

NUMBERS -- A REVELATION OF CHRIST.

There are many types of Christ in Numbers that we have had in Exodus and Leviticus in particular:

- 1) The Tabernacle and its various parts.
- 2) The offerings.
- 3) The cloud.
- 4) The Passover.
- 5) Moses.
- 6) Aaron.
- 7) Joshua.
- 8) Manna.
- 9) The rock.

These are the main ones.

With some repetition of people and of animals (although with added details) as well as others that are distinctive in Numbers, we have the following 7 types and the two passages which are prophetic of Christ as the basis of this present study. They are:

- 1) Moses (Num. 12).
- 2) Caleb and Joshua (Num. 13, 14; cf. 32:12).
- 3) The red heifer (Num. 19).
- 4) Water out of the rock (Num. 20).
- 5) The brazen serpent (Num. 21).
- 6) Joshua (Num. 27:15-23).
- 7) The Law of the Inheritance (Num. 36; cf. Eph. 1:11). *Cf. Num. 18:20, for the Levites.*

I. MOSES (Num. 12:1-9).

The book of Numbers gives us a very interesting example of the use of types in the OT in the case of Moses. Here in chapter 12 he is undoubtedly a type of Christ, but in Num. 27 when Joshua is appointed as his successor we have Moses contrasted with Christ since Joshua is the type of Christ in that passage.

There are three parts of this passage which indicate that Moses is a type of Christ:

- A. His character (Num. 12:3): meekness. What a tribute to Moses -- that he above all others would bear this likeness to Christ. Cf. Matt. 11:28-30.
- B. His work (Num. 12:7). In Heb. 3:1-6 we have a passage which makes Moses in this passage a type of Christ (even though there are ways in which Moses and Christ are contrasted -- which is another detail about types that is worthy of our notice).
- C. His relationship to God (Num. 12:6, 8). Cf. Matt. 11:27. In connection with Moses see also Ex. 33:9-11a; Deut. 34:10-12. This truth with reference to Christ is found especially in the Gospel of John, i.e., that no one had a relationship to God like that which the Lord Jesus Christ had. Cf. John 1:18; 6:46; 17:5.

II. CALEB AND JOSHUA (although the emphasis is at this point especially on Caleb). Cf. Num. 13, 14.

CONTRAST DEUT.
4:15, 16

There are two things about these men in Num. 13, 14 that make them types of Christ (beyond the fact that the name, Joshua, is actually the OT equivalent of Jesus):

A. Their absolute confidence in the Lord (Num. 13:30; 14:6-9).

B. Their complete obedience to the Lord (Num. 14:24; 32:12).

CF. DT. 1:36.

Since these two things, faith and obedience, will always go together, many of the passages which deal with one also include the other.

Cf. John 4:34; ^{5:30}6:38; Luke 22:41, 42; 23:46; John 10:15-18.

III. THE RED HEIFER (Num. 19). CF. THE HEIFER IN DT. 21:1-9.

This is related to Lev. 4 because in Num. 19:9, 17 the same word is used for "sin" as is used for the sin offering in Lev. 4.

This offering, however, is not used to remove the sin, as such, but to remove the defiling effect of sin which is represented by death.

We need to look at some of the details of Num. 19.

19:1 Note the common statement indicating a revelation from the Lord.

19:2 That this was to be a permanent law is brought out by v. 2a, v. 10b, v. 14a, v. 21.

The "red heifer" (although female) typifies Christ. (There are other offerings in which a female was specified.

K & D (III, 122) give one of the best explanations for the fact that the offering was a female -- "because the female sex is the bearer of life." **ALSO - FROM LEV. 4:27 ff. THE FEMALE WAS USED FOR ALL THE PEOPLE.**

"Red" is the word from which we get Adam, man, even human being as including woman -- as in Gen. 5:2. Therefore, it would seem that the term "red heifer" makes this animal a representative of our Lord as a man -- and for man!

THE TEXT HERE → INCLUDES THESE TWO IDEAS, BUT THEY MAY NOT BE DISTINGUISHED AS I HAVE INDICATED.

"Without spot" seems to mean that it has never been injured; "no blemish" would point to any deformity from birth. It had to be perfect. ? CF. DT. 17:1.

The "heifer" is an animal between a calf and a full-grown cow (according to the Hebrew, so say K & D). But it was further specified that there had never been a yoke upon it, i.e., it had never served any purpose but this. This would certainly be descriptive of our Lord Jesus Christ who only did the will of God.

19:3 Contrary to what was done to the sin offering, this animal was killed outside the camp in the presence of Eleazar, the priest.

19:4 Like the sin offering, the blood was sprinkled before the Lord seven times -- only in this case it was outside the tabernacle.

The "seven times" is evidence of a complete sacrifice, sufficient in itself, whereby God is completely satisfied.

19:5 The unique thing about the burning of the animal is that "the blood" was also burned. If view of the fact that the ashes were to be put in water and put on the bodies of the people speaks of the blood applied to the sinner as the sprinkling of the blood points to the satisfaction of God. The blood of Christ not only satisfies the righteousness of God, but it cleanses the sinner. See this emphasis in 1 John 1:7.

19:6 Three things are burned with the heifer:
 1) "Cedar wood."
 2) "Hyssop."
 3) "Scarlet."

Cedar is used in Scripture to convey the idea of permanence. Cf. Psalms 92:12; Isaiah 9:10.

Hyssop speaks of cleansing. Cf. Psalm 51:7. It is first mentioned in Exodus 12:22 where it was used to apply the blood of the Passover Lamb to the doors of the homes of the Israelites.

Scarlet is the sin color. Cf. Isaiah 1:18.

Thus, the three together would seem to suggest a permanent cleansing for sin -- in this case, for the defiling effect of sin.

These three things are first used together in connection with the cleansing of lepers in Leviticus 14:4, 6, 49, 51, 52. In this passage they are not burned, but they are used for cleansing.

19:7 The priest was defiled by his part in this offering, and had to be cleansed. The same was true **19:8** of the person who burned the heifer, and **19:10** of the one who gathered the ashes. Both their clothes and their bodies had to be washed with water -- water being of twofold type: of the Word, and of the Holy Spirit.

19:9 The ashes were to be kept and used for "a water of separation" which in turn was "a purification for sin."

"Water of separation" is (Genesis, 651) "water by which the unclean were purified." The NASB has, "water to remove impurity." So it is water by which ceremonially the sinner was separated from the defiling effects of sin. The Heb. is מֵי פָרִיט.

"Purification for sin" in the Heb. is simply sin offering.

The rest of the chapter deals with the circumstances under which the "water of separation" was to be used.

It was a solemn reminder that "the wages of sin is death" (Romans 6:23).

Two times in the chapter we have a solemn warning:

- 1) V. 13.
- 2) V. 20.

Note the expression, "that soul shall be cut off from Israel," which means that the unclean person had to be killed.

What did it mean that a person was unclean?

It meant that he was defiled, polluted. As such he was excluded from all of the services which had to do with the Tabernacle, which meant that he was excluded from fellowship with God.

But he was also excluded from the rest of the congregation of Israel. E.g., the case of the leper.

The NT meaning is clearly given in Heb. 9:13-15.

See also 1 John 1:9, " . . . and to cleanse us from all unrighteousness."

This is why the Jews would have nothing to do with the Gentiles. Cf. Acts 10:14, 28; 11:8.

Cf. the spiritual significance also in 2 Cor. 6:17, 18. Also Eph. 5:3-10.

What are the main lessons?

- 1) The horrible effect of sin: death.
- 2) The amazing grace of God in completely removing the effects of sin.
- 3) The fact that something personal has to be done. The cleansing did not take effect until the water with the ashes was placed on the unclean person.
- 4) The dreadful cost of the cleansing: a guiltless, perfect animal had to die! We talk about innocent victims of an assassin or a reckless driver. How often do we stop to think about our Lord as One who died, but who did not deserve to die. He died, "the just for the unjust, that He might bring us to God" (1 Pet. 3:18).
- 5) The permanent provision for cleansing. Note the word, "kept," in Num. 19:9. It means guarded, protected, in safe-keeping. The remedy was always there. Cf. 1 John 2:1, 2.

To see Christ as He is presented in Lev. 19 should cause us to fall before the Lord in worship and praise, crying out to Him that we be kept from sin!

IV. WATER OUT OF THE ROCK (Num. 20:2-13).

This account has to be linked with Ex. 17:1-7.

The word, "smite," points to the Cross. Cf. Isa. 53:4 (also vv. 5, 6).

"Water" we have already seen speaks of the Word and of the Holy Spirit. But it also speaks of salvation. Cf. Isa. 12:3,

"Therefore, with joy shall ye draw water out of the wells of salvation."

See also John 4:10, 14.

Concerning "the Rock," Paul tells us in 1 Cor. 10:4,

"And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

Moses' sin was disobedience. HOWEVER, sin we are thinking of types, his sin becomes even worse when we think of the picture that this gives us of the Cross. For Moses to strike the rock again in Num. 20 would speak of a second death for Christ. Once we know the Lord Jesus Christ as the Rock smitten for our salvation, we only need to speak to Him to have our needs supplied. Even with respect to the confession of sin, the word indicates that speaking to the Lord is a vital part of confession.

The idea of substitution is in this type, as is the idea of an abundant supply.

V. THE BRAZEN SERPENT (Num. 21:5-9).

Our Lord definitely made this serpent a type of Himself in John 3:14, 15.

This is quite an amazing type when we remember that the serpent from Gen. 3 on is related to Satan. Cf. Gen. 3:1, 14, 15; 2 Cor. 11:3; Rev. 12:9.

How, then, could a serpent be used to represent our Lord?

The answer is to be found in the use of one word in Gen. 3:14 -- the word, "cursed."

Paul actually uses this word with reference to our Lord in Gal. 3:13, 14,

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree; That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

What are the main lessons?

- 1) A picture of the death of Christ.
- 2) A picture of the awful judgment which was placed upon our Lord because of our sins. "Brass" in the OT is frequently connected with judgment.
- 3) A picture of the need for personal faith. Looking and believing are made to be synonyms. When the people were bitten by the serpents, they looked to the brazen serpent, believing that what God had said about their deliverance was true.

VI. JOSHUA (Num. 27:15-23).

In the beginning of our study on Numbers, we saw in chapter 12 that Moses was there a type of Christ.

Here in chapter 27 Moses is contrasted with Joshua, and it is Joshua who is here a type of Christ.

Note: This is one of the interesting things about types in Scripture -- sometimes a person, or a thing, will be a type of a person or thing; at other times that same person will not be.

Joshua is a type of Christ:

- A. By his name -- the OT equivalent of Jesus. Both names are related to salvation.
- B. By his relationship both to man and to God. Cf. Num. 27:16, 18. And so we have this in the two natures of our Lord.
- C. Joshua was to be a shepherd. Cf. Num. 27:17. See John 10:11, 14; Heb. 13:20, 21; 1 Pet. 5:4.
- D. Joshua was chosen of God. Cf. Num. 27:18. See Heb. 5:4, 5, 10; 1 Pet. 2:4.
- E. The Spirit of God was upon Joshua. Cf. Num. 27:18. See Luke 3:22; 4:16-19.

- F. The people were to obey Joshua. Cf. Num. 27:20b, 21. Cf. John 14:21, 23. Also Matt. 17:5. What followed was the Lord commanding His disciples as to what they were to do, and not do.
- G. Joshua was to bring them into the land; Moses was forbidden this privilege.

Here we have the contrast between Moses and the Law as compared with Christ and the grace of God. Cf. John 1:17;
 Rom. 6:14, 15;
 Gal. 3:19-25.

This last point leads us to our final point.

VII. The Inheritance of the Land (Num. 36). Cf. Eph. 1:11. We also have the special inheritance of the Levites (Num. 18:20).

How can we compare the inheritance of the Israelites with the inheritance that we have today in Christ?

- A. The inheritance was for a special, chosen people: the Israelites. Cf. Eph. 1:11, "In whom ^{also} we . . .
- B. The inheritance was authorized by the Word of God.
- C. The inheritance was a gift -- not earned. Note the word, "give," in Num. 36:2.
- D. The inheritance could not be lost, nor could anyone take it away. Cf. Num. 36:9.
- E. A special note regarding marriage: Num. 36:7, 8. The women of Israel were only to marry without their own tribe if they fell heir to the land because their fathers had no sons.

Prophecy of Christ: Num. 23:21; 24:15-19.

The strange thing about these prophecies is that they come from Balaam who is called in the book of Joshua, "the soothsayer," or, diviner. Its common usage is of false prophets, condemned by God in Deut. 18:10.

The prophecies, however, are true because confirmed by other prophecies of Scripture.

Note the outstanding points:

- A. Israel will have a king (Num. 23:21).
- B. Somehow He will be related to God (Num. 23:21). Although it is not clear here, by looking back we can see reasons for saying that their King is and will be God.
- C. In Num. 24:1⁷~~5~~ and 19 it is clear that the King will be from Israel.
- D. As a Star (Num. 24:1⁷~~5~~), he will be heavenly and glorious.
- E. His Scepter (Num. 24:1⁷~~5~~) shows His power as a sovereign.
- F. As a result of His reign, "Israel shall do valiantly." Cf. Num. 24:18.

- G. Israel's King will extend His Kingdom to include all of the surrounding nations, including Moab, whose king had brought Balaam to curse Israel.

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OUTLINE OF NUMBERSI. The children of Israel at Sinai (Num. 1:1-10:10).

This completes the history of Israel at Sinai which began in Exodus 19, continued to the end of Exodus and all through the book of Leviticus, and up to Numbers 10:10.

II. The journey from Sinai to the Wilderness of Paran (Num. 10:11-12:16).

In studying Numbers it is very important to consult a map showing the way the Lord led the children of Israel.

III. The children of Israel in the Wilderness of Paran (Num. 13:1-19:22).IV. The journey from the Wilderness of Paran to the Plains of Moab (Num. 20:1-22:1).V. The children of Israel in the plains of Moab (Num. 22:2-36:13).

The Israelites remain in this place all through the book of Deuteronomy. In the book of Joshua, after the death of Moses, the Israelites enter the land of Canaan under the leadership of Joshua.

The name of the book comes to us from the Septuagint and the Latin Vulgate because of the two times in the book when the children of Israel were numbered:

- 1) The first, in chapters 1 and 4, which was done in the second month of the second year. See Num. 1:1.
- 2) The second, in chapter 26, which was taken in the plains of Moab shortly before Moses' death.

Numbers are also emphasized when we are told how many people were killed under the various judgments of God which are recorded in the book.

Moses wrote Numbers, and it forms a part of the Biblical unit which was written by Moses:

- 1) Genesis -- the book of beginnings, the foundational book for all of the Word of God.
- 2) Exodus -- the book of redemption.
- 3) Leviticus -- the book of fellowship with God and worship of God.
- 4) NUMBERS -- the book of testing and trials. This emphasizes our walk.
- 5) Deuteronomy -- the book of obedience.

The book of Numbers is profitable for us in **five** ways (at least):

- 1) In what it tells us about God.
- 2) In what it tells us about the Israelites.
- 3) In what it teaches us about the world.
- 4) In the spiritual history that it gives us of Moses.
- 5) In the many ways in which the truths of the book can be applied to our lives.

What does it teach us about God?

- 1) It teaches us the importance of the will of God.
 - a) This is made known in the Word of God
 - b) It is made known progressively.
 - c) It is given to the children of Israel in preparation for the next steps that the Israelites were to take. Thus, it has practical objectives in view.
- 2) It teaches us the faithfulness of God -- through all of the years of Israel's unfaithfulness.
- 3) It teaches us the righteousness of God.
- 4) It teaches us the sovereignty of God.
- 5) It points ahead to Christ -- especially through types.

What does it teach us about the Israelites? Their utter unworthiness, sinfulness, weakness -- and everything else that goes with the flesh.

What does it teach us about the world?

- 1) That God expects His people to live in separation from the world.
- 2) That the world will always corrupt the people of God, keeping them from the kind of a life that is pleasing to the Lord.

What about Moses?

This certainly has to be one of the richest studies in Scripture, extending through four books of the Bible: Exodus through Deuteronomy. It is not a perfect life, but Moses can teach us the most important lessons that the child of God needs to learn, and must learn.

From all of the above it is obvious that this has to be a very, very profitable book of the Bible for us to study.

The importance of reading it. About 66 pages in the NASB.

53 pages in the KJV which I have.

51 pages in the NSRB.

Read it over and over.

Pray that the Holy Spirit will teach you as you read.

Pray about the things that you are learning, and pray for greater insight into the truth of the book.

Come to class, trusting the Lord to teach you even here.

Ask the Lord's blessing in applying to your own life the truths that you will be learning.

If you have not trusted the Lord as your Savior, this is where you must begin.

90-120

Exposition of numbers

Dates to remember:

The Israelites left Egypt
on the 15th day of the 1st month
- num. 33:3.

- 1) Arrival at Sinai - Ex. 19:1, the third month of the first year. Departure from Sinai - Num. 10:11, the 20th day of the 2nd month of the 2nd year. little less

2 - months of the 2 - year. ~~little less~~
 Thus, they were at Sinai a ~~little over~~
 than 1 year.

- 2) The Tabernacle was erected on the 1st day of the first month of the 2nd year - Ex. 40:17.

The book of Numbers begins 1st day of the 2nd month of the 2nd year. - or 1 month later.

Thus, the revelation given in Leviticus occupied 1 month of time.

The census of the people:

Twice before we have the number of the Israelites given

- 1) When they left Egypt - "about 600,000 on foot that were men, beside children" (Ex. 12:37).
- 2) When they were ready to build the Tabernacle: Ex. 30:11-16 and 38:25, 26 - 603,550, ^{the men} 20 years old and older.

Now we come to the numbering as they leave Sinai - and the same number is given: 603,550 (Num. 1:45) - all the men who were able to go to war.

In Num. 26, at Moab on the border of Canaan, we have a second census: 601,730 (Num 26:51). This also was 20 years and up - all who were able to go to war. Only Moses, Caleb, and Joshua were counted at this time as compared with the

NUMBERS

The first section of the book has to do with the nation's preparation for the journey to Canaan (Num. 1:1-10:10). It all has to do with the camp of Israel -- a term which is used repeatedly of the nation from Ex. 14:19 when they were journeying to the promised land. The grouping of each tribe was a camp (see Num. 2:3, 10, 16, 17, etc.), and so was the arrangement of the whole nation (see Num. 4:5, 15; 5:2-4).

There are five divisions:

- A. The organization of the camp (1:1-4:49).
- B. The purification of the camp (5:1-6:21).
- C. The blessing of the camp (6:22-27).
- D. The ministry in the camp (7:1-9:14).
- E. The movement of the camp (9:15-10:10).

A. The organization.

1. The number^{ing} of the tribes of Israel

- a. The command to number the tribes (1:1-3)
- the men from age 20 and older who can go to war.
- b. Moses' assistants - the princes of the 12 tribes (1:4-16).

c. The census of the tribes (1:17)

- (1) Reuben - 46,500 (1:17-21).
- (2) Simeon - 59,300 (1:22, 23).
- (3) Gad - 45,650 (1:24, 25).
- (4) Judah - 74,600 (1:26, 27).
- (5) Issachar - 54,400 (1:28, 29).
- (6) Zebulun - 57,400 (1:30, 31).
- (7) Joseph (1:32-35):
 - (a) Ephraim - 40,500 (1:32, 33).
 - (b) Manasseh - 32,200 (1:34, 35).

(8) Benjamin - 35,400 (1:36, 37)

(9) Dan - 62,700 (1:38, 39)

(10) Asher - 41,500 (1:40, 41)

(11) Naphtali - 53,400 (1:42, 43)

d. The Levites exempted (1:47-53). They were not to go to war, but were to serve in connection with the Tabernacle - taking it down, setting it up, etc.

e. The obedience of the people.

- preceding census. Everyone else was different.
- Cf. Num. 26:64, 65. See Num. 14:22, 23, 28, 29.

Num. 1:1 - 10:10 contains specific preparations

- 1) for the journey
- 2) for the warfare that would be necessary to take the land of Canaan - picturing the conflict which characterizes the Christian life (not entrance into heaven)

Note the emphasis in the fact that Leviticus precedes Num. 1-10 -- as the spiritual life is the basis of everything else. Fellowship with God is the basic prep for conflict and service.

See this same principle in Joshua 1:1-9.

I. at Sinai - preparations for the journey to Canaan.

A. The numbering of the ~~nations~~^{twelve tribes} of Israel (Num. 1:1-46).

1. The ~~census~~ preparations for the census (Num. 1:1-19)
 - a. The date (Num. 1:1)
 - b. The command (Num. 1:2, 3)
 - c. The assistants (Num. 1:4-16)
 - d. The work ~~done~~^{done} ~~arranged~~ (Num. 1:17-19)
2. The report (Num. 1:20-46)
 - a. Reuben (Num. 1:20, 21) - 46,500.
 - b. Simeon (Num. 1:22, 23) - 59,300.
 - c. Gad (Num. 1:24, 25) - 45,650.
 - d. Judah (Num. 1:26, 27) - 74,600.
 - e. Issachar (Num. 1:28, 29) - 54,400
 - f. Zebulun (Num. 1:30, 31) - 57,400.
 - g. Joseph (Num. 1:32-~~33~~³⁵):*

By tribes

- 1) Ephraim (num. 1: 32, 33) - 40,500.
 - 2) Manasseh (num. 1: 34, 35) - 32,200.
 - h. Benjamin (num. 1: 36, 37) - 35,400.
 - i. Dan (num. 1: 38, 39) - 62,700.
 - j. Asher (num. ~~1: 40, 41~~) - 41,500.
 - k. Naphthali (num. 1: 42, 43) - 53,400.
 - l. The total (num. 1: 44-46) - 603,550
- B. The ^{exemption of the} Levites (num. 1: 47 - 54).

~~Their exclusion from the census~~
 The Levites were not to go to war, but were to take care of the Tabernacle (emphasizing the importance of fellowship with God). No non-Levite was to do this (v. 51); ~~it was~~ the faithful ministry of the Levites would ward off the judgment of God.

Lessons of chapter 1:

- 1) Concerning God:
 - a) His sovereignty - ^{telling them what to do} ~~exempting the Levites~~ ^{appointing assistants!}
 - b) The revelation of His will.
 - c) ~~The census reveals~~ His faithfulness to His promises.
 - (1) As to their numbers - Gen. 15:1-6.
 - (2) As to their journey and destination (Gen. 15:13-16).
 - d) His orderliness.
 - e) His care and concern for His people.
 - f) His righteousness.
- 2) Concerning the people:
 - a) The importance of obedience.
 - b) The anticipation of warfare.
 - c) The establishing of their citizenship.
 - d) ~~The holiness of the Lord~~ ^{The need to fear the Lord}.

Numbers 2

The encampment ^{and marching order} of the tribes:

Vv. 1, 2 - every man with his own tribe
all the tribes around the Tabernacle

Vv. 3-9, the east side:

Judah - led by Nahshon, captain

74,600

Isachar - led by Nethaneel, captain

54,400

Zebulun - led by Eliab, captain

57,400

Total for camp of Judah: 186,400

These led when the nation moved.

Cf. 10:17 →

Vv. 10-16, the south side:

Reuben - led by Elizur, captain

46,500

Simeon - led by Shelumiel, captain

59,300

Gad - led by Eliasaph, captain

45,650

Total for the camp of Reuben: 151,450.

These tribes marched in the second place.

V. 17 - ~~then~~ came the Levites carrying the Tabernacle. But this was the Kohathites only since the Gershonites + Merariites went

Vv. 18-24, the west side: after the camp of Judah. Cf. 10:17, 21.

Ephraim - led by Elishama, captain

40,500

Manasseh - led by Gamaliel, captain.

32,200

Benjamin - led by Abidan, captain

35,400

Total for the camp of Ephraim: 108,100.

These moved in the third place.

