

Supplemental Notes:

*The Book
of
Numbers*

*compiled
by
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Acknowledgments

These notes have been assembled from speaking notes and related materials which had been compiled from a number of classic and contemporary commentaries and other sources detailed in the bibliography, as well as other articles and publications of Koinonia House. While we have attempted to include relevant end notes and other references, we apologize for any errors or oversights.

The complete recordings of the sessions, as well as supporting diagrams, maps, etc., are also available in various audiovisual formats from the publisher.

Audio Listing

Numbers: Introduction and Chapters 1 - 2

Introduction and Background Information. The Camp of Israel. Mysteries of the Tribe of Dan.

Numbers 3 - 4

Duties of the Levites. The Tabernacle: "The House of Blood." Moving the Tabernacle.

Numbers 5 - 9

Defilement, Restitution and the Jealousy Offering. The Nazarite Vow; Triune Blessing. Gifts of the Princes. The Menorah; Cleansing of the Levites. Passover.

Numbers 10 - 14

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Numbers 15 - 20

The Journey to the Plains of Moab. The Rebellion on Korah. The Budding of Aaron's Rod. Confirmation of the Priesthood. The Red Heifer. Water from the Rock.

Numbers 21 - 25

The Brazen Serpent; Sihon, King of the Amorite; and Og, the King of the Giants. Balak, the King of Moab and Balaam the Prophet. The Idolatry of Israel.

Numbers 26 - 31

Preparing to Enter the Land. The Feasts of Israel. Laws of Vows. Vengeance on the Midianites.

Numbers 32 - 36

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The Book of Numbers

Session 1: Introduction

Numbers 1-2

The Book of Numbers

- ἀριθμὸν *Arithmoi*, “Numbers” (LXX).
Numeri, (Latin).
בְּמִדְבָּר *B'midbar*, “In the Wilderness.”
- Covers 38 years, from the giving of the Law at Sinai to the eve of the Conquest.
- Chronicle of successes and failures of the “Wilderness Wanderings.” It is a book about arrested progress: it took only 40 hours to get Israel out of Egypt; it took 40 *years* to get Egypt out of Israel.

Why Study This Book?

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:11

“examples” = τύπος *tupos*: a figure, image, pattern, a prefiguring; a type (cf. a “prototype”).

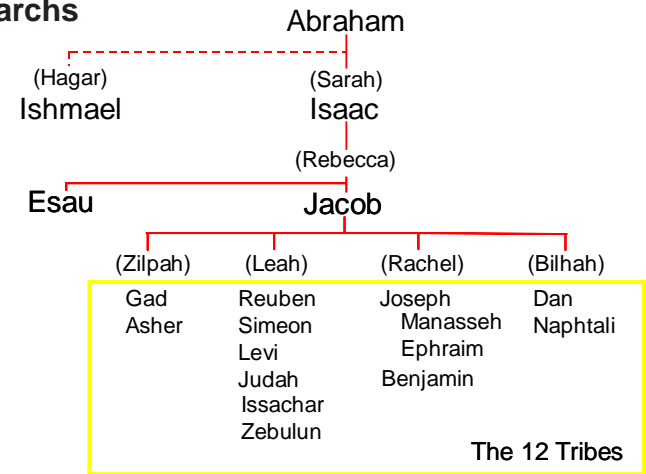
Types

- The Order of the Camp (Num 2).
 - Manna (Num 11); “Wonder” bread... (not gathered on the Sabbath: this was four chapters *before* the Law given!).
 - Water from the Rock (twice; Num 20): 1 Cor 10:4—would have modeled two comings if Moses had followed specifications.
 - Brazen Serpent (Num 21): an anticipatory symbol of Christ! John 3:14...16
- 1] And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,
 - 2] Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

The second month of the second year after the Exodus to the beginning of the 11th month of the 40th year, in all about 38 years and 10 months. This was exactly one month after the tabernacle was erected at Mount Sinai (Ex 40:17). **One man from each tribe** was to assist Moses (Num 1:4); their 12 **names** appear in verses 5-15.

- 3] From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.
- 4] And with you there shall be a man of every tribe; every one head of the house of his fathers.

The Patriarchs



The 12 Tribes

In Egypt?		
Reuben	Looked, affliction	Moses: Ex 2:25 looked..affliction 3:7
Simeon	Hearing; Heard	"Heard my cry" Ex 3:7
Levi	Husband; joined	When was YHWH "joined?" Passover, Jer 31:31,32
Judah	Praise	Ex 5:11; Ps 106:11,12
In Wilderness?		
Dan	Judged; judgment	Wilderness: Meribah
Naphtali	Wrestlings; prevailed	At Amalek Ex 17:11
In the Land?		
Gad	Troop cometh	Nations oppose Israel
Asher	Happy	Overthrow
Issachar	Hire; service	Occupation
Zebulun	Dwelling	Occupation
Kingdom?		
Joseph	Adding	
Benjamin	Son of my right hand	

Listing of the 12 Tribes

The 12 Tribes are listed 20 times in the Bible, in different orders, according to birth mothers, numeration, encampment, blessing, geography, etc.: Gen 29 - 35 (as above); 46, 49; Ex 1; Num 1:1-15, 20-43 (Levi omitted); 2,7, 10 (only order mentioned three times); 13, 16 (Levi omitted); 26 (eastern tribes omitted); Deut 27, 33 (Simeon omitted; order is geographical); Josh 13ff (in four groups to furnish cities for four classes of priests); Judg 5 (Judah and Simeon omitted); 1 Chr 2:1; 2:3-5 (Zebulun and Dan omitted); 12; 27 (Gad and Asher omitted); Ezekiel 48; Rev 7 (Dan is omitted; Ephraim only by elimination: Joseph – Manasseh = Ephraim).

Genesis:

29-35 Origin; natural birth order of Jacob's 12 sons.
46 Entering Egypt.
49 Jacob's Prophetic Blessing.

Exodus:

1 Entering Egypt (Joseph omitted, being in Egypt).

Numbers:

1:1-15 Leaders (Levi omitted).
1:20-43 1st Census (Levi omitted).
2 Order of the camp (Only order given three times: 2, 7, 10).
7 Offerings.
10 Order of March.
13 Spies (Levi omitted).
26 2nd Census (Levi omitted).
34 Dividing the Land (Eastern tribes omitted).

Deuteronomy:

27 Blessings and cursings.
33 Blessing of Moses (Simeon omitted). Order is geographical: Benjamin is before Joseph.)

Joshua:

13-22 Allocation of territories. (In four groups to furnish cities for four classes of priests.)

Judges:

5 Song of Deborah (Judah and Simeon omitted).

1 Chronicles:

2:1,3-8 Genealogies (Zebulun omitted; Dan in v.7?).
12,27 Officers under David (Gad and Asher omitted in 1 Chr 27).

Ezekiel:

48 Kingdom Divisions, Millennium.

Revelation:

7 Sealing of 12,000 from each tribe (Dan omitted).

The 12 Tribes

Gen 29:32	Reuben	"Behold a son"
Gen 29:33	Simeon	"Heard"
Gen 29:34	Levi	"Joined to"
Gen 29:35	Judah	"Praise"
Gen 30:6	Dan	"Judge"
Gen 30:8	Naphtali	"Wrestling"; "Struggles"
Gen 30:11	Gad	"Troop"; "fortune"
Gen 30:13	Asher	"Happy"
Gen 30:18	Issachar	"Recompense"
Gen 30:20	Zebulun	"Exalted"
Gen 30:24	Joseph	"YHWH has added"
Gen 35:18	Benjamin	"Son of the right hand"

Revelation 7 List

Praise the Lord,
He has looked on my affliction (and)
granted good fortune.
Happy am I,
my wrestling
has made me forget my sorrow.
God hears me;
has joined me,
purchased me, (and)
exalted me (by)
adding to me
the Son of His right hand.

- 5] And these *are* the names of the men that shall stand with you: *of the tribe of* Reuben; Elizur the son of Shedeur.
- 6] Of Simeon; Shelumiel the son of Zurishaddai.
- 7] Of Judah; Nahshon the son of Amminadab.
- 8] Of Issachar; Nethaneel the son of Zuar.
- 9] Of Zebulun; Eliab the son of Helon.
- 10] Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

Reuben and Simeon were the two oldest sons of Jacob by Leah (Gen 29:31-33). Judah was Jacob's fourth son by Leah (Gen 29:35). The leader of Judah, Nashon son of Amminadab, appears in later genealogies in the Messianic line (cf. Ruth 4:20; Mt 1:4). The tribes in this group represent the fourth, fifth, and sixth sons of Jacob by Leah: Issachar the fifth (Gen

30:17-18), and Zebulun the sixth (Gen 30:19-20). Ephraim and Manasseh were the sons of Joseph, Jacob's first son by Rachel (Gen 30:22-24).

- 11] Of Benjamin; Abidan the son of Gideoni.
- 12] Of Dan; Ahiezer the son of Ammishaddai.
- 13] Of Asher; Pagiel the son of Ocran.
- 14] Of Gad; Eliasaph the son of Deuel.
- 15] Of Naphtali; Ahira the son of Enan.
- 16] These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

Benjamin was the second son by Rachel (Gen 35:16-18). Dan was the oldest son of Jacob by Bilhah, Rachel's handmaid (Gen 30:4-6), Asher the second son by Zilpah, Leah's handmaid (Gen 30:12-13); Gad, however, was the first son of Jacob by Zilpah, Leah's handmaid (Gen 30:9-10); Naphtali the second son by Bilhah (Gen 30:7-8). [Levi, third son by Leah, is not listed in the Numbers census because the Levites were exempt from military service.]

