

## Lesson II.

## JEALOUSY AND ENVY PUNISHED

October 12, 1913

Numbers, ch. 12. Commit to memory vs. 10, 11.

**GOLDEN TEXT**—Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly. —1 Corinthians 13 : 4, 5 (Rev. Ver.).

1 And Mir'iam and Aa'ron spake against Mo'ses because of the <sup>1</sup> Ethio'pian woman whom he had married : for he had married <sup>2</sup> an Ethio'pian woman.

2 And they said, Hath the Lord indeed spoken only by Mo'ses? hath he not spoken also by us? And the Lord heard it.

3 (Now the man Mo'ses was very meek, above all the men which were upon the face of the earth.)

4 And the Lord spake suddenly unto Mo'ses, and unto Aa'ron, and unto Mir'iam, Come out ye three unto the <sup>4</sup> tabernacle of the congregation. And they three came out.

5 And the Lord came down in <sup>5</sup> the pillar of the cloud, and stood <sup>6</sup> in the door of the <sup>7</sup> tabernacle, and called Aa'ron and Mir'iam : 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, <sup>8</sup> and will speak unto him in a dream.

7 My servant Mo'ses is not <sup>9</sup> 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 <sup>11</sup> similitude of the Lord shall he behold : wherefore then were

**Revised Version**—<sup>1</sup> Cushite; <sup>2</sup> a Cushite; <sup>3</sup> with; <sup>4</sup> tent of meeting; <sup>5</sup> a pillar of cloud; <sup>6</sup> at; <sup>7</sup> Tent; <sup>8</sup> I will speak with him; <sup>9</sup> so; he is; <sup>10</sup> manifestly; <sup>11</sup> form; <sup>12</sup> against; <sup>13</sup> removed from over the Tent; <sup>14</sup> was leprous, as white as; <sup>15</sup> Oh my lord, lay not, I pray thee, sin; <sup>16</sup> for that we; <sup>17</sup> I pray; <sup>18</sup> Omit now; <sup>19</sup> up without the; <sup>20</sup> she shall be brought; <sup>21</sup> journeyed.

## LESSON PLAN

I. Sin, 1-3.

II. Punishment, 4-10.

III. Repentance, 11, 12.

IV. Forgiveness, 13-16.

## DAILY READINGS

(By courtesy of I. B. R. Association, Mr. S. C. Bailey, Secretary, 56 Old Bailey, London, England)

M.—Jealousy and envy punished, Num. 12 : 1-9.

T.—Jealousy and envy punished, Num. 12 : 10-16.

W.—Strife and division reprov'd, 1 Cor. 3 : 1-8. Th.—

The anger of God, Nahum 1 : 2-8. F.—The prayer

of the afflicted, Ps. 38 : 10-22. S.—"Moses was faith-

ful," Heb. 3 : 1-12. S.—Be patient, Rom. 15 : 1-7.

**Shorter Catechism**—Ques. 74. What is required in

the eighth commandment? A. The eighth commandment requirith the lawful procuring and furthering the wealth and outward estate of ourselves and others.

## THE LESSON EXPLAINED

**Time and Place**—About B.C. 1220; Hazeroth, perhaps 25 or 30 miles from Sinai on the way to the head of the Gulf of Akabah.

**Connecting Links**—The scene of last Lesson was named Kibroth-hattaavah or "the graves of lust." The next stage in the march of the Israelites brought them to Hazeroth. This name names "enclosures" or "settlements."

## I. Sin, 1-3.

V. 1. *Miriam*; the Hebrew form of "Mary." Miriam was the elder sister of Moses and Aaron, who had watched over the infant Moses in the ark (Ex. 2 : 4-8) and had led the singing of the women at the Red Sea, Ex. 15 : 21. *Aaron*; older by

ye not afraid to speak against my servant <sup>13</sup> Mo'ses? 9 And the anger of the Lord was kindled against them; and he departed.

10 And the cloud <sup>14</sup> departed from off the tabernacle; and, behold, Mir'iam <sup>15</sup> became leprous, *white as snow*; and Aa'ron looked upon Mir'iam, and, behold, *she was leprous*.

11 And Aa'ron said unto Mo'ses, <sup>16</sup> Alas, my lord, I beseech thee, lay not the sin upon us, <sup>17</sup> wherein we have done foolishly, and <sup>18</sup> wherein we have sinned.

12 Let her not <sup>19</sup> be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Mo'ses cried unto the Lord, saying, Heal her <sup>20</sup> now, O God, I beseech thee.

14 And the Lord said unto Mo'ses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut <sup>21</sup> out from the camp seven days, and after that <sup>22</sup> let her be received in again.

15 And Mir'iam was shut <sup>23</sup> out from the camp seven days; and the people journeyed not till Mir'iam was brought in again.

16 And afterward the people <sup>24</sup> removed from Hazeroth, and pitched in the wilderness of Par'an.

**The Question on Missions**—2. In what part of Korea is our church's mission work? In the provinces of North and South Ham Kyung in the northeast of Korea, extending from 30 miles south of Wonsan to the Tuman River, and the Korean settlements across the border in Manchuria.

**Lesson Hymns**—Book of Praise: 129 (Supplemental Lesson), 161, 148, 23 (Ps. Sel.), 529 (from PRIMARY Quarterly), 152.

**Special Scripture Reading**—1 Cor., ch. 13. (To be read responsively or in concert by the whole School.)

**Lantern Slides**—For Lesson, B. 1316, Miriam Stricken With Leprosy. For Question on Missions, K. 6, Wonsan Harbor. (Slides are obtained from Rev. F. A. Robinson, B.A., the Presbyterian Lantern Slide Department, 447 Confederation Life Building, Toronto, at \$2.00 a dozen.)

**Stereograph**—For Lesson, Unclean! Unclean! Wretched Lepers Outside Jerusalem (Underwood & Underwood, see page 469).

three years (Ex. 7 : 7) than Moses, spokesman (Ex. 4 : 14-16) of his greater brother and afterwards the head of Israel's priesthood, Ex. 29 : 30-44. *Spake against*; challenging his special calling of God and his exclusive authority. Doubtless their speech was the outbreak of the envy which had long rankled in their hearts. *Cushite woman* (Rev. Ver.). Cush in the Bible usually means Ethiopia, south of Egypt. There seems, however, to have been a Cush in Northern Arabia, so that Zipporah, the daughter of the priest of Midian in the same region, whom Moses had married (Ex. 2 : 21) might properly be called a Cushite woman. The protest of Miriam and Aaron was against this marriage with a foreigner, not a Hebrew.