Vv. 25-31, The north side:

Dan - led by Ahiezer, captain
62,700

Asher - led by Pagiel, captain
41,500

Naphthali - led by Ahira, captain
53,400

Total for the camp of Dan: 157,600.

These tribes marched last.

Vv. 32-34 Summary and conclusion of
the chapter

The grand total: 603,550. (This tallies
with the number of men ^(v. 32) able to go to
war which was given in Num 1:45,46.)

The Levites excluded - agreeing with
^(v. 33) Num. 1:47.

The obedience of the Israelites (v. 34) - as
in Num. 1:54.

Lessons:

1. The sovereign will of God.

a. In past history. Num 1, 2 take us back
to the life of Jacob in Gen. 29, 30, 35:16-20 (for
Benjamin). What the Lord did then was in
preparation for this.

b. In the place given to each tribe.

c. In the ~~the~~ appointment of their leaders, and
in their placement into camps.

d. In the order of their marching.

note: Nothing was decided on the basis of
personal choice, nor of majority vote.
All was a revelation of the sovereign
will of God. God ~~put~~ ^{gave them} their places as
He would in the land and as He does

for all nations.

Cf. Paul's statement in Acts 17:26,

"And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times ^{before} appointed, and the bounds of their habitation."

Also Psa. 74:17a,

"Thou hast set all the borders of the earth . . ."

note: The Lord was not only teaching them submission to Him (self), but authority over and submission to each other. The authority has to be learned as does the submission - like Paul's abounding and suffering need in Phil. 4.

note: Thus, we have Rom. 13:1-10 illustrated.

2. The importance of the family.

In the economy of God we have:

- first, the individual
- second, the family
- third, the nation

Thus, the basis of the national life was the family life. The families were to stay together.

3. The centrality of the Tabernacle - really, the centrality of the Lord because He was in the Tabernacle. This was true when they were in camp and when they were moving. Cf. God was accessible - Psa. 46:1 num. 2:2, 17.

God was equally available to ~~all~~ - Psa. 46:5,
"God is in the midst of her; she shall not be moved . . ."

The Lord must be the center of all ^{that} we are and all that we do.

4. The unity of the entire nation.

As with the Church, there may be "many members," but there is only "one body" (1 Cor. 12:13). Therefore, "let all things be done decently and in order" (1 Cor. 14:40) for "God is not the author

of confusion, but of peace..." (1 Cor. 14:33).

Oneness can only be possible when the Lord is central and when each one is in his God-appointed place doing the will of God.

5. The emphasis upon the Messianic tribe. Judah always came first. Both Judah and Nahshon (Naasson) are mentioned in the genealogies of our Lord in Matt 1 and Luke 3.

There is also a suggestion of the Messianic emphasis in what is seen in the traditional teaching of the Rabbis concerning the standards in the camp of Israel. K + D give it in a foot note in Vol. III, pp. 17, 18, on The Pentateuch:

"Jerome Prado, in his commentary upon Ezekiel (chap. i. p. 44), gives the following minute description according to rabbinical tradition: 'The different leaders of the tribes had their own standards, with the crests of their ancestors depicted upon them. On the east, above the tent of Naasson the first-born of Judah, there shone a standard of a green colour, this colour having been adopted by him because it was in a green stone, viz an emerald, that the name of his forefather Judah was engraved on the breastplate of the high priest (Ex. xxv. 15 sqq.), and on this standard there was depicted a lion, the crest and hieroglyphic of his ancestor Judah, whom Jacob had compared to a lion, saying, "Judah is a lion's whelp." Towards the south, above the tent of Elisur the son of Reuben, there floated a red standard, having the colour of the sardus, on which the name of his father, viz. Beuben, was engraved upon the breastplate of the high priest. The symbol depicted upon this standard was a human head, because Reuben was the first-born, and head of the family. On the west, above the tent of Elishamah the son of Ephraim, there was a golden flag, on which the head of a calf was depicted, because it was through the vision of the calves or oxen that his ancestor Joseph had predicted and provided for the famine in Egypt (Gen. xli.); and hence Moses, when blessing the tribe of Joseph, i.e. Ephraim (Deut. xxxiii. 17), said, "his glory is that of the first-born of a bull." The golden splendour of the standard of Ephraim resembled that of the chrysolite, in which the name of Ephraim was engraved upon the breastplate. Towards the north, above the tent of Ahiezer the son of Dan, there floated a motley standard of white and red, like the jaspis (or, as some say, a carbuncle), in which the name of Dan was engraved upon the breastplate. The crest upon this was an eagle, the great foe to serpents, which had been chosen by the leader in the place of a serpent, because his forefather Jacob had compared Dan to a serpent, saying "Dan is a serpent in the way, an adder (cerastes, a horned snake) in the path;" but Ahiezer substituted the eagle, the destroyer of serpents, as he shrank from carrying an adder upon his flag.'"

This is interesting tradition, but not scriptural

This, like Ezekiel 1:10 also has Messianic

significance - as Christ is pictured in
the four Gospels:

- lion, Matthew

- man, Luke

- calf, or ox, Mark

- eagle, John

But the teaching is esp Col. 1:18, the
preeminence of Christ.

- End of Num 2 -

NUMBERS 3 -- THE NUMBERING OF THE MALE LEVITES FROM A MONTH OLD AND OLDER
AND THE PLACEMENT OF THE LEVITICAL FAMILIES AROUND THE TABERNACLE.

Outline:

The special responsibilities of Aaron's son, Eleazar and Ithamar -- priests serving under their father, Aaron (3:1-4).

The special responsibilities of the rest of the tribe of Levi -- to assist Aaron and his son with the service and movement of the Tabernacle (3:5-13).

Note: The Lord takes the Levites instead of the firstborn.

The command to number the male Levites from a month old and older (3:14-20).

The number of the Gershonites (3:21, 22): 7,500.

The location of the camp of Gershon (3:23): west of the Tabernacle.

The head of the Gershonites (3:24): Eliasaph.

The responsibility of the Gershonites (3:25, 26): the Tabernacle coverings,
the curtain at the
entrance of the Tabernacle,
the hangings of the outer
court,
the related equipment.

The number of the Kohathites (3:27, 28): 8,600.

The location of the camp of Kohath (3:29): south of the Tabernacle.

The head of the Kohathites (3:30): Elizaphan.

The responsibility of the Kohathites (3:31): the Tabernacle furniture,
the Veil,
all related equipment.

The priest who was over the Kohathites (3:32): Eleazar.

The number of the Merari-ites (3:33, 34): 6,200.

The head of the Merari-ites (3:35a): Zuriel.

The location of the camp of Merari (3:35b): north of the Tabernacle.

The responsibility of the Merari-ites (3:36, 37): the boards and bars
of the Tabernacle,
the pillars of the outer
court and of the
Tabernacle,
all sockets,
all related equipment.

The location of the camp of Moses, Aaron, and their families (3:38):
east of the Tabernacle.

The grand total of Levites from a month old and older (3:39): 22,000.

Note: The three totals above give 22,300, not 22,000. We know from the remainder of the chapter that the 22,000 is the right number. Two prominent explanations have been given:

- 1) The Rabbis taught that 300 were deducted for the firstborn of the Levites.
- 2) Keil and Delitzsch believe that we have a copyist's error and that, for grammatical reasons, the 8,600 should be 8,300.

What does this do to the doctrine of the inspiration of Scripture?

(See next page.)

NUMBERS 3 (outline concluded).

The redemption of the firstborn who were in number 273 more than the Levites (3:40-51).

1. A. The Organ

2. The location of the tribes around the Tabernacle

a. On the east side - the camp of Judah with Issachar and Zebulun - 186,400

(2:1-9). These marched first when the Tabernacle was moving

b. On the south side - the camp of Reuben with Simeon and Gad - 151,450

(2:10-16). These marched second

c. The Levites (2:17). But note the order given in Num. 10:17-21.

d. On the ~~the~~ west side - the camp of Ephraim, with Manasseh and Benjamin - 108,100 (2:18-24). These marched third.

e. On the north side - the camp of Dan, with Asher and Naphtali - 157,600

(2:25-31). They marched last

f. The grand total repeated (2:32). Cf. 1:45, 46

g. The obedience of the people (2:33, 34)

3. The Priests and their Assistants, the Levites (3, 4).

a. Aaron, the High Priest, and his sons (3:1-4)

b. The Levites appointed by God to assist the priests

(1) To help with the Tab.

(2) To help with the priestly service

(3) Taken by God in place of the firstborn

c. The numbering and placement of the Levites around the Tabernacle

(1)

NUMBERS 3

Before starting ch. 3, review what is said about the Levites in Num. 1:47-54

Num. 3 + 4 go together — both chapters dealing mainly with the Levites.

- 1) In ch. 3^{a)} the three sons of Levi are identified;
 - b) each of the three divisions of the family is numbered — from one month old and older;
 - c) the place of their camp in relation to the Tabernacle is given;
 - d) the family leader is mentioned;
 - e) each family's responsibility is stated.

In 3:40-51 the number of the Levites is compared with the number of firstborn from the tribes. There were 273 more of the firstborn, so they had to be redeemed with money.

- 2) In ch. 4 we are concerned with the Levites who would actually do the work — those from 30 to 50 years of age. While there were 22,273 male Levites ^(Num. 3:42), only 8,580 (Num. 4:48) would be do the actual work.

Outline of Num. 3 — The numbering of the Levites.

- 1) The priests named — Aaron and his sons (Num. 3:1-4).
- 2) The Levites appointed to assist the priests (Num. 3:5-13). Cf. esp. v. 12, on the firstborn. Cf. Ex. 13:2, 11-15; 22:29; 34:20.
- 3) The command to count the Levites — giving the three main families — Gershon, Kohath, and Merari (Num. 3:14-20).
- 4) The family of Gershon: (Num. 3:21-26).

- a) Their number: 7,500 (Num. 3:21,22)
- b) Their position in camp: west of the Tab. (Num. 3:23)
- c) The family leader (Num. 3:24)
- d) The responsibility of the tribe (Num. 3:25,26).
- all of the coverings, hangings, curtains, ^(except the veil)
- e) The family of Kohath (Num. 3:27-31)
 - a) Their number: 8,600 (Num. 3:27,28).
 - b) Their position in camp: south of the Tab. (Num. 3:29)
 - c) The family leader: Elizaphan (Num. 3:30)
 - d) The responsibility of the tribe - all the furniture, the utensils, and the veil (Num. 3:31)

← Parenthesis: Eleazar in charge of the family leaders, or chiefs (Num. 3:32). See also 4:16.

- f) The family of Merari (Num. 3:33-
 - a) Their number: 6,200 (Num. 3:33,34).
 - b) The family leader: Zurriel (Num. 3:35a).
 - c) Their position in camp: north of the Tab. (Num. 3:35b).
 - d) The responsibility of the tribe - all the boards, bars, pillars, sockets, and tools used with them (Num. 3:36,37).

Parenthesis: The position to the east of the Tabernacle for Moses, Aaron, and Aaron's sons (Num. 3:38).

- 7) The grand total of Levites: 22,000 (Num. 3:39).

note: This differs from the ^{sum} total ~~given~~ of the numbers given above which would be 22,300. Keil ^{Bel} believes that probably the 8,600 should read 8,300 for grammatical reasons. The ~~only~~ explanation ^{would then be} that this is a scribe's error. The rest of the chapter shows that the total given in v.39 is correct.

The Rabbis said that 300 was deducted for the first born among the Levites.

8) The redemption paid for the 273 of the firstborn (Num. 3:40-51).

Firstborn: 22,273

Levites: 22,000

273

See note at bottom of page.

Lessons: 1) If ch. 2 emphasizes the centrality and pre-eminence of the Lord among His people, ch. 3 emphasizes His holiness!

See Num. 3:10, 38. Also v. 4a. The same idea continues in ch. 4 - vv. 15, 19, 20.

2) The emphasis continues on the sovereign right which God has to tell His people what to do, where to live, ~~when to~~ and even what their relationships to each other would be. E.g., the Levites were not ~~only~~ under the Lord's authority, but also Aaron's, and the leaders of the various families.

3) God continues to be, ^{seen as} a God of order.

Two additional points:

4) There is such a thing as those who are set apart for special service. True also in the Church.

5) The Levites were used to keep before the people that these Israelites were not their own, they had been bought with a price - and therefore were to glorify God by their lives and in their work. Cf. 1 Cor. 6:19, 20. The blood of the Passover Lamb is here linked with the redemptive phylacteries, and it all points ahead to CHRIST!

Note: The last two points are the unique features of this chapter:

1) The Levites taken by God in place of the firstborn.

2) The need to redeem the firstborn of the tribes which were in excess of the num. of Levites.

Note: "I am the Lord" (v. 4). Also 13, 41. Also v. 45.

no other reason needs to be given.

like the disciples, we men in Acts 6, Paul, etc.

- Numbers 1 - The nation numbered for war
 Numbers 2 - The camps of Israel around the Tab^{ernacle}
 Numbers 3 - The numbering, camps, and duties of the male Levites
 Numbers 4 - The serving Levites - their number + duties
 Numbers 5 - Separation from defilement

Numbers 6:1-21 Separation to the Lord

Numbers 6:24-27 BLESSING

Numbers 7 - The two offerings of the princes

- 1) To help the Levites transport the Tabernacle (vv. 1-9)
- 2) To dedicate the altar of burnt offering (vv. 10-88) - twelve successive days the princes offer in the order of their marching.

Numbers 7:89 - The voice of the Lord

Numbers 8:1-4 The lampstand &

Numbers 8:5-22 The consecration of the Levites

Numbers 8:23-26 The Levites' years of service

Numbers 9:1-14 The Passover observed
SALVATION

Number 9:15-23 The cloud - guidance WALK
presence of the Lord

Number 10:1-10 The trumpets - RETURN OF THE LORD
 for the nation to assemble at the Tab.
 for only the ~~priests~~ princes to come
 for journeying
 for camping
 for war
 for the offerings

Organization
1-4

Legislation
5,6

Dedication
7,8

Exhortation
9,10,11,12

or

Preparation
Separation

Separation

Dedication

Exhortation

NUMBERS 4 -- THE NUMBERING AND DUTIES OF THE SERVING LEVITES.Outline:

The command to number the men of Kohath -- from 30 to 50 years old (4:1-3).

The duties of the Kohathites (4:4-20). *Laver is not mentioned.*

Note: Aaron, Eleazar, and Ithamar covered the furniture of the Tabernacle when the time came to march. Eleazar was also in charge of the Kohathites (v. 16); Ithamar, in charge of the Gershonites and the sons of Merari (vv. 28, 33).

The command to number the men of Gershon -- from 30 to 50 years old (4:21-23).

The duties of the Gershonites (4:24-28).

The command to number the men of Merari -- from 30 to 50 years old (4:29, 30).

The duties of the Merari-ites (4:31-33).

To assist the Gershonites and the Merari-ites, cf 7:1-9.

The numbering of the Kohathites (4:32⁴-37): 2,750.

The numbering of the Gershonites (4:38-41): 2,630.

The numbering of the Merari-ites (4:42-45): 3,200.

The grand total of Levites from 30 to 50 years of age who were to serve under the priests in connection with the Tabernacle (4:46-49): 8,580.

Numbers 4The Lessons:

1) So far we have seen the emphasis made by the following facts:

a) The Tabernacle was in the center of the camp, ^{putting the Lord in the center.}

b) The tribe of Judah was:

(1) The camp in front of the Tab. } giving prominence to the Messiah

(2) The tribe that marched first

c) The Tabernacle was in the center when the nation was on the march.

2) Now we see that in the center, the part of the Tabernacle that went first was the ark of the covenant, AND that the inward parts went ahead of everything else.

Cf. the order in which the Tab was first described by Moses. See Ex. 25:10-22

What was in it? Ex. 25:16. But see also Heb. 9:4.

2) Note the age difference in:

a) Ch. 1 - where the tribes were numbered to determine the army - 20 years old and up

b) Ch. 4 - where the Levites were numbered for service in the Tabernacle - 30 to 50 years old. Cf. 8:24 where it seems that they could begin as what M. Henry (I, 576) calls "probationers." Greater maturity was required for serving the Lord than for going to war. Later under David it was 20. Cf. 1 Chron. 23:24. But one wonders if this were really the will of God to change the lower age.

Cf. 1 Tim. 3:6, 10. The servants of the Lord cannot be novices, and they must be proven. Num. 4:24 would suggest interns.

Also
redemption

3) The sacredness of the things of God:

a) Most of the Israelites never saw them. Not even the Levites. See v. 20. They were never to touch them. See v. 15. Thus, they could not help but be impressed with the holiness of God.

b) Note the limitation that is placed upon that OT order, and contrast our privilege today. Cf. Heb. ³18-24

10:19-25

4:14-16

Cf. also 1 Jn. 1:1-3.

4) The details of ch. 4 indicates that the details are important to God - not only what we do, but how we do it, and who does it! The will of God - in all its aspects!

Summary of Num. 1-4:

Our lives as believers are:

- 1) A walk of faith and obedience.
- 2) A conflict - war.
- 3) A ministry to God, and then to each other.

In chapters 1-4 we have one nation. In chapters 5, 6 we see that the basis on unity is internal and spiritual, not outward + natural.

NUMBER 5 All that we have in chapter 5 suggests that which could eventually destroy the nation.

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This chapter and 6:1-21 deal with SEPARATION. These chapters + what we have already had in chs. 1-4 leads to BLESSING, BENEDICTION. Ch 5 - separation is mandatory; ch. 6, voluntary.

Divisions of chapter:

All sin is primarily against God!

- 1) vv. 1-4. Separation from disease and death: ^{PERSONAL}
- 2) vv. 5-10. Separation from sin: ^{SOCIAL}
- 3) vv. 11-31. Separation from the pinner - the adulterous wife in this case: ^{MARITAL}

All three are related directly to SIN. Since God is holy, His people must also be holy.

The Lord here is dealing with defilement in and among His people. Much has been said already about their separation from other nations. In contrast, it is more and more the usual thing for the people of God:

- 1) To make very few distinctions between themselves and the people of the world.
- 2) To live as though everything was OK in their own hearts.

The closer we live in fellowship with the Lord, making Him the center, the first, the very heart of our fellowship, the more conscious we will be of sin!

Cf. Ex. 19:3-6

Key verse: v. 3. The object is to keep the camp physically and morally clean - both used to emphasize the spiritual.

On vv. 1-4, Cf. Lev. 22:4. There, for the priests; here,

Irving Jensen (p. 33):

- 1) The leper - the ugliness of sin. Sin deforms and spreads. It defiles and infects others.
- 2) The issue - sin is not healed by man.
- 3) Death - the ultimate result. Cf. Jas. 1:13-15. Rom. 6:23.

The inward is taught by the outward:

for the people.

These diseases and death show the evidence of sin - with the emphasis on what is eternal.

The principle: 1 Cor. 5:1-8

2 Thers. 6, 14, 15

1 Tim. 6:3-5

Rom. 16:17, 18

The positive side is stated in Eph. 4:1-6, 11-13.

This is followed with 4:17 ff. Think of the Corinthian church and its divisions! Thus, we have the removal of the sinner.

On vv. 5-10, we have the ~~removal~~^{forgiveness} of sin, the cleansing.

Note v. 6 - sins are "against the Lord."

Forgiveness requires:

- 1) Confession. Cf. 1 John 1:9; James 5:17; Prov. 28:13; Ps. 32:3-5.
- 2) Restitution.
- 3) Sacrifice. "The ram" was for the trespass offering. Cf. Lev. 5:14-6:7. This points to CHRIST.

On vv. 11-26, we have the uncovering of sin. Of all human relationships, none is more sacred than this. This also shows what could "undermine... the foundation of the civil commonwealth" (K + D, III, 29).

This would serve 2 purposes:

- 1) It would uncover secret sin which was going on, or had gone on.
- 2) It would serve to warn innocent wives + men concerning the consequences of such sin. Cf. Lev. 20:10. Also 1 Cor. 4:5; Mt. 10:26

5:12 "Go aside" = "go astray" (NASB). Cf. vv. 19, 20, 29 - from וָיָחַד. A diff. word from Isa. 53:6, but the same idea. To sin is to go astray. It is always a departure from God, from the Word,

This shows what must be done about sin. It cannot be overlooked or forgotten because it incurs guilt!

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from what is right.

(5:13) We tend always to be secret about our sins - but the chapter is evidence of Psa. 139:1-6; Heb. 4:13. We must learn that "God knows, and God judges" (Jensen, p. 34).

(5:14) Note what is said about "the virtuous woman" - the first thing, Prov. 31:11, "The heart of her husband doth safely trust in her" - in all things!

This passage is called 'the law of jealousy' (NASB), v. 29.

"The spirit of jealousy" - a part of true love. This is true even of God. Cf. Num. 25:11; Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15; Nah. 1:2; Zech. 1:14; 1 Cor. 10:22. See even of Paul - 2 Cor. 11:1, 2.

Suspicion must be kept out of marriage. Since adultery is illustrative in Scripture of idolatry, we see this in its relationship to God also. Cf. Jer. 3:8, 9; Ezek. 23:37.

Cf. Jas. 4:4.

Wives (and husbands, too) must avoid the very appearance of evil. Cf. 1 Th. 5:22

(5:15) The Lord can only be approached by sacrifice, and the husband has brought his wife "unto the priest" that the priest may "bring her near, and set her before the Lord" (v. 16). What a solemn thought and act! The NASB - "have her stand before the Lord."

The meal offering speaks of Christ as the Bread of Life - depicting our fellowship with the Father through Christ. Cf. 1 Cor. 1:9; 1 Jn. 1:3, 5-7.

Here the offering is diff. from Lev. 2 because the offerer is suspected of sin:

1) It is made of barley - not fine flour, and barley was worth only half of wheat (2 K. 7:1, 16, 18) and was the food of the poor, or of all

the people in times of ^{or poverty} famine, etc. Cf. Judges 7:13; 2 K. 4:42; Ez. 4:12; Jn. 6:9, 13. This it speaks of humiliation

2) no oil - no Holy Spirit, who is grieved by our sin + has no part of it.

3) no frankincense - no prayer, because a person who has sinned obviously has fallen away here.

It is fellowship with Christ, with the Holy Spirit, in prayer, that prevents sin. And this all calls for the Word!

(5:16) "Before the Lord." Because:

1) All sin is primarily against God. Cf. Psa 51:4; Psa. 119:11; 1 Sam. 12:23.

2) God is the Judge. Cf. Gen. 18:25

(5:17) "Holy water" - probably out of the laver, speaking of the Word.

"Dust" - a picture of ^{sinful} man. Cf. Gen. 3:19. See also Gen. 3:14 - the food of Satan. Either way it pictures the greatest possible humiliation.

(5:18) "Before the Lord" again as in v. 16.

"Uncover the woman's head" = "let the hair of the woman's head go loose" (NASB). This is also a picture of humiliation. Cf. hair and a woman in 1 Cor. 11:1-15.

(5:19-22) The oath - administered by the priest agreed upon by the wife.

See double "amen, amen" is for the two parts of the oath - for innocency and guilt.

(5:23) See writing out of the curse was rinsed off into the holy water

(5:24-26) The drinking of the water - with the presentation of the jealousy offering.

(5:27, 28) The results

(5:29-31) Summary of the ceremony.

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(vv. 1-21)
NUMBERS 6 - THE LAW OF THE NAZARITE

The laws of Num. 5 were mandatory; the law of 6:1-21 was voluntary.

A man became a Nazarite for a period of time to separate himself to the Lord for some kind of a special service to the Lord. He was becoming as much like a priest with really being a priest. Cf. Lev. 10:8-11; 21:11. This anticipated God's purpose for the nation as expressed in Lev. 19:5. Amos 2:11, 12 indicates that the Nazarites were evidence of God's work among the people - a work which the people themselves sought to overrule.

Nazarite comes from נָזַר, to separate, + so to consecrate, or vow. He was a man who lived, for a time, a life separated to the Lord.