- 17] And Moses and Aaron took these men which are expressed by *their* names:
- 18] And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.
- 19] As the LORD commanded Moses, so he numbered them in the wilderness of Sinai.
- 20] And the children of **Reuben**, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
- 21] Those that were numbered of them, *even* of the tribe of Reuben, **were forty and six thousand and five hundred.**
- 22] Of the children of **Simeon**, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;
- 23] Those that were numbered of them, *even* of the tribe of Simeon, **were fifty and nine thousand and three hundred.**
- 24] Of the children of **Gad**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 25] Those that were numbered of them, *even* of the tribe of Gad, **were forty and five thousand six hundred and fifty.**
- 26] Of the children of **Judah**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 27] Those that were numbered of them, *even* of the tribe of Judah, **were threescore and fourteen thousand and six hundred.**

- 28] Of the children of **Issachar**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 29] Those that were numbered of them, *even* of the tribe of Issachar, **were fifty and four thousand and four hundred.**
- 30] Of the children of **Zebulun**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 31] Those that were numbered of them, *even* of the tribe of Zebulun, **were fifty and seven thousand and four hundred.**
- 32] Of the children of **Joseph**, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 33] Those that were numbered of them, *even* of the tribe of **Ephraim**, **were forty thousand and five hundred.**
- 34] Of the children of **Manasseh**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 35] Those that were numbered of them, *even* of the tribe of Manasseh, **were thirty and two thousand and two hundred.**
- 36] Of the children of **Benjamin**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 37] Those that were numbered of them, *even* of the tribe of Benjamin, **were thirty and five thousand and four hundred.**
- 38] Of the children of **Dan**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 39] Those that were numbered of them, *even* of the tribe of Dan, **were threescore and two thousand and seven hundred.**
- 40] Of the children of **Asher**, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 41] Those that were numbered of them, *even* of the tribe of Asher, **were forty and one thousand and five hundred.**
- 42] Of the children of **Naphtali**, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;
- 43] Those that were numbered of them, *even* of the tribe of Naphtali, **were fifty and three thousand and four hundred.**
- 44] These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.
- 45] So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;
- 46] Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty.

- 47] But the Levites after the tribe of their fathers were not numbered among them.
 48] For the LORD had spoken unto Moses, saying,
 49] Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

The Levites were not to be counted in this census for they were exempt from military service in the sense of bearing arms. This is implied in the fact that they were set apart for the service of the tabernacle and all its furnishings. Only they could erect and dismantle it; any others who touched it would die (v. 51; cf. 1 Sam 6:19-20; 2 Sam 6:6-7). Also, the Levites pitched their tents adjacent to the tabernacle, and the other tribes in the outer perimeter (Num 1:52-53; cf. Chap. 2).

- 50] But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.
 51] And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.
 52] And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.
 53] But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
 54] And the children of Israel did according to all that the LORD commanded Moses, so did they.

Numbers 2: The Camp of Israel

- 1] And the LORD spake unto Moses and unto Aaron, saying,
 2] Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.
 3] And on the east side toward the rising of the sun shall they of the standard of the **Camp of Judah** pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.
 4] And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

Note: east side; ensign = Lion of Judah.

- 5] And those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.
 6] And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

- 7] *Then* the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.
 8] And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.
 9] All that were numbered in the **Camp of Judah** *were* an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth.

The Camp of Judah (East Side)

Judah	74,600
Issachar	54,400
Zebulun	<u>57,400</u>
	186,400

- 10] On the south side *shall be* the standard of the **Camp of Reuben** according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.
 11] And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

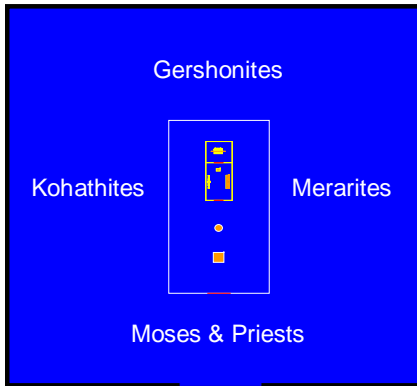
Note: south side; ensign = man.

- 12] And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.
 13] And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.
 14] Then the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of Reuel.
 15] And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.
 16] All that were numbered in the **Camp of Reuben** *were* an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank.

The Camp of Reuben (South Side)

Reuben	46,500
Simeon	59,300
Gad	<u>45,650</u>
	151,450

- 17] Then the tabernacle of the congregation shall set forward with the **Camp of the Levites** in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.



Camp of the Levites

- 18] On the west side *shall be* the standard of the **Camp of Ephraim** according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.
- 19] And his host, and those that were numbered of them, *were* forty thousand and five hundred.
- 20] And by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.
- 21] And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.
- 22] Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.
- 23] And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.
- 24] All that were numbered of the **Camp of Ephraim** *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.

The Camp of Ephraim (West Side)

Ephraim	40,500
Manasseh	32,200
Benjamin	<u>35,400</u>
	108,100

- 25] The standard of the **Camp of Dan** *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.
- 26] And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.
- 27] And those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

- 28] And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.
- 29] Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.
- 30] And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.
- 31] All they that were numbered in the Camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards.

The Camp of Dan (North Side)

Dan	62,700
Asher	41,500
Naphtali	<u>53,400</u>
	157,600

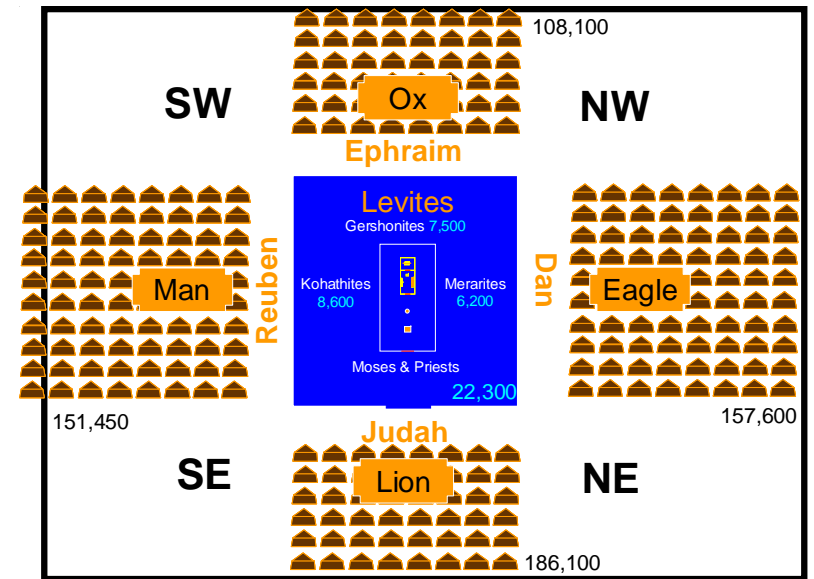
- 32] These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* six hundred thousand and three thousand and five hundred and fifty.
- 33] But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.
- 34] And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

The Order of March

• Judah	74,600
• Issachar	54,400
• Zebullun	57,400
• Reuben	46,500
• Simeon	59,300
• Gad	45,650
• Levites	(22,000; see Chapter 3)
• Ephraim	40,500
• Manasseh	32,200
• Benjamin	35,400
• Dan	62,700
• Asher	41,500
• Naphtali	53,400

- Every Detail by *Design*?
- What might be hidden behind the details of the Camp of Israel?
- “*The volume of the Book is written of Me*” Ps 40:7; Heb 10:7

Judah	74,600
Issachar	54,400
Zebullun	<u>57,400</u>
	186,400
Reuben	46,500
Simeon	59,300
Gad	<u>45,650</u>
	151,450
Ephraim	40,500
Manasseh	32,200
Benjamin	<u>35,400</u>
	108,100
Dan	62,700
Asher	41,500
Naphtali	<u>53,400</u>
	157,600



Rabbinical Precision

The Camp of Judah was located **East** of Levites. The Camp of Reuben, **South** of Levites. Strict obedience denies camping in the area Southeast; thus, only **cardinal** directions ordained—only the width of Levite’s camp was allowed, with each camp’s length proportional to population. See charts on the following page:

Addendum:

The Mysteries of the Tribe of Dan

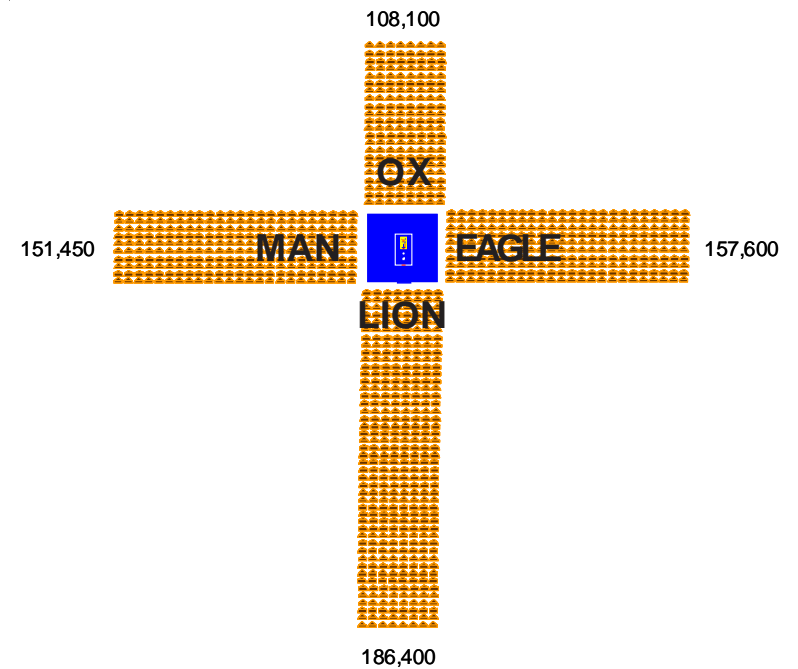
Jacob’s Prophecy

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

Genesis 49:16-17

Tribe of Dan

By camping adjacent to each other, the tribes of Reuben and Gad became “chums” (apparently also with some of those from Manasseh).





Dan's tribal ensign was originally the serpent (Gen 49:16,17) and they camped North of the Camp (Num 2:25); "Sides of north" Cf. Isa 14:12,13. Ahiezer, their chief at the time of the Exodus (Num 1:122:25 10:25; 1 Chr 12:3) replaced the serpent with the eagle as ensign, always the ensign of Israel's enemies... [Eagle replacement: Merrill F. Unger, *Unger's Bible Dictionary*, Moody Press, Chicago, 1966, pp.235-236.]

The tribe of Dan had the largest population (Num 1:39) but the smallest land allocation, W of Benjamin. It lost territory after the death of Samson (Judg 16-21) and resettled at Laish in the North; "Leap from Bashan" (Deut 33:22).

Moses' Prophecy

And of Dan he said, Dan is a lion's whelp: he shall leap from Bashan.
Deuteronomy 33:22

"Leap from Bashan": Deut 33:22

Were Troy and Sparta Jewish? Areus, King of the Lacedaemonians, to Onias, the High Priest: "We have met with a certain writing, whereby we have discovered that both the Jews and the Lacedaemonians are of one stock, and are derived from the kindred of Abraham."

Josephus, *Antiquities* XII iv 10
Cf. V iii 1

Are they the ancestors of:

- Antiochus Epiphanes
- Titus Vespasian
- The Coming World Leader?

Why Dan?

