgment—just fellowship with God. All of God's judgment—the sinner's and the Christian's—was dealt with in the courtyard. The Holy Place was only for fellowship. This golden altar did not have its own fire, but hot coals were brought from the brazen altar in the courtyard and laid on the grill of the golden altar; then the priests took sweet incense and sprinkled it on top of the hot coals. As the incense evaporated on the hot coals, it filled the Holy Place with a delightful fragrance. This represents our prayers before God.

The Lord says that our prayers are like sweet incense going up into the nostrils of God (Rev. 8:4). He delights in the aroma of Christians' prayers. Have you been sending up any sweet fragrance to heaven lately? He wants us to, for when we pray, God enjoys our prayers. He loves for us to talk to Him. Because we so often fail to pray, He often lets us get into trouble and get all confused and mixed up so that we will have to pray. But it doesn't have to be that way. We ought to keep our prayers going up to God, for He enjoys our prayer life.

The three pieces of furniture in the Holy Place teach Christians to feed on the Word, to have a prayer life, and to be filled with the Holy Spirit, Who will give guidance for daily living. This is what God calls fellowshiping with Him, or living in the Holy Place. Where are you living today? Why not ask God to help you to live in fellowship with Him and see things from His point of view? □

## Lesson 3

# The Holy of Holies

Exodus 25:10-22; 37:1-9

### MC 3-1 Inside the Holy of Holies

The **Holy of Holies** is the second room of the Tabernacle. It is where God ordained that one man, the **high priest**, should go once a year to take blood from the brazen altar to offer before the Lord for the sins of the people. All the priests had to vacate the Holy Place before the high priest entered. The high priest then pulled aside the middle curtain and entered into the Holy of Holies. There was only one piece of furniture, the **Ark of the Covenant**, which looked like a golden chest with a golden lid. It contained the **Ten Commandments** written on a stone tablet, Aaron's budding rod, and a dish of heavenly manna.

The lid that covered the Ark of the Covenant was called the **mercy seat**. Of course, a seat is a place to sit. Can you guess Who would sit on the mercy seat? On either end of the mercy seat, engraved in gold, were two cherubim facing each other as their wingtips touched. In the Most Holy Place, or Holy of Holies, there was no candlestick nor window, but it was not dark. There was a light that came from above the mercy seat where the cherubim's faces were looking and spiraled upward and flooded the room with light. It was called the **Shekinah Glory**. God had said, "I will dwell above the mercy seat where the cherubim's faces are looking" (Exod. 25:22). There was no form or object to be seen, because God is invisible, but from that place came a radiance—the Shekinah Glory, the symbol of God's presence.

### MC 3-2 The Blood on the Mercy Seat

The high priest **once a year** took the blood and sprinkled it on the **mercy seat**. By this he pictured that one day the Lamb of God would come and give His life and shed His blood. The Lamb of God, Jesus, was also the High Priest; for Jesus brought His own blood from Calvary into the very presence of heaven—to the very court of heaven, and presented His own blood to the Father to purchase the forgiveness of our sins.

When Jesus Christ died at three o'clock that afternoon on Calvary's hill, the veil (the middle curtain) of the Temple in Jerusalem was rent in twain from top to bottom. Why? Because when Jesus said, "It is finished," He spiritually broke down the middle wall of partition that separated sinners from full fellowship with God the Father. And Jesus, the true High Priest, made the way for us to go into the presence of God, the Holy of Holies (Heb. 4:16).

### MC 3-3 The Cross—The Way to God

Now let's review just how an Israelite could come to God for forgiveness and for fellowship. Remember, first he had to go through the Tabernacle entrance, called the **gate**—the One Door that allowed an Israelite to approach

God for forgiveness of sin. The Israelites came to the brazen altar, where the blood of a spotless lamb was shed for his sin. After that, only the priest (today, all Christians are believer-priests) could proceed to the **laver** to wash his hands and feet. Then the priest was ready to enter the **Holy Place**, where there were three pieces of furniture—the **table of shewbread**, which speaks of fellowshiping with God through His Word, the **golden candlestick**, which speaks of the Holy Spirit filling our lives with His light, and the **altar of incense**, where our prayers as sweet fragrance go into God's presence. Only once a year, the High Priest entered the Holy of Holies, in which were the Ark of the Covenant, the mercy seat, and the Shekinah Glory. There the High Priest sprinkled the blood on the mercy seat and asked God to forgive Israel's sins of the past year.