There are three famous Nazarites in the Bible - and all of them were intended to be life-long:

- 1) Samson (Judges 13:5, 14).
- 2) Samuel (1 Sam. 1:11).
- 3) John the Baptist (Luke 1:15).

The outline:

- 1) The requirements for a Nazarite (vv. 1-8).
- 2) A special case involving death (vv. 9-12). The Nazarite could control the drinking, and the cutting of his hair, but he had no control over death.
- 3) The concluding ceremonies when the days of separation were fulfilled (vv. 13-21).

(6:2) This applied to both men and women.
It was voluntary.

The reason for it was love for the Lord, devotion to Him - "to separate themselves unto the Lord."

Then there were three prohibitions that he had to observe during the Nazarite period:

- 1) He could neither eat nor drink anything made from grapes (6:3, 4).

The fruit of the vine is always associated with pleasure. For man apart from God it is worldly, sensual pleasure. The significance here is that the Nazarite was to find his joy in the Lord - not in seeking his own pleasure. "And their heart shall rejoice as through wine" (Zech 10:7).

Some related verses:

- 1) Cf. Psa. 37:4. What does it mean to delight ourselves in the Lord? Cf. Isa. 58:13, 14. It means to find our satisfaction in Him.
- 2) Cf. Psa. 34 - the whole Psalm, but especially v. 7. The gladness that the Lord gives surpasses all earthly joys.
- 3) Cf. Psa. 16:11.
- 4) Cf. John 15:11. What "things"? That which He spoke about in the first 10 verses - namely, abiding and obedience.

- 2) He was not to cut his hair (6:5).

The Nazarite's head and hair are prominent all through the chapter. The story of Samson helps us with the significance. Hair was there identified with Samson's strength, his power - greater than the combined forces of men. Dedication to the Lord brings power; the breaking of that vow brought to Samson weakness, humiliation, blindness.

Strength comes when we commit ourselves to God.

Note how in Amos' day the Nazarite vow was despised: Amos 2:11, 12. Oh, the pure delight of a single vow!

Oh, Christ in Jesus my soul hath found

3) He was not to be defiled by the dead (6:6-8).
Cf. 5:2.

This applied to the death of even the closest members of the family.

This suggests NT teaching:

1) Luke ~~24~~ 14:25-33.

2) Mark 19:27-30.

But these must be coupled with 1 Tim 5:8.

Death is always (or should be) a reminder of sin. Therefore, this is separation from sin.

A special case involving death (6:6-12).

The cleansing here is the usual 7 days + sacrifices on the 8th day.

The fact that sin is involved is indicated by the use of "a sin offering" (v. 11) and "a trespass offering" (v. 12). The "burnt offering" (v. 11) speaks of dedication.

All of these offerings point to Christ as the only one who can cleanse our sins and restore us to God.

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(6:13-21) The Culmination of the Nazirite Vow.

Remember that this was voluntary - both as to the purpose + extent.

(6:14) The first three of ~~five~~^{seven} offerings are mentioned here.

- 1) One male lamb - a burnt offering
- 2) One ewe lamb - a sin offering
- 3) One ram - a peace offering

(6:15) The fourth offering - a meal offering
The fifth - a drink offering

- (6:16) The sin & burnt offerings are offered first and probably in this order.
- (6:17) Then the peace, meal, and drink offerings follow.
- (6:18) The 6th offering - the hair of the Nazarite "under the sacrifice of the peace offerings."
- (6:19) Then the emphasis is clearly placed on the peace offering. First, concerning "the shoulder." This with "one unleavened cake... and one unleavened wafer" are placed in the hands of the Nazarite. Then
- (6:20) The priest takes them along with "the wave breast" and presents them to the Lord. But they are "for the priest."
"And after that the Nazarite may drink wine," indicating that the vow has been completed.
- (6:21) ~~THE 7th~~ The 7th offering consisted of whatever the Nazarite wanted to bring, and could bring. This was the overflow.

Lessons:

- 1) These emphasize the continuing lessons which must live on after the Nazarite period had ended - indicating permanent principles of life. The man who took a Nazarite vow was never the same again.
- 2) Even in our dedication and devotion - we can only approach God through Christ, His Person and His work.
- 3) The sin offering - cleansing
- 4) The burnt offering - dedication

God's command is really a promise.

"Bless" - ברך Kneel in Heb. is שָׁרַף . The verb means to break down. It is a condescension on God's part to "bless" us.

"Keep" - ~~שמר~~ שָׁמַר , to protect. Cf. Gen. 28:15; Ex. 23:20 ff.

For God to "make his face shine upon thee" is to regard them "with a serene and propitious countenance" (Pes., 25), to look upon them with favor.

"Be gracious" - רחם . From רחם .

- 5) The peace offering - Thanksgiving. Illus: Phil. 4:6, 7 where "with thanksgiving" precedes "the peace of God."
- 6) The meal and drink offerings - fellowship
- 7) The hair offering - strength through separation
- 8) Other offerings - the overflow of love.

This all leads to BLESSING! And so the chapter ends with the Aaronic blessing.

(Cf. 6:22-27.) Cf. Deut. 28:1-14.

(6:23) Notice that this is a divinely inspired prayer. This is the way to learn to pray - by using the Word, and by using the prayers of Scripture. Praying according to God's will we must pray according to His Word + this guarantees an answer. Cf. 1 Jn. 5:14, 15.
Note: The prayer is not concerned with what the people had done or needed to do - but with what God would do. The priests were to be a blessing to the people. Cf. Dt. 21:5.

(6:24) The early church Fathers used to say that we have evidence here of the Trinity. Perhaps we do. Cf. 2 Cor. 13:14.

There are three verses, the second part elaborating on and clarifying the first part. The first is for the blessing of keeping. Cf. Psa. 121.

(6:25) The diff between the first part of this verse + the first part of the next is that here - the revelation shines on God's people from without; in v. 26 it is lifted up from within.

The result of the first is grace. Blessing #2. And...

(6:26) The result of the second is peace. Blessing #3.

(6:27) The Lord so intimately identifies Himself with His people that His name is placed "upon the children of Israel" - indicating that they were His!

And this is followed with His promise to bless them. Our blessing is what God desires. We may have to plead for it as Jacob did, but the delays are not due to any reluctance on God's part to bless us!

1/4/77

NUMBERS 7. The theme of chs. 7, 8 is
DEDICATION.

In ch. 6 we see how the people could give themselves; in ch. 7 we see the desire of the princes to give their substance.

This is the divine order. Cf. Paul in 2 Cor. 12:14, "I seek not yours, but you."

Another distinction: The instruction in chs. 5, 6 are personal. The emphasis in chs. 7, 8 is national. Again - the order is important. There can be no real unity in the larger group (such as a local church) until there is individual devotion to the Lord.

(7:1) The date: cf. Ex. 19:1 - when they arrived at Sinai.

Ex. 40:2 - when the Tab. was erected. This had to be the 1st day of the 1st month of the 2nd year following the exodus from Egypt.

Num. 10:11 - when they left Sinai - 50 days after ~~Ex. 40:2~~ ^{Ex. 40:2}.

Thus, all of Lev. and all of Numbers up to 10:10 took place in 50 days! It is possible that some of the revelations in Lev. were given while these offerings of ~~Num. 7~~ ^{Num. 7} were being made.

On the sanctification of the Tab, cf. Lev. 8:10, 11. This in Num. 7 is obviously in addition to that - and this seems to have been VOLUNTARY - the ~~people's~~ ^{prince's} acceptance of that which the Lord had ordained for them.

The emphasis is upon "the altar" (i.e.,

of burnt offering), but that represents the whole Tab. in all its parts, from the people's point-of-view.

(7:2) Another important principle: the princes (mentioned back in Num. 1:5-16, and again in ch. 2) took the lead in giving. What the leaders are doing is always a key to what the others will do:

- 1) In a church.
- 2) In a family.
- 3) In a nation.

(7:3) Note how graciously the Lord moves upon the hearts of His leaders to provide for the Levites.

This was a united ministry:

- 1) Two princes combined to give each wagon: 6 in all.
- 2) Each prince brought 1 ox - 12 in all.

(7:4,5) The Lord accepts the gifts and indicates how they were to be used in moving the Tabernacle.

Note: no sooner is the Tab set up than the Lord speaks to them about moving in.

(7:6) Moses' obedience.

(7:7) Two wagons went to the Gershonites.
Cf. 4:21-28.

(7:8) Four wagons for the Merari-ites because they had the heaviest load. Cf. 4:29-33.

(7:9) The Kohathites received none because their precious treasure was to be carried upon their shoulders.

Thus, the Lord provides according to our needs. He lightens our burdens.

(7:10, 11) IN ADDITION TO THE FIRST GIFT, the princes now bring their individual gifts:

- 1) In a series of 12 days.
- 2) In the order in which they were to march. Cf. Num. 2 and Num 10:11-28.

(7:12-83) The twelve offerings in twelve days.

note:

- 1) Each gift is recorded.
- 2) The gifts are all the same.
- 3) A full report is given 12 times. Why? It seems like needless repetition.

What do you think about this? It is found in a Bible reading chart called 20 minutes A Day With The Bible (on the last page):

"Portions of some of the chapters may be scanned or eliminated entirely when lists of names and genealogies have been included. The latter part of Luke 3, Genesis 10, and sections of Numbers and 1 Chronicles include such lists. These names were very important to the Jewish people, but have little meaning to the average Bible reader today."

How WRONG THIS IS! How can we reconcile this with 2 Sim. 3:16, 17?

Let us note some of the important lessons:

- 1) No one can argue but that this means that every prince's gift was of equal importance with every other gift. He is no respecter of persons - even though some ~~to be~~ prince's could more easily afford the gifts - cf. James 2.

- 2) God noticed every part of every gift. Nothing was overlooked. Cf. ~~Lev~~ ^{Lev} 6:10; Mark 12:41-44. And it is recorded.
- 3) Every prince had an equal interest in the altar
- 4) This is evidence of the genuineness of the book - written by Moses, inspired by God. No later writer would have been interested in such details.

THE GIFTS:

There are six:

- 1) A platter: silver (redemption)
- 2) A bowl: silver, filled with meal + oil, a ^{meal} offering
- 3) A spoon: gold (glory, Deity)
- 4) A burnt offering - 3 animals Bullock
Ram
Lamb
- 5) A sin offering - 1 animal - young goat
- 6) A peace offering - 17 animals - 2 oxen
5 rams
5 male goats
5 lambs of first year.

Give the significance of each.

7:84-88 - The totals.

- 7:89 The crowning evidence of God's pleasure:
- 1) the manifestation of God's presence.
 - 2) " revelation of God's will (or Word).

NUMBERS

CHAPTER 8

Two things are given in this chapter:

- 1) The lighting of the lampstand in the Holy Place. ^(vv. 1-4)
- 2) The dedication of the Levites for their special service (vv. 5-26).

1:1-4 Why should we have a reference to the lampstand here?

Note:

- 1) In the ded. of the altar in ch. 7 we are concerned with the outer court.
- 2) In the fellowship Moses had with the Lord in 7:89 we are concerned with the Holy of Holies.
- 3) In 8:1-4 and the lampstand we are concerned with the Holy Place.

Thus, the whole Tabernacle is in view here and being readied for service.

moreover: 7:89 says that "He (the Lord) spake unto him" (Moses). And 8:1-4 tells what the Lord said.

The relation between the Holy Place (ch 8) and the Holy of Holies (ch. 9) is this: Only when the presence of the Lord was manifested in the Holy of Holies was it significant for the lampstand to be burning in the Holy Place.

The lighting of the lamp was a priestly duty, not a Levitical duty. Thus, this is of importance to us. Cf. Mt. 5:14-16; ^{John the Baptist} in John 5:35.

The light is twofold in its significance:

- 1) It represents the Gospel, especially Christ. There is no darkness in them. There can be no darkness where they are.

Thus, the priest is responsible to keep God and Christ and the Holy Spirit prominent

in the worship of Israel. ^{num. 8} ~~It~~ ^{They} must be at the center of every thing. All is darkness without them. 3:19-21

Cf. 1 John 1:5; John 1:4, 5, 9; 8:12; 9:5; 12:46; 2 Cor. 4:6. Cf. also Num. 6:24-27.

- 2) It represents the Word. The Written Word and the Living Word are inseparably bound together. Only through the Word can we know Christ. Christ has revealed Himself in the Word!

Comment on the charge of Bibliolatry.

Cf. Psa. 119:105, 130; Prov. 6:23, "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life."

Cf. 2 Pet. 1:19-21.

HIGH
THE FACT THAT THIS WAS A PRIESTLY MINISTRY SHOWS THAT THIS IS TO BE OUR MINISTRY - OF CHRIST IN THE WORD.

8:4 Although the lampstand has been described before (cf. Ex. 25:31-40; 37:17-40), a brief description is given here. Read this verse thinking of Christ:

- 1) His glory and beauty. Also His sufferings.
- 2) That it was made by Moses. What a beautiful picture of our ministry - fashioning our Lord for men to see.
- 3) A solemn word of instruction: It has to be according to the revelation which God has given us in His Word. Note: "according unto the pattern which the Lord had shewed Moses, so he made the candlestick."

1/18/77

Num. 8 (3)

The second part of Num 8: THE DEDICATION OF THE LEVITES (vv. 5-26).

There are 4 divisions:

- 1) The ceremony described (vv. 5-15).
- 2) The explanation for the dedication (vv. 16-19).
- 3) The dedication carried out (vv. 20-22).
- 4) The charge given to the Levites (vv. 23-26).

We have already had 2 chapters dealing with the Levites - Num. 3, 4.

Read vv. 5-15

The main details:

~~Some preliminary observations:~~

- 1) The Levites did not choose this ministry for themselves - they were called of God! We must always start with God. A passage having to do with Aaron applies also to the Levites, to prophets, to apostles, to the servants of the Lord today - Heb. 5:4.

- 2) Even the Levites were not naturally able to serve the Lord. They had to be cleansed.

The cleansing was two fold: ~~in its~~

- a) Outward and inward. { Cleansing their bodies
{ offering the sacrifices
- b) By water and by blood. { The work - the water.
{ Christ - the sacrifice.

- 3) It is obvious that their dedication had to precede their ministration. Although called, they had to be dedicated. Life precedes ministry.

- 4) It involved a united effort on the part of the whole nation:

- a) Moses (vv. 5-7a). Also w. 9, 12b, 13, 14.
- b) The Levites (vv. 7b, 8^{12a})
- c) The people (vv. 9, 10)
- d) Aaron (v. 11)
- e) Aaron's sons } (v. 13)

- 5) It all had to be done "before the tabernacle ... before the Lord" (vv. 9, 11), and "unto the Lord" (vv. 12, 13).

- 6) The Levites were finally presented to the Lord (vv. 13, 14).

Only through Christ & His death can we be prepared to serve.
Rom. 12:1, 2
1 Cor. 6:19, 20; 9:27;
Rom. 8:18-23; 15:42-58
Phil. 3:20, 21; 1:20
Heb. 10:22

1/25/77

- 2) The explanation for the dedication (vv. 16-19).
(see outline at top of p. 3.)

Note:

- 1) v. 16 - "For they are wholly given unto me."
- 2) v. 19 - "And I have given the Levites as a gift to Aaron and to his sons."

Matthew Henry (I, 596): "note, whatever we give up to God, he will give back to us unspeakably to our advantage. Our hearts, our children, our estates, are never more ours, more truly, more comfortably ours, than when we have offered them up to God."

Also: v. 16,

- 1) "For they are wholly given unto me."
- 2) "... have I taken them unto me." Also v. 18.

Note how God as a Person and then His work, His will, are emphasized.

Cf. of the disciples in Mark 4:14,

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."

Cf. also Mt 11:28, "Come unto me, ... And Col 3:1, "If ye then ... seek those things ... where Christ."

Add to this Num. 8:17,

- 1) "For all the firstborn ... are mine."
- 2) "I sanctified them for myself."

Cf. 1 Cor. 6:19, 20.

The last part of the explanation: v. 19.

Note the emphasis on service:

- 1) True servants of God are given by God.
Cf. Eph. 4:8, 11 ff.
- 2) True servants of God are servants of His people. Cf. 2 Cor. 4:3-5.
- 3) True servants of God are concerned with the spiritual blessing of His people.

Amazing! What we give, God takes

Note: "... that there be no plague among the children of Israel."

They were not to minister for their own profit, ^{or glory}, but for the people. See even of our Lord in Mark 10:45, "For even the Son of man came not to be ministered unto, but to minister, ..."

- 3) The dedication carried out (vv. 20-22). (See outline at top of p. 3.)

What a beautiful picture of

Moses

Aaron

The Israelites

The Levites

all doing "according unto ALL that the Lord commanded Moses concerning the Levites."

THIS IS THE WAY OF BLESSING. What a wonderful place CB would be if we all lived like this!

Do you? Does the Word of God settle every question for you? Are you "easy to be intrusted"? Cf. Jas. 3:17.

- 4) The charge given to the Levites (vv. 23-26).

They began at 25, but 4:3 indicates that they did not help with the moving of the Tabernacle until they were 30!

What are the lessons?

- 1) From birth it was known what every son of Levi would do with his life. We do not know for ourselves, but what a blessing to know that God knows - and has known from all eternity. Cf. Psa. 37:23, 24. The choice is God's, not ours.
- 2) The parents had 25 years to get their sons ready.
- 3) There would come a time when they could

could no longer serve the Lord. It is not known to us, but it is set nevertheless. Cf. Psa. 90:12, "So teach us to number our days..." Cf. Jas. 4:13, 14.

This will put an intensity, a determination, a dedication, into our service.

- 4) as long as they lived they were to "keep the charge" - שָׁמְרוּ אֶת הַצִּוְּיָהּ. Cf. 1:53.

This not only means that they were to observe, but they were to preserve. They were guardians of the truth, men who were to stand for the Word of God - regardless!

Martin Luther's stand.

Cf. 2 Tim. 4:1-4.

THE WORD OF GOD IS OUR FINAL AUTHORITY.
NOTHING DONE CONTRARY TO THE WORD WILL
EVER PROSPER.

2/8/17

NUMBERS 9:1-14 - THE PASSOVER.

note the connection with chs 7, 8:

- 1) In ch. 7 - the altar of burnt off. dedicated.
- 2) In ch. 8 - the Levites dedicated.
- 3) In ch. 9:1-10 - the Passover, the first of the annual feasts which marked their redemption from Egypt.

Cf. Ex. 12.

(In 9:15-23 we are going to be looking back at Ex. 13:20-22.)

9:1-3 It had been just a year since the first Passover.

note three things about the Passover:

- 1) It had to be observed for the right reason - because God had commanded it. Cf. v. 2a.
- 2) It had to be observed at the right time - "at his appointed season" (vv. 2b, 3a; cf also v. 13). Time figures also into the latter part of the chapter ^{where guidance is to be issued.}
- 3) It had to be observed in the right way - cf. vv. 3b, 11, 12.

9:4,5 The obedience of the people: Moses teaching, the people obeyed at the right time, for the right reason, in the right way.

Oh, that there had been more of this in the history of Israel - AND THAT THERE WERE MORE OF THIS IN OUR LIVES. Note Frederick Faber's words,

"If our love were but more simple,
We should take Him at His word,
and our lives would be all sunshine
On the sweetness of our Lord."

(The 4th + last verse of There's A Witness.)

9:6,7 A problem.

"Certain men" were defiled by a dead body.
Two answers Moses could have given:

- 1) Go ahead and observe it anyway.
- 2) Forget it for this year; observe it again next year.

Both of these would have been wrong because:

- 1) It would have lessened the nation's sensitiveness to sin and uncleanness if they had acted on the first point.

And it would have been setting aside what the Lord had said concerning the Nazarite in Num. 6:1-12. Cleansing took a week!

- 2) The second answer would have led to other violations of the Word - and the passing by of ^{the} other special days.

WE MUST BE VERY CAREFUL NOT TO ENCOURAGE DISOBEDIENCE TO THE WORD ON ANY POINT!

Instead, what did Moses do?

- (9:8) He did not know what they should do - and he admitted this to the men.

What a commendable trait in any child of God - but especially in a leader!

So he said two things:

- 1) Don't you do anything: "Stand still." He had said this also at the Red Sea. Cf. Ex. 14:13.

Does this not reflect a lesson that Moses spent 40 years learning - thinking back to the time when he killed the Egyptian?

There is far more danger in doing something than there is in waiting - although we all hate to wait.

- 2) I'm going to ask the Lord; I'm going to pray. Cf. Jas. 1:5-8. Moses believed that the Lord would show them what to do - and He did.

(9:9-14) The answer which the Lord gave. It is threefold:

- 1) Concerning an unclean person (vv. 9-12).
- 2) Concerning a clean person (v. 13).
- 3) Concerning a stranger (v. 14).

Note: 1) God does not set aside His Word.

2) The reasonableness of God.

3) There are no contradictions among the doctrines of Scripture, nor are there any among the practical exhortations.

What was God's answer?

1) For the unclean person - HE MUST OBSERVE THE PASSOVER, BUT A MONTH LATER.
HE HAD TO BE CLEANSED.

2) For the clean person (v. 13), he must observe it on time - or die.

3) For the stranger (v. 14), there was only one way. If he wanted to be with the people of God,

a) He was not permitted to ignore it.

b) He was not permitted to do it his own way.

c) He was not permitted to do something else.

Note:

1) The spiritual importance of the Passover.

2) The application to the Lord's Supper. Cf. 1 Cor. 11:27-34.

2/15/77

THE CLOUD (Num. 9:15-23) The walk of faith.

The Passover shows the grace of God and the power of God.

The Cloud shows the presence of God and the faithfulness of God and the wisdom of God.

In the Passover we have Psa. 37:4.

In the Cloud we have Psa. 37:5.

In both we have the sovereignty of God and

"When we consider the strong disposition which this people ever testified to follow their own will in all things, we may be well surprised to find them, in these journeyings, so implicitly following the direction of God. . . God chose to keep this people so dependent upon himself, and so submissive to the decisions of his own will, that he would not even give them regular times of marching or resting; they were to do both when and where God saw best. Thus they were ever kept ready for their march, though perfectly ignorant of the time when they should commence it" (Barnes, I, pp. 646, 647).

Adam Clarke)

the obedience of the people - in observing the Passover and in moving the camp!

Vv. 15-23 take us back to Ex. 13:20-22; 40:34-38.

Vv. 15-23 have a threefold division:

- 1) The ~~presence~~ presence of the cloud (vv. 15, 16).
- 2) The purpose of the cloud (vv. 17, 18). Cf. 11:11.
- 3) The delay of the cloud (vv. 19-23).

The first (vv. 15, 16) teaches us that the Lord is always with us. He delights in us. He cares for us. He intends to guide us.

The second (vv. 17, 18) - that the Lord will guide us, daily, by day and night. And we need to recognize our need for guidance.

The third (vv. 19-23) - that we must be patient, never moving until the Lord indicates that we should.

Lessons:

- 1) The need to recognize our dependence upon the Lord. He knows best.
- 2) The importance of absolute obedience.
Seven times (vv. 18, 20, 23) we have "at the commandment of the Lord," or its equivalent.
- 3) The need for patience (v. 22). Cf. vv. 19, 20, 22
Matthew Henry:

"He that believeth doth not make haste. There is no time lost while we are waiting God's time. It is as acceptable a piece of submission to the will of God to sit still contentedly when our lot requires it as to work for Him when we are called to it." (I, p. 600).

Related passages of Scripture:

- 1) Prov. 3:5, 6. "Show shall guide me with thy counsel, and afterward receive me to glory."
- 2) Psalm 73:24. "For this God is our God forever and ever; he will be our guide even unto death."
- 3) Psa. 48:14.
- 4) Psa. 37:23, 24.
- 5) Isa. 58:11.

2/22/77

NUMBER 10:1-10 THE TWO SILVER TRUMPETS.