- Prophecies:
 - Jacob: "A serpent..." Gen 49:17
 - Moses: "Leap from Bashan" Deut 33:22
- Left allocated territories Judg 18
- Deborah: "Didn't leave his ships" Judg 5:17
- Omitted from genealogies 1 Chr 1-8
- Not sealed in the Tribulation Rev 7
- Tribe through which idolatry entered the land Lev 24:10-16; Judg 18:1,2,30-31
- A leader in apostasy under Jeroboam 1 Kgs 12:28-30
 - and 100 years later 2 Kgs 10:29
 - The "Voice of Calamity" Jer 4:14 (Heb); Amos 8:14 (Heb)
- Curse: Jer 8:16
- Idolaters name to be blotted out: Deut 29:18-21

Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: The LORD will not spare him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law:

Deuteronomy 29:18-21

The Seed of the Serpent?

Dan's genealogy may link Antiochus Epiphanes, Titus Vespasian, and The Coming World Leader...and yet, Dan shall judge his people as one of the tribes of Israel (Gen 49:16) and Dan inherits in the Millennium (Ezek 48:1).

The New Europe

- Belief in the Merovingian lineage held among powerful activists.
- May have a role in the final confrontations (Titus Vespasian may have been a descendant of Antiochus IV).
- Occultists have been behind much of modern history.

Eagle as an Ensign

- Eagle is historically the symbol of Israel's Enemies.
 - Greeks [Spartans, Trojans]
- Antiochus Epiphanes.
 - Romans
- Titus Vespasian.
 - Herod
 - Byzantium, Russia (Romanofs)
 - Franks, Germans
 - British

The Role of the Occult in Modern History

- The Thule Society became the Nazi Party.
 - Hitler's preoccupation with the occult.
 - Longinus' Spear
 - The Ark of the Covenant
- The Maastricht Treaty stratagems.

Great Seal of the United States

The Great Seal was designed and accepted in 1782 by Freemasons; influenced by European mysticism; put on the dollar bill in 1935 by Henry A. Wallace, VP under FDR. Wallace was fascinated by the occult.

Eagle: Egyptian Sun god Amun Ra; Egyptians, Greeks, and Persians: eagle sacred to the sun. The eagle was a symbol of the Tribe of Dan; also the Living Symbol of Mendes, a representative of the Sun.



All Seeing Eye: The Open Eye of Egypt; Symbol of Osiris; "Mind's Eye" of the Gnostics; May 1, 1776: "Illuminati"; Adam Weishaupt, Professor of Law, University of Englestad, Bavaria.

More Surprises?

- 151 ft. statue of Mary Magdalene, wearing a toga, and holding the "Grail" as a torch, in one of the major ports of the world.
- Sculptured by Auguste Bartholdi.
- Funded by Freemasons of the Merovingian Line?
- We may be in a far deeper spiritual warfare than we have any idea!

Next Session

- Read Numbers 3 and 4.
- Study the Tabernacle (Exodus 25-27, 30-31, 35-40).

The Book of Numbers Session 2: The Duties of the Levites Numbers 3-4

Chapter 3 refers back to the Lord's revelation to Moses on Mount Sinai concerning the family of Aaron and Moses (cf. Ex 28-29).

Numbers 3: The Levites

- 1] These also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.
- 2] And these *are* the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
- 3] These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.

Aaron, the high priest, had four sons who were to assist him and succeed him in the sacred office. Since only Aaron and his direct descendants could serve as priests (Ex 28:1; 29:9; 40:15) it was impossible for them to attend to all Israel's religious needs by themselves. So the entire tribe of Levi was selected to undertake religious responsibilities short of actual priestly ministry. Since Aaron was a Levite this meant that all the priests were Levites but not all the Levites were priests.

4] And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

But two of these four, Nadab and Abihu, died as the result of an arrogant deviation from authorized priestly procedure (Cf. Lev 10:1-2). [Good intentions are not enough (Cf. David's relocating the Ark of the Covenant: 2 Sam 6:1f).] This left the other two sons of Aaron, Eleazar and Ithamar, who served with their father.

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.
Romans 15:4

Good intentions are not sufficient:

- Nadab & Abihu's fire Num3:4
- David's relocation of the Ark 2Sam6:1ff

5] And the LORD spake unto Moses, saying,
6] Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.
7] And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
8] And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
9] And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.
10] And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.

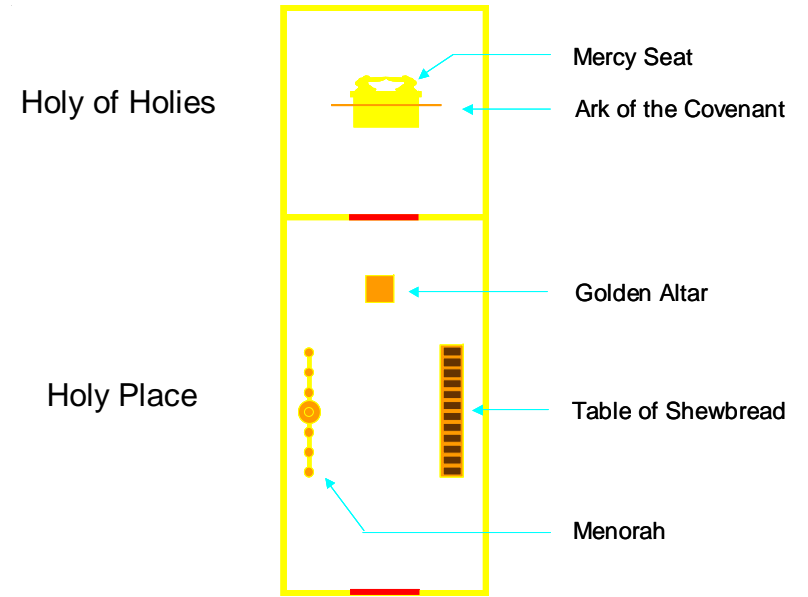
The specific task of the Levites was to do the work of the tabernacle (vv. 7-8). They could not approach the sanctuary itself (v. 10). This reference to the sanctuary (the Hebrew says only "anyone else who draws near" and does not explicitly mention the sanctuary) clearly outlines the limitations of the Levites—they could not serve as priests by offering sacrifices or by performing other functions in the tabernacle.

The Tabernacle: "The House of Blood"

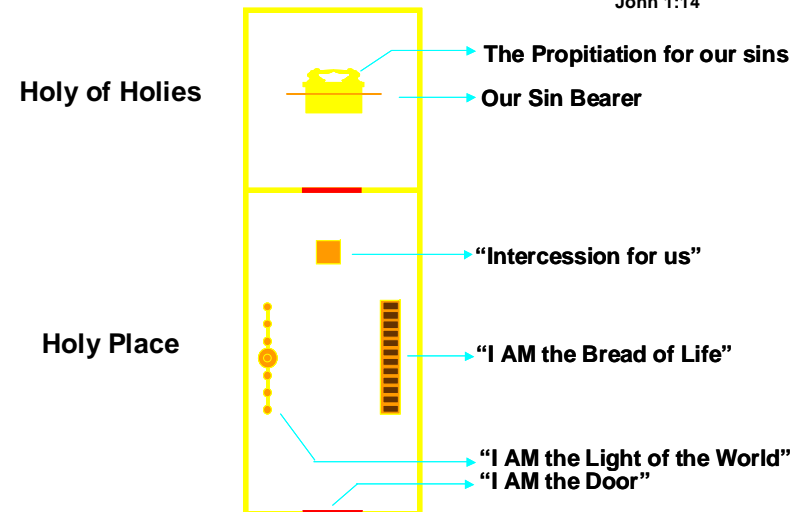
- In addition to the famed Two Tablets of the Law, Moses also received a set of engineering specifications for a portable sanctuary.
- The Scriptures devote more space to the description of the Tabernacle than any other single subject.

The Tabernacle

- The Structure Exodus
- The Furniture Exodus
- The Priesthood Exodus
- The Offerings Leviticus



"The Word was made flesh and *tabernacled* among us..."
John 1:14



Material Symbolism

- Brass Fire, Judgment
- Gold Deity
- Silver Blood
Silver Redemption Shekel;
30 pieces of betrayal silver

The Coverings

- Porpoise Skins
- Ram's Skins, (dyed red)
- Goat's Hair (Sin Bearer)
- Embroidered Linen – Cherubim (gold, purple, blue, scarlet)

- 11] And the LORD spake unto Moses, saying,
12] And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
13] Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.

The reason for the selection of the tribe of Levi is reviewed here. Since the Lord had spared the firstborn of Israel's children and animals in the 10th plague, He now had claim on the firstborn as His own possession. In lieu of the firstborn, however, the tribe of Levi was substituted (see comments on Ex 13:1-16). The implementation of this principle of substitution is described in Numbers 3:40-51.

- 14] And the LORD spake unto Moses in the wilderness of Sinai, saying,
15] Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
16] And Moses numbered them according to the word of the LORD, as he was commanded.

The Levites were also numbered in preparation for their order of encampment and service. All the males *a month old or more* must be tallied (v. 15).

- 17] And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.
18] And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
19] And the sons of Kohath by their families; Amram, and Izeahar, Hebron, and Uzziel.

- 20] And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

They were divided into three clans according to their affiliation with the three sons of Levi—Gershon, Kohath, and Merari (v. 17). The Gershonites were subdivided into the Libnites and Shimeites who altogether numbered 7,500 males (vv. 21-22).

- 21] Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.
22] Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.
23] The families of the Gershonites shall pitch behind the tabernacle westward.
24] And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.
25] And the charge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,
26] And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

The Gershonites camped on the west and were responsible for the care of the tabernacle cloths, hides, and curtains including the curtain that surrounded the outer courtyard.

- 27] And of Kohath *was* the family of the Amramites, and the family of the Izeaharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.
28] In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.
29] The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

Amram was the father of Aaron and Moses (26:58-59; cf. Ex. 6:16-20).

- 30] And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.
31] And their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

To the Kohathites, who camped on the south, fell the responsibility for the tabernacle's holy objects (Num 3:31). Their leader was Eleazar, son of Aaron, the high priest (v. 32).

- 32] And Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.
- 33] Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.
- 34] And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.
- 35] And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.
- 36] And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,
- 37] And the pillars of the court round about, and their sockets, and their pins, and their cords.

The Merarites camped on the north side. They were put in charge of the wooden framework of the tabernacle and all the fastenings and other gear related to the framework.

- 38] But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.
- 39] All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

The total number of Levites . . . was 22,000 whereas the total reached by adding up the figures in verses 22, 28, and 34 is 22,300. The 22,000 figure cannot be a rounding off since the 22,273 firstborn of Israel outnumbered the Levites by 273 (v. 46). The most satisfying solution is to suppose that the excess 300 were themselves the firstborn of the Levites who obviously could not serve to redeem the firstborn of Israel (cf. comments on vv. 40-51).