Notice that the six pieces of furniture of the Tabernacle were placed in the form of a cross. The centerpiece of the cross is seen in the straight line extending from the brazen altar to the laver and altar of incense and to the Ark of the Covenant. The two arms of the cross are the candlestick and the table of shewbread, as Jesus said, "I am the bread of life—I am the light of the world." Even in the placement of the Tabernacle furniture we see the cross of Christ; this teaches us that the basis of all our hope for both time and eternity is Jesus Christ at the cross of Calvary.

This applies to us today. For after we have come to Christ for forgiveness for sin (**brazen altar**) and have stopped at the **laver** by daily confessing our sins, He says, "Let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need" (Heb. 4:16). We can enter into full fellowship with God, because He has torn down everything that would hinder our fellowship with Him. Therefore, we today can daily abide in the very presence of God through Bible study, prayer, and the Holy Spirit's giving us God's light of guidance along our pathway of life. We can live in sweet fellowship with the great eternal God. We are able to go directly to Him in prayer. Let us determine to live spiritually inside the Holy Place, not outside in the courtyard. Let us be spiritual-minded Christians, not carnal (worldly) Christians. As we dwell inside the Holy Place with Him, we can have a life that is so beautiful and so holy that even those who are not Christians will see that we are identified with Him, and we shall see life as God sees it. We can have close communion with God; we can pray any time and all the time, and have immediate access into His presence. As we read His Word, our souls are fed on the living Bread. Let us not be the shallow, carnal Christians who live in the courtyard and not in full communion with God.

What kind of Christian do you want to be? A carnal or a spiritual Christian? Why not begin today to have daily fellowship with Him as spiritually minded Christians? □

### Teacher Instruction

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## Lesson 1

## Journey to Kadesh-Barnea

Numbers 10:11-12:15

### MD 1-1 The Israelites leave Sinai

The tribes of Israel were on the move again! After constructing the Tabernacle and camping at Mount Sinai for a year, they were overjoyed to see the cloud overhead moving and knew it was time for them to move on. Eagerly the people packed their goods, folded their tents, and made ready for the journey. The Levites carried the Tabernacle on their shoulders, and the whole camp was now on the march. Everyone rejoiced that their long journey would soon be over and that in a little while they would be in Canaan! For three days they followed the cloud north across the barren wilderness.

Though they had seen God's miracle at the Red Sea and had heard His voice from Mount Sinai, and had eaten His manna every day for many months, their faith in Him was still very weak—they had not yet learned to trust God and obey Him in all things.

### MD 1-2 They murmur and complain

They had not been at their new campsite long when grumbling broke out again. Some people complained about one thing, and some about another. Some hated the hot desert they were in, and others said there was not enough grass for their cattle. Others thought they had to walk too far to get water. The Lord heard their complaining, and His holy anger flared because of their complaints.

Fire from the Lord broke out in the fringes of the camp, and many Israelites were killed in the fires. When the people cried to Moses for help, Moses prayed to the Lord and the fires stopped. Ever after, they called the place *Taberah*, "the place of burning."

But even this did not stop their grumbling for long. Soon it began again. Some strangers (non-Israelites) who had come with the Israelites out of Egypt began the complaining this time, but the Israelites were quick to join in with them. This time the complaint was food, "We're so tired of this manna that we can hardly bear to look at it," they fussed. "If we only had some meat to eat!" They began naming all the good things they would like to eat.

One said, "Remember the good fish we had in Egypt?"

Another added, "What about the cucumbers and the melons?"

"Oh, how I miss the leeks, the onions, and the garlic," a third said. The more they thought about the food of Egypt, the more dissatisfied they became with the manna. They remembered all the good things they had eaten in Egypt, but they forgot their bondage, their cruel taskmasters, their beatings, and the heavy work of Egypt.

And they forgot all the good things that God had done for them during their months of freedom from Egypt.

When they saw the manna on the ground around the camp, they said, "We're sick and tired of this manna; we want some meat!" The manna still fell every morning, and you would think they would be satisfied with such wonderful bread fresh from heaven each day. Instead, they showed their lack of gratitude to God by complaining as they gathered the manna and grumbling while they ate it! Like pouting, spoiled children, they stood in front of their tents angry because they had no meat. They fell into the sin of coveting—that is, of desiring something so much that it disturbed their inner peace.

Moses had heard their complaining, and he was embarrassed and ashamed of them. Time after time they had complained, and just as often he had prayed for them. God also heard them and became very angry.