"... a beautiful and fitting conclusion of all the preparations for the march" (Lange, II, 55).

In 10:11 they leave Sinai where they have been since Ex. 19.

(Read Num. 10:1-10.)

Like everything else given at Sinai (and even since they left Egypt), THE PLAN WAS ALL OF GOD: (See v. 1.)

- 1) That they were to have trumpets
- 2) That they were to make them.
- 3) That there were to be two of them.
- 4) That they were to be silver trumpets
- 5) How they were to make them.
- 6) That they were to use them.
- 7) When they were to use them.
- 8) When only one was to be used.
- 9) How they were to be blown.
- 10) Who was to blow them.

Our first reaction - much is a duplication of provisions the Lord had already made:

- 1) Concerning their journeys, what about the cloud?
- 2) Concerning their feast days:
 - a) What about the calendar?
 - b) What about previous revelations?

Some possible answers:

- 1) If we have any question about God's will to guide us, this should take care of the questions.
- 2) From a practical standpoint, when it came time for them to march, some might not see the cloud.
 - a) These people might not be looking.

- b) They might be sleeping.
- 3) Concerning the feasts:
 - a) They might forget.
 - b) They might be unwilling and rebellious.
- 4) Also - in the case of the feasts - it was to add a new dimension: Joy.

"... to intimate with what joy and delight they performed their duty to God and to raise the minds of those that attended the services to a holy triumph in the God they worshipped. ... Holy work should be done with holy joy" (Matthew

Henry, I, 602).

- 5) Concerning the priests - evidence of the

(10:1) Evidence that these words which follow are:

importance of the human instruments God calls and uses.

- 1) The very words of God.
- 2) And, thus, a revelation from God.

(10:2) The authority of the Word - not a wish, nor just a possibility, but a command:

"Make ..."

"Two trumpets" - probably because there were just two priests at this time, two sons of Aaron, Eleazar and Ithamar. Cf. 3:2.

In 2 Chron. 5:12-14, when Solomon's temple was finished, there were 120!

The trumpets were probably straight (as compared with a ram's horn) and about a cubit long. (See J.F.B.)

"of silver" for at least two reasons:

- 1) To give the trumpets a clear, distinct sound which could be heard at great distances.
- 2) To remind the people that they were a redeemed

people - and therefore not their own! Cf. Num. 3:44-51; Lev. 5:15; 27:3 ff. Also silver in the Tabernacle. This is where ~~they~~ priests would have gotten the silver.

What the Lord did with His people was in most cases to remind them of salvation.

Trumpets are first mentioned in Ex. 19:13; 20:18. Thus, the time at Sinai begins and ends with references to trumpets. THERE it had to do with God, His presence, in some ways, His voice - and to call the people to Him.

**** Thus, of all the uses, this is first mentioned (out of 9 occasions ^{when} ~~for~~ the trumpets ^{were} to be blown):

- * 1) "For the calling of the assembly." See also v.3. They were called to the Lord. An intimation of the way in which He wants us, our fellowship.
- * 2) "For the journeying of the camps." This, in addition to the cloud mentioned at the end of ch. 3.

(10:3) This has ref. of course to 1) above.
It answers:

- 1) When.
- 2) Who.
- 3) Where.

(10:4) The third use:

- * 3) To call the princes. This was with only "one trumpet."

The leaders would be called more often. We who have responsibilities over any others must be with the Lord more than those who are under us.

(10:5) This and (10:6) have to do with the journeying. The east camp would move first; the south camp would move second. It is implied then that the west camp would move third and the north camp would move last.

God had established great order and discipline with His people. He is never a God of confusion. See Isa. 52:11, 12 (note the whole chapter).

"an alarm" - from v. 7. All that the word seems to imply was that it was a loud prolonged signal - different from the sound used to call an assembly, and obviously diff. from the call to war in v. 9.

(10:7)

Cf. the meaning for us in 1 Cor. 14:6-8.

(10:8) Concerning the priests:

1) They were the ones who were to blow the trumpets.

2) They were the ~~only~~ ones who were responsible to know when to blow them.

3) This system was to be permanent.

When the people were settled in the land, of course, it was diff. Not all could hear. They were not still travelling. BUT they were used and the meaning remained -

- the need to obey God.

- the importance of fellowship with God.

- God's guidance, etc.

Irving Jensen has an interesting comment in his book on Numbers, p. 47:

"Communication and revelation from God, clear as it may be, is often missed by the masses if unaided by God's servants. If there was any possibility of false timing or even intentional disobedience of God's signals by the masses, there was the provision in faithful and discerning leadership of God's appointed servants, Moses, Aaron, and the sons

of Aaron (10:8)."

10:9 The fourth use for trumpets:

4) For was This was for the time when they were "in your land."

The reason: "and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies."

For this reason, Rotherham calls them
"prayer trumpets" (The Emphasized Bible, note,
p. 168.

Cf. Joshua at Jericho in Josh. 6. Judges 7
 Num. 31:6. also 2 Chron. 13:12-20. Hideon

2 Chron. 20:28 (cf. vv. 21, 22).

To be "remembered before the Lord your God" is to have His blessing so that they would "be saved from" their "enemies."

10:10 The remaining user:

5) "On the day of your gladness" - as

a) When the Temple was finished ^{2 Chron} ~~5:12-14~~
 b) " " " was refore - 2 Chron 29: 27, 28
 c) " " foundation for the Temple

was laid after the captivity (Ezra 3:10, 11).

d) When the wall was dedicated (Neh. 12:35, 41-43)

b) "~~In the beginning of your months~~" your solemn days," i.e., the feasts of Lev. 23.

See esp., The Feast of Trumpets (Lev. 23:24)

This had to do with two offerings which are specified in particular:

a) "over your burnt offerings."

b) "Over the sacrifices of your peace offerings."

7) "In the beginnings of your months." Cf. Num.
29:11-15.

The reason especially for the last three is "that they may be for a memorial before you, God." This meant that the people might be

accepted so as to be able to take advantage of the provisions God had made for them as indicated in the sacrifices

Prophetically this is all important.

- 1) Rev. 1:10 (read from v. 9 through v. 18).
- 2) Heb. 12:19.
- 3) For Israel: Isa. 27:13
- 4) For the rapture (1 Th. 4:16; 1 Cor. 15:52).
- 5) For the Second Coming (Matt. 24:31).

3/1/77

II. The Journey from Sinai to the Wilderness of Paran (Num. 10:11-12:16).

A. The practical details of the journey (10:11-36).

1. The general account (10:11-13).

- a. ~~The date~~ (10:11a)
- b. The signal (10:11). Cf. Deut. 1:6, 7.
- c. The way (10:12).

2. The order of the journey (10:14-28). 33-36.

note also v. 33. Cf. Num. 2, 3.

a. The ark of the covenant (10:33)

- b. Judah (10:14).
- c. Issachar (10:15).
- d. Zebulun (10:16).

The camp of Judah (east)

e. The sons of Gershon and the sons of Merari (10:17)

- f. Reuben (10:18).
- g. Simeon (10:19).
- h. Gad (10:20).

The camp of Reuben (south)

i. The Kohathites (10:21).

- j. Ephraim (10:22).
- k. Manasseh (10:23).
- l. Benjamin (10:24).

The camp of Ephraim (west)

m. Dan (10:25).

- n. Asher (10:26).
- o. Naphtali (10:27).

The camp of Dan (north)

p. The summary (10:28).

3. The invitation to Hobab, Moses' brother-in-law (10:29-32).

4. The outstanding features of the journey (10:33-36)

- a. The ark of the covenant (10:33).
- b. The cloud (10:34).
- c. Moses' prayers (10:35, 36).

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NUM. 10:11-36.

Israel had arrived at Sinai in the third month of the first year (cf. Ex. 19:1); they are now leaving "on the twentieth day of the second month in the second year" (Num. 10:11).

WHY DID THEY HAVE THIS LONG WAIT AT SINAI?

(This will show a very important principle in applying this whole section [Ex - Deut.] to our lives today.)

- 1) It was a time of rest after all that the people had gone through in Egypt. The Lord tests His people, they experience temptation and war, there are many difficulties in everyone's way, BUT HE CALLS US PRE-EMINENTLY TO A LIFE OF REST. Cf. Mark. 11:28; Phil. 4:6, 7; Heb. 4:16.

~~Compare~~ ~~Contrast~~ this with Ex. 13:17-19. This explains why God usually does things the long way. Remember Isa. 55:8, 9.

- 2) It was a time of teaching. This is what a ~~person~~ ~~young~~ just saved needs most!
 - a) They were taught the Word of God.
 - b) They were being taught about the character of God - both through the Word and through the special revelations of His glory. Emphasis is on His sovereignty, His holiness, His wisdom.
 - c) They were being taught the necessity for obedience to God's will and of faith in Him.
 - d) They were learning to fear God and to worship Him. This is fellowship. It leads to prayer.
 - e) They were learning that they were both weak and sinful.
 - f) They were learning about their relationship to each other as the people of God. The Lord was teaching oneness. This is in their camping and in their marching.
- 3) It was a time of testing.

His sufficiency, His grace

(10:11) The divine signal - and the trumpets would sound, for each camp!

(10:12) The human response - and the first stopping point. See the stopping places in Num. 33.

(10:13) The divine and the human - God's will and man's obedience. M. Henry remarks about their going from desert to desert (in this world).

(10:14-28) See also v. 33. The order of their marching.

The ark may have been at different places at different times. Cf. Joshua 3 & 6. But here it seems to have gone first. Cf. John 10:4.

(10:29-32) Hobab, Moses' brother-in-law.

The important thing is not whether Hobab went or not (it seems that he did not), but ^{what} Moses' words reveal about their mission:

- 1) Two times Moses speaks of the Word (v. 29).
- 2) It is good to be with the people of God.
- 3) The people of God are meant to be a blessing to others.
- 4) The Lord's promise is for goodness, not evil. Cf. Jer. 29:11, "For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end."
- 5) In v. 32 - They could only pass on the goodness which they received from the Lord. Blessings are to be passed on to others.

Some believe Hobab went. The Word does not say.

(10:33-36) Three things: 1) the ark (v. 33). 2) the cloud (v. 34). 3) prayer (vv. 35, 36). } John 10:4 again. Cf. Psal. 68.

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It is important to see that Moses prayed:

- at the beginning of every journey, and at the end.

- His dependence was upon the Lord for

- (1) Victory on the outside

- (2) Peace on the inside

- Recognizing that the greatness of Israel's numbers was not the reason for her blessing and strength, but the fact that the Lord was with them.

Edersheim
(I, 156) says
these prayers
as uttered
"in the joyous
confidence of
faith" in which
he "mingled
prayer and praise."

"Great & terrible wilderness" (Ex 15:14). This obviously was a time of testing.

3/15/77

CHAPTERS 11, 12 (NUM.).

(See outline at begin of notes on Num. 10:11-12:16.)

B. The murmurings of the people on the way to Paran (11:1-12:16)

1. The first occasion - at Taberah (11:1-3).

The reason is not stated, just the fact that "the people complained" -

וַיִּבְרֹחוּ מִפְּנֵי מֹשֶׁה וְאַהֲרֹן. It means that they were sad, unhappy, that they were outspoken in their complaints, and that they were rebellious.

Why did they?

M. Henry says, "... it is probable that those who complained did not all agree in the cause" (Vol. I, p. 606). Perhaps it had to do with their departure and/or the "three days' journey" (10:33).

What can be said about this?

- 1) There was absolutely no reason for their dissatisfaction. Let us remember this when we are tempted to complain.
- 2) There is a natural, inborn tendency in man's heart to complain. We are experts in it. This is what we do the best. But there is never any reason for it!

Cf. Jer. 17:9; Isa. 57:20, 21. Does sin affect you?

- 3) "The Lord heard it" (11:1). And this was probably before Moses heard it.

Cf. Psa. 139:1-6; 23, 24.

Heb. 4:12, 13

Jer. 32:17-19 -- Jeremiah's prayer.

The Lord is omniscient!

- 4) "It displeased the Lord" - and it always does! See 11:1. Heb., It was sin in his ears.

The Word
at Sinai;
now the
walk.

cf Col 1:9-11
remembering
how
the Lord had
made known
His will to
Israel - so they
could WALK
TO PLEASE HIM!
IN ALL THINGS!

We are to please Him, to do His will for His glory! Cf. Rom. 12:1,2; 1 Cor. 6:19,20; 10:31.

5) The Lord judged it with "the fire of the Lord" (11:1).

We need to be well acquainted with that which the Lord hates. Cf. Prov. 6:16-19.

"Know ye not that a little leaven leaveneth the whole lump?" (1 Cor. 5:6b). Cf. Prov. 4:23, "Keep thy heart..."

What a tragedy it is when things go on to the point of judgment!

6) The answer? See v. 2. Two things:

a) The repentance of the people. Note how ready God is to forgive. This is a part of the amazing Gospel of Christ - forgiveness. Another is security.

b) The intercession of Moses. This is what he was involved in with much of his praying - standing as a mediator between the Lord and His people. BUT GOD ANSWERED!

7) The application: Do you have any Sabers in your life? They do not have to be. The only other time Sabers is mentioned is in Deut. 9:22 - ominously, "and at Sabers."

2. The second occasion -- at Kibroth Hataavah (11:4-35; for the name, cf. v. 34). It means "graves of lust" (mg., KJV, p. 174).

It is significant that the judgment at Sabers (vv. 1-3) did not prevent this second occasion of rebellion. Cf. Jer. 17:9.

Where it started: with "the mixed multitude" (v. 4; cf. Ex. 12:38).

How it spread: to "the children of Israel" (v. 4). "a little leaven leaveneth the whole lump" (1 Cor. 5:6).

cf. Ex. 16:1-3

Note what they remembered (Num. 11:5). But see also what they had forgotten. Read Psa 78:1-32.

The focal point of their objection: "this manna" (v. 6).

The description of the manna:

- 1) Like "coriander seed" - a pearl-like seed which grows on the coriander plant. It grew in Egypt as well as other places. It is fragrant. Today it is used in gin, curry powder, flavoring for sweets, and in Europe to flavor bread. Cf. Zon. Pict. ~~Ency~~ Ency, I, 960. Smith (Dict of the Bible, 119) calls them "spicy seed-corns."

In contrast - WHAT THEY HAD IN EGYPT:

- (1) "Cucumbers" - or could also mean gourds or watermelons, all which grow well where there is water.

also "fish."

- (2) "Melons" - a large fruit, sometimes weighing 30 lbs, very delicious, would have been extremely valuable in the wilderness. (This prob. eliminates the watermelon from the cucumber heading above.)

- (3) "Leeks" - a salad vegetable.

- (4) "Onions" - described as "pungent, good and sweet. The onions were eaten raw, boiled, roasted, fried, and were made into soup" (Zon. Pict. Ency IV, 538).

- (5) "Garlick" - this was for flavoring, is not only good for food, but it is a digestive aid, and like the "leeks" had some medicinal value.

Note: It was food which became the occasion of their murmuring against God. See how

They wanted "flesh" to eat (v. 13).
The repetition of the description of the manna was to show how greedy the Lord had been in giving them "manna" combined both what was good and necessary!

this has been the issue in some of the most crucial periods recorded in Scripture:

1) Gen. 3:6.

2) Matt. 4:1-4.

3) The first issue Daniel faced: Dan. 1:3-5, 8.

4) The Law told the people what they could eat, and what they could NOT eat.

5) The rich man who was going to build greater barns: Luke 12:19.

6) The phil. of the Epicureans: 1 Cor. 15:32; Isa. 22:12-14.

7) other related passages: Prov. 23:1-8;

Psa. 141:4.

8) The basic problem: 1 Jn. 2:15-17. This is "the lust of the flesh." And it always leads to other things, as the Lord said in Gen. 11:6. It is important for us to know the ~~steps~~ which lead to tragedy - and to avoid the very beginnings.

9) note the scrip. emph. on fasting in this connection.

note: Num. 11:6, "this manna." (Cf. Ex. 32:1, "this Moses.") MANNA IS A TYPE OF:

1) The Word, Bread (Mt. 4:4).

2) Christ (John 6:31-35).

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(11:10-15) THE EFFECT THIS HAD ^{ON THE PEOPLE, ON THE LORD AND ON MOSES.} The first verse in this passage deals with all three; the remainder (vv. 11-15) with Moses in particular.

(11:10) note the three effects:

1) The people were weeping. Psa. 56:8 says that the Lord bottles our tears - but not tears like these.

2) "The anger of the Lord was greatly kindled." Cf. v. 1. Here the word "greatly" is added. It

Food got Isaac's heart away from the will of God concerning Jacob.

is the Hebrew, TKN. Nothing worse could be said about the Israelites. Pleasing the Lord was the greatest thing they could do; displeasing Him, the worst!

Cf. 1 Cor. 10:31.

3) "Moses also was displeased." Lit., It was evil in Moses' eyes.

Moses' judgments were based upon whether things were pleasing, or displeasing, to the Lord - not on how many were for a thing or against it.

(11:11) Moses begins to pray. He had been in this place many times before where praying was all he could do - and this is how the Lord was using even Israel's rebellion for the blessing of Moses.

Geo. Whitefield once wrote to a fellow-servant of the Lord (in 1739):

"God will work, and all opposition must forward it, but not hinder it" (Letters, Vol. I, 58).

It would be interesting to hear pastors pray. Obviously at this point Moses did not feel that there was any great honor to being the leader of the Lord's people.

Note how he seems to be blaming the Lord! There are many times when it is hard to see why the Lord, who could have kept things from going sour, chooses to let them go!

(11:12) The issue here is the will of God. Does not the will of God always bring blessing? No, it does NOT (the way we think of blessing). Moses wants to know, Did I choose them? And - Was it my idea that I should be the

leader of this people?

Note: Moses does not want the Lord to destroy the people, but he wants out - even through death! See v. 15.

(11:13) Note the emphasis here on Moses' inadequacy. This is where Moses had been when the Lord first called him. Cf. Ex. 3:11. How important it is to see that the Lord keeps him right here.

Cf. John 15:5. WITHOUT THE LORD WE CAN DO NOTHING AFTER 1 YEAR, AFTER 40 YEARS - or ever!

Cf. Paul in 2 Cor. 2:14-3:6, esp. v. 5b.

2 Cor 12:7-10.

Peter in 1 Pet. 4:11 and connect it with vv. 12-14.

(11:14) This follows from vv. 11-13, "I am not... able..." The "I" is emphatic. Moses looked at the people, looked at their needs, listened to their words, saw their tears - AND ELIMINATED HIMSELF.

Note: Without the Lord, Israel would never have gotten to Canaan. AND WITHOUT THE LORD NONE OF US WOULD EVER GET TO HEAVEN! Even with the apostle Paul, note where his hope was according to 2 Tim. 1:12.

"Not able" - לֹא יָכוֹל , from יָכַל , to be able to effect, to accomplish, to prevail (Isa. 39:8). Moses says that he cannot finish what he started out to do. How disillusioning this can be!

Read the last chapter in Knowing God, called The Adequacy of God.

Review the great "able" passages of Scripture in addition to 2 Tim. 1:12. Cf. 2 Cor. 9:8; Eph. 3:20, 21; Jude 24, 25; 1 Heb. ^{2:18} 7:25^{11:19}; Dan. 3:17; Rom. 4:21; 11:23; 14:4; Phil. 3:21. And then add Phil. 4:13.

"If you deal thus with me" indicates how desperate Moses had become!

Num. 11:1-12:16

(7)

11:15 The pressures had become unbearable.

They had been building up for over a year - even before they left Egypt.

And so Moses prays, "kill me"! And notice what Moses wanted the Lord to prove by answering this request: "if I have found favor in thy sight."

Moses had given up.

To him the situation was absolutely hopeless.

He could not even hope that things would be different.

And actually, as far as the overall situation was concerned, it was not going to be much different. Cf. Deut. 31:24-30.

There were 3 others, ^{in scripture} who prayed this prayer:

1) Job - Job 6:8, 9.

2) Elijah - 1 Kings 19:4.

3) Jonah - Jonah 4:3, 8.

Note also Samson in Judges 16:30.

And it has been prayed by millions of others. This is a true pastoral prayer.

BUT HOW IMPORTANT TO SEE THAT IN NONE OF THESE CASES DID GOD ANSWER!

This puts Mt. 6:8 into a different light.

We need to pour out our hearts to Him, but praise Him often that He has not answered our prayers.

11:16-23 THE LORD PROMISES ANSWERS. There are two:

1) I will give you help: "the seventy elders of the people" (vv. 16, 17).

2) I will answer the people ^{with} a judgment (vv. 18-23)

4/5/77

11:16 (Read this verse and v. 17 noting how the Lord is emphasized.)

There is no doubt but that here we see Moses in a time of great weakness - which we all have. M. Henry says that this Moses "speaks distinct - fully of divine grace. That the work has been much less, he could not have gone through it in his own strength; but, that it has been much greater, through strengthening him, he could have done it" (M. Henry, I, 609).

Cf. Ex. 24:1, 9. Also Ex. 18:21, 22.

God's grace appears all the more glorious when given at a time when His people have given up.

Note: This was not to be an election ^{by the people}, but an appointment by ~~the people~~ ^{Moses}. BUT MOSES WAS GIVEN THE QUALIFICATIONS BY THE LORD: "Whom thou knowest to be the elders of the people."

The word in 1 Tim 3:1 is ἑταῖρος.

These were not novices (cf. 1 Tim. 3:6). They were experienced, tried, and proven men. They were men about whom the Lord was saying, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Mt. 25:21).

Cf. Ex. 18:21; Acts 6:3; 1 Tim. 3:1-7.

"Elders" - ἡγούμενοι. Basically this means an old man, or an older man. And this term has been applied in both Israel and the Church for the leaders. The NT ἡγούμενος means the same. Neither in Israel nor in the Church was the work to be in the hands of youths. Cf. even our Lord, and Joseph, (perhaps explains why he waited for 13 years) and Moses.

Then the Lord adds the title, "officers over them" - ἡγούμενοι, which means leaders, judges, magistrates - men who could stand and whose business it was to see that others stood. They were men of the Law of God who determined things by the will of God.

And so it was actually the Lord who was choosing them.

Now note the steps which Moses was to take:

1) "Bring them unto the tabernacle of the congregation

that they may stand there with thee."

Two things:

- a) They were brought to the Lord.
- b) They were to stand "with" Moses. There had to be oneness, unity - not just with the Lord, but with Moses!

11:17

- 2) "And I will come down and talk with thee there."

Note the emphasis on God's Word.

Moses was to be directed by the Word of God, and so were the elders!

- 3) "And I will take of the spirit (the Holy Spirit) which is upon thee, and will put it upon them."

The Spirit of God was Moses' chief qualification, and He was the One who would enable the elders to lead, and to stand with Moses.

The result: "And they shall bear the burden with thee, that thou bear it not thyself alone."

Num. 11:16, 17 are two great OT verses for spiritual leadership - principles which continue right into the NT. So get away from these is to get into trouble! A spiritual work can only be done by spiritual people.

This seems to have been the foundation of the Sanhedrin - 70 men.

Our Lord appointed 70 to help with the disciples. See Luke 10.

The Septuagint (GK trans. of OT) was so-called because there were supposed to have been 70 men involved in the work - although this is not certain. But the abbreviation is LXX.

Note the connection between the Word of God and the Spirit of God. Cf. Eph. 5:18 and Col. 3:16.

It is God alone who qualifies us to serve Him.

FOR THE PEOPLE.

(11:18) "Sanctify yourselves" - necessary whenever meeting with the Lord for whatever purpose.

Note how "Egypt" is in their thoughts. Here:

1) "It was well with us in Egypt."

2) In v. 20 - "Why came we forth out of Egypt?"

The people were walking as men (cf. 1 Cor. 3:3). Egypt is a type of the world in Scripture. Cf. Isa. 31:1-3. This is how unbelievers live (cf. Eph. 3:2), and it is always possible for believers to lapse into it.

