

# **NUMBERS - A TEACHER'S GUIDE**

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## **THE CENTRAL QUESTION:**

### **What does this book/story say to us about God?**

This question may be broken down further as follows:

- a. Why did God do it/allow it?
  - b. Why did He record it for our study?
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1. What picture of God would you have if you had only the book of Numbers? What was the universe looking on learning about God in these books? Where and when did Moses write it down? (see Numbers 36:13)

The book of Numbers is the historical account of the experiences of the children of Israel from the time they left Mt. Sinai until they arrived at the plain of Moab across from Jericho. It gets its name from the two times when the military-aged men were counted. (Numbers 1 and 26) It could also be called the book of complaints or murmurings!

They murmured against Moses and God because of their food and drink. (Numbers 11:4-6; 21:5)

Miriam and Aaron complained against Moses because of his "colored" wife. (Numbers 12:1-3)

Moses complained about the job God had given him! (Numbers 11:10-15)

The People murmured against Moses and God for bringing them out into the desert to be destroyed by the sword in an attempt to enter the land of promise. (Numbers 14)

Korah, Dathan, and Abiram complained about the leadership of Moses and Aaron.

The people murmured because of what happened to the rebels: Korah, Dathan, and Abiram (Numbers 16:1-3,11,41)

They complained when God appointed Aaron as their High Priest (Numbers 17:10-13)

It also includes the stories of: the 12 spies, Aaron's rod that budded, Moses' sin at the rock, the deaths of Miriam and Aaron, the victories over Sihon and Og, Balaam and his talking donkey, the war against Midian, and Moses' review of their journey so far and his initial instructions for conquering and dividing up the land.

The book of Numbers is the story of the experiences of the children of Israel from Mt. Sinai to Kadesh Barnea where they rebelled against God, and then their 38 years of wandering in the wilderness until they came back to the borders of the land of Canaan. It shows, as some have suggested, that it was a lot easier for God to get the Israelites out of Egypt than it was to get Egypt out of the Israelites! It is an important part of "the many and various ways" (Hebrews 1:1) God has revealed Himself in Scripture. It provides significant historical

information about the situation in which God is trying to work with His people. Ultimately, all God is asking for is that we trust Him. But how do you accomplish this with a group like these people at the foot of Mt. Sinai?

2. Why did God instruct them to number the men of war if He didn't want them to fight? (Numbers 1 and 26) Why weren't the mixed multitude counted? Or did they become integrated into the different tribes? Why do you think the Levites were counted from age 1 month, while other tribes were counted beginning at age twenty?

During this book more than 600,000 men died in the wilderness. Were they all converted before they died? Is there evidence that God was making great progress toward His ultimate goal of saving as many souls as possible in His kingdom? (or is that His ultimate goal) Is there evidence that the next generation was a lot better than the first? (Hebrews 4:5-11) Could one cautiously say that God is failing to accomplish what He really wants to accomplish here? It is more important in God's eyes to allow us the freedom of choice—realizing that we may reject Him—and to preserve an accurate record of the sin experience for the universe to study than it is to save each one of us. (See Ellen White comments #a)

Does God measure His success in terms of numbers of converts as we are so prone to do? Or is He trying to demonstrate something infinitely more important even than our salvation? **God is saying something about Himself that will make the universe secure against apostasy and rebellion for eternity.** Jesus had begun this work by moving among the angels as an angel. Now He is having to meet the children of Israel where they are and speak a language they can understand! Did they think of the controversy in heaven when they looked at the sanctuary tent? (Exodus 25:9,40; 26:30; 27:8; **Hebrews 9:23,24**)

When God found it necessary to leave them in the wilderness until all the men over age 20 had died, the two census takings made it clear to everyone that things had worked out exactly as God had predicted. (Numbers 26:64,65) This was a warning to the next generation that God was serious in what He said, but God also realized that if they were not cooperating with Him, He could not lead them successfully into Canaan. Later history proved that since they did not allow Him to “drive” out their enemies for them, they did not succeed in fully removing the Canaanites, and thus were led into the fatal idolatry and rebellion against God that marked their future course. The “mixed multitude” were apparently gradually integrated into the tribes as we never hear of them again.