- 40] And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.
- 41] And thou shalt take the Levites for me (I *am* the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

In compensation for His having spared the firstborn . . . males of Israel at the time of the Exodus, the Lord declared that all the firstborn of men and animals should belong to Him (see comments on vv. 11-13). This would not involve their deaths, but their lifetime service. A further development of this principle was the arrangement whereby the tribe of Levi would be given in service to the Lord as a substitution for all the firstborn of the other tribes.

- 42] And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.
- 43] And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

The number of Levites to offer this vicarious service was 22,000 (v. 39) whereas the **firstborn males** in all Israel amounted to **22,273** (v. 43). This meant that there were insufficient Levites. Therefore, the **273 firstborn Israelites** without Levitic redemption had to be redeemed in another way. The solution was to exact **five shekels for each** of the 273 (v. 47), a total of 1,365 silver two-ounce shekels (more than 170 lbs., worth several thousand dollars in present-day currency).

Firstborn Males

Levites serving:	22,000	3:39
Firstborn males:	<u>22,273</u>	3:43
Redemption req'd:	273	

@ 5 shekels each = 1,365
 1,365 @ 2 oz = 170 lbs of silver

- 44] And the LORD spake unto Moses, saying,
- 45] Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.
- 46] And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

[The firstborn of Israel most likely refers only to those who were born after the tribe of Levi was established as a sacerdotal unit. The original statement concerning the firstborn (Ex 13:11-13) clearly indicates that the implementation of the command was not retroactive to the Exodus but would come into effect in the future. Only the firstborn males who were born between the time of the Exodus and the setting apart of Levi about two years later (Num 1:1) would be counted. So a total of 22,273 would be in line for that period of time since there could hardly be more than that number of families that would give birth to their first sons during that time.]

- 47] Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel *is* twenty gerahs:)
- 48] And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

- 49] And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:
- 50] Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:
- 51] And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

Numbers 4: Moving the Tabernacle

- 1] And the LORD spake unto Moses and unto Aaron, saying,
- 2] Take the sum of the sons of **Kohath** from among the sons of Levi, after their families, by the house of their fathers,
- 3] From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.

For the Levitical ministry described here, a Levite was to be between 30 and 50 years of age. The purpose of counting Levite males from the age of one month and older (3:39-41), then, was purely for the sake of the redemption of the firstborn of Israel. The age of 30 for the minimum age of priestly service was still the custom centuries later. However, the Levites could and did serve in various capacities at younger ages (Num 8:24).

- 4] This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things:
- 5] And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it:
- 6] And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

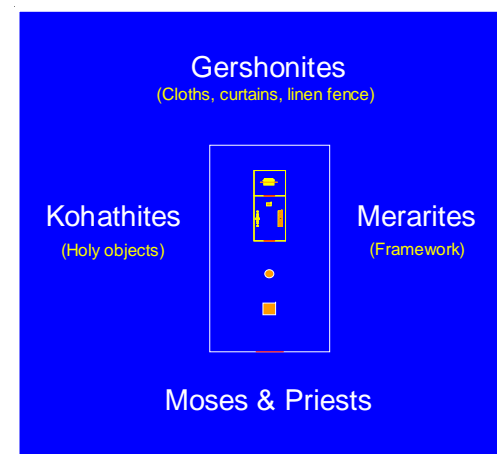
First, the **Kohathites** were to be employed. To Aaron and his sons fell the awesome task of lowering the veil (the shielding curtain, v. 5) and placing it over the ark along with hides and cloths (vv. 5-6). The reasons were (a) to guard the holy ark from the gaze of human eyes (v. 20) and (b) to protect it from the elements. The only ones who ever saw the articles that belonged in the Holy of Holies—the ark and the mercy seat—were Aaron and his sons. Those articles were carefully covered by Aaron and his sons before the Kohathites came to carry them.

- 7] And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:
- 8] And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

They were to do the same with the table of showbread (v. 7) with all its vessels, the lampstand (v. 9), and all the other articles used in tabernacle worship (v. 12). They were to clean the great bronze altar of burnt offering of its ashes and cover it and its utensils with a cloth and hides (vv. 13-14). To all these heavy objects Aaron and his sons were to attach the appropriate carrying poles (vv. 6, 8, 11, 14) or frames (vv. 10, 12).

- 9] And they shall take a cloth of blue, and cover the [lampstand] of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:
- 10] And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a bar.
- 11] And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:
- 12] And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:
- 13] And they shall take away the ashes from the altar, and spread a purple cloth thereon:
- 14] And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.
- 15] And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

When all had been prepared by the priests the remaining Levitical Kohathites were to transport the above-named furnishings, being



extremely careful not to touch any of the objects lest they . . . die (v. 15; cf. vv. 19-20). See David's error in 1 Samuel 6 (below):

David's Error (1 Samuel 6)

- 1] Again, David gathered together all *the* chosen *men* of Israel, thirty thousand.
 - 2] And David arose, and went with all the people that *were* with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth *between* the cherubims.
 - 3] And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drove the new cart.
 - 4] And they brought it out of the house of Abinadab which *was* at Gibeah, accompanying the ark of God: and Ahio went before the ark.
 - 5] And David and all the house of Israel played before the LORD on all manner of *instruments made of* fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.
 - 6] And when they came to Nachon's threshingfloor, Uzzah put forth *his hand* to the ark of God, and took hold of it; for the oxen shook *it*.
 - 7] And the anger of the LORD was kindled against Uzzah; and God smote him there for *his error*; and there he died by the ark of God.
 - 8] And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perez-Uzzah to this day.
 - 9] And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?
 - 10] So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obededom the Gittite.
 - 11] And the ark of the LORD continued in the house of Obededom the Gittite three months: and the LORD blessed Obededom, and all his household.
 - 12] And it was told king David, saying, The LORD hath blessed the house of Obededom, and all that *pertaineth* unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obededom into the city of David with gladness.
 - 13] And it was *so*, that when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.
 - 14] And David danced before the LORD with all *his* might; and David *was* girded with a linen ephod.
 - 15] So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
- * * *
- 16] And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

Eleazar was to supervise the entire procedure and to see that the oils, incense, and grains were properly handled.

- 17] And the LORD spake unto Moses and unto Aaron, saying,
- 18] Cut ye not off the tribe of the families of the Kohathites from among the Levites:
- 19] But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:
- 20] But they shall not go in to see when the holy things are covered, lest they die.
- 21] And the LORD spake unto Moses, saying,
- 22] Take also the sum of the sons of **Gershon**, throughout the houses of their fathers, by their families;
- 23] From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.
- 24] This *is* the service of the families of the Gershonites, to serve, and for burdens:
- 25] And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

The **Gershonites** were charged with transporting the nonwooden parts of the tabernacle and outer court, including coverings, curtains, ropes, and other related equipment. This was under the supervision of Ithamar the priest (v.28).

- 26] And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.
- 27] At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.
- 28] This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.
- 29] As for the sons of **Merari**, thou shalt number them after their families, by the house of their fathers;
- 30] From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

The wood and metal parts of the tabernacle complex were delegated to the **Merarites**. Ithamar was supervisor of this part of tabernacle transportation as well as the nonwooden parts (v.33).

- 31] And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,
- 32] And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name

- ye shall reckon the instruments of the charge of their burden.
- 33] This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.
- 34] And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,
- 35] From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:
- 36] And those that were numbered of them by their families were two thousand seven hundred and fifty.
- 37] These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.
- 38] And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,
- 39] From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
- 40] Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.
- 41] These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.
- 42] And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,
- 43] From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,
- 44] Even those that were numbered of them after their families, were three thousand and two hundred.
- 45] These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.
- 46] All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,
- 47] From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation,
- 48] Even those that were numbered of them, were eight thousand and five hundred and fourscore.
- 49] According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

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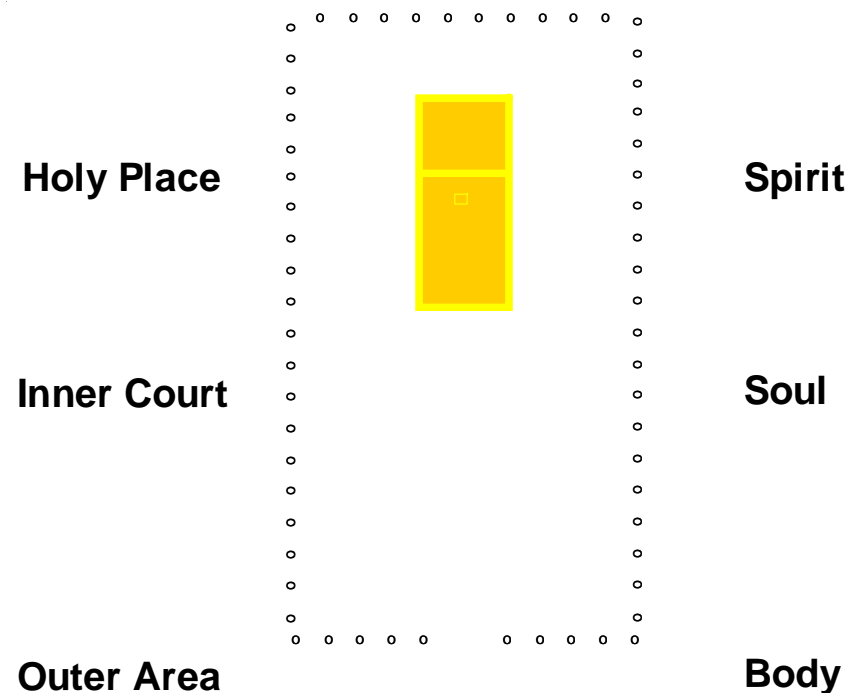
The total number of Levites involved in this work was **8,580**; **2,750** Kohathites, **2,630** Gershonites, and **3,200** Merarites (v. 44).

Levites

Gershonites:	7,500	2,630
Kohathites:	8,600	2,750
Merarites:	<u>6,200</u>	<u>3,200</u>
	22,300	8,580

Addendum:

A Study of Architecture



God will add several architectural elements when the Temple is built...

The Temple's Five Gates

- The Chief Gate (East) Ezek 11:1
- On the N. near the altar Ezek 8:5
- The Higher Gate built by Jotham 2 Kgs 15:35
- The Gate of Foundation 2 Chr 23:5
- Solomon's Ascent 1 Kgs 10:5; 2 Chr 9:11; 2 Kgs 16:18



The Temple

- **Preparations:**
 - Cedars of Lebanon (vs. coarser sycamore).
 - Hiram's friendship with David (Hiram, king of Tyre: Phoenicians a guild of merchantmen).
 - *Design given to David by God.*
- **183,300 Workforce:**
 - 30,000 men (10,000/mo shift).
 - 70,000 carriers.
 - 80,000 hewers in the mountains.
 - 3,300 supervision.
- **Dimensions:** Tabernacle Doubled
 - Ten lampstands; ten lavers + “molten sea.”
- **Porch + Pillars:** Jachin (“In His Counsel”) & Boaz (“In His Strength”)
- **“Heders”** = Priest's personal storehouses (where they hid their personal idols...)