They were actually saying that the Egyptians were better to them than the Lord was!

"Ye shall eat" - but in judgment.

(11:19, 20) The provision was for a whole month. Evidently "the quails" of Ex. 16 were not a permanent provision.

"Loathsome" - נִשְׁקָה, which indicates that they would hate it. The Vulgate suggests the idea of nausea.

"Despised" - from נִקְדָּשׁ, נִקְדָּשׁוּ, which also conveys the idea of loathing. It is to reject, refuse. This is what Saul did in 1 Sam. 15 (see v. 23). Relate this to the way people often reject the Word of God.

4/12/77

(11:21) Here and in (11:22) we see Moses' unbelief.

This, too, was a part, a result of Moses' discouragement. In view of the fact that there were "six hundred thousand footmen," and a second fact that the Lord was going to feed them "a whole month," Moses could not see how it could ever be - EVEN THOUGH HE HAD SEEN THE LORD DO THINGS WHICH WERE JUST AS MARVELOUS

AS THIS MANY TIMES BEFORE!

(11:22) Moses, in his unbelief, could see only two possibilities:

- 1) They would have to kill all of their animals, or
- 2) They would have to take all the fish out of the sea.

How Moses must have regretted talking to the Lord like this!

(11:23) Cf. 2 Tim. 2:13.

We minimize the word of the Lord when we forget even for a minute that He is the Lord!

Cf. ~~the~~ Peter's reason for believing in the res. of Christ - Acts 2:25.

note how gracious the Lord is!

"Is the Lord's hand waxed short?" -

757 777 777 777

The verb 757 means to be cut off in the sense of having no power, being weak, feeble (Yes, 936).

NASB: "Is the Lord's power limited?" Rotherham:

"Shall the hand of Yahweh fail?"

Cf. Isa. 50:2; 59:1.

How would you answer this, or how are you answering this?

What does the Lord say?

"Now" - 777. Sometimes the Lord says, "Wait."

Sometimes He says, "now"!

"Show shalt see" - 777. God's order is believing to see, but sometimes He in His grace permits us to see even though we have not believed.

"my word" - 777. How important it is to realize whose word it is.

"Will come to pass unto thee" - 777. Lit., to befall thee, to happen, to be fulfilled. We

M. Henry,
I, 610:
"Was God
weaker than
He used to be?
or was He tired
with what He
had done?"
Moses was
worn out, was
tired?
Cf. Isa. 40:
28-31.

this has always been the case. Cf. Gen. 3:6
Mt. 4:1-4
1 Jn. 2:15-17

Cf. Prov. 23:1-8.

Psa. 141:4

This was the first issue Daniel faced. Cf. Daniel 1:3-5, 8.

Think of how much of the Law is given over to what they were to eat, and NOT eat!

Note the philosophy of the Epicureans: 1 Cor. 15:32.

The rich man who was going to build greater ^{Isa. 22:12-14} barns: Luke 12:19.

Think of the emphasis on fasting in Scripture.

MANNA IS LINKED WITH BOTH THE WORD AND WITH CHRIST. Cf. Mt. 4:4 - the Word.

John 6:35 - Christ.

Typically this passage points to those times when the child of God yearns for more than he has in the Word and in Christ!

The effect that it had on Moses (Num. 11:10-15).

This may have been the lowest point that Moses ever hit - he wanted to die, as did Job, Elijah, and Jonah. Moses prayed. He obviously did not feel at this point that there was any great honor to being the leader of the people.

The provision that the Lord made for Moses: the elders (Num. 11:16, 17, 24-30).

The judgment the Lord brought on the people (Num. 11:18-23, 31-35). Cf. Ex. 18:21, 22.

Food got Isaac's heart away from the will of God for Jacob.

can see how it might be true for others, but not for us!

11:24-35 GOD'S FAITHFULNESS; THE FULFILLMENT OF HIS PROMISES:

- 1) Regarding help for Moses (vv. 24-30).
- 2) Regarding judgment for the people (vv. 31-35).

11:24 The seventy elders are gathered and brought to the Tabernacle. Cf. v. 16. This is OBEDIENCE.

11:25 The Lord then does as He promised in v. 17. "The spirit" has to be the Holy Spirit.

"Rested" - נָחַם. Noah gets his name from this verb, נָחַם. Here it means to inhabit, to abide - perhaps even to indwell.

"They prophesied" - נָבְאוּ. Is. (p. 638) mentions that this is "the usual word for the utterance of the prophets, whether as re-proving the wicked, or as predicting future events, or as announcing the commandments of God."

Here it probably means the first - that the Word of God might be established through the preaching of more than one witness.

Cf. Deut. 19:15.

What an encouragement for Moses!

What a confirmation of his ministry!

"and did not cease," i. e., it continued.

11:26-30 The Problem Concerning Eldad and Medad.

11:26 Two of the seventy did not come to the Tabernacle but remained out in the camp. However, the Spirit came upon them. "And they prophesied." Their names were "Eldad, and ... Medad."

It is the Holy Spirit who qualifies men to serve God!

Cf. 1 P. 4:11.

4/19/77 (11:27) "A young man" comes to tell Moses.

(11:28) Joshua wants to "forbid him."

Cf. what John did in Mark 9:38-40; Luke 9:49, 50. John = the Baptist
John's own disciples showed this attitude in John 3:26, 27.
Both men were jealous for their masters.

(11:29) There is no room for competition in the Lord's work. We are not dealing here with error. That always must be condemned. But when the Lord is at work, using whomever He wills to use, ~~it~~ cannot but be a help and blessing to everyone.

Moses was greatly encouraged.
Moses sought the glory of God and the blessing of the people of God. Cf. 12:3.
Cf. Paul in Phil. 1:12 ff

(11:30) All went back to their tents, which means they began to assist Moses

11:31-35 THE JUDGMENT.

(11:31) Note: "from the Lord." The Israelites were to learn that the lack of meat was NOT due to any lack of God's power, but rather the decision of God's will.

The "quails" (or whatever - some say locusts) were on the ground as far out as "a day's journey" and as deep in places as "two cubits," i.e., 3 feet!

(11:32) "He that gathered least" had "ten homers" or about 20 bushels (cf. ~~E~~ K+D, III, 73). It took them 2 days and 1 night to gather it all.
Note Moses' words again in vv. 21, 22.

(11:33,34)

Then the judgment fell upon these gluttonous, carnal people.

Cf. Psa. ⁷⁸89:17-42. Also Psa 106:13-15. There is a great price to be paid for seeking that which the Lord does not want us to have.

Cf. Gal. 6:7,8.

Cf. 1 Cor. 10:1-14, esp. vv. 6,10. And see the emphasis in vv. 6,11 - the reason behind the writing of these words both in the OT and in the NT! The great marker: "Kibroth Hataavah," graves of greediness, of lust. Cf. our Lord's in Isa. 53:9.

(11:35)

The journey to "Hazereth."

CHAPTER 12 - AARON AND MIRIAM'S CRITICISM OF MOSES.

For Moses, his blessing (the provision of 70 elders) was to be followed by more testing. Only this time it came from those closest to Moses - his own sister and brother.

Cf. David in Psa 41:5-13, esp. v. 9. Also Psa 38:11; 55:12,13. Cf. Absalom in 2 Sam. 15:12 where he even got Ahithophel.

Cf. Judas and our Lord in Mt. 26:49,50.

(12:1)

The criticism seems to have been instigated by Miriam because:

- 1) She is mentioned first. (Aaron, as with the golden calf, is the follower.)
- 2) The verb is feminine.

Whether "the Ethiopian woman" was Zipporah or not, we do not know. It may be that she had died and that this was another wife. Perhaps Miriam was indignant because she had not been consulted by Moses about the 70. Maybe she felt that Moses' wife had had too great a part in the decision about the 70. All is conjecture. ~~There is no evidence that she was~~

Who would ever have expected criticism from people in such high places?

also -
3) She was the one judged.

Calvin says that "he swallowed that injury in silence, inasmuch as he imposed a law of patience on himself because of his meekness" (Lange, II, 69).

~~What was the problem?~~

We cannot say for certain that Moses had done wrong. There is nothing here to indicate that he had - no rebuke from the Lord. Ex. 34:16 prohibited marriages with idolatrous Canaanites, but Rahab and Ruth are examples of redeemed Gentiles who found their way into the earthly family of the Savior.

This was not the problem.

Prophets have never been popular ^{mt. 23:37. Paul in prison (2 Tim 1:11)}

(12:2) The problem was jealousy, dissatisfaction, selfish ambition - against Moses.

But such an attitude is not really restrictive nor selective, but is liable to be turned in all directions.

And this in spite of the facts that:

- 1) Miriam was "the prophetess" (Ex. 15:20).
- 2) Aaron was the high priest.

Note the comparison they made in what they say. Cf. 2 Cor 10:12.

"And the Lord heard it." ^{Cf. 11:1.} We do not know if this had gotten to Moses yet or not. But the fact that "the Lord heard it" is what should have kept ~~Miriam~~ and Aaron from saying it, and should have made them pray that they would not even think it!

Cf. Rom. 14:4, 13.

Moses was always zealous for God's glory, but not for his own.

(12:3) God's testimony regarding Moses: "very meek, above all the men who were upon the face of the earth." ^{We see the depth of God's work in Moses' heart.} "Very meek" - T&T 77v. Yes. (p. 801) defines this as a humble man "who prefers to suffer wrong than to do wrong." And so Moses does not:

- 1) Defend himself.
- 2) Retaliate against Miriam and Aaron. (Moses
- 3) nor even appeal to the Lord.

"Hark ye the Lord's voice" - indeed, spoken only by Moses? Jesus, they were critical of his prophetic ministry, & probably about the 70 who prophesied.

Perhaps Moses heard it, but paid no attention to it because of his meekness (v. 3).

An indication of his silence.

was the youngest.) Cf. Zeph. 2:3; Mt. 11:28-30.

(12:5) M. Henry: "The more silent we are in our own cause the more is God engaged to plead it" (I, 614).

Cf. David in 2 Sam. 16:10-12 when Shimei was cursing him. He manifested a deep belief in the sovereignty of God!

Here we see (and down through v. 10) "the Lord" acting as the Judge. "and the Lord came down..."

This is prophetic of the day when we will "all stand before the judgment seat of Christ..." (2 Cor. 5:10). Cf. Rom. 14:12.

(12:6) God had been listening to their words; now He says, "I hear now my words." The Lord is the only One who speaks now - down through v. 8.

What God says:

1) If a man is a prophet, he can only be so because the Lord has seen fit to "make Himself known to him in a vision... in a dream." Without a revelation there can be no proclamation!

note how God did it then; how He does it now. Cf. Heb. 1:1-3

Col. 1:9x

Remember that, after prayer, this was Moses' main ministry. Cf. Ex. 18:19, 20; 3:13; 4:10-12.

(12:7) ²⁾ But a special dispensation was given to Moses. Note: "my servant Moses" - the most frequently used description of this man of God.

The Lord calls him "faithful" - 17x. He

bears one of the names of the Lord Jesus: "Amen" (Rev. 1:18). Cf. Paul in 2 Cor. 1:13-20.

who" - 817, or
he is emphatic.

no one was more faithful than Moses in declaring the Word of God. Cf. Deut. 4:1, 2; Joshua 1:7.

Cf. Paul in Gal. 1:6-12; 2 Tim 4:1 ff.

Cf. Jer. 23:26-32, esp. v. 28.

Cf. Heb. 3:1-6.

(12:8) How did the Lord deal with Moses? Cf. Ex. 33:11.

Special revelations were necessary for God's special servant to whom such a special part of the Word of God was given. "For the Law was given by Moses" (John 1:17a) - as God's chosen instrument for this very purpose. THEREFORE MIRIAM AND AARON WERE BEING CRITICAL OF GOD'S CHOICE - AND, THEREFORE, OF GOD!

"mouth to mouth" - מִפִּי לְפִי is emphatic. This means without any mediator or interpreter, in person (Gen., 836). Moses ~~th~~ himself was a mediator.

"Even apparently" - that is, He would appear for Moses to see.

"and not in dark speeches" - שִׁטְּמָה אֲשֶׁר, not in difficult words hard to understand, such as riddles, or parables.

"And the similitude of the Lord shall he behold," i. e., His form, appearance - to confirm "mouth to mouth." AND ALL OF THIS BECAUSE OF THE SOVEREIGN CHOICE AND WILL OF GOD.

Thus, the question: "Wherefore then...?" What do we answer when the Lord says, "why?" Note that it is not, why did you?, but, why "were ye not afraid too...?"

(12:9) The anger of the Lord. "And He departed."
 Contrast: when the Lord is with us.

(12:10) Miriam's leprosy.
 Cf. Moses in Ex. 4:6-8.

(12:11,12) Aaron's confession and appeal.
 now he recognizes the great authority of
 Moses - placing Moses almost in the place of
 God!

Actually Moses could have left Miriam in
 that condition by not praying for her. Aaron
 is recognizing Moses as a man of prayer.

(12:13) Moses' prayer. How powerful and effective
 - like Elijah in James 5.

(12:14) Miriam had shamed herself just as much
 as if "her father had but spit in her face."
 So she had to follow the laws of Lev. 13, 14 -
 which see for cleansing.

(12:15) Further progress was impossible until the
 sin was removed.

And so we see that:

- 1) Sin divides.
- 2) Sin defiles.
- 3) Sin dishonors.
- 4) Sin delays.

(12:16) The journey on to ^{the desert of} Paran.

NUMBERS 13, 14

Tragic in most respects.

One of the main turning points in Israel's history - ~~a~~ calamity of immeasurable proportions.

It had been building up since they left Egypt.

Was introduced by their unbelief at this point in time. Cf. Deut. 1:19-22.

But great because it brings to prominence CALEB and JOSHUA - men who dared to stand against the masses, against the popular trend of the day, men who "wholly followed the Lord" (Num. 32:11, 12; De. 1:19-46, esp. vv. 35-39).

Numbers 14

5/24/77

- 1) The rebellion of the people (14:1-4). ^{Contrast with Ex. 15.}
The result of looking at circumstances and forgetting the Lord.

Rejection of:

- 1) God's deliverance
- 2) God's way
- 3) God's will
- 4) God's appointed leader

The result of repeated testings.

The effect upon Moses and Aaron - a factor to be considered in every testing.

- 2) The intervention of Joshua and Caleb (14:5-10).

An encouragement for Moses and Aaron.
Their comments had to do with:

- 1) The land
- 2) The Lord
- 3) The people of the land

- 3) The denunciation by the Lord (Num. 14:10b-12). Cf. Ex. 32:10.

Note the emphasis on:

- 1) The Lord's Person
- 2) The Lord's works
- 3) And both of the above related to the Lord's will.

- 4) The intercession of Moses (Num. 14:13-19).

Being the leader had made Moses a man of prayer - similar to Ex. 32.

His concern for:

- 1) The testimony of God's glory

< with the Egyptians
with the Canaanites

2) The power of God

3) The Word of God

4) The grace of God

Cf. Deut. 25-29.

"How many are retarded in their course, and fall short of the blessings of — the Gospel, through magnifying the number and strength of their adversaries, their own weakness and the difficulties of the way, with which we may connect their distrust of the power, faithfulness, and goodness of God! And how many are prevented from receiving the higher degrees of salvation by foolishly attributing insurmountable power, either to their inward corruptions or outward enemies! Only such men as Joshua and Caleb, who take God at his word, and who know that against his wisdom no cunning can stand, and against his might no strength can prevail, are likely to follow God fully, and receive the heights, lengths, breadths, and depths of the salvation of God". (Clarke, Adam, I, 663).

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5) The proclamations of the Lord (Num. 14: 20-35).

a) Of pardon (v. 20). Which means:

- (1) Their sin was forgiven again.
- (2) They would not be cast off as a nation. Note: "according to thy word." What an encouragement this is to pray.

b) Of prophecy (v. 21). Moses had been jealous for the glory of God; all the earth would see it. Cf. Psa. 72:19
Isa. 6:3.

mt. 6:10

c) Of punishment (vv. 22-35). This is to come on all who were 20 years and older. Cf. v. 29.

The exceptions:

- 1) Caleb - vv. 24, 30. Also v. 38.
- 2) Joshua - v. 30.
- 3) Those under 20 - their children (vv. 31-33).

Note the ref to the Holy Spirit in

← v. 24.

Note also: God answered one of their prayers - the second one of v. 2. But to show His power - FOR 40 YEARS THEY WOULD NEITHER BE ABLE TO GO BACK TO EGYPT, NOR AHEAD TO CANAAN.

b) The expiration of the 10 spies (vv. 36-38).

What a tremendous responsibility leaders have! The people of God are sheep - easily deceived and as easily led in the wrong direction (perhaps more so) as in the right way.

(See next pages.)

7) The presumption of the people (num. 14: 39-45).

That which was God's will yesterday, is not His will "in the morning" (v. 40).

They had the promise of God, but not His presence. Note twice it is said:

(1) "Go not up, for the Lord is not among you." See v. 42 a.

(2) "... because ye are turned away from the Lord, therefore the Lord will not be with you" (v. 43 b).

"How vain is the counsel of man against the wisdom of God! Nature, poor, fallen human nature, is ever running into extremes. This miserable people, a short time ago, thought that though they had Omnipotence with them they could not conquer and possess the land! Now they imagine that though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of their country! Man is ever supposing he can either do all things or do nothing; he is therefore sometimes presumptuous, and at other times in despair. Who but an apostle, or one under the influence of the same Spirit, can say, I can do ALL THINGS THROUGH CHRIST who strengtheneth me?" (Adam Clarke, Vol. I, p. 664).

NUMBERS 15

1. The sacrifices which were always to be offered with: (15:1-16)

- a. Burnt offerings
- b. Vows
- c. Freewill offerings
- d. On feast days

The extra sacrifices were:

- a. a meal offering
- b. a drink offering.

The specifications are given if the burnt offering be:

- a. A lamb or a kid
- b. a ram.
- c. a bullock (also with peace offerings) ^(v.8)

These regulations applied to all Israelites and also to the foreigner among them.

2. The heave offering which was offered when they ate "the bread of the land" (15:17-21).

3. The offerings to be made when sin was committed in ignorance: (15:22-31)

- a. For the congregation
- b. For an individual

The penalty for presumptuous sin.

4. An illustration of presumptuous sin: the man who gathered sticks on the Sabbath Day (15:32-36).

5. The tassels and cord of blue to remind them of the commandments, and the need to "do them" (15:37-41).

Numbers 15

It comes between 2 chapters which record the people's rebellion against the Lord. The meaning seems to be twofold:

- 1) Looking back to ch. 13, 14 - the truth of ch. 15 shows that that rebellion did not nullify God's purpose for Israel. They will still get (sometime) "into the land" (vv. 2, 18). Cf. also "land" in vv. 19, 30.

And see how vv. 2, 41 give us the full picture of God's purpose: (1) out of one land (v. 41); (2) into another land.

- 2) Looking ahead to ch. 16 ff., the truth of ch. 15 could prevent future rebellions.

What is the main point (or points) of ch. 15?

There are two:

- 1) All sacrifices, offerings had to be "unto the Lord" and pleasing to Him.

And it is important to see that the Lord had not left ~~us~~ ^{them} to guess about this, or to try to find out on their own. It was not even Moses' plan. Instead, "the Lord spoke unto Moses saying" (vv. 1, 17; also 35; v. 37 again).

On "unto the Lord" and pleasing to Him, cf. vv. 3(2x), 4, 7, 8, 10, 13, 14, 19, 21, 24, 25. Note: "for a sweet savour" (vv. 3, 7, 10, 13, 14, 24). Also, "before the Lord" (vv. 15, 25, 28).

Whatever and however the people of God live and worship and serve, it has to be to Him and for Him, pleasing in His sight.

Obviously, this is teaching for the younger generation, who would replace the old. It emphasizes apart from the sin & judgment of them (13, 14) 15?

every new generation needs to be taught the things of God through Moses' points toward them.

1) See land.
2) See sacrifices.
3) See law.
Cf. Jensen, p. 19. (These are a part of the law.)

- 2) The lives of the people must be lived in accordance with the Word of God.

Things cannot be for the Lord and pleasing to Him unless they are in keeping with the Word!

We have the first of these two emphases in vv. 1-21.

We have the second in vv. 22-41. Note the references to the commandments in vv. 22, 23, 39, 40. See even v. 36a.

And so this is a chapter of hope - possibly extending far beyond that day, even into the millennial age.

See how it is illustrated in the life of Moses after God told him he could not lead the people into the land. See Matt. 17:3. Where was Moses then? In the land!

But how could "the land" be guaranteed - and how can our blessings in Christ be guaranteed? In two ways!

- 1) v. 2 - the Lord would "give" it to them.
 - 2) v. 18 - the Lord would "bring" them into it.
- Both truths apply to us today. Cf. Gen 12:1-3.

Before we get to the offerings themselves, note:

- 1) That when they got "into the land" their fellowship with the Lord and their worship of Him would be the most important thing they had to be concerned about.
- 2) The evidence here that revelation is progressive. We have progressive revelation within the Word of God, but not beyond it! These offerings had been discussed before, but not put together as they were to be when they got "into the land."

And since these offerings speak of CHRIST, the additional details speaks of:

- 1) An increasing understanding of Christ as we go on with the Lord.
- 2) The fact that there will be differences in the ways individual believers know Him. Some will know Him as a "lamb" (vv. 5,) or "a kid" (v. 11); others, as "a ram" (vv. 6, 11); still others as "a bullock" (vv. 8, 11).

And note that as progress is made from "a lamb" to "a ram"

and then to "a bullock"

v. 4-10

that the amount of "flour... oil... wine" increase also.

For the lamb, $\frac{1}{10}$ "deal of flour," $\frac{1}{4}$ "hin of oil," $\frac{1}{4}$ "hin of wine."

For the ram, $\frac{2}{10}$ "deal of flour," $\frac{1}{3}$ "hin of oil," $\frac{1}{3}$ "hin of wine."

For the bullock, $\frac{3}{10}$ "deal of flour," $\frac{1}{2}$ "hin of oil," $\frac{1}{2}$ "hin of wine."

All of the sacrifices speak of Christ as the one way of our approach to God **EVEN** **AB** **BE** **LIEVERS!** See vv. 13-16, 26, 29, 30.

How do they speak of Christ?

- 1) The burnt offering - Christ offering Himself "without spot to God" (Heb. 9:14). This is the most important aspect of the death of Christ - and we must never forget it.
- 2) The meal offering - the Person of Christ with two natures:

- a) The flour - His humanity
 - b) The oil - His Deity
- } mingled together + inseparable

Bushel = 32 quarts or 8 gallons

$\frac{1}{10}, \frac{2}{10}, \frac{3}{10}$ are of an ephah which was $\frac{3}{8}$ to $\frac{2}{3}$ of a bushel.

an ephah (dry) equalled a bath (liquid).

a bath = 5 or 6 gallons

a hin = $\frac{1}{6}$ bath Cf. Zondervan Pictorial Encyclopedia of the Bible, 1, 9, 16, 9, 17.

3) The drink offering - His blood.

note: that here we have that which speaks of the bread and the cup of the Lord's Supper - which was to have even greater significance after the Upper Room ministry and after His death.

What about the animals?

- 1) The lamb, or the kid - John 1:29. The person who knows Christ as Saviour, but that is all! Some never get beyond this.
- 2) The ram - different from the first two mainly in power, strength. Cf. 2 Pet. 3:18.
- 3) The bullock - the greatest understanding of the sufficiency of Christ - Col. 2:9, 10; Phil. 4:13, 19.

note that they are all offerings "made by fire" (vv. 3, 10, 13, 14, 25).

So much for vv. 1-16.

The second division of Num. 15 - vv. 17-21.

This is a kind of firstfruits - "the heave offering," recognizing

- 1) God as the Giver of their daily bread, the Supplier of all their need. Christ is picture here as the Bread of Life - Jn. 6:35.
- 2) That all that they possessed belonged to the Lord.