The Levites were not to go out and fight under any circumstances. Thus it was appropriate to count them from age one. They did not actually begin their life work in the sanctuary until age 25. (Numbers 8:24,25)

3. If the Tent of Meeting was intended as a place of worship, why did He instruct them to put to death anyone who came near it? (Numbers 1:51; 3:10,38; 4:15-20; **17:12,13**; **18:2,3,7,22**; Compare Deuteronomy 25:5; Hosea 5:7; Exodus 29:33) How were the people to present their offerings if they couldn't come near the Tent? (Leviticus 1:1-5) If only Aaron and the Levites were to go in it, what happened in Exodus 33:7-11? Moses went in with Joshua from the tribe of Ephraim who apparently stayed behind even after Moses left?

To “come near the tent” is an expression used to describe the work of the priests. The people were clearly intended to bring their offerings to the tabernacle (tent). God gave these strong warnings against anyone performing the function of a priest because He knew how easy it would be for them to fall into idol worship if each person felt that he was just as qualified as anyone else to perform the duties of the priest.

Numbers 16:40: “to be a reminder to the people of Israel, so that no one who is not a priest, who is not of the descendants of Aaron, should draw near to burn incense before the LORD, lest he become as Korah and as his company--as the LORD said to Elea'zar through Moses.” (RSV)

4. Why did God forbid even the Kohathites, whose responsibility it was to carry all the sacred furniture, to ever look on it or touch it lest they die? (Numbers 4:15,20; 18:1-3,7) What had to be done to take care of the tabernacle that could possibly have occupied 8,580 men? (Numbers 4:34-48)

Again God is trying to impress upon the Israelites the seriousness of His commands and the reverence that they needed to show for everything that He had established as a part of the worship ceremonies. Besides carrying all that needed to be carried when they moved camp, these men (or a portion of them) apparently also served as the sanctuary choir at the time of worship ceremonies. Only men from 30 to 50 (Numbers 4:23-47) were allowed to participate. It would take a large choir to be heard well by millions of Israelites.

In later years the Levites were divided into twelve large companies each of which served for one month of each year. During the rest of the time they apparently were at home serving the needs of their local communities. During the time in the wilderness they no doubt traded off carrying all the things that belonged to the tabernacle.

5. What is the meaning and the purpose of the “test for jealousy” or the “test for unfaithfulness?” (Numbers 5:11-31) Do you think that perhaps the way this test was actually carried out would have caused a person either through fear or guilt to reveal the truth? Considering the

characteristics of males and females, it is more likely that the husband would be unfaithful. Was there a test for the husband if the wife became jealous? Why were the women so often treated as “property?” By contrast what about the “rights” accorded to the daughters of Zelophehad (Numbers 26:33; 27:1-11; 6:1-12; Joshua 17:3-6; 1 Chronicles 7:15) and God’s directions regarding the inheritance laws?

The rights of women in Bible times, and even in more modern times in many parts of the world were and are very limited. Women were often regarded as “property” or almost like slaves to serve their husbands. This “test for jealousy” was clearly designed to bring a sinful person to confess their sin. There is no evidence that there was any such test for men. God, however, used every opportunity that He could to raise the status of women in the community. One way in which He did this was to make it very clear that they could inherit property, at least when they had no brothers, and pass it along to their children. God was constantly doing little things to raise the status of those who were lowest in the society—slaves, women, even animals. (Compare Galatians 3:28 where God sets forth His ideal)

Many ask why there was no test for men. The New Testament corrects this lack very clearly. Matthew 5:27-30 sets the test for men. In fact, the standard is so high that it probably implicates every adult male. And Jesus goes straight to the “heart” of the matter and discusses even the thought and the motive of each male. While the woman might indeed develop symptoms suggestive of some STD’s (Numbers 5:21,22,27) the man is to take out his eye or cut off his hand if it leads him into sin.