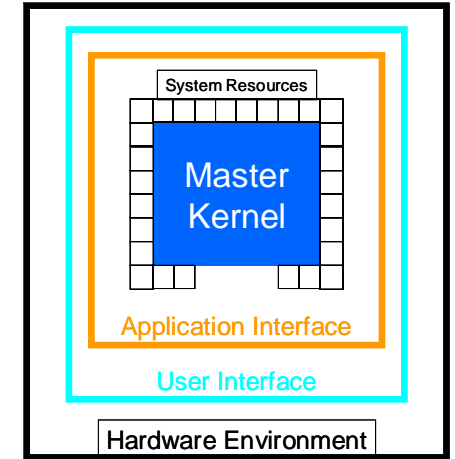
Our Personal Architecture?

- 7 times declared: “Ye are the Temple of God”: 1 Cor 3:9-17; 6:19; 2 Cor 6:16; Eph 2:20,21; Heb 3:6; 1 Pet. 2:5; 4:17.
- Appears to hold the key to our “software” architecture: Heart? Soul? Spirit? Mind?

The Greatest Commandment: We are instructed to “love God with all of our heart, soul, strength and mind.” What does this mean? You can't determine the architecture of software by external means; you need the designer's manual.

System Architecture

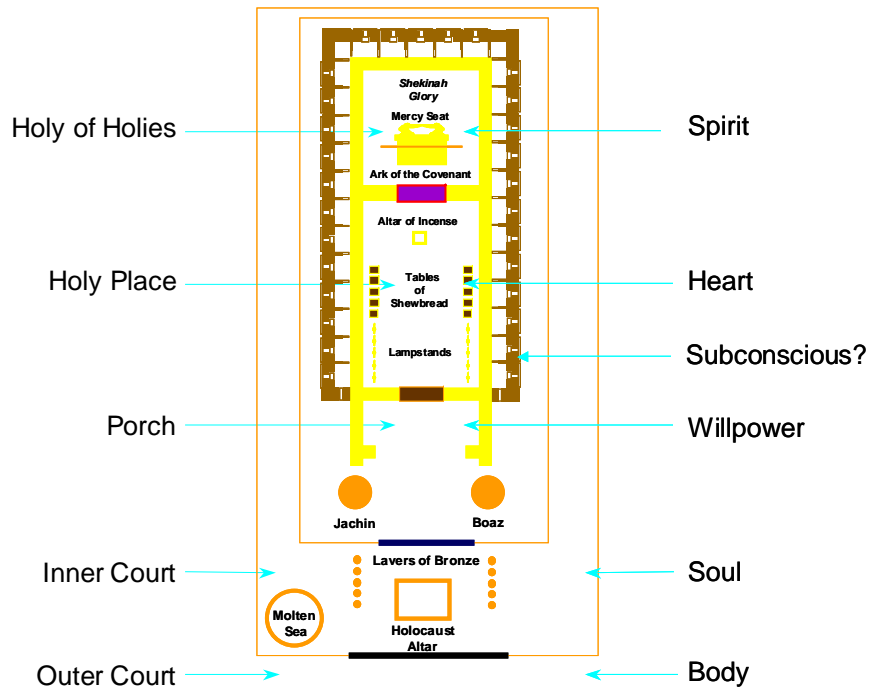
The architecture of “software” (of an infinite state machine) is impossible to infer from its external behavior. Thus, psychology is doomed to frustration to establish causes—or even deal with guilt. Only the Designer's Manual can reveal the internal architecture!



*For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the **dividing asunder of soul and spirit**, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Hebrews 4:12

- **Hardware**
 - Microcircuits
 - Memory
 - Wires, resistors, etc.
- **Physical Body**
 - Flesh
 - Bones
 - Circulatory System etc.
- **Software**
 - User Interface
 - Internal Interfaces
 - Machine Language
 - Algorithms, etc.
- **Our Selves**
 - “Soul”
 - “Spirit”
 - “Mind”
 - Thoughts, etc.



Next Session

Preparations for travel. Read Numbers 5 – 10. Review any additional notes on the Tabernacle; Passover.

The Book of Numbers Session 3: Preparations of the Camp Numbers 5-10

Preparation of the Camp

- Defilement; Restitution; Jealousy Offering Ch. 5
- Nazarite Vow; Triune Blessing Ch. 6
- Gifts of the princes Ch. 7
- Menorah; Cleansing of the Levites Ch. 8
- Passover Ch. 9

Numbers 5: Defilement; Suspected Adultery

We have seen the orderly arrangement of the camp. Now we will examine the preparation for the wilderness march. The Christian today needs also needs to prepare: he is a pilgrim going through the wilderness of this world. Everyone needs to prepare for the walk, the work, the war, and the worship of the wilderness.

- 1] And the LORD spake unto Moses, saying,
- 2] Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:
- 3] Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

But in the three passages dealing more fully with their several defilements (Lev 13; 15; Num 19) only lepers had to be expelled from the camp (Lev 13:46). According to Leviticus 13, a person was not put outside the camp until it was established that he had a real and permanent case of leprosy. As for “one having an issue,” Num 5:2 might likewise mean a permanent or long-sustained issue, necessitating expulsion from the camp, while Lev 15 deals only with the temporary type of issue.

- 4] And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.
- 5] And the LORD spake unto Moses, saying,
- 6] Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

We, too, need to get the sin out of our lives. (This is the 4th item in 2 Chr 7:14...)

- 7] Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.
- 8] But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

In line with the spirit of the Law which regarded sin against one’s fellowman as sin also against God (cf. Ps. 51:4), the Lord here introduced the principle of recompense. The offender who wronged another person in any way must confess that sin and also make full restitution for it plus 20% (cf. Lev. 6:1-7 for details). [Zacchaeus offered to do more: “Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold” (Luke 19:8).]

- 9] And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
- 10] And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.
- 11] And the LORD spake unto Moses, saying,
- 12] Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,
- 13] And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

When a wife was suspected by her husband of adultery (there being no witnesses) and she maintained her innocence, she was to be brought to the priest and made to stand before the Lord, who alone could determine her innocence or guilt.

- 14] And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:
- 15] Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Nowhere but here is barley prescribed for a meal offering. Usually fine meal (*solet*) was required along with oil and frankincense. The reason for the difference seems to be that the usual meal offering, unlike this one, was a joyous offering, often of the first fruits. The only other dry meal offering was the poor man's sin offering (Lev 5:11). In both cases the dry barley meal speaks of a sinful and humiliating circumstance.

- 16] And the priest shall bring her near, and set her before the LORD:
- 17] And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

Earthen so that it could be broken after the ceremony (Lev 6:28). Water taken from the laver was holy; but since everything in the Tabernacle was holy, the water was rendered impressively more so by the addition of sacred dust.

- 18] And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:
- 19] And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

- 20] But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:
- 21] Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;
- 22] And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.
- 23] And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:
- 24] And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and *become* bitter.

By this act the very words of the curse were symbolically transferred to the bitter water.

- 25] Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:
- 26] And the priest shall take an handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.
- 27] And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and *become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.
- 28] And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

"Her body shall swell and she shall give birth (or give an untimely birth), and that woman shall become a curse in the midst of her people." If she was not defiled, but was clean, then she should be free. This test would have a tremendous psychological effect upon a person, especially if she were guilty!

[Supplemental note: *Her belly shall swell, and her thigh shall rot* (KJV) leaves a question as to what this means. It is obvious that the swelling body may refer to pregnancy. The same root *nepel*, "a falling," is rendered *untimely birth* in Job 3:16; Ps 58:8, 9; Ecc 1 6:3. Thigh or loin (*yarek*) is used similarly as the seat of procreative power, in Gen 46:26 (and elsewhere): "Those that come out of his thigh" (or "loins"). So *her thigh shall rot* could mean "she will give birth." That *napal*, "fall," can mean "born" is clear from its usage in Isa 26:18.]

- 29] This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;
- 30] Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

- 31] Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Why isn't the man subjected to the same test? The husband was suspicious of the wife. Could a husband be guilty? Of course. If a man or woman were taken in adultery, *both* of them were to be stoned to death. There is no double standard in the Bible. Then why is only the woman to be tested? ***Because this is a picture of Christ and the church.*** There can be no suspicion of Christ, but there is suspicion of the church. J. Vernon McGee: "I can assure you. I know the church rather well, and, believe me, it *is* under suspicion!"

Numbers 6: Nazarene Vow; Triune Blessing

God desired that his people should become a "kingdom of priests and an holy nation" (Ex 19:6). Becoming a Nazarite was a step any Israelite man or woman could take toward attaining this ideal.

- 1] And the LORD spake unto Moses, saying,
- 2] Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:
- 3] He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

This was a voluntary vow. Any man or woman of Israel who wanted to become a Nazarite could do so. He could take the vow for a certain period of time or for a lifetime. God did not command it; it was purely voluntary. But if any of His people wanted a closer walk with Him, this is what they could do.

- 4] All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.
- 5] All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.
- 6] All the days that he separateth *himself* unto the LORD he shall come at no dead body.

The second of three things: not shave his head. The third: not touch things dead. The world is a place of death, the seal of a sin-cursed earth. Priorities: the Lord Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me

is not worthy of me" (Mt 10:37). He is to be put above loved ones. He has top priority.

- 7] He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.
- 8] All the days of his separation he *is* holy unto the LORD.
- 9] And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

Accidental defilement entailed loss of the previous time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others (Num 6:9-12; 19:11,12), besides a trespass offering peculiar to his case.

- 10] And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
- 11] And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

God does not require a vow, but when a vow is made, He expects it to be kept, and it is a serious matter if it is broken.

- 12] And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering; but the days that were before shall be lost, because his separation was defiled.
- 13] And this *is* the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:
- 14] And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,
- 15] And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

When the period of the continuance of the vow came to an end, the Nazarite had to present himself at the door of the sanctuary with:

- 1) a he lamb of the first year for a burnt-offering;
- 2) a ewe lamb of the first year for a sin-offering; and
- 3) a ram for a peace-offering. After these sacrifices were offered by the priest, the Nazarite cut off his hair at the door and threw it into the fire under the peace-offering.