### MD 1-3 Moses goes to God

This time as Moses went before the Lord he did not feel like praying for the people; he asked the Lord, "Why do I have to lead these people? They act like children, crying because they want meat to eat! Looking after these people is too hard. Are they *my* children? Did *I* bring them into the world? Do I have to be like a nurse and carry them like babies to the land of Canaan? And where am I to get meat for them? They weep before me and say, 'Give us meat.' Lord, the burden of these people is too heavy for me. Something has to be done." Moses was so discouraged that he wished the Lord would let him die.

To lighten the load that Moses carried, God said to him, "Gather seventy men, leaders of the people, and bring them to the Tabernacle. I will come down and talk with you there. I will give My Spirit to the seventy men so they can help you lead the people. Then you will not have to carry all of the responsibility by yourself." And so it was.

Concerning the people's complaints the Lord said, "Tell them they will have meat for a whole month! They will have so much meat they will be sick of meat!"

Moses wondered how it would be possible for the Lord to supply enough meat so that the Israelites, over two million of them, would have enough meat for a month. But God said, "Is the Lord's power limited? Watch, and you will see that My word will come true."

### MD 1-4 God sends quails

Then the Lord sent a special wind that brought quail from the sea. There were great flocks of quail, countless



thousands of quail, so that the air was thick with them. The quail flew very low into the camp—a few feet above the ground—and as they did, the people caught the quail with their bare hands! All that day, all that night and all the next day the people gathered quail in huge quantities. Those who gathered the least had more than one hundred bushels. It was enough meat for a month.

Since the people could not eat all the quail at once, they probably dressed the meat and laid some in the sun to dry out and preserve. What a feast! They had cried for meat—now they had it, and all they could eat! For days and days they ate nothing but quail—morning, noon, and night. They ate quail until finally they were sick of the very sight of it. Large numbers of them ate so much that they became ill—so ill that they died. God was angry because they had complained against Him, and this illness showed them how He felt about their complaining.

Many people, like the Israelites, are not satisfied with God's Word, the heavenly food which He has provided for us. So they try to feed their souls on other things—questionable television programs, wrong magazines and pictures, the pleasures of this world, drugs, alcohol, or running with a godless, rebellious gang. These are like the “leeks, onions, and garlics of Egypt”! They can never satisfy our hearts, and we will end up empty and discontented if we long for and desire them.

#### **MD 1-5 Miriam and Aaron criticize Moses**

When the cloud moved on, it stopped next at Hazeroth, and Miriam and Aaron began to criticize their brother because he had married an Ethiopian woman, not an Israelite woman. They wondered, “Why should he be the chief ruler when God has spoken to us, too?” They were jealous because Moses was so great in the eyes of the people. They, too, wanted to be rulers, to be called great and wise. The honors that God had placed upon them had perhaps “turned their heads,” and they could not bear that even Moses should be above them. This must have grieved Moses very much, for he loved his brother and

sister dearly. Was not Miriam the big sister who had watched over him when, as a baby, he had been put into the ark among the bulrushes on the bank of the river Nile? Had not Aaron once walked all the way from Egypt to Mount Sinai to see him? Had not all three of them worked and prayed together over the great task of bringing Israel out of Egypt? But God was very displeased because Miriam and Aaron had spoken against Moses.

#### **MD 1-6 Miriam's leprosy**

“Come out, you three, unto the Tabernacle of the congregation!” God commanded, and Miriam, Aaron, and Moses went to the door of the Tabernacle, where the camp of Israel could see them. God came down in the pillar of the cloud and stood in the door of the Tabernacle. “Aaron and Miriam!” He called, and the two of them stepped forward. God said to them, “Even with a prophet, I only communicate by visions and dreams, but with Moses I speak face to face, and he has been a faithful leader. How dare you find fault with him?”

Suddenly, as Miriam and Aaron stood before the presence of God, Miriam became white with the terrible disease of leprosy! Immediately Aaron confessed their sin of being jealous of Moses and begged Moses to pray for their sister Miriam.

Moses cried to the Lord, “Heal her now, O God, I pray. Don't let her be a leper.” God heard Moses' prayer and said that He would heal Miriam. But God did not let Miriam off easily. She had to be put outside the camp for seven days before she could be declared healed from leprosy. During those seven days, the whole camp of Israel—over two million people—had to wait for Miriam. My, what a lesson Miriam, Aaron, and the whole camp of Israel learned from this!

How often is it true that our sins bring hurt and disappointment to others as well as to ourselves! The way we behave affects our parents, brothers and sisters, friends, and classmates. We need to ask the Lord to keep our attitudes right and to keep us free from grumbling, envy, and jealousy! □