6. What was the purpose of the Nazirite vows as outlined in Numbers 6:1-21? What is sinful about being in the presence of a dead body? How could that possibly contaminate someone? (Leviticus 11:31,32; Numbers 5:2; 6:11; 19:11-18)

The term used here means “to separate”, “to consecrate”, “to dedicate” in a religious sense. It provided a recognized way in which an Israelite man or woman could set aside a period of time in their life and dedicate it especially to God. They were told to avoid anything that might even be a symbol of sin during this time. There are several references to people in the Bible setting themselves apart for a period of time like this. (See Judges 13:5,7,17; Amos 2:11,12; Zechariah 7:3) Nazirite is not to be confused with Nazareth, the home of Jesus in the New Testament.

7. We are told that a disaster would have struck if the Levites had not been dedicated to the Lord. What could possibly be the source of such a disaster? (Numbers 8:19; Compare 16:41-

50) Do you get the impression that God was watching every move that the people made and if anyone did anything wrong God would strike him?

God has set the descendants of Levi and especially Aaron aside to perform the duties of the priesthood. Much later when non-Levitical people began feeling that they could serve as priests for other “gods” and some even tried to offer sacrifices unto Yahweh it proved a disaster on every occasion. (1 Samuel 7:5-14; 2 Chronicles 26:16-21) This is another example of God using “crisis interventions” in His dealing with people who are acting like little children. God realizes how serious it would be (and proved to be) if they turned away from the true worship of God. He was doing everything He could to prevent that.

8. We have record of three times when the children of Israel complained about the food. Who always seemed to be the first to complain? (Numbers 11:4) On the first occasion God gave them quails to eat for a day or two and began to feed them with manna. (Exodus 16:1-36) On the next occasion, they were complaining about the manna itself and God sent them enough quail to last a month (Numbers 11:4-34) but many of them died in a plague. What do you think of God’s way of reacting to the request for meat in Numbers 11:18-20? Doesn’t this sound like a pouting child? Why would God allow Himself to be pictured like this? On the third occasion God didn’t give them any food but sent them fiery serpents instead, followed by a bronze serpent so they could be preserved from death (Numbers 21:4-9). Was God losing His patience? Did God miraculously provide food for all the animals as well?

It was usually the “mixed multitude” who were the first to complain. (Numbers 11:4) God recognized that the children of Israel had rejected His leadership at this point. (See modern versions) They despised the provisions He knew were for their best good. On the third occasion, God simply withdrew His daily protection from them and they experienced what they would have experienced if God had not been constantly protecting them. (Deuteronomy 8:15; Ellen White comments #b) While we do not know exactly how the animals were provided for, it is clear that with the large herds that they had it would have been impossible for them to get enough food in such a desert place.

**Deuteronomy 8:14-16:** 14 “then your heart be lifted up, and you forget the LORD your God, who brought you out of the land of Egypt, out of the house of bondage, 15 who led you through the great and terrible wilderness, with its fiery serpents and scorpions and thirsty ground where there was no water, who brought you water out of the flinty rock, 16 who fed you in the wilderness with manna which your fathers did not know, that he might humble you and test you, to do you good in the end.” (RSV)

It is clear that God did not expect Adam and Eve to eat nothing but “manna”. He gave them a wonderful garden with all manner of fruits, nuts and grains to eat. Most of us would be most upset if God told us that He was giving us a special food that would be our only food from now until we die! It was no doubt very nutritious and the price was right, but it was still a real trial for the people, especially those in the mixed multitude that weren’t so sure about this Yahweh in the first place!

It was probably also a way of weaning them from the corrupting influences and the unhealthy effects of the diet that they had been used to in Egypt.

9. What do you think of Moses’ complaint to the Lord in Numbers 11:10-15? What does this imply about the relationship between them?

This is just one of several places where God and Moses talk to each other in the common language that parents use even today when speaking about their children. (See Exodus 32:7-14; 34:10; Deuteronomy 9:12) Moses obviously felt very comfortable speaking to God about his troubles! Realizing that God and Moses were accustomed to speaking “face-to-face” perhaps this is not too difficult to understand. (Exodus 33:11; Numbers 12:6-8; Deuteronomy 34:10; but see also Numbers 14:14; and Deuteronomy 5:4) Moses was obviously very concerned about what he was going to do next. God had promised the Israelites something that Moses had no idea how they were going to provide.