2) Creation of Man

- Father: Genesis 2:7
 - Son: Colossians 1:16
 - Spirit: Job 33:4
- Plurals: Ecclesiastes 12:1; Isaiah 54:5

3) The Incarnation

- Father: Hebrews 10:5
- Son: Philippians 2:7
- Spirit: Luke 1:35

4) The Death of Christ

- Father: Psalm 22:15; Romans 8:32; John 3:16
- Son: John 10:18; Galatians 2:20
- Spirit: Hebrews 9:14

5) The Atonement

- Father: Isaiah 53:6, 10
- Son: Ephesians 5:2
- Spirit: Hebrews 9:14

6) Resurrection of Christ

- Father: Acts 2:24; Romans 6:4
- Son: John 10:17, 18; John 2:19
- Spirit: 1 Peter 3:18; Romans 8:11

7) The Resurrection of All Mankind

- Father: John 5:21
- Son: John 5:21
- Spirit: Romans 8:11

8) The Inspiration of the Scriptures

- Father: 2 Timothy 3:16
- Son: 1 Peter 1:10,11
- Spirit: 2 Peter 1:21

Numbers 7: Gifts of the Princes

- 1] And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;
- 2] That the princes of Israel, heads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

The longest chapter in the Bible (after Psalm 119).

- 3] And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.
- 4] And the LORD spake unto Moses, saying,
- 5] Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

They presented six wagons and twelve oxen to the sons of Gershon (4:24-26) and Merari (4:31, 32). (Since the sons of Kohath were forbidden to carry the most holy things on wagons, they suspended them from poles, which they bore on their shoulders).

- 6] And Moses took the wagons and the oxen, and gave them unto the Levites.
- 7] Two wagons and four oxen he gave unto the sons of Gershon, according to their service:
- 8] And four wagons and eight oxen he gave unto the sons of Merari, according to their service, under the hand of Ithamar the son of Aaron the priest.
- 9] But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.
- 10] And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.
- 11] And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.
- 12] And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of **Judah**:
- 13] And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a meat offering:
- 14] One spoon of ten *shekels* of gold, full of incense:
- 15] One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 16] One kid of the goats for a sin offering:
- 17] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

Even a spoonful of incense was recorded!? A gold saucer (not spoon) filled with incense fits better with the description of the altar of incense in Ex 30:1-10 (cf. Rev 8:3, 4).

- 18] On the second day Nethaneel the son of Zuar, prince of **Issachar**, did offer:
- 19] He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 20] One spoon of gold of ten *shekels*, full of incense:

21] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 22] One kid of the goats for a sin offering:
 23] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.
 24] On the third day Eliab the son of Helon, prince of the children of **Zebulun**, *did offer*:
 25] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 26] One golden spoon of ten *shekels*, full of incense:
 27] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 28] One kid of the goats for a sin offering:
 29] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.
 30] On the fourth day Elizur the son of Shedeur, prince of the children of **Reuben**, *did offer*:
 31] His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 32] One golden spoon of ten *shekels*, full of incense:
 33] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 34] One kid of the goats for a sin offering:
 35] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.
 36] On the fifth day Shelumiel the son of Zurishaddai, prince of the children of **Simeon**, *did offer*:
 37] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 38] One golden spoon of ten *shekels*, full of incense:
 39] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 40] One kid of the goats for a sin offering:
 41] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.
 42] On the sixth day Eliasaph the son of Deuel, prince of the children of **Gad**, *offered*:
 43] His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 44] One golden spoon of ten *shekels*, full of incense:
 45] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 46] One kid of the goats for a sin offering:
 47] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.
 48] On the seventh day Elishama the son of Ammihud, prince of the children of **Ephraim**, *offered*:
 49] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50] One golden spoon of ten *shekels*, full of incense:
 51] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 52] One kid of the goats for a sin offering:
 53] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.
 54] On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of **Manasseh**:
 55] His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 56] One golden spoon of ten *shekels*, full of incense:
 57] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 58] One kid of the goats for a sin offering:
 59] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.
 60] On the ninth day Abidan the son of Gideoni, prince of the children of **Benjamin**, *offered*:
 61] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 62] One golden spoon of ten *shekels*, full of incense:
 63] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 64] One kid of the goats for a sin offering:
 65] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.
 66] On the tenth day Ahiezer the son of Ammishaddai, prince of the children of **Dan**, *offered*:
 67] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 68] One golden spoon of ten *shekels*, full of incense:
 69] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 70] One kid of the goats for a sin offering:
 71] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.
 72] On the eleventh day Pagiel the son of Ocran, prince of the children of **Asher**, *offered*:
 73] His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
 74] One golden spoon of ten *shekels*, full of incense:
 75] One young bullock, one ram, one lamb of the first year, for a burnt offering:
 76] One kid of the goats for a sin offering:
 77] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.
 78] On the twelfth day Ahira the son of Enan, prince of the children of **Naphtali**, *offered*:
 79] His offering *was* one silver charger, the weight whereof *was* an hundred and

- thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:
- 80] One golden spoon of ten *shekels*, full of incense:
- 81] One young bullock, one ram, one lamb of the first year, for a burnt offering:
- 82] One kid of the goats for a sin offering:
- 83] And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

At last. Everything you have ever given Him is recorded too. Think about it.

- 84] This *was* the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:
- 85] Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:
- 86] The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.
- 87] All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.
- 88] And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.
- 89] And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

God communicated with Moses by a voice from above the mercy seat, between the cherubim (cf. Ex 25:22). Note that the Mercy Seat is distinct from the Ark of the Covenant. A rare use of a Hebrew stem, *here*, gives a reciprocal meaning, “to converse,” to the verb “to speak.” The same usage is employed to show that Ezekiel was on speaking terms with God (Ezek 2:1; 43:6; cf. 2 Sam 14:13). In Mal 3:16 a related verb is used in such a way as to mean “to speak with one another.” Thus, “When Moses came in ... to speak with (God), then he heard from above the Mercy Seat.”

Numbers 8: Menorah; Cleansing of the Levites

- Menorah Planned Ex25:31-40
- Menorah Made Ex37:17-24
- Menorah Set Up Ex40:24,25
- Oil Prescribed Lev24:2

- 1] And the LORD spake unto Moses, saying,
- 2] Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the lampstand.
- 3] And Aaron did so; he lighted the lamps thereof over against the lampstand, as the LORD commanded Moses.

The lampstand is mentioned here between the gifts of the princes and the cleansing of the Levites: It reminds us that everything must be done in the light of the presence of Christ. What does that mean to you and me? It means that our gifts to Him and our service for Him must be done in the light of His presence. In other words, it must be done according to His Word. This is where the church is to get its instructions—not from a book of church order or some other place—but from the Word of God. The lampstand is the light, and the Lord Jesus Christ calls Himself the Light of the world. He is revealed in the Word of God.

- 4] And this work of the lampstand *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the pattern which the LORD had shewed Moses, so he made the lampstand.
- 5] And the LORD spake unto Moses, saying,
- 6] Take the Levites from among the children of Israel, and cleanse them.

If God is going to use you, He’ll have to clean you. He will have His own way of doing it.

Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Genesis 49:5-7

They needed cleansing. So do we.

- 7] And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.
- 8] Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

Called *sin-water* (*me hattat*); it may be that this water should be identified with the “water of separation” made by use of the ashes of a red heifer and also called *hattat*, “for sin” (Num 19).

Water + shaving (with a sharp sword) + changing our clothes (habits)...

- The burnt offering speaks of who He is.
- The meal offering speaks of His sinless perfection.
- The peace offering speaks of the fact that He made peace by the blood of His cross.
- The sin offering speaks of what He has done for us.

- 9] And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:
- 10] And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:
- 11] And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

This was done, no doubt, in some representative way, though it is possible that each first-born son actually laid his hand upon one of the Levites. By this act the truth was conveyed pictorially that these Levites were substitutes for the first-born in the service of the sanctuary. The early church continued such well-known practices as the laying on of hands (Acts 6:6; 1 Tim 4:14).

- 12] And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.
- 13] And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.
- 14] Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

Again the principle of substitution is the lesson taught. By the substitution of an innocent victim, expiation (atonement) was made *for* (“in behalf of”) the Levites. God is holy, and his people are holy, for they belong to him; he therefore makes a division between them and others (Lev 20:26). So Christ came to call men to holiness and thereby make a distinction among people, so that a man’s foes may be even those of his own household (Mt 10:34-36).

- 15] And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.
- 16] For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.
- 17] For all the firstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.
- 18] And I have taken the Levites for all the firstborn of the children of Israel.
- 19] And I have given the Levites *as* a gift to Aaron and to his sons from among the

children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

- 20] And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.
- 21] And the Levites were purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.
- 22] And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.
- 23] And the LORD spake unto Moses, saying,
- 24] This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:
- 25] And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

Soldiers: over 20; priests: 30-50; Levites: (25?)-50. vs. 4:35, et al.? Five year apprenticeship? (At Kadesh-Barnea, we’ll learn that their age of accountability was 20...)

- 26] But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Numbers 9: Passover

- 1] And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,
- 2] Let the children of Israel also keep the passover at his appointed season.
- 3] In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

“...at even”: Literally, *between the two evenings*. Just as a “dual” of the word “shine” (*sò har*) refers to that high point of the sun we call noon or midday, so the dual of the word “evening” (*erev*) refers to that half light we call twilight. Proverbs 7:9 equates this time with twilight in contrast to the middle of the night.

- 4] And Moses spake unto the children of Israel, that they should keep the passover.
- 5] And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

- 6] And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:
- 7] And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

There were certain men who were defiled by a dead body so that they could not keep the Passover. They came and reported it to Moses and Aaron and asked what they should do.

- 8] And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.
- 9] And the LORD spake unto Moses, saying,
- 10] Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

...these special cases could celebrate a month later...

- 11] The fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.
- 12] They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

It was on the last day of this second-month Passover that the cloud began to rise from the Tabernacle and people began to prepare to journey (10:11).

No bone broken: Among the laws of the Passover stands this rather minor detail, which is also enjoined in Ex 12:46. (cf. Ps 34:20); The insignificance of this rule gives force to its fulfillment as an evidence that the Christ of Calvary was truly the Passover Lamb of God, which takes away the sin of the world (Jn 19:36). (A Roman career soldier violated his orders to have this specification fulfilled!)

- 13] But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

Only the lamb could bear his sin; otherwise “that man shall bear his sin.”!

- 14] And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

- 15] And on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.
- 16] So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

These were the only people who ever had the visible presence of God with them.