We do this when we offer prayer before we eat.

The latter part of the chapter deals with

- 1) Sin
- 2) The Word of God

v. 22-41.

Cf. Psa. 119:11.

Obviously sin is any failure to obey the Word -

Manna was obviously from God, but so would be the fruit of their own labors.

either by omitting something that we should do, or by doing something we should not do!

This passage relates first to "these commandments" (v. 22), i.e., vv. 1-21.

But then it extends to "all that the Lord hath commanded you by the hand of Moses" (v. 23).

The instructions apply to:

- 1) The sins of the congregation (vv. 24-26).
- 2) The sins of an individual (vv. 27-29).

note:

- 1) Only sins of ignorance are involved.
- 2) v. 24 clearly indicates that the instructions in the first part of the chapter apply.

Only as we understand the truth of:

- a) The burnt offering
- b) The meal offering
- c) The drink offering

can we enter into the place of forgiveness in realizing that Christ is our sin offering!
See forgiveness in vv. 25, 26, 28.

This is the truth of 1 John 1:7, 9; 2:1, 2.

But there was no sacrifice for deliberate sin, presumptuous sin, sinning with a high hand. See vv. 30-31.

Such a sinner would die!

Note the words:

- 1) "Reproacheth the Lord" (v. 30).
- 2) "Despised the word of the Lord" (v. 31).

"Reproacheth" - רָחַק , from רָחַק , lit, to cut off, to blaspheme, to mock. "He" is emphatic. Here is the person who makes a mockery of the Word of the Lord. "Despised" - $\text{קָטַף$, to

v. 30 -
"presumptuously"
"with a high hand", i.e.,
raising one's
hand against
God.
"This sin is
the kind that
is mortal in
which God's
commandments
are broken and
despised".

The people were responsible to watch for violations of the Law (the Word). It was wrong because God had said that it was. How it was to be handled was also in God's hands.

Both vv. 32-36 and vv. 37-41 are to serve as reminders.

trample it under foot. Cf. Isa. 53:3. It is to treat the Word of God as though it had never been spoken, had never been written, as though it meant nothing! ^{as though it were} ~~not the Word of God.~~

See the warning in Heb. 10:28, 29!

This is in the desert, not the land. (vv. 32-36). Cf. Ex. 31:15, 35:2, 3.

An illustration - seemingly unimportant, but a violation, which if allowed to go unpunished, could have drawn all of Israel away from the Lord. "A little leaven leaveneth the whole lump" (1 Cor. 5:6).
no disobedience, however small, is insignificant.

The reminder in their garments (vv. 37-41).

On the corners of their outer garments they had tassels with a ribbon of blue on each one - representing the commandments which God gave to Moses. This was to be a reminder of the commandments and the need to be obedient - for two reasons:

1) v. 39 - negatively, so that they would not follow the desires of their own hearts and eyes - cf. Jer. 17:9 on the heart. Cf. Gen. 3:6 on the eyes. See also Rom. 12:2; 1 John 2:15-17; 2 Cor. 6:14-18.

2) v. 40 - positively, "that ye may remember, and do

all my commandments,
and be holy unto your God."

no Christian will ever be holy unless he is obedient to the Word, just as no person can be filled with the Spirit without obedience to the Word (Eph. 5:18; Col. 3:16).

Jensen (p. 70) calls this "In Demonstration."

Cf. Jas. 2:10

the borders of their garments

J. Mt. 23:5

Also the Phylacteries

Cf. Ex. 13:9, 16; Deut. 6:8; 11:18

The scribes & Pharisees became hypocrites over this.

Cf. Mt. 7:21-23; Luke 6:46

Also in obedience, Jn. 14:21, 23

Cf. 1 Pet. 1:14-16.

10/25/77

NUMBERS 16

Outline:

1. The rebellion of Korah, Dathan, Abiram, and On (vv. 1-3). This included also 250 princes.
2. The rebuke by Moses (vv. 4-15):
 - a. Of Korah and the Levites (vv. 4-11)
 - b. Of Dathan and Abiram (vv. 12-15)
3. The confirmation of Moses and Aaron by the Lord (vv. 16-22).
4. The judgment of Dathan and Abiram (vv. 23-34).
5. The judgment of the 250 princes (v. 35)
6. The plates for the altar - a memorial (vv. 36-40)
7. The rebellion of the congregation of Israel (vv. 41-43).
8. The judgment of the people (vv. 44-50).

Related Scriptures: Jude 11. "The gainsaying" - Τῆς ἀντι-
λογίας, lit. a speaking
against, denial, a rebellion,
opposition, to contradict or
refute.

11/1/77

This chapter illustrates two things:

- 1) Like 15:32-36, it is an example of the kind of judgment spoken of in 15:30, 31.
- 2) It is based upon a false interpretation of what it means to be "holy" in 15:40. See 16:3 - "seeing all the congregation are holy."

Geo. Bush calls this "the most formidable conspiracy against the authority of Moses and Aaron which occurs anywhere in the compass of the sacred narrative" (p. 230).

Special lessons: (Numbers 16)

- 1) This was a repeat of what had happened before - cf. the build-up of Moses' resentment in Num 20 when he struck the rock twice.
- 2) It all started with one man (v. 22)
It spread throughout his family
It went to the neighboring ~~camp~~ ^{tribe} and camp } ^{hole diggers of the camp}
Then to the whole nation - v. 2.
- 3) It was reasonable - from a human standpoint
 - a) From ch. 14 it was clear that they were not going to get into the land.
 - b) Why could not Korah have been the high priest as well as Aaron when Aaron was also a Kohathite? See Ex. 6: 18-20.
 - c) Why would the tribes of Levi + Judah be preferred above the tribes of Reuben?
- 4) In Korah's favor (supposedly) - all the nation was holy. Cf. Num. 14: 40.
- 5) Moses' reaction:
 - a) Prayer (v. 4). For himself + for guidance
 - b) Dependence upon the Lord (vv. 5-7). The issue was decided not by the numbers on each side, but by the will of God.
 - c) ^{Prayer} Against their enemies (v. 15).
 - d) Submitting it to the Lord
 - e) Prayer for the nation (vv. 20-22)
- 6) The judgment of God - vv. 23-35.
- 7) The remembrance - vv. 36-40
- 8) History repeats itself the very next day!
- 9) Judgment (vv. 46, 48).
- 10) The mediation of Aaron (vv. 46, 50).

11/15/77

NUMBERS 17

This chapter records further evidence that the Lord had chosen Aaron to be the high priest.

(17:2) "Twelve rods" - apparently indicating that, as a result of what Korah did, claims for the priesthood were being made in every tribe.

(17:4, 5) The decision was to be made known in the Lord's presence. The choice was the Lord's, not the people's.

(17:8) Why a "rod"?

- 1) Because it had no life in itself.
- 2) Because it would take a miracle from the Lord to make it fruitful.

(17:10) "A token against the rebels" - is in the Heb. text, against the sons of the rebels. man is begotten by rebellion and does the works of his father. Cf. John 8:44.
Cf. also Psa. 51:5.

(17:12, 13) God's judgments always have gracious purposes for those who remain - to make them fear the Lord.
This had an effect which the judgments of ch. 16 did not have.

11/29/77

NUMBERS
~~REVELATION~~ 18

Three times in the chapter we have:

"And the Lord said (or, spoke) unto Aaron."

See vv. 1, 8, 20.

Once we have, "And the Lord spoke unto Moses" (v. 25).

These give us our divisions of the chapter:

- 1) The service of the priests and the Levites (vv. 1-7).
- 2) The Lord's provision for the priests (vv. 8-19).
- 3) The inheritance of the priests and the Levites (vv. 20-24).
- 4) The tithes given by the Levites (vv. 25-32).

The chapter is the Lord's response to what the people said in 17:12, 13 following the judgments of Num. 16 and the budding of Aaron's rod in Num. 17.

- 1) The service of the priests and Levites (vv. 1-7).

This really re-states and summarizes what had been revealed before.

Note: v. 1 - the priests.

vv. 2-4 - the Levites.

v. 5 - the priests.

v. 6 - the Levites.

v. 7 - the priests.

- 2) The Lord's provision for the priests (vv. 8-19).

This is the Lord's plan for meeting the needs of the priests.
The provision is the offerings of the people.

The outline:

a) The offerings for the priests only (vv. 8-10)

b) The first list of offerings (vv. 8, 9).

c) The offerings for the priests and their families (vv. 11-13).
~~These are in 2 categories~~
~~whom (v. 11).~~

d) The second list of offerings (vv. 12-14).

e) The special laws regarding the firstborn (vv. 15-18).

f) See summary (v. 19).

Required

Voluntary

3) The inheritance of the priests and the Levites (vv. 20-24).

a) Of the priests (v. 20). The Lord was their inheritance.

b) Of the Levites (v. 21). The tithe was their inheritance.

c) A re-statement of: the exclusion of the people from Tabernacle service (v. 22) and the duties of the Levites (v. 23).

note: In v. 20 it is stated that the priests were given no inheritance of land.

In v. 23 the same is stated regarding the Levites.

d) A repetition of what is stated in v. 21 concerning the Levites (v. 24).

4) The tithe given by the Levites (vv. 25-32).

The tithe which they received from the Israelites was to be tithed.

a) The tithe of the tithe (vv. 25-29). It was to be "the best" of what they had received.

b) The privilege given to the Levites after their tithe was given (vv. 30³¹).

c) The protection promised to the Levites (v. 32a).

d) The warning issued ~~given~~ to the Levites (v. 32b).

Commentary

(18:1) Bearing "the iniquity of the sanctuary" and bearing "the iniquity of your priesthood" meant that with the priests' great privileges were given awesome responsibilities. They were in charge of the Tabernacle ministry. Therefore, they were accountable to God if anything went wrong, i.e.:

1) If anything were done which should not be done.

2) If anything were ^{not} done which should have been done.

8 ph. 1:11
Gal. 4:6

The following verses (vv. 2-4) bring out the added fact that this included not only what was being done, but who was doing it.

Application: How jealous the Lord is for the ministry even today - who is involved, what is being done, and how it is done.

(18:2) Vv. 2-4 - for the Levites.

note in each verse, a warning.

Here in v. 2, the Levites were to assist the priests, but not to do the work of the priests in entering into the Tabernacle.

(18:3) They were to assist with the Tabernacle itself, i.e., moving it, BUT - the warning - "they shall not come nigh the vessels of the sanctuary and the altar." This would be iniquity (see 2x in v. 1), and would expose both the priests and the Levites to judgment by death.

(18:4) In assisting the priests they were doing a work which no one else (i.e., "a stranger") would dare to do.

(18:5) To the priests - re-emphasizing the warnings of vv. 2-4, that their ministry was in part to prevent further judgment from the children of Israel.

(18:6) Regarding the Levites again...
note how the choice was made by the Lord,
their relationship to the priests was determined by the Lord,
their duties were designated by the Lord!

(18:7) Finally - for the priests.

Their special concerns which included the Levites were:

- (1) "The altar."
- (2) "Within the veil."

Note that these are the first and the last pieces of furniture from the outer court to the Holy of Holies - and so probably includes them all.

Applications from vv. 1-7:

- 1) The limited access to God. Cf. Heb. 9:8a.
- 2) The importance of the priestly ministry:
 - (a) of Christ.
 - (b) of believers today.
- 3) The fear of the Lord - to be seen
 - (a) in our relationship with Him.
 - (b) " " " to each other.
 - (c) " " obedience to His Word.
 - (d) " " attitude toward sin - with so many defiling things hitting us today.

(18:8) Part 2 of the chapter - through v. 19.

"These regulations concerning the revenues of the priests and Levites were in perfect accordance with the true idea of the Israelitish kingdom of God. Whereas in heathen states, where there was an hereditary priestly caste, that caste was generally a rich one, and held a firm possession in the soil (in Egypt, for example; see at Gen. xlvii. 22), the Levites received no hereditary landed property in the land of Israel, but only towns to dwell in among the other tribes, with pasturage for their cattle (chap. xxxv), because Jehovah, the God of Israel, would be their inheritance. In this way their earthly existence was based upon the spiritual ground and soil of faith, in accordance with the calling assigned them, to be the guardians and promoters of the commandments, statutes, and rights of Jehovah; and their authority and influence among the people were bound up with their unreserved surrender of themselves to the Lord, and their firm reliance upon the possession of their God. Now, whilst this position was to be a constant incitement to the Levites to surrender themselves entirely to the Lord and His service, it was also to become to the whole nation a constant admonition, inasmuch as it was a prerogative conferred upon them by the Lord, to seek the highest of all good in the possession of the Lord, as its portion and inheritance" (K & D, Pent., Vol. III, pp. 119, 120).

NOW NONE BUT CHRIST

O Christ, in Thee my soul hath found,
And found in Thee alone,
The peace, the joy I sought so long,
The bliss till now unknown.

chorus

Now none but Christ can satisfy,
None other name for me;
There's love, and life, and lasting joy,
Lord Jesus, found in Thee.

I sighed for rest and happiness.
I yearned for them, not Thee;
But while I passed my Savior by,
His love laid hold on me.

I tried the broken cisterns, Lord,
But ah! the waters failed!
E'en as I stooped to drink they'd fled.
And mocked me as I wailed.

The pleasures lost I sadly mourned,
But never wept for Thee.
Till grace the sightless eyes received,
Thy loveliness to see.

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Numbers 18:20-32 (See outline.)

All through the chapter we see the Lord's abundant provision for His servants, the priests and the Levites. But none was greater than what is said to the priests in v. 20 b:

"I am thy part and thine inheritance among the children of Israel."

Cf. Eph. 1:11; Gal. 4:6. (See quotations from K+D.)

This was designed to do several things for the priests who stood between a holy God and an unholy (though redeemed) people:

- 1) It was to center the priests' interests in the Person of God: knowing Him!
- 2) It was to make their lives and ministry primarily spiritual.
- 3) It was to separate them from an attachment to earthly things.
- 4) It was to make them concerned about the will of God as expressed in His Word - the commandments, the offerings, the judgments. This obviously would include sin which would be a departure, a violation, of anything which the Lord had revealed of Himself and His will.

Only as the people, the Levites, and the priests obeyed the Lord, could the wrath of God be withheld from the camp of Israel.

The Levites had the tithe.

and the Levites were to tithe the tithe given to them.

~~also~~ They were to present a heave offering - of "the best." (of the tithe)

"The true heading of all the books of Moses is to be found in the words of Jesus, 'Moses wrote of me.' Take the Lord Jesus Christ with you as a key, and however difficult the riddles of Leviticus and Numbers may at first sight appear, there is not one enigma in the whole collection which will not speedily open and yield instruction. . . . To us, the types are not a dark mystery to perplex our faith, but an open vision to delight our eyes. Having believed in Christ Jesus, having received him as the Father's sent One, and being reconciled unto God by his death, we look back to the ceremonies of the old law as the patterns of heavenly things, to endeavour to discover some new light in which the Saviour's beauties may be set, and to behold him from some different point of view, so that we may love him the better, and may trust him the more" (Spurgeon, Vol. 9, p. 481).

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"He (Moses) wrote of me" (John 5:46).
(See quote from Spurgeon on the opposite page.)

Numbers 19

This continues to be a part of the Lord's answer to the anxiety of the people which is recorded in Num. 17:12, 13. Num. 18 was the first part of the answer. Num. 19 is the second. Num. 18 has to do with the priests and the Levites.

Num. 19 has to do with any and all of the people - concerning defilement because of the dead.

THE CHAPTER DEALS SPECIFICALLY WITH THE ASHES OF THE RED HEIFER AND THE WATER OF SEPARATION.

Outline:

1. The preparation of the water of separation (Num 19:1-10).
2. The uses of the water of separation (Num. 19:11-22).

Death is the result of sin.

Death is to be a continuing reminder of

- 1) The holiness of God.
- 2) The sinfulness of man.
- 3) God's judgment upon sin:
 - a) In the past - when death originated.
 - b) In the present - and so death continues
 - c) In the future - eternally.

And the obvious message of the chapter is that the Lord alone has the answer to defilement and death!

NUMBERS 20Vv. 1-13 - Water at Meribah

Miriam dies at the beginning of the chapter (v. 1); Aaron, at the end (vv. 28, 29).

This chapter is a companion chapter with Ex. 17 - vv. 1-7.

Even after the fear expressed in 17:12, 13, and the way in which the Lord had answered those fears in chs. 18, 19, THE PEOPLE NATURALLY REVERT TO THEIR REBELLION AGAINST THE LORD AND HIS GUIDANCE IN THEIR LIVES.

THE INEXCUSABLE NATURE OF THEIR REBELLION IS SEEN IN THE FACT THAT THE LORD HAD BEEN NOTHING-BUT-FAITHFUL TO THEM REGARDING WATER.

THE DEPRAVITY OF THE HUMAN HEART.

Vv. 2-5 notice what the people did (v. 2), and said (vv. 3-5).

v. 6 - note what Moses and Aaron did.

Cf. Ex. 5:22, 23. Cf. Num. 14:5; 16:22, 45.

A man who is going to be a spiritual leader is going to be forced to spend much time on his face before the Lord.

Dr speaks of:

- 1) Helplessness
- 2) Ignorance
- 3) Humbling one's self.
- 4) Dependence.

Vv. 7, 8 - what the Lord told Moses and Aaron to do.

Dr had to do with:

- 1) The rod.
- 2) The rock.
- 3) The people.

And they were to "speak... unto the rock."

Comparing this with ~~Num~~^{Ex.} 16, 17, note God's apparent love for variety - as, e.g., our Lord's healing of the blind when He was here on earth.

What does the variety do?

- 1) It keeps us from depending upon methods.
- 2) It keeps us from depending upon circumstances.
- 3) It keeps us from depending upon men, or upon their gifts.
- 4) It makes us look to the Lord - trusting only Him!

BUT THERE IS A GREATER POINT HERE INVOLVED IN GOD'S JUDGMENT ON MOSES (to be seen in what follows).

Vv. 9-11 - what Moses and Aaron did.

Note how dangerous it is to do things when you are angry.

"He smote the rock twice."

BUT - "the water came out abundantly,
" and the congregation drank,
" and their beasts also."

Would you estimate how much water that was?

What does this mean about the ways of the Lord? Several suggestions:

- 1) Does it indicate that the results prove that a thing is the will of God?
- 2) Does it mean that obedience to God is not important?
- 3) Does it mean that when the people of God sin that the Leader is then free to do as He pleases?

Our answer is in vv. 12, 13.

Vv. 12, 13 - what the Lord said.

Why did Moses do what ~~he~~ did?

Basically because He was not believing the Lord.

AND - because he did not believe the Lord, he was not sanctifying the Lord.

What does this mean?

See it repeated in Num. 27:14.

Lev. 22:31-33 helps - obviously in obeying God we are glorifying Him and His Word. We are showing His power. Men are led to glorify Him.

See also 1 Pet. 3:15 with its context - vv. 8-17.

When we do not believe the Lord, then ...

- 1) What we do becomes increasingly important.
- 2) What we do then tends to attract attention to us and to glorify us.

Instead of speaking to the rock, Moses spoke to the people.

Prov. 17:28 -- "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding."

THIS EMPHASIZES THE IMPORTANCE OF ALWAYS UNDER EVERY CIRCUMSTANCE ...

- 1) DOING THE WILL OF GOD.
- 2) WITH FAITH IN GOD.
- 3) FOR THE GLORY OF GOD.

But there is another point...

What about the prophetic significance of the smiting of the Rock.

Cf. 1 Cor. 10:4.

The smiting of the Rock is a picture of the death of Christ. Cf. Isa. 53:4.

What about smiting Him 2x? Cf. Heb. 6:6.

Such an act could not be tolerated because
it perverted the great truth of salvation.

Numbers 20:14-21

Edom = the descendants of Esau. Cf. Gen. 25:30; 36:1, 8.

- Note: 1) The variety to be seen in God's leading. Here he seems to leave the choice up to the Edomites as to the way the Israelites shall go.
2) The compassion of God toward the descendants of Esau.

The key expression: "Thou knowest . . ." Moses is giving the testimony of the nation, and placing the emphasis where it should be -- on the Lord.

In spite of this, the Edomites:

- 1) Disregarded the obvious leading of the Lord -- Divine Providence. They were ready to oppose God even though the Egyptians, who were greater than the Edomites, has been unsuccessful in doing so.
- 2) Sought to set aside the Word of God. They knew of God's promises to Jacob.
- 3) Showed no evidence of a desire to enter into the blessing of God with the descendants of Jacob. The attitude of Esau is seen here.

And yet it is obvious that they were afraid of the Israelites.

The results:

- 1) The Lord let it stand. Sometimes it seems that the Lord places His people under the authority of men -- like the Edomites.
- 2) The Israelites were being taught to accept a "no."
- 3) The Lord would not let Israel take revenge upon Edom. Cf. Deut. 2:1-8.
Note: The way people take advantage of us, or try to make things hard for us, can in no way limit the blessing of God upon us.
- 4) The Lord even extended special grace to the Edomites. Cf. Deut. 23:7, 8.

Numbers 20:22-29

The chapter opened with the death of Moses' sister, and closes with the death of his brother, Aaron. It was a time of great sorrow for Moses, and what is recorded in this passage was probably the hardest thing that Moses ever had to do.

Note:

- 1) The Lord sets the time and place of our death. What a comfort it should be to us to know that it is all in His hands.
- 2) There is nothing that we can do to keep our loved ones when the Lord is ready for them to die.
- 3) The Lord seems to prepare us for that time when it does come.
- 4) The Lord appoints our successor -- and has him ready.
- 5) From the human side, our death can be related to some way in which we have displeased the Lord, as it was in the case of Aaron. Cf. v. 24. How this must have hurt Moses! "Ye rebelled" is in the 2nd person plural, and so Moses would be included.
- 6) The gracious way in which the Lord speaks of Aaron's death -- not "cut off"

as in Num. 19:13, 30, but "Aaron shall be gathered unto his people" (Num. 20:24a). Cf. for this expression, Gen. 49:29.

- 7) The Lord does not spare His people from grieving. Cf. Num. 20:29. But see 1 Thess. 4:13 -- "that ye sorrow not as others which have no hope."
- 8) The lesson in type: cf. Heb. 7:11-10:18.

It is not by Aaron and the Law that we are brought to our inheritance, nor even by Moses' successor, Joshua. But it is by the One Who has taken Joshua's name, JESUS, our blessed Lord and Saviour, our Redeemer.

Canaan is not a type of heaven, but of the present experience of the believer since the death and resurrection of Christ.

NUMBERS 21:1-9Two stories:

- 1) Concerning King Arad the Canaanite, or according to some MSS, the Canaanite, king of Arad. Vv. 1-3.
- 2) Concerning the fiery serpents. Vv. 4-9.

Vv. 1-3:

- 1) When we do the will of God we are not spared from trials. In fact, many trials come because we are doing the will of God.
- 2) The farther we go in our Christian walk, the greater our trials can become.
- 3) As with the Israelites here, we often experience defeat.
- 4) Our trials are sovereignly designed of God for two related purposes:
 - a) To show us our inadequacy.
 - b) To cause us to pray as an expression of our dependence on the Lord!
- 5) Our trials give us an opportunity to see what the Lord can do - His power, His sufficiency.

Vv. 4-9:

- 1) Victory is usually followed by testing.
- 2) A long way, retracing our steps, the seeming uselessness of it all, caused discouragement. They did not understand the Lord's leading.
- 3) Criticism because:
 - a) They faced the same need over and over again.
 - b) They had grown tired of the bread that

the Lord had been giving to them. They called it "light," which means "miserable" (NASB), "vile" (ASV, mg), "contemptible" and/or "despicable" (Bush, p. 312).

The Bread is a twofold type:

(1) of the Word.

(2) of Christ.

(Show how this applies to us.)