10. Why can’t God speak to all His people as He did to Moses—clearly, and face-to-face—instead of in riddles? (Exodus 33:11; Numbers 12:6-8; Deuteronomy 34:10)

Compare Numbers 14:14 and Deuteronomy 5:4. While the Israelites had clear evidence of God’s daily presence with them, their relationship with God did not allow them to respond to Him as Moses did. God clearly prefers the Moses kind of relationship and each of us should covet it. But in order to experience that kind of relationship we must be prepared to respect God for who and what He is. We must be prepared to take Him seriously as He speaks to us in Scripture without asking for miracles, and we must be constantly in tune with the “still, small voice”. (See 1 Kings 19:12) Many of us think that God needs to appear in power before we are ready to respond to Him, and thus we are preventing the very relationship that He wants with us. Others simply ignore every effort God makes to communicate with them.

God loves each one of us. We are His children. He wishes He could speak face-to-face with us as He did with Adam and Eve. Let us never forget that ideal. If God were to appear to

us in His full glory at this point, of course, we would be consumed because of our sinful state. (Exodus 33:20; Deuteronomy 4:24; Hebrews 12:29)

11. Is it fair that God visits the sins of the fathers upon the children to the third and fourth generations? (Exodus 20:5; Numbers 14:18 but compare Exodus 34:17) How do you think this actually happens?

God clearly deals with each of us as individuals. (Deuteronomy 24:16; Compare Ezekiel 18 and 33:10-20) This is not an example of God getting angry and threatening us and our children with terrible things if we don't do what He wants us to do! God is here warning us that our children look up to us as "gods" when they are tiny. Even later in life they learn continuously from our example. Thus when we behave in a rebellious way, it is picked up almost immediately and duplicated. It is a law of the mind that by beholding we become changed. (2 Corinthians 3:18; GC 555) Thus God is here simply stating the facts of what happens in human experience. It should make us think very seriously before misbehaving especially in front of our children!

12. Why did the Israelites later become so exclusive and so "us-versus-them" in their thinking, when God clearly says that the native born and the stranger are to be treated the same? (Exodus 12:49; 22:21; 23:9; Leviticus 19:34; Numbers 15:14-16)

As we progress through the Old Testament we observe a very interesting thing happening between the Israelites and their neighbors. For most of their history the Israelites were all too ready to mix with their "neighbors" and adopt their pagan religious customs. Finally in the days of Ezra and Nehemiah a change was brought about. Nehemiah particularly, made it very clear that they were not to intermarry or associate too freely with their heathen neighbors. (Nehemiah 13; Ezra 10) As a result they never went back to worshiping idols or getting involved with the fertility cult ceremonies. But instead of welcoming these "neighbors" to learn about the true God and thus proving to be the blessing to the entire world that they were supposed to be, they were afraid to have anything at all to do with them. This led to the condition we find in the days of Jesus where the most scrupulous of the Jews went through an elaborate ceremony of washing every time they came home from the market lest they be contaminated by some form of contact with a gentile! How sad!

13. Why was God so harsh on the man gathering sticks on the Sabbath? (Numbers 15:32-36) Was the man given a chance to repent? Why did God ask the people to stone the man? If he

needed to be destroyed, why didn't God Himself do it? (as He did to Nadab and Abihu - Leviticus 10:1-11; and Korah, Dathan, and Abiram - Numbers 16:30-35) What affect do you think this had on the people?

This story should be compared with the story of Achan in Judges 7. God apparently asked the people to stone this person so they would personally experience how serious He regarded this issue. This was an act of open rebellion or presumptuous sin as described in the verses above. God could not allow such an act to go unpunished without lessening the impact of His every command. God is once again having to treat the Israelites like little children here. He would have much preferred to sit down with them as He did much later on the Mt. of Beatitudes (Matthew 5-7) and spell out exactly how He wants us to relate to each other.

14. What would we do if we were told to follow the advice regarding deliberate sins as found in Numbers 15:30,31? What percentage of our sins are deliberate? If sin is "rebelliousness" (1 John 3:4) isn't that always deliberate?