- 17] And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.
- 18] At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.
- 19] And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.
- 20] And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.
- 21] And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.
- 22] Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.
- 23] At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

The Shekinah filled Solomon’s Temple	1 Kings 8:10-11
It left when they turned from God	Ezekiel 10:3-18
It was at the Transfiguration	Matthew 17:5
It was at the Ascension	Acts 1:9
It will be at the Second Coming	Matthew 24:30;26:64

Solomon erected a temple to replace the mobile tabernacle. “And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord” (1 Kings 8:10–11).

Next Session:

Read Numbers 10 – 14. Read Hebrews 3 & 4.

The Book of Numbers

Session 4: Journey to Kadesh Barnea

Numbers 10-14

Journey to Kadesh Barnea: “What Might Have Been”

Emerson was right: “Of all the words of tongue or pen, the saddest are these, ‘It might have been.’”

- The Departure from Sinai Ch. 10
- “Quailing” the Rebellion Ch. 11
- Miriam’s Murmuring Ch. 12
- The Intelligence Mission Ch. 13
- The Banishment Ch. 14

Numbers 10: The Departure from Sinai

- 1] And the LORD spake unto Moses, saying,
- 2] Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

As described by Josephus and represented on the arch of Titus, these trumpets were straight, a cubit or more in length, the tubes about the thickness of a flute. Both extremities bore a close resemblance to those in use among us. They were of solid silver—so as, from the purity of the metal, to give a shrill, distinct sound; and there were two of them, probably because there were only two sons of Aaron; but at a later period the number was greatly increased (Josh 6:8; 2 Chr 5:12).

- 3] And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.
- 4] And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.
- 5] When ye blow an alarm, then the camps that lie on the east parts shall go forward.

Two is the number of witness—it is in the mouth of two witnesses that a matter is established. These two trumpets were used to move Israel on the wilderness march. The blowing of one trumpet brought the princes together. These trumpets, made of silver, which is the metal of redemption, sounded the call for a redeemed people. This reminds us that there is to be a last trump for the Church.

- 6] When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.
- 7] But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.
- 8] And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

The trumpets were used to bring this tremendous number of people into formation for the march through the wilderness.

- 9] And if ye go to war in your land against the enemy that oppreseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

Another use of the trumpets was to blow the alarm for war.

- 10] Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

The sounding of the trumpets also would denote certain segments of time and special occasions.

The Trip Begins

- 11] And it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.
- 12] And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.
- 13] And they first took their journey according to the commandment of the LORD by the hand of Moses.

This was only 20 days after the beginning of the instructions to Israel about their move from the Sinai wilderness (Num 1:1).

- 14] In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his host *was* Nahshon the son of Amminadab.
- 15] And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.
- 16] And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

(So the first trumpet puts Moses and Aaron out in front.) The trumpet blows again and Judah moves out from the east side, with Issachar and Zebulun marching with Judah under his banner.

17] And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

After them come Gershon and Merari, bearing their part of the tabernacle—they had the heavier things, such as the boards and the bars and the coverings.

18] And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19] And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20] And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

Then the trumpet blows and Reuben with Simeon and Gad move out, marching under the standard of Reuben.

21] And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.

The trumpet blows again and the Kohathites follow them. They are carrying all the articles of furniture of the tabernacle (except the ark, which has gone ahead to the front of the march?). All these articles of furniture were equipped with poles and the Kohathites bore them on their shoulders.

22] And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23] And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24] And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

The trumpet sounds again and Ephraim moves out with Manasseh and Benjamin under his standard.

25] And the standard of the camp of the children of Dan set forward, *which was* the reward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26] And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27] And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

Finally, Dan moves out with Asher and Naphtali, under the standard of Dan. Bringing up the rear is the mixed multitude, folk who were part Israelite and part Egyptian. They didn't know whether they should stay

or go. Each one was mixed up. As a result, they were stragglers who came along on the wilderness march. The young man who blasphemed (whom we read about in Leviticus 24:10-23), who had an Egyptian father and an Israelite mother, had been part of this group.

The Order of March

1. Moses & Aaron	10:33
2. The Camp of Judah	10:14
3. Gershon & Merari	10:17
4. The Camp of Reuben	10:18
5. Kohathites	10:21
6. The Camp of Ephraim	10:22
7. The Camp of Dan	10:25

Did you notice how many trumpets were sounded? Cf. Revelation 8... The blowing of those trumpets in the Great Tribulation period will move the children of Israel from all corners of the earth back into that land. (The “last trump” may be the voice of God: Cf. 1 Thess 4:16, Rev 1:10-11. The “Trump of God” only appears twice: in 1 Thess 4 & Ex 19, at the giving of the Law at Sinai.)

28] Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29] And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

Here we have recorded an encounter with Moses' father-in-law and Moses' invitation to him. This could be applied to the church. We are strangers and pilgrims going through this world today. We are in a wilderness here, but we are on the way to the presence of the Lord Jesus Christ. Our invitation is the same invitation that Moses gave, “Come thou with us.”

30] And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31] And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32] And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

God had made it clear to Moses that the pillar of cloud by day and the pillar of fire by night would guide them and that the ark was leading them, both of which speak of Christ. He is the leader. [Unfortunately, the church is listening to the voice of the “experts,” men without real spiritual discernment. What a responsibility rests upon the church leaders today, the ministers and the church officers! *Are you sure Christ is the Head of your church?*]

- 33] And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.
- 34] And the cloud of the LORD *was* upon them by day, when they went out of the camp.
- 35] And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.
- 36] And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

Numbers 11: “Quailing” the Rebellion

The children of Israel now have left Mount Sinai, and Chapters 11 and 12 tell of the march from Sinai to Kadesh. We will find that when problems arose, the people fell to murmuring. This was a very serious thing, and it carries important lessons for us.

- 1] And *when* the people complained, it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

We can be sure that the Lord is displeased with many of the criticizing, complaining saints today. They are everlastingly finding fault and nothing seems to please them.

- 2] And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.
- 3] And he called the name of the place Taberah: because the fire of the LORD burnt among them.

Taberah = “burning.” This did not become a normal place name, however, as its omission from the later itinerary lists clearly shows (33:16-17).

- 4] And the mixt multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

- 5] We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:
- 6] But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

There are “mixed multitudes” in every church: still with one foot in the “world,” not fully committed, indefinite pedigree... And, complaining is contagious...

- 7] And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.
- 8] *And* the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.
- 9] And when the dew fell upon the camp in the night, the manna fell upon it.

Deuteronomy: their feet did not swell; they did not get beriberi from eating the manna; manna had all the necessary vitamins in it: it was God's food: a picture of the Lord Jesus Christ. (Mrs. Moses; 101 recipes? manna muffins, manna pancakes, Manicotti, Manna-chevetz...)

Manna

- מַן *man hu'*, “what is it?”
- It was in thin flakes, white like coriander seed (an herb), looked like resin, tasted like honey wafers; like “something made with olive oil.”
- An omer (two quarts) kept in a jar in/near the Ark of the Covenant in the Holy of Holies.
- Manna was supplied until the nation came to Gilgal, where they began to eat the produce of the land (Josh 5:12).

The only contents in the ark were the two stone tablets of the Law (2 Chr 5:10). The author of Hebrews wrote that the ark also contained Aaron's rod and a pot of manna (Heb 9:4). This is nowhere attested in the Old Testament (Ex 16:33-34 and Num 17:10 state that the rod and manna were placed in front of the tabernacle, not in the ark).

- 10] Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased.
- 11] And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?
- 12] Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

- 13] Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.
- 14] I am not able to bear all this people alone, because *it is* too heavy for me.
- 15] And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.
- 16] And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.
- 17] And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

These 70 ultimately may have become the Sanhedrin (which has recently been again reestablished in Israel.) This “committee” later crucified their Messiah!

- 18] And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.
- 19] Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;
- 20] *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

Psalms 106:15: “And he gave them their request; but sent leanness into their soul.”

- 21] And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.
- 22] Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

(You never need to ask God, “How?”)

- 23] And the LORD said unto Moses, Is the LORD’S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.
- 24] And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of

God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Philippians 4:6

- 25] And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.
- 26] But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.
- 27] And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.
- 28] And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.
- 29] And Moses said unto him, Enviest thou for my sake? would God that all the LORD’S people were prophets, *and* that the LORD would put his spirit upon them!
- 30] And Moses gat him into the camp, he and the elders of Israel.
- 31] And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.
- 32] And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.
- 33] And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague.

10 Homers = 86 gallons (without refrigeration)

- 34] And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.
- 35] *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.

Kibroth Hattaavah (“graves of craving”): because there they buried the people who had craved other food. Paul later said of the enemies of Christ, “Their god is their stomach” (Phil 3:9). No doubt terrified by their experience there, the people moved on to Hazeroth (possibly present-day Ain Khadra), just south of the Desert of Paran.

Numbers 12: Miriam’s Murmuring

- 1] And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

Not Zipporah, the daughter of the priest of Midian—she would be a Midianite. The last we hear of Zipporah is when her father brought her to Moses at Mount Sinai (Ex 18:2). This Ethiopian (Cushite) (2nd) wife? Scripture is silent.

- 2] And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.
- 3] (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)
- 4] And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.
- 5] And the LORD came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

Moses actually heard the voice of the Lord and saw His glory (e.g., Ex. 19:16-19; 24:17-18; 34:5-11).

- 6] And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.
- 7] My servant Moses *is* not so, who *is* faithful in all mine house.
- 8] With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

God says that He deals differently with him than with any other prophet: He speaks with Moses directly. God appeared in dreams to Abraham. He appeared in dreams to Joseph. But God dealt with Moses face to face. Later: “I will raise them up a Prophet from among their brethren, like unto thee and will put my words in his mouth; and he shall speak unto them all that I shall command him” (Deut 18:18). That Prophet who would be like unto Moses is the Lord Jesus Christ.

- 9] And the anger of the LORD was kindled against them; and he departed.
- 10] And the cloud departed from off the tabernacle; and, behold, Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.
- 11] And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.
- 12] Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother’s womb.
- 13] And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.
- 14] And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

- 15] And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.
- 16] And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

Why wasn’t Aaron struck with the leprosy? Because Aaron was God’s high priest. If he were a leper he could not serve in that capacity; Israel would have had no intercessor to stand between them and God. Miriam was the leader: Her name is mentioned first (and the verb *spake* in verse 1 is in the feminine: “she spoke.”) Aaron was not a leader; he was a follower. He was weak and pliable (cf. Exodus 32: the making of the golden calf).

What do these men have in common? Shammua; Shaphat; Igal; Caleb; Oshea; Palti; Gaddiel; Gaddi; Ammiel; Sethur; Nahbi; and Geel... These are the names of the men which Moses sent to spy out the land. “And Moses called Oshea the son of Nun Jehoshua.” Oshea or Hoshea is Joshua. We will hear more of these two remarkable men who brought in the minority report.

