

LESSON VI—August 11th, 1895.

The Brazen Serpent. NUM 21: 4-9.

(Commit to memory verses 8 and 9.)

GOLDEN TEXT: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3: 14.

PROVE THAT—Christ was also lifted up. John 3: 14, 15.

SHORTER CATECHISM. Quest. 32. *What benefits do they that are effectually called partake of in this life?* A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

LESSON HYMNS. *Children's Hymnal*—Nos. 27, 86, 98, 43.

DAILY PORTIONS. *Monday.* The Brazen Serpent. Num. 21: 4-9. *Tuesday.* Returning to God. Hos. 14. *Wednesday.* The serpent destroyed. 2 Kings 18: 1-7. *Thursday.* Look, and be saved. Isa. 45: 20-25. *Friday.* "Behold the Lamb of God." John 1: 29-36. *Saturday.* Christ's drawing power. John 12: 23-33. *Sabbath.* The Son of Man lifted up. John 3: 5-15. (*The I. B. R. A. Selections*).

NOTES AND EXPLANATIONS.

INTRODUCTORY. For their refusal to enter the promised land the Israelites were condemned to the wandering life of desert tribes for thirty-eight years. Kadesh-barnea remained their place of rendezvous and there the tabernacle remained, but the people dispersed themselves in bands over the whole adjacent desert as pasturage for their flocks could be obtained. The most important events of this long period, during which all adults over twenty years of age at the beginning passed away with the exception of Moses, Joshua and Caleb, are (1) *The rebellion of Korah* (ch. 16), which was an insurrection of certain Levites against the authority of Moses and Aaron as holding a special divine commission; (2) *The blossoming of Aaron's rod* (ch. 17), by which a visible sign was given of his right to the High priesthood. (3) *The death of Miriam* (20: 1). (4) *Water from the rock* and Moses' sin in connection with it (20: 2-13); and (5) *The death of Aaron* (20: 22-29).

When the time had arrived for the final advance against Canaan, the king of Edom was courteously requested to permit the people of Israel to pass through his territory around to the east side of the Dead Sea. To this a rude refusal was received, and being forbidden to force their way, the Israelites turned southward into the desert so as to skirt the southern border of Edom.

LESSON PLAN. I. The Sin. vs. 4, 5. II. The Punishment. vs. 6, 7. III. The Cure. vs. 8, 9.

I. THE SIN. 4. Mount Hor—A lofty mountain, 4,800 feet high, at the west of Edom, and overlooking the rock hewn city of Petra. It was about half way between the Dead Sea and the gulf of Akaba. "It towers in lonely majesty, rising high aloft into the blue sky, like a huge grand, but shattered rock city, with vast cliffs, perpendicular walls of stone, pinnacles and naked peaks of every description" (Geikie). On its summit Aaron died. The reputed site of his tomb is honored by the Mahomedans. **By the way of the Red Sea**—They moved southward towards the eastern arm of the Red Sea, the gulf of Akaba. The refusal of the king of Edom to permit them to pass through his territories, compelled them to march around the southern border of them. **To compass—to go around.** The land of Edom—The Edomites were descendants of Esau, Jacob's brother, (Gen. 25: 30; Num. 20: 14; Deut. 2: 4, 5). The Israelites were forbidden to attack them (Deut. 2: 4, 5), because they held Mount Seir as a possession from God himself, and were, moreover, their brethren. **Much discouraged**—The route now taken

was most difficult and dangerous. It is described as an expanse of shifting sands, broken by innumerable undulations, and countersected by a hundred watercourses. It lay in the track of the furious sirocco, and furnished no sustenance for their flocks and herds. Beneath their feet were sharp pebbles of basalt and flint, overhead by day the burning sun and all around them the desolation and silence of "the great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. 7: 15). Such a journey was a severe test of loyalty and faith. (1) It was a very *round-about way*, and the reasons for taking it may not have been very apparent to the mass of the people. (2) It was a very *toilsome way*. Better fight the Anakim than brave such dangers as it presented. (3) It was a *dry and barren way*. They had lived in tolerable comfort at and around Kadesh-barnea for thirty-eight years, and they felt keenly the hardships of a desert routemarch where neither food nor water could be procured, but (4) It was *God's way*, and that thought should have silenced all murmurs.