While God has not asked us to impose the death penalty for rebelliousness in the Christian era, we should learn from the experiences of those who went before us. Virtually all real sin is rebellious and lawless and thus would have qualified in Moses' day for the death penalty. Doesn't Paul say that "sin pays its wage—death"? (See Romans 6:23, *GNB*) We take sin altogether too lightly in our day. It is a deadly poison and we need to recognize it for what it is. When we sin we are literally destroying ourselves!

15. Would you dare to speak out against the Lord after seeing His glory appear, then watching Korah, Dathan and Abiram and their families being swallowed up by the earth and fire burning up 250 men before your eyes? (Numbers 16:16-35) What kind of mental state do you think the people were in that allowed them to act so rebelliously at that point? How would you feel if you had been promised the opportunity to be one of the "conquering nation" that was to inherit and enjoy a land "flowing with milk and honey" and then were suddenly told that you would spend the rest of your life in a hot, dry desert and would never see the "promised land"?

This is primarily a thought question. But it should alert us to the incredible mental state that the people were in at the time. It is true that they had undergone a real "shock" but if they had relied on God, He would have been more than ready to help them. Satan had gained such complete control of them that whatever God wanted them to do seemed to be exactly what they were not going to do.



16. What do you think of the method God used to identify the tribe of Levi as His priests? (Numbers 17) Why don't we use "budding rods" today? Wouldn't that be a more sure way of electing church officers?

While this method is more impressive, and more certainly a direct act of God than "drawing straws" or "casting lots" it is still a way of making God fully responsible for the choice. If God chooses a leader, even though that person may be the best one available at the time, then the natural thing to do if something goes "wrong" is to blame God instead of taking personal responsibility for your own choices. God used such methods many times in the Scripture, but it was not His ideal. (See Joshua 7:16-19; 14:2; 18:1-10; 1 Samuel 14:42; 1 Chronicles 24:31; 25:8; 26:13,14; Nehemiah 10:34; 11:1; Psalms 22:18; Joel 3:3; Obadiah 11; Jonah 1:7; Nahum 3:10; Matthew 27:35; Mark 15:34; Luke 23:34; John 19:24; Acts 1:26) In these examples it is clear that in some cases it was just a random way to divide things. It was used by peoples besides the Jews. Scholars are not sure exactly how it was done. Some think it was like drawing straws and others suggest that it may have been a matter of marking stones and then shaking them together in a container and drawing them out one by one to see who gets the marked one(s).

Since God had also given them the urim and thummim on the high priest's ephod, one might wonder why they didn't use that device. In our day, God chooses not to use such methods, I believe it is because He wants us to think through our choices and take full responsibility for them. If however, as in Bible times, it is just a matter of randomly assigning duty or property, it is probably as good a method as any.

17. Why were only the males allowed to eat the most holy offerings? (Numbers 18:8-10)

These very special portions of certain offerings were dedicated to the Lord and were to be eaten only in the temple courtyard. (See Leviticus 2:3,10; 6:17,18,29; 7:6) These portions of the offerings were not to be carried home and eaten by the entire family but to be eaten only by the priests themselves in the temple. Since only males were to serve as priests, only males could eat these portions.

18. **What was so serious about Moses' sin when he struck the rock instead of speaking to it? (Numbers 20:2-13; Deuteronomy 3:23-28) Moses had spoken so well of God so many times before (Exodus 32:10-14; Numbers 14:13-25), why did this one incident of apparent passion disqualify him from entering the promised land? Why was Aaron also punished?**

See separate handout Numbers #3 - **“Smiting the Rock-The Sin of Moses”**.

19. **What is the meaning of the whole story of Balaam? (Numbers 22-25 and 31) Is this a story we should quote as evidence that we should “persevere in prayer?” Why did God “change His mind” and let Balaam go to curse Israel after He had told him not to earlier? What was Balaam’s motive for wanting to go? Can you imagine asking permission from God to go and curse His people? What was the final end of Balaam? (Numbers 31:8)**

See Numbers 31:8,16; Deuteronomy 23:4,5; Joshua 13:22; 24:9,10; **Nehemiah 13:2**; Micah 6:5; 2 Peter 2:15,16; Revelation 2:14. Balaam becomes a symbol of greed and sin throughout the Bible. Balaam recognized what maybe even the heathen did not: that the only way to conquer Israel was to lead them into sin. Balaam was supposed to be a representative of the true God. For him to betray and entice God’s people into sin is considered one of the worse sins in the Bible. Balaam was apparently so consumed by the possibility of the reward that he was hoping to receive that he was ready to throw away every principle that he had and sell his soul to the devil. It may seem impossible to us that greed could cause a person to go to these lengths but look at people today! Balaam’s tragic end while fighting with the Midianites against the Israelites shows what must be the fitting end for such greed.

