

The O. T. in the Life of the Believer

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Lecture XI

Those of you who are taking this for credit, the assignments have not been as definite as they might be. I've asked you to put about an hour and a half to two hours each week on it, and you can put more on one particular assignment or less on another, I don't care, just so it averages to about that amount.

It has been three weeks since we met together. I don't know whether you have completely forgotten the book of Numbers or not since that time. But we were speaking at the end of the last hour about the law of jealous, and we noticed how this has been thought by some to be the foundation for the medieval ordeal. I don't think it is at all. I don't think that came from this event in the wilderness journey. There were ordeals in all the ancient nations. I believe it was a takeover from heathenism. This is similar to the ordeals, but it is different in that it was specifically commanded by God and that it was ~~it~~ a special provision that He made simply for the wilderness journey. It was a supernatural act of God, and we cannot understand the Bible without recognizing that there are these supernatural acts. Now ~~these~~ they are not so common as some people think. Some people think of the whole Bible as just a mass of miracles, and of things that are quite contrary to our ordinary experience. That is not the case. and God deals with human beings as they are, but there are certain great epochs, certain great periods when He poured out supernatural activities for definite specific purposes. And certain this wilderness journey was one of those. And so we have this very special act of God. And as we read it and read of the way that God intervened at this time in order to keep purity within the nation, and in order to stop the jealousy that would arise from suspicion whether founded or not, I believe that it is good that we look at 2 Cor. 13:5 where Paul commanded us, "Examine yourselves whether ye be in the faith. Prove your own selves. Know ye not your own selves how that Jesus Christ is in you except ye be reprobate. But I trust that ye shall know that we are not reprobate. Now I pray to God that ye do no evil, not that we should appear approved, but that ye