4) The judgment:

a) It was in a land infested with poisonous snakes. The evidence points to the fact that God had providentially been sparing them.

note: We do not appreciate all that the Lord does for us until suddenly things change - His providential care.

b) Thus, the judgment was not accidental, but providential - brought by the Lord. Many were dying.

This was a lesson pointing to original sin in the Garden of Eden when Satan appeared to Eve as a serpent.

People were dying.

5) The remedy:

a) There was no human answer. They could do nothing for themselves.

b) Even ^{the people recognized this and} they looked to the Lord. He could only deal with them in grace. incredible,

c) How unusual, even ridiculous, ^{was} the answer. Bush (p. 316) says that if they could have drunk something, that would have made more sense.

But the Lord did not ask them. He prescribed the remedy. Cf. Naaman the Syrian.

People feel this way about the Gospel.

But it was designed to glorify the Lord, not a method.

note: Moses does not argue. He acts immediately in obedience to the Lord.

d) There was no other remedy given.

e) The people had to act in faith.

note: Spurgeon was saved by hearing a message on Isa. 45:22. The simplicity of the Gospel.

f) The result was instantaneous - and, we would assume, permanent.

g) Read John 3:14, 15 for the doctrinal implications.

How could a serpent represent the Lord Jesus Christ? Cf. Gal. 3:13

N.B. →

This also pictures the doom of Satan - John 16:8, 11. 2 Cor. 5:21. Gen. 3:14, 15

A final word:

h) The Lord did not answer all their prayer. In fact, He answered very differently. Instead of taking away the serpents, He exercised His power with the serpents still there.

Cf. 2 Cor. 12:

Also, with His provision for our deliverance from sin's power.

He does not "take away our bent to sinning."

NUMBERS 21:10-35. Cf. Deut. 2:16-3:11.

The outline:

IV. The journey from the Wilderness of Paran to the Plains of Moab (20:1-22:1).

This section has two parts:

- 1) vv. 10-20 - the journey.
- 2) vv. 21-35 - the two victories over the Amorites.

In the first part we have three sub-parts:

- 1) The record of the journey - showing God's guidance up to the eastern border of the land. Cf. vv. 10-13, 16, 18b-20. Cf. additional details in Num. 33:40-49.
- 2) The reference to "the book of the wars of the Lord" in vv. 14, 15.

Cf. Ex. 17:14.

What the Lord did in the past was to be an encouragement then, as what He was about to do was to be an encouragement to future generations.

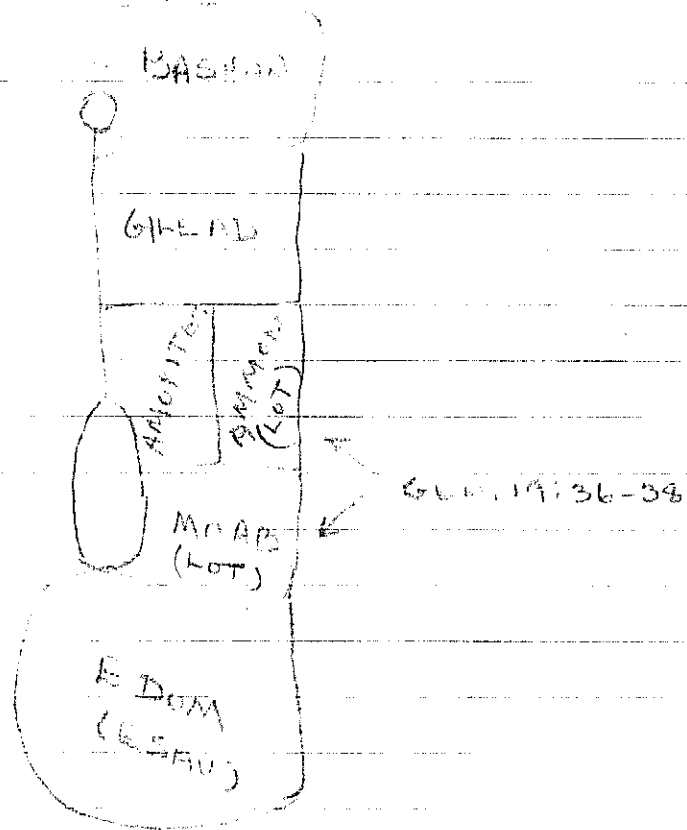
- 3) The Lord's special provision of water (vv. 17, 18a). There is no record of murmuring here. The Lord had not provided water in this way before.

There was praise to God, joy in their own hearts, because of God's faithfulness to them.

In the second part there are two parts:

- 1) The battle with Sihon - and Israel's victory (vv. 21-32). Read Deut. 2:24- ; Gen. 15:16
- 2) The battle with Og - and Israel's victory (vv. 33-35). This is the third victory in the

chapter. cf. vv. 1-3.



NUMBERS 21:10-35 (or the end of the section is actually in 22:1).

Four important lessons:

1) The crossing of the Arnon. Cf. vv. 13-15.

This was reminiscent of the crossing of the Red Sea, and encouragement for the crossing of the Jordan.

Note: "the book of the wars of the Lord." We do not know what this was, but it was an uninspired record of the victories which the Lord gave to His people -- and the record also was for their encouragement as they looked ahead.

Cf. Ex. 17:14.

This might be an encouragement for us to keep a diary of the Lord's dealings with us, and His blessings upon us.

2) The well. Cf. vv. 16-18a.

This shows the Lord's continuing faithfulness. The provision is made in a different way from that which He had done previously, but note in v. 16 that the Lord said to Moses, "I will give them water." "The princes" and "the nobles" may have dug the well, but the Lord was making the provision.

Cf. 1 Cor. 3:6.

3) The victory over Sihon, king of the Amorites. Cf. vv. 21-32.

Read also Deut. 2:26-37.

See also Gen. 15:16 (read vv. 12-16).

The judgment on the Amorites might seem harsh until we know two things:

(1) The nature and extent of their sin.

(2) The years that God had extended His grace to them -- 400 years!

4) The victory over Og, king of Bashan. Cf. vv. 33-35.

Note how the victory over Sihon was to be an encouragement as they faced Og.

Both Sihon and Og were Amorites (cf. Deut. 3:8).

Read Deut. 3:1-12.

See also how these victories were to encourage Joshua (Deut. 3:21, 22).

Note also that it was an encouragement to Moses -- Deut. 3:23-29.

Numbers 22

Intro:

The background of Ex, Lev, & Numbers (to this point) with all of the disabled of Israel, shows us how much the Lord loves His people.

Special Lessons:

- 1) The effect ^{which} ~~of~~ God's blessing on His people has on the unregenerate - vv. 2-4.

Cf. Deut. 2:9. Thus, they had no reason to fear.

Secondly, they should have rejoiced in the downfall of their enemies - a real blessing from God.

Thirdly, by blessing Israel they would have experienced greater blessing. Cf. the future judgment of the nations - Mt. 25:31 ff.

- 2) The absolute sovereignty of God.

Cf. Num 2³:12, 18, 20, 22 ff. ^{35, 38}

~~We~~ ^{we} can always, under all circumstances, depend upon the sovereignty of God.

- 3) The permissive will of God. God often allows things, even gives things, and then overrules them for His glory.

Cf. Psa. 106:15

Matthew Henry: "We must not think that, because God does not by His providence restrain men from sin, therefore He approves of it, or that it is ~~not~~ therefore not hateful to Him" (I, 673).

- 4) The identity of the angel of the Lord.

note the words in vv. 31-35.

The Lord can be opposing us when we think it is people, or animals, etc.

Balaam had:

- 1) the Word of God.
- 2) frustrating circumstances
- 3) the ass speaking
- 4) the Lord Himself.

Num. 22:36 - 24:9 - See outline

v. 38 - like Laban's warning concerning Jacob in Gen. 31:24, 29, 42.

Note how Balaam's coming was evidence of his own personal willingness to curse Israel even though the Lord would not permit it. For this reason he should not have come.

23:1 - God can only be approached through sacrifices which speak of Christ.

The sacrifices were burnt offerings (and note the connection between:

- 1) Our entire ded. to the will of God (perverted as it was by Balaam - just a form).
- 2) The Lord's willingness to come and meet with us.

23:7 - Two words: "curse" and "defy" - words intended to speak of God's wrath on Israel followed by judgment. God does not arbitrarily judge anyone.

Contrary to what Balak thought, we cannot force God to change His will and to accept ours.

23:9 - By election, Israel would "dwell alone" and not be reckoned among the nations." Balaam was given by divine illumination and revelation the insight to see God's purpose for Israel. God's purpose for His people is that they be distinct, separated, different from

written so we know Satan will scheme against
us!

"Daniel I send you forth as sheep in the midst
of wolves" (Mt. 10:16).

"... the Devil as a roaring lion..." (1 Bar. 5:8).

"In all probability Moses knew nothing about this at the time; and certainly the
people below knew nothing of the foul conspiracy. There lay the tribes in the valley,
unaware that mischief was brewing, and quite unable to meet the dark design even if they
had been aware of it. What a mercy it was for them that they were guarded by a Watcher,
and a holy one, whose eyes can never slumber. How true it is -- 'I the Lord do keep it;
I will water it every moment: lest any hurt it, I will keep it night and day'."
(Spurgeon, Vol. 29, p. 133).
(Isa. 27:3)

the nations of the earth. Cf. Dt. 4:7-10.

23:10 - Note that God's purpose and His faithfulness to Gen. 13:16 were already evident. Not even $\frac{1}{4}$ of the nation could be counted.

Israel is "righteous," not yet by character, but by calling.

The numbers show outward blessing; their righteousness, the inward

"The death of the righteous" - desirable because:

- 1) He can look back with satisfaction and praise.
- 2) He can look ahead with expectation and hope.

23:13 - Again, Balaam cannot see all of the people - their numbers are too great.

The first time Balaam looks at the people, he is occupied with the character of the people (because of the blessing of God); the second time, with the character of God - unchanging in His Person, faithful to His Word (23:19). This leads to an emphasis on 3) the purposes of God.

"... God does not alter His purposes like changeable and fickle men, but keeps His word unalterably, and carries it into execution. The unchangeableness of the divine purposes is a necessary consequence of the unchangeableness of the divine nature" (K & D, III, 183).

THE SECOND ATTEMPT OF BALAAM TO CURSE ISRAEL

23:19,20 Three things in these verses - the order is significant:

- 1) The immutability of God. Cf. v. 19a
- 2) The dependability of His Word. Cf. v. 19b
- 3) The inability of man to change it. Balaam does not because he cannot. Cf. v. 20.

23:21-24 now we see why the people of God are invincible:

as in vv. 19,20 we must start with God.

- 1) Three things which prohibit the cursing, the annihilation, of Israel:
 - a) Their sin does not warrant it (v. 21a).
 - b) The Lord is with him (v. 21m).
 - c) The purpose of God eventually in their messiah - King, the Lord Jesus Christ - the King's triumphant shout (v. 21b).
- 2) They are the result of God's working (vv. 22-24). Cf. Eph. 2:8-10.

- a) What God has done and is doing for them (v. 22a; cf. 24:8; contrast how Balak looked on this as something the Israelites had done for themselves: cf. 22:5.

"Brought" = is bringing. He brought them out to bring them in. Cf. Ex. 6:7,8.

- b) What He has made them:

(1) "A unicorn" (v. 22b).

(2) "A great lion... a young lion" (v. 24).

not only is Israel unconquerable, she

"I am glad that Israel's work is not my subject now. . . . Let me tell, not what I have done, but what God has done; not what human nature is, but what God's nature is, and what the grace of God will work in the midst of his people."
(Spurgeon, Vol. 29, pp. 139, 140).

The way the Lord overruled Balaam is one possibility of what He might have handled Isaac if Rebekah had not interfered.

will conquer ^{all} her enemies! And Israel will not be stopped until that is done. See v. 24 b.

- c) He will not tolerate any attempt to curse Israel (v. 23 a).
- d) The inscription which hangs over the whole project: "What God hath wrought." Some translators have made a question of amazement out of this statement - taking one insignificant man, a nation of slaves, to subdue the whole world.

Note the twofold application:

- ① To Israel as a nation.
- ② To believers in the Church - "What God hath wrought."

Num. 23:25 - 24:1 - The transition to the third blessing.

24:2-4 Preliminary remarks:

- 1) What Balaam saw (v. 2 a). This affected what he said in v. 5.
- 2) The Spirit of God (v. 2 b).

This does not necessarily make Balaam a believer.

All three Persons of the Godhead are mentioned in this chapter: vv. 2 b, 4, 7.

Calvin wrote (quoted in Bush, p. 385):

"... the Spirit of God was upon him, showing by manifest token that He was the author of his address, and that Balaam did not speak of his own natural intelligence."

- 3) Balaam's eyes were opened - for spiritual

- Delitzsch says there are 2 parts to the 3rd blessing:
- 1) "the glorious prosperity of Israel" (vv. 5-7);
 - 2) "the terrible power, so fatal to all its foes" (vv. 8, 9).

(24:6) - Valley - extensive,
Garden - beautiful.
Aloes - fragrant.
Cedars - huge, durable, strong.

insight - Balak's were not! Cf. vv. 3, 4

"Falling" probably means falling down.

24:5-9 Balaam's blessing - which has ~~three~~ ^{three} parts:

1) The significance of what Balaam saw (vv. 5, 6).

Israel's orderliness, security, peacefulness were evidences of God's blessing - fruitfulness, fragrance, indestructibility.

2) The blessing Israel will be to the nations, and Israel's ultimate greatness (v. 7).

3) The judgment Israel will bring to the nations - which is actually God working through Israel (vv. 8, 9a).

Broken bones speaks of a victory for Israel from which the nations will never recover.

* The reason for it all (v. 9b): the promise given originally to Abraham in Ur of the Chaldees - (Gen. 12:1) - the promise given by God through Isaac to Jacob (Gen. 27:29)

24:10-14 Balak's rebuke; Balaam's response.

Three things are evident:

1) Balak's extreme displeasure. Vv. 10, 11.

2) Balaam's re-statement of his helplessness to curse when it is God's intention to bless. Vv. 12, 13.

3) The fact that everything had not yet been said - a part of which follows in vv. 15-25. See v. 14.

"A man may be full of the knowledge of God and yet utterly destitute of the grace of God, may receive the truth in the light of it and yet be a stranger to the love of it" (Matthew Henry, I, 685).

It is possible to know a lot about God without actually knowing Him.

NUMBERS 22-25 -- ISRAEL, MOAB, AND BALAAM.

Related passages:

- 1) Old Testament: Num. 31:8, 16;
Deut. 23:4, 5;
Joshua 13:22;
Joshua 24:9, 10;
Neh. 13:2;
Micah 6:5.
- 2) New Testament: 2 Pet. 2:15;
Jude 11;
Rev. 2:14.
- 3) Key verses from the text (Num. 22-25) in the light of the New Testament:
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- A. Israel's encampment in the plains of Moab (Num. 22:1).
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 1. Balaam, his donkey, and the Angel of the Lord (Num. 22:22-30).
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- F. Balak's reception of Balaam -- Balak's rebuke and Balaam's response (Num. 22:36-40).
- G. Balaam's three attempts to curse Israel -- all of which the Lord turned into blessings (Num. 22:41-24:9):
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 3. God's blessing on Phinehas (Num. 25:10-15).
 4. God's command regarding the Midianites (Num. 25:16-18).

This is Balaam's 4th prophetic utterance.

The divisions are evident in the expression, "and he took up his parable" (in vv. 15, 20, 21, 23).

Cf. 23:7, 18. A "parable" can be:

- 1) an allegory or story with typical meaning.
- 2) Proverbs.
- 3) Prophecies.

Called "his parable" because the meaning would not be obvious to the unregenerate mind. Cf. Jn. 16:25, 29. Also Ps. 78:12.

To take it up means to speak in an elevated tone of voice to command attention.

Cf. Bush, pp. 369, 370.

Thus, there are 4 prophecies in this last message - prophecies which extend to the end times.

They have to do with:

- 1) The Messiah (vv. 17-19).
- 2) Amalek (v. 20). Cf. Ex. 17:8 ff.
- 3) The Kenites (vv. 21, 22).
- 4) Asshur (Assyria) and Edom (v. 23). This seems to imply that eventually all heathen powers will be overthrown!

24:16 Balaam attributes his knowledge to divine revelation, i. e., "the knowledge of the most High" Cf. Melchizedek in Gen. 14.

24:17 "I shall ... I shall ..." can be present tenses in trans.

It speaks of certainty, but not of imminency - not something that was going to take place at that time. Balaam was like Abraham in John 8:56.

"A Star" - heavenly

2 P. 1:19

Rev. 2:28

" 22:16

mt. 2:2, 7, 9, 10

- made by God in His humanity -

"a body has thou prepared me" (Heb. 10:5)

- glorious

- seen of men

- to give light in darkness

Also note how he saw or looked upon the people and nations which were the subjects of his prophecies - vv. 17, 20, 21.

speaking of Balaam, Mt. 1:1, 685) says, "whether he (Balaam) was, the prophecy itself was a true prophecy." "Moses wrote of me"

"Out of Jacob" - showing His human origin, from Israel.

"A Scepter" - not only authority, but governmental authority! Cf. v. 19.

Cf. Psa. 45:7; Heb. 1:8.

This introduces the whole subject of the Kingdom - its inward and outward aspects, its spiritual and its literal character.

On the coming of the Lord, cf. Hosea 3:5

From K+D,

III, 200

Jer. 30:9

Ezek. 34:24

" 37:24, 25

2 Sam. 7:12-16

Psalms 2, 72, 110.

"And destroy all the children of Sheth," or Sheth. "Sheth" means tumult, confusion, and probably is a term picturing the turmoil of the nations in their desire to oppose and to nullify the purposes of God.

(24:18) a prophecy of Rev. 11:15, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ."

(24:19) Specifically of Christ.

"The city" = the cities.

(24:20) "Amalek" - cf. Ex. 17:14 ff. - the first nation to attack Israel when they came out of Egypt. His downfall is prophetic of the downfall of all others.

A type of the flesh. Cf. Deut. 25:17-19.

(24:21) "The Kenites" - friends of Israel. Cf. Gen. 15:19

These point back to Jethro. K+D

Num. 10:29 ff.

have the following to say:

(24:22)

"... Although on terms of friendship with the people of Israel, and outwardly associated with them, yet, as is clearly shown by 1 Sam. xv. 6, they never entered inwardly into fellowship with Israel and Jehovah's covenant of grace, but sought to maintain their own independence side by side with Israel, and thus forfeited the blessing of God which rested upon Israel" (III, 197).

24:23 Here we see man's helplessness in the demonstration of God's power.

Cf. 23:23b.

"When God doeth this" = "because God determines this ... applied to that which God establishes, ordains, or brings to pass, as in Isa. xlv. 7; Hab. i. 12" (K + D, III. 198).

NASB: "Alas, who can live except God has ordained it?" is true, but probably misses the main idea in the text.

24:24 "Kittim" = Cyprus.

Throughout its history, Cyprus has been sought + controlled by many nations. The prophecy does not indicate that Cyprus will become a great power, but that "from the coast of" Cyprus will ships come to overthrow Assyria and Egypt.

ALL OF THE HAS TO DO WITH COMING OF OUR LORD TO ESTABLISH HIS KINGDOM.

— H —

NUMBERS 25 - THE SIN OF ISRAEL WITH MOAB.1. Adultery and Idolatry (25:1-3). Cf. 31:15, 16.

If the Enemy cannot get us in ^{any advice came from Balaam} one way, he will try another.

We need to be watchful, on the alert, at all times.

All sin is designed to turn us away from the Lord. Cf. what Daniel's enemies said of him. See Dan. 6:5,

"Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. THEN said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

This is also what happened to Solomon. See David's charge to Solomon in 1 K. 2:1-3. Then notice Solomon's sin: 1 K. 11:1-10.

The one thing we need to be most concerned about is the slightest departure from the Word of God. Cf. Psa. 119:11.

Saladin knew what the Babylonians

knew about Daniel: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:5).

4/4/78

Numbers 25 - cf. Num. 31:15, 16; Micah 6:5; Rev. 2:14

(V. 1) "Began to play the harlot" (ASV). Departures from the Lord begin gradually - in things that seem apparently harmless.

Spiritual adultery is followed by physical adultery. Israel was Jehovah's wife.

(V. 2) Three things:

Internal forces are most dangerous - and lead to outward sins.

The will of God: Ex. 34:12-16.

- 1) Attending the sacrifices. *See verb for call is feminine in form.*
- 2) Eating the sacrifices - like the Israelites are their own - 1 Cor. 10:14-33.
- 3) Worshipping their gods.

(V. 3) "Israel joined himself" - *was yoked* - 2 Cor. 6:14. 4) A fourth step. "The anger of Jehovah" - vv. 4, 10, 11 - the jealousy of God. God is the same now. See 1 Cor. 10:22.

(V. 5) There is only one way to deal with sin - suddenly, completely, severely. No compromise. 1) What God said to do. No gradual breaking away. Note: 2) What Phineas did 3) The plague (v. 9).

(V. 6) The brazenness of sinners -

(V. 9) Contrast 24,000 with 1 Cor. 10:8 - 23,000.

"in the sight of Moses"

"in the sight of all the congregation"

(V. 11) Phineas' jealousy for God. God's jealousy for Israel.

Phineas confirmed his call to the priestly office by his zeal for God's glory + His love for the truth - regardless! as judgment:

(V. 16) Further prevention as well

"Vex" -

"Beguiled" -

"Wiles" -

→ The prominence of zimri and Cozbi gave them no exemption. If fear, it increased their crime. God is no respecter of persons.

What are some 20th Century idols? Sports, pleasures, money, power (popularity), material possessions

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NUMBERS 26, 27

The fourth times the number of men, 20 and over, are given:

- 1) Ex. 12:37.
- 2) Ex. 38:26.
- 3) Num. 1 (tribes), 3 (Levites).
- 4) Num. 26

These two chapters continue the Lord's prep. of His people for entering the land.

Outline:

- I. The List (26:1-51) - of the tribes in the census.
- II. The Land (26:52-56) - to be divided as inheritance.
- III. The Levites (26:57-62) - their special place.
- IV. The Legend (26:63-65) - or key to the chapter.
- V. The Law (27:1-11) - regarding inheritances.
- VI. The Leadership (27:12-23) - the change from Moses to Joshua.

The new census was probably commanded by the Lord:

- 1) Because of the plague in ch 25 when 24,000 died (Num. 25:9).
- 2) As a safeguard spiritually when they entered the land - to keep them from pride + other sins.
to keep them trusting the Lord

Eph. 6:10-20.

← *

to keep them from becoming careless - they were going to war. ^{note maturity required - 1 Jn. 2:12-14}

Also that the lesser numbers did not jeopardize the purpose of God.

← *

to encourage them (the Lord's concern for each tribe, and each person in each tribe).

What problems are indicated in the census?

Hindrances to blessing + to victory in war.

- 1) Rebellion - Dathan and Abiram (26:9-11).
- 2) Lack of separation - Er and Onan (Gen. 38; Num. 26:19).

- 3) With the Levites (26:61) - disobedience (a refusal on the part of Nadab and Abihu to be limited to the Word of God).
- 4) The fact that this is a new generation - unbelief (going back to Num. 13, 14).

These all resulted in a loss of numbers:

Ex. 38:26 - 603,550.

Num. 1:46 - 603,550.

Num. 26:51 - 601,730. A loss of 1,820.

The greatest loss was Simeon: 37,100.

" " gain " Manasseh: 20,500.

Five tribes decreased; seven increased.

A final word about the census: all of these were children of those in the first census.

- The people change; the work continues
- The people die; the Lord lives on.
- The people fail; the Lord is always faithful.

II. The Land (26:52-56).

Notice the certainty in v. 53.

Although they were going to fight, the land would be given to them.