20. **When God asked the Israelites to destroy the Midianites, why would God tell them to utterly destroy men, women, even baby boys, but leave alive the unmarried women and girls? (Numbers 31:7,17,18; compare Deuteronomy 2):16-18; 1 Samuel 15:1-3) Wasn’t it these same “unmarried women” that had gotten them into such trouble already? (Numbers 25:1-9; 31:16) What do you think the 12,000 soldiers would do with their 16,000 “virgins” and what would be done with the 64 who were a “tax for the Lord?” (verses 36-46) Compare the experience with Sihon and the Amorites and Og and his people (Numbers 21:21-35) when they killed everyone. (Numbers 21:34-35) Why were the Midianites treated differently?**

The Midianites were descendants of Abraham and his third wife, Keturah. (Genesis 25:1) They had accepted Balaam’s plan to lead the children of Israel into sin, and so were openly cooperating with the Devil. Unmarried women would be expected to marry and adopt the religion and culture of their husbands. Initially these women were assigned work around the camp as servants even some serving the priestly families and perhaps even the family of

Aaron and thus would be considered a “tax for the Lord”. Remember that the tithes were given to the sons of Levi as their support and a tithe of the tithe was given to Aaron’s family as their support. Since God had given all of these peoples previous knowledge of the truth through their association with Abraham and the descendants of Isaac and Jacob, these people should have cooperated with God. They should have been following Jehovah and not leading His people away from worshipping Him.

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khart@llu.edu

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### ***Ellen White Quotes***

***The security of the universe was even more important than the salvation of man.***

a. “It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. **The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth.** By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God’s government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped....Who is able to describe the last scenes of Christ’s life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?--The heavenly universe, God the Father, Satan and his angels.” *The Signs of the Times*, July 12, 1899

b. “Because they [the children of Israel] 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.” *Patriarchs and Prophets* 429

c. “Balaam inquired of God if he might curse Israel, because in so doing he had the promise of great reward. God said, Ye shall not go; but he was urged by the messengers, and greater inducements were presented. Balaam had been shown the will of the Lord in this

matter, but he was so eager for the reward that he ventured to ask God the second time. The Lord permitted Balaam to go. Then he had a wonderful experience; but who would wish to be guided by such an experience as that of Balaam? There are those who would understand their duty clearly if their duty was in harmony with their natural inclinations. Circumstances and reason may indicate clearly their duty, but when against their natural inclination, these evidences are frequently set aside. Then these persons will presume to go to God to learn their duty. But God will not be trifled with. He will permit such persons to follow the desires of their own hearts. Ps. 81:11,12: "But my people would not hearken to my voice; . . . So I gave them up unto their own hearts' lust; and they walked in their own counsels."

"Those who desire to follow a course which pleases their fancy are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. The duty of some is indicated sufficiently clear by circumstances and facts; but, through the solicitations of friends, in harmony with their own inclinations, they swerve from the path of duty and pass over the clear evidences in the case; then, with apparent conscientiousness, they pray long and earnestly for light. They have earnest feeling in the matter, and they interpret this to be the Spirit of God. But they are deceived. This course grieves the Spirit of God. They had light and in the very reason of things should have understood their duty; but a few pleasing inducements balance their minds in the wrong direction, and they urge these before the Lord and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that He permits them to do so and to suffer the results. These imagine that they have a wonderful experience." *Testimonies*, vol. 3, pp. 73,74 (1872); *RH* July 27, 1886

#### Additional material

21. Why were the spies sent in to check out the land? Compare Numbers 13:1,2 and Deuteronomy 1:19-32. How often does God let us have our own way and suffer the consequences? Compare Balaam. Numbers 22. See EGW #c above.