Heirs and inheritance in the NT:

- 1) Noah + his righteousness (Heb. 11:7).
- 2) Gal. 4:7; Rom. 8:17: of God.
- 3) Heb. 1:17: of salvation.
- 4) Heb. 6:17: of the promises
- 5) Jas. 2:5: of the Kingdom
- 6) Gal. 3:18 - by promise
- 7) Eph. 1:11, 14 (cf. v. 18)
- 8) Heb. 9:15; 1 Pet. 1:4.

There are many other passages.

III. The Levites (Num 26:57-62) - no land (although cities) because their inheritance was the Lord.

Cf. Num. 18:20-32.

This also included Aaron & the priests. Cf. Num. 26:59-62.

IV. The Legend (Num. 26:63-65), i. e., the key.
Three things:

- (1) The fact that these were all children of the preceding census. Emphasizing:
 - what parents need to do in prep. children
 - the example of faith and obedience which parents need to set.
- (2) God's faithfulness to His Word - here, for judgment.
- (3) The exceptions: Caleb and Joshua - and why!

V. The Law (Num. 27:1-11) - with the daughters of Zelophehad. Cf. 26:33. Also Num. 36.

What a picture of the security of our inheritance! It is not based on whether we are men or women. It cannot be taken away because of our sin. Note: "Our father... died in his own sin" (27:3 b) - evidently meaning in the nation's unbelief at Kadesh-Barnea.

their request showed:
1) The faith that they would take Canaan
2) Their desire to have a part in the land (cf. 10:9-10).
P. 123.

VI. The Leadership (27:12-23):

Note:

- (1) The certainty of change
- (2) The reason for the change
- (3) The One who chose the successor
- (4) Joshua's position - a shepherd.

Ecc. 12:7; Zech. 12:1

"the God of the spirits of all flesh"

- Creator cf. 16:22
- the One who endows
- the One who uses

On going out & coming in of. Deut. 31:2
Saying on of 2 Sam. 4:14

Dr. 34:9
- the service, a charge. Cf. Dt. 31:7, 8.

NUMBERS 28, 29 -- The Offerings.

Cf. Lev. 23. Why are they repeated here?

- 1) Because this was a new generation. It emphasizes:
 - a) That each generation needs to be taught.
 - b) That each one needs to be taught by the Lord.
- 2) Because they had not been making their offerings to the Lord. Cf. Amos 5:25; quoted by Stephen in Acts 7:42. The implication and the context both show that they had not been faithful.
- 3) Also referring to Amos' question (and to Stephen's quotation) -- because fellowship with the Lord was the only real preventive against idolatry (and all other forms of sin).
- 4) Because, in their wars against the Canaanites, they were not to neglect their fellowship with the Lord. In fact, their fellowship with the Lord would be their greatest guarantee of victory.
- 5) Because these offerings were the starting-point in the life of every Israelite for daily obedience to God and His Word. It emphasized doing things when the Lord said they should be done in the way He commanded and for God's glory.
- 6) Because, in this time when the Lord was going to be giving so much to them, they were not to forget that which they were to give to Him. Cf. Num. 28:2. Note: "for a sweet savour unto me." These offerings are the things that would bring delight to God, would guarantee His blessing, and would turn away His anger. Bush (p. 430) says, " . . . so that without violence we may say, that as we are to call upon him for our daily bread, he in like manner says to us, 'Give me day by day my daily bread.'" (Italics mine.)
- 7) Because the Lord was adding to and clarifying the previous revelation. The offerings here mentioned are daily, weekly, monthly, yearly.

Outline: (Vv. 1, 2 are introductory; vv. 39, 30 of ch. 29, the conclusion.)

- I. The Continual Burnt Offering (Num. 28:1-8). This was twice daily.
 - II. The Sabbath offering (Num. 28:9, 10). This was each week.
 - III. The First of the Month Offering (Num. 28:11-15). This was every month.
 - IV. The Passover (Num. 28:16-25). This was the first of the yearly offerings. It included the Feast of Unleavened Bread.
 - V. The Feast of Firstfruits (Num. 28:26-31). This included the Feast of Weeks. Note v. 26 -- "after your weeks be out."
 - VI. The Feast of Trumpets (Num. 29:1-6). This chapter (29) deals with the offerings of the seventh month.
 - VII. The Day of Atonement (Num. 29:7-11).
 - VIII. The Feast of Tabernacles (Num. 29:12-40).
- Note: The yearly offerings give us an outline of God's plan for the outworking of His purpose beginning with the Passover and its emphasis on the death of Christ.

Numbers 28 (the details):

- I. The Continual Burnt Offering (Num. 28:1-8).

It teaches us:

- 1) The importance of beginning and ending each day with the Lord.
- 2) That our fellowship with the Lord is based upon the Person and Work of the Lord Jesus Christ.
- 3) That we need to give great and constant consideration to Christ as the Lamb -- the Passover Lamb. This points especially to the Gospel.

Cf. Ex. 29:38-45 "here it will be seen that the continued manifestation of of the divine presence was made dependent upon the regularity with which this daily service was performed" (Bush, p. 430).

As the special emphasis of Num. 28, 29, cf. 28:10, 15, 23, 24, 31;
29:6, 11, 16, 19, 22, 25, 28, 31,
34, 38, 39.

Thus 16 times it is emphasized that no other sacrifice (nor any other thing) was ever to take the place of the continual burnt offering. They were always in addition to the continual burnt offering. Note the priority that this gives to our personal, daily fellowship with the Lord through Christ.

II. The Sabbath Offering (Num. 28:9, 10).

On this day, with the Continual Burnt Offering, 4 lambs were offered instead of just 2. Like the gathering of twice the amount of manna on the sixth day, this speaks of the need (at least once a week) to double the time that we give to the Lord.

III. The First-of-the-Month Offering (Num. 28:11-15).

This is taken by most commentators to refer to the new moons. About $29\frac{1}{2}$ days elapse from one new moon to the next.

The Sabbath always placed emphasis upon God as Creator; the First-of-the-Month offering upon the Providence of God. Cf. Gen. 1:14, 15; Psa. 89:37.

This offering is not mentioned in Lev. 23, but we do have references to it in Num. 10:10; 2 Kings 4:23; Amos 8:5.

IV. The Passover and the Feast of Unleavened Bread (Num. 28:16-25).

It is important to notice that the main Lamb is not mentioned here, but only the subordinate offerings during the Feast of Unleavened Bread.

The emphasis is upon the facts that:

- 1) Israel's redemption from Egypt was not an end in itself, but an introduction into a life of fellowship with the Lord.
- 2) Our fellowship with God continues to be based on Christ.
- 3) The death of Christ calls from us the need for:
 - a) Giving ourselves to the Lord -- in the burnt offering.
 - b) Recognizing the satisfaction that there is for us in Christ -- as the Meal Offering.
 - c) Continuing to confess our sins so that there may be no interruption in our fellowship with God -- in the sin offering.

The Passover points ahead to the Cross.

V. The Feast of Firstfruits and the Feast of Weeks (Num. 28:26-31).

Firstfruits pictures the resurrection of Christ; the Feast of Weeks, Pentecost.

At Pentecost we can say that those who were saved were also a kind of firstfruits unto the Lord.

At this point we move into Num. 29 -- the Feasts of the 7th month.

VI. The Feast of Trumpets (Num. 29:1-6).

One of the reasons for using the trumpets was to call the people together. This looks ahead and pictures:

- 1) Primarily, the Second Coming of Christ to the earth to reign at the close of the Great Tribulation. Cf. Matt. 24:31.
- 2) Secondarily, the Rapture of the Church before the Great Tribulation. Cf. 1 Thess. 4:16.

V. 6 indicates "that we must not seek occasions to abate our zeal in God's service, nor be glad of an excuse to omit a good duty, but rather rejoice in an

VOWS - Num. 30

The title is given in v. 16.

They could not vow that which was commanded, nor that which was forbidden.

Cf. Luke 17:7-10

The subject develops out of 29:39 and probably indicates the overflow of the people's hearts toward the Lord when they obediently present the daily, weekly, monthly, and yearly sacrifices.

Cf. vows in Lev. 27:2-13.

A vow is a promise - either positive or negative.

Vows contrary to the Law could not be considered true vows - such as Herod's vow to give Herodias' daughter whatever she asked.

Vows to the Lord could not be broken without "undermining the very foundations of morality" (Bush, 439) in their own hearts. Ecc. 5:5

Things were not to be vowed rationally, nor fervently, nor hurriedly.

(30:2) Note: These are made "unto the Lord."

Also: A vow had to be made audibly - "according to all that proceedeth out of his mouth." Cf. Psa. 66:13, 14. Note also in the Psa. 66 passage, "and my mouth hath spoken when I was in trouble." Thus, vows seem to have been made in times of crisis.

V. 2 has to do with a man's vow.

(30:3) The vow of a young woman living at home - she is under her father's authority.

Thus, behind what is said here is the authority of the man:

- 1) over his daughter.
- 2) over his wife.

The man is to supervise the spiritual life of those who are in his household.

(30:5) The word "forgive" carries with it the idea of a release, but also indicates

that it is sin for a woman to vow without her father or husband's approval.

30:10 This has to do with a vow made by a woman while her husband was living, or before they were divorced - with his original approval, the vows would stand. This would hold true even if a woman returned to her father's house after her husband's death, or after a divorce.

30:16 Undoubtedly some problems must have arisen to cause such laws to be established.

Special lessons:

- 1) To make the people reverence and fear the Lord.
- 2) To promote honesty, integrity among the people of God. Man is inclined to say and not do.
Cf. 2 Cor. 1:17-19.
- 3) To honor God-given authority - especially of the man over the woman, but also of God over the man. Cf. 1 Cor. 11:3 ff.
- 4) To show the people the immutability of God's promises.

Note: Num. 27:1-8 also has to do with women.

Num 31 - WAR WITH MIDIANITES, DIVISION OF THE SPOIL.

As background, cf. 25:16-18.

(31:2) This was to be Moses' last battle.

"God sometimes removes useful men when we think they could ill be spared; but this ought to satisfy us, that they are never removed till they have done the work which was appointed them" (Matthew Henry, I, 706).

(31:3) note the contrast:

- 1) v. 2 - "Avenge the children of Israel..."
- 2) v. 3 - "... and avenge the Lord..."

God cares for His people; they are to be concerned for His glory.

Also - the nation (or individual) who attacks the people of God will have God to reckon with.

(31:4) 12,000 out of a possible 600,000. Why?

1) So the results might not be attributed to the size of the army, but to God.

2) 1,000 from each tribe - so that the tribes might not have the glory, but God would!

Cf. 1 Sam. 14:6.

(31:5) On Phinehas, cf. 25:6-9.

The putting away of sin was the priest's ministry. To show this, Phinehas goes to battle. Bush suggests that "... the holy instruments and the trumpets..." should be even instead of "and," indicating that in this case "the holy instruments" were "the trumpets."

Here Phinehas would certainly be a type of Christ, our priestly Commander-in-Chief!

(31:8) "Balaam" - cf. vv. 15, 16. He obviously sought to get around the refusal of God to curse His own people.

"Balaam" is an example of the many false professors, who claim to know the Lord, but

in their works they deny Him.

How can we distinguish the Balaams?

- 1) They do not take God's Word as final.
- 2) They are interested in money - and serve for money.
- 3) They speak right, but live wrong.
- 4) They are easily influenced by men.

(31:13) "Outside the camp" - cf. vv. 19, 20. They were defiled (i.e., the men who had gone to war) by the dead bodies of their enemies. Cf. 19:16.

(31:15) Moses is indignant because these women had been spared!

M. Henry mentions that the Lord had killed the adulterers in ch. 25; it is now fitting that the adulteresses should die. See I, 708.

Note how merciless the people of God should be with sin. There is no room here for tenderness or compromise. To have spared the people would have left the door open to a repetition of the sin.

See in these women, and with David (Adonijah, Shimei, Joab) how unusual it is for adults to change.

(31:18) Note the argument here for evangelizing the children.

(31:21-24) The Law governing all future booty taken in war - thinking ahead to Canaan. It was all unclean & could defile the people of God. Thus, they had to be purified by fire and/or water.

How important that we consider the world in the same light today!

(31:25) First, they took the spoil. Second, they cleansed themselves.

Third, they cleansed the material things taken as spoil.

Finally, the spoil was divided.

V. 25-31 give the plan:

1) V. 26 - the booty was to be counted.

2) V. 27 - " " " " " divided:

a) Half to the 12,000 soldiers.

b) Half to the rest of the people.

3) V. 28 - the soldiers were to give "a tribute" to the Lord - one out of every 500; ~~500~~ 29.

V. 29 - this was given to the priests.

4) V. 30 - the people were to give one out of 500; ~~500~~

~~500~~ V. 30 - this was given to the Levites.

V. 31 says it was all done.

V. 32-47 gives the actual count.

V. 48-54 records a special offering made by the people to show their gratitude to the Lord.

What do these offerings teach?

1) That we are to honor the Lord with what we have.

2) That we honor the Lord when we give to His people.

3) That our gifts are given in recognition of His goodness. He has given us what we have.

4) That we realize that all we have is His and must be used for His glory!

5/9/78

NUMBERS 32 - THE LAND EAST OF JORDAN

Outline:

1. The request of the Reubenites and Gadites (vv. 1-5).
2. The rebuke of Moses (vv. 6-15).
3. The vow of the Reubenites and the Gadites (vv. 16-19).
4. The acceptance of their vow by Moses (vv. 20-24).
5. The vow repeated (vv. 25-27).
6. The vow confirmed (vv. 28-32):
 - a. The terms stated by Moses before the leaders of Israel (vv. 28-30).
 - b. The terms accepted by the Gadites and Reubenites (vv. 31, 32).
7. The land given to the Gadites, the Reubenites, and to half the tribe of Manasseh (vv. 33-42).
 - a. A general statement (v. 33).
 - b. The details (vv. 34-42):
 - (1) The Gadites (vv. 34-36).
 - (2) The Reubenites (vv. 37-38).
 - (3) The half-tribe of Manasseh (vv. 39-42).

Lessons:

1. That which brought on the request: "and when they saw the land..." - A WARNING!
cf. Gen. 3:6; Josh. 7:21; Matt. 4:8.
This points to a violation of Commandment #10. These tribes were concerned about their needs. They were self-centered. Their object was not the will of God, nor His purpose for the people of God.
2. Their concern for themselves indicated at

least ~~four~~ ^{four} things:

- a) Disunity (v. 6).
- b) Discouragement (vv. 7-9).
- c) Disobedience (vv. 11, 12).
- d) Disaster (vv. 14, 15).

3. The importance of their vow - and the consequences of breaking it. Cf. v. 23.

Illustrations: Cain,

Joseph's brothers (Gen. 44:16);

Achan (Josh. 7:10, 11).

V. 55 - "vex," from 77³. Cf. 25:17, 18. It means
to bind up, to distress, to oppose, to be an
adversary.

Sox was "vexed with the filthy conversation
of the wicked ... from day to day" (2 P. 2:6-8).

5/15/78

NUMBERS 33, 34.

- 1) The journey to the land (33:1-49). Looking backward
- 2) The cleansing of the land (33:50-56).
- 3) The borders ^{around} of the land (34:1-15). Looking forward
- 4) The men who would divide the land (34:16-29).

- 1) The journey to the land (33:1-49).

The importance of these 42 places is indicated by the fact that the Lord commanded Moses to write them. See Ex. 17:14.

Note three passages in Deut. which point to these places:

- a) Deut. 2:7. (over) →
- b) Deut. 8:2-20.
- c) Deut. 32:7-12. (v. 8 goes with Num. 34:1-15)

Note the reasons indicated in the above-mentioned passages for remembering these places.

- 2) The cleansing of the land (33:50-56).

Note "all" 4x in v. 52.

They were to "drive out all the inhabitants," and they were to "destroy... demolish" everything in the land.

"They must not preserve any of them, nor as monuments of antiquity to gratify the curious, nor as ornaments of their houses, nor toys for their children to play with, but they must destroy all, both in token of their abhorrence and detestation of idolatry and to prevent their being tempted to worship those images, and the false gods represented by them, or to worship the God of Israel by such images or representations" (Henry, I, 717).

Their blessing was dependent upon their obedience and separation.

- 3) The borders around the land (34:1-15).

Cf. Deut. 32:8. The divine escort. Here we

when good and evil seek to live together, it is the bad that affects the good. Though the Lord had waited long, judgment finally comes.

"It may be of good use to private Christians, but especially to those in public stations, to preserve in writing an account of the providences of God concerning them, the constant series of mercies they have experienced, especially those turns and changes which have made some days of their lives more remarkable. Our memories are deceitful and need this help, that we may remember all the way which the Lord our God has led us in this wilderness, Deut. viii. 2" (Henry, I, 716).

Why do we need to be reminded?

As Mr. Henry say above, "our memories are deceitful." We tend:

- 1) To forget the faithfulness of the Lord.
- 2) To remember the trials, the waiting periods, etc.

For ourselves:

- 1) We forget our failures, our sins.
- 2) We remember our times of obedience as though we had nothing else.

have Israel's inheritance.

note:

- 1) How small it is - $\frac{1}{2}$ of England; 160 x 50 mi.
But how rich!
- 2) It was not a place where endless expansion was to take place. Cf. Acts 17:26. All nations are to be satisfied with what the Lord has given.

"The land" had been the issue in Num 13, 14 - at Kadesh Barnea. It had been in the hearts of the people since Gen. 12:1-3.

While in some respects this might typify heaven, yet it points primarily to our inheritance now in Christ - as we have in Ephesians.

This chapter assumes that the land is already theirs - such is the certainty of the promise and power of God.

- 4) The men who would divide the land (34:16-29).

note:

- 1) The sovereignty of the Lord - in choosing the very men.
- 2) The orderliness of the Lord -
- 3) The fairness of the Lord - one from each tribe
- 4) The responsibility of the men - not to seek the best for themselves or their tribe, but to do as "the Lord commanded" (34:29). Cf. 33:54.

Consistent with God's way of using the small and insignificant to achieve great things for His glory.

5/22/78

NUMBERS 35, 36.

See outline of chs. 33, 34. The emphasis continues to be on the land.

- 1) Ch. 35 - the continued purification of the land. Cf. v. 34.

Provision is made for this in two ways:

- a) The distribution of the Levites in 48 cities throughout the land. They were teachers - ch. Dt. 33:10.

- b) The cities of refuge - concerned with the death by killing of any of the people.

- 2) Ch. 36 - the continued preservation of each tribe's inheritance of land.

This has to do with the daughters of Zelophehad (but could easily apply in the future to any family in any tribe).

Outline - Num. 35 - cf. Josh. 20, 21.

- 1) The 48 cities to be given to the Levites (vv. 1-8).

- 2) The six cities of refuge (vv. 9-33). ^{25 P. 11} ^{6 cities where they would be taken in.}
The purpose of the cities, their number and general location, and details concerning those to whom they do not apply as well as those to whom they do apply, are given.

- 3) The reason for the cities (v. 34).

Outline - Num. 36 - cf. Num. 27.

- 1) The problem raised by the tribe of Manasseh (vv. 1-4): If the daughters of Zelophehad married men from other tribes, the land of Manasseh could be taken by that other tribe.
- 2) The Lord's answer to the problem (vv. 5-9)
- 3) The obedience of the daughters of Zelophehad (vv. 10-12)
- 4) Conclusion to chs. 25-36 (v. 13).

Cf. Ex. 21:12-15.
Dt. 19:1-13

How much greater is grace than law!

"When God's right arm is bared for war,
And thunders clothe his cloudy car,
Where? Where? Oh where shall man retire
To escape the horror of his ire?

"'Tis he, the Lamb, to him we fly,
While the dread tempest passes by:
God sees His Well-Beloved's face,
And spares us in our hiding-place."

-- Spurgeon's Devotional Bible, p. 140.

Lessons:

Number 35

- 1) a twofold type of Christ:
 - a) The cities of refuge. Cf. Heb. 6:18; Rom 8:1; Phil. 3:9.
 - b) The high priest. At his death, all who were forced to remain in the cities of refuge were able to go back home. Cf. Heb. 9:14, 15.
- 2) The importance of having the people taught - with Levites living in cities throughout the nation - an average of 4 cities for each tribe.
- 3) no mercy for the murderer. Cf. 1 Jn. 3:15.
- 4) "Defile not" - ~~אִשְׁמַח~~ אִשְׁמַח. Phil 2 sing. masc. from אִשְׁמַח, to make unclean, unfit for God. Cf. Lev. 18:24, 25.
 Cf. Jer. 2:7 (read vv. 5-8); Ezek. 36:17-19.
 Disobedience defiles, pollutes, renders us unfit for God's service and God's fellowship.
 Num. 36:36

A defiled land
was also un-
safe for man.

Numbers 36

- 1) The importance of seeking the mind of the Lord in prayer - with the assurance that He will answer and lead us.
The Lord has not given every detail in the Word so that we will come to Him and depend on Him.
- 2) The importance of putting the Lord first in marriage - not lands, or other advantages.
- 3) The guarantee of our heavenly inheritance.

1/7/70

Exodus + Numbers give us the HISTORY of Israel from Egypt to Canaan. Only 3 chapters in Leviticus are historical: Lev. 8-10.

Numbers -

The Tabernacle was erected one year to the day after the Israelites left Egypt. Cf. Ex. 40:17.

This was at Sinai.

ONE MONTH LATER - the account in Numbers begins - leaving Leviticus in between.

Historically, the journey is completed in Numbers (even though Deut. still follows).

TWENTY DAYS LATER ISRAEL LEAVES SINAI (10:11)

KADESH-BARNEA - and the 40-year judgment which followed (13, 14)

Wanderings (15-21).

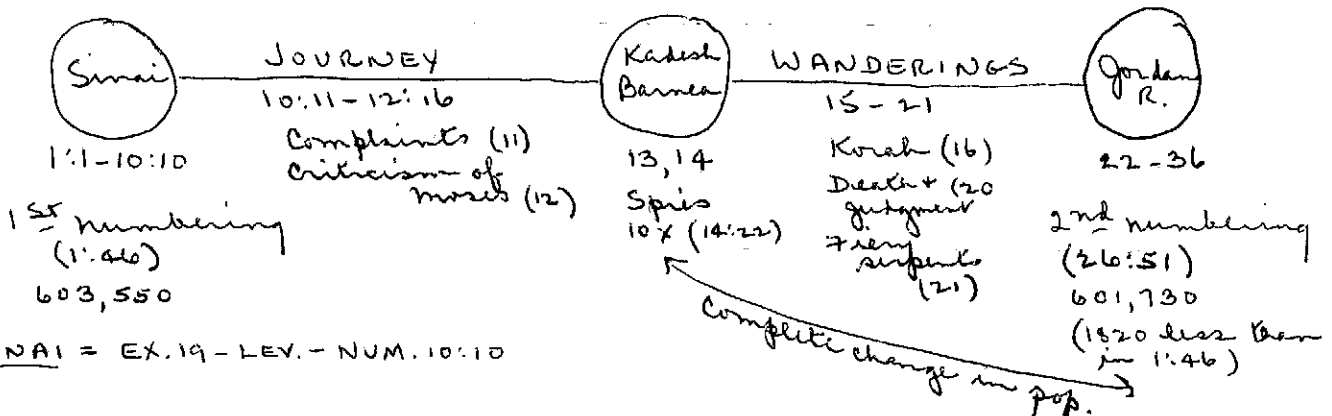
Arrival at the Jordan (22:1).

(From 20:1 on the record has to do with the 40th year.)

All anticipates entering the land - Cf. here things 15:37-41

Outline:

- I. The children of Israel at Sinai (1:1-10:10).
- II. The journey from ^{Sinai to} Kadesh-Barnea (10:11-12:16).
- III. The children of Israel at Kadesh-Barnea (13, 14). Actually they are routed to Hormah at the end of ch. 14.
- IV. The 38 years of wandering (15-21).
- V. The children of Israel at Jordan - preparing to enter the land (22-36).



AT SINAI = EX. 19 - LEV. - NUM. 10:10