Numbers 13: The Intelligence Mission

- 1] And the LORD spake unto Moses, saying,
- 2] Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.
- 3] And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men *were* heads of the children of Israel.

Israel has reached Kadesh-barnea, which borders the Promised Land. It is sad to see that Kadesh becomes their Waterloo because of their unbelief. This chapter includes the cause of their sending spies, the choice of the spies, the commission of the spies, the conduct of the spies, the spies’ confirmation of the facts, and the two interpretations of those facts—a majority and a minority report.

- 4] And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.
- 5] Of the tribe of Simeon, Shaphat the son of Hori.
- 6] Of the tribe of Judah, Caleb the son of Jephunneh.
- 7] Of the tribe of Issachar, Igal the son of Joseph.
- 8] Of the tribe of Ephraim, Oshea the son of Nun.
- 9] Of the tribe of Benjamin, Palti the son of Raphu.
- 10] Of the tribe of Zebulun, Gaddiel the son of Sodi.
- 11] Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.

- 12] Of the tribe of Dan, Ammiel the son of Gemalli.
 13] Of the tribe of Asher, Sethur the son of Michael.
 14] Of the tribe of Naphtali, Nahbi the son of Vophsi.
 15] Of the tribe of Gad, Geuel the son of Machi.
 16] These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.

Oshea: that is, “a desire of salvation.” Jehoshua, by prefixing the name of God, means “divinely appointed,” “head of salvation,” “Savior,” the same as Jesus.

- 17] And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:
 18] And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;

The spies were sent to explore Canaan’s two regions, the Negev in the south and the hills to the north. They travelled as far as its northern boundary, covering the land spoken of in God’s promise.

- 19] And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;
 20] And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time *was* the time of the firstripe grapes.

That *it was the season for the first ripe grapes* (i.e., the end of July) indicates it was about two months after leaving Sinai. The spies travelled about 250 miles (400 km) northwards and did not return until mid-September. They visited Hebron (v. 22), where the patriarchs were buried (Gen 23:17-20; 49:29-33; 50:13). Numbers tells us that Hebron was built seven years before Zoan (Tanis or Avaris), which was the Hyksos capital in Egypt, built *c.* 1700 B.C. (v. 22). Perhaps the author of Numbers knew about Egypt’s building of Zoan because Israel had been involved. Hebron was a powerful reminder of God’s promise. But here, at the heart of Israel’s goal, were the Anakim, renowned warriors (Deut 9:2). They are even mentioned in Egyptian texts of 1800-1700 B.C. Caleb eventually defeated them (Josh 15:14; Judg 1:10).

- 21] So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
 22] And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, *were*. (Now Hebron was built seven years before Zoan in Egypt.)

The itinerary taken by the explorers began in the Desert of Zin and extended as far north as Rehob at Lebo Hamath (14 miles northwest of Baalbek). Hamath was an important Aramean city in the great Central Valley known as the Beqaa. Lebo Hamath was at the lower part of that valley which began just north of the Sea of Galilee.

Hebron

- A powerful reminder of God’s promise.
- Where the patriarchs were buried (Gen 23:17–20; 49:29–33; 50:13).
- Built seven years before Zoan (Tanis or Avaris), which was the Hyksos capital in Egypt, built ~1730 B.C.
- But here, at the heart of Israel’s goal, were the Anakim (Deut 9:2):
 - They are mentioned in Egyptian texts of 1800–1700 B.C.
 - Caleb eventually defeated them (Josh 15:14; Judg 1:10).
- Became David’s capital over Judah (2 Sam 2:1-4).

- 23] And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and *they brought* of the pomegranates, and of the figs.
 24] The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

The “grapes of Eshcol” has become the official insignia of Israel’s Ministry of Tourism.

- 25] And they returned from searching of the land after forty days.
 26] And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.
 27] And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this *is* the fruit of it.
 28] Nevertheless the people *be* strong that dwell in the land, and the cities *are* walled, and very great: and moreover we saw the children of Anak there.

The spies’ opening words give them away. *The land to which you sent us* has no mention that the Lord had sent them and no acknowledgement of His promise (cf. Num 10:29).

- 29] The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.
 30] And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

The minority report...

- 31] But the men that went up with him said, We be not able to go up against the people; for they *are* stronger than we.
- 32] And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

The majority report.

- 33] And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

נִפְלִיִּים, *Nephilim*, “giants.” γίγαντες *gigantes*, the sons of Gaia. They left out God in their report!

Recap in Deuteronomy 1:21-36

- 21] Behold, the LORD thy God hath set the land before thee: go up *and* possess it, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.
- 22] And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

Notice: the “spies” were *not* God’s idea: He acceded to their request...

- 23] And the saying pleased me well: and I took twelve men of you, one of a tribe:
- 24] And they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.
- 25] And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

The “me” here is Moses...

- 26] Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God:
- 27] And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.
- 28] Whither shall we go up? our brethren have discouraged our heart, saying, The people *is* greater and taller than we; the cities *are* great and walled up to heaven; and moreover we have seen the sons of the Anakims there.

- 29] Then I said unto you, Dread not, neither be afraid of them.
- 30] The LORD your God which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes;
- 31] And in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.
- 32] Yet in this thing ye did not believe the LORD your God,
- 33] Who went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to shew you by what way ye should go, and in a cloud by day.

Their request for spies reveals a lack of faith on their part. They are not trusting Him. God had already been in and spied out the land. He knew all about it. He would not have sent them into the land unless He knew they could take it. When they finally did enter the land, the giants were still there; all the difficulties and problems were still there, yet they took the land.

- 34] And the LORD heard the voice of your words, and was wroth, and sware, saying,
- 35] Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,
- 36] Save Caleb the son of Jephunneh; he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.

It was not until Caleb was eighty-five years old (Josh 14:11, 12) that, with that same vibrant faith, he dispossessed the Anakim in the vicinity of Hebron.

Numbers 14: The Banishment

Without God, we can’t. But without us, He won’t!

- 1] And all the congregation lifted up their voice, and cried; and the people wept that night.
- 2] And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

Their conduct, however, is paralleled by too many among us, who shrink from the smallest difficulties and rather remain slaves to sin than resolutely try to surmount the obstacles that lie in their way to the Canaan above.

- 3] And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4] And they said one to another, Let us make a captain, and let us return into Egypt.

They are using their children as an excuse, pretending they are thinking of the safety of their children, but actually it is a reflection on God. They are saying that God did not care what happened to their children. Do you know who it was that entered the land? It was these children—that next generation.

- 5] Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.
- 6] And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:
- 7] And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.
- 8] If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.
- 9] Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not.

“Bread for us” = “duck soup,” or “a piece of cake,” in our vernacular!

But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Hebrews 3:17-19

- 10] But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.
- 11] And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?
- 12] I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.
- 13] And Moses said unto the LORD, Then the Egyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)
- 14] And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

(Using “psychology” on the Lord?!!) A short time before, Moses was complaining because the people were such a burden, and now he was pleading on their behalf. He had the heart of a true shepherd—he loved his people and prayed for them. Note that Moses reminded God of His promises and performances: it was the glory of God that was at stake!

Moses also reminded the Lord of His mercy and forgiveness (see Ex 33:18-23 and 34:5-9). In this scene, Moses is a picture of Christ who was willing to give up His own life that He might save us.

- 15] Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,
- 16] Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.
- 17] And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,
- 18] The LORD *is* long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth *generation*.
- 19] Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.
- 20] And the LORD said, I have pardoned according to thy word:
- 21] But *as truly as* I live, all the earth shall be filled with the glory of the LORD.
- 22] Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;
- 23] Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:
- 24] But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.
- 25] (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.
- 26] And the LORD spake unto Moses and unto Aaron, saying,
- 27] How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

This verse forms an important part of the narrative and should be freed from the parenthetical form which our English translators have given it.

- 28] Say unto them, *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:
- 29] Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,
- 30] Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.
- 31] But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.
- 32] But *as for* you, your carcasses, they shall fall in this wilderness.

Not even Moses is mentioned for the omniscient Lord foresaw his future disobedience regarding the rock and water (Num 20:12).

- 33] And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.
- 34] After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise.

A day for a year: Cf. Ezekiel's 430 days: Ezek 4:1-17.

- 35] I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.
- 36] And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,
- 37] Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
- 38] But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

The sinful slander ("evil report") which the ten spies spread among the people accused the Lord himself of wanting to slay them. The 10 spies were specifically struck by plague (apparently right on the spot!).

- 39] And Moses told these sayings unto all the children of Israel: and the people mourned greatly.
- 40] And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.
- 41] And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

They had turned from the land, but as they face the wilderness, they are actually more afraid of the wilderness than they had been afraid of entering the land.

- 42] Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.
- 43] For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.
- 44] But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.
- 45] Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

They had lost their opportunity. They would not go up into the land when God wanted them to go. Now they presume to go up. This is

presumption. Faith is not presumption! They again want to go their way rather than God's way. There can be no victory when there is no submission to the will of God.

Next Session: The Journey to the Plains of Moab

Read Numbers 15 - 20.

The Book of Numbers Session 5: The Journey to the Plains of Moab Numbers 15-20

- Faltering, Fumbling, & Fussing through the wilderness.
- Wasted years without much recorded.
 - Did not circumcise Josh 5
 - Did not offer Amos 5:25
 - Worshipped idols Amos 5:26; Acts 7:42,43
 - *We, too, are strangers and pilgrims in a wilderness...* Are you at your Kadesh-Barnea? Will it be a Waterloo for you, too?

- 1] And the LORD spake unto Moses, saying,
- 2] Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,
- 3] And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock

God's purpose is not destroyed; only delayed. Thirty-eight years later, the following generation would do what they neglected to do.

- 4] Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.
- 5] And the fourth *part* of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.
- 6] Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

A ¼ hin of oil: speaks of Holy Spirit. A ¼ hin of wine: speaks of joy.

- 7] And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.
- 8] And when thou preparest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

“When thou...” = “prophetic” tense: the perfected tense, as if it were already done.

- 9] Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.
- 10] And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.
- 11] Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.
- 12] According to the number that ye shall prepare, so shall ye do to every one according to their number.
- 13] All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.
- 14] And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.
- 15] One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.
- 16] One law and one manner shall be for you, and for the stranger that sojourneth with you.
- 17] And the LORD spake unto Moses, saying,
- 18] Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,
- 19] Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.
- 20] Ye shall offer up a cake of the first of your dough *for* an heave offering: as ye *do* the heave offering of the threshingfloor, so shall ye heave it.
- 21] Of the first of your dough ye shall give unto the LORD an heave offering in your generations.
- 22] And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,
- 23] *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;
- 24] Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

Sins of ignorance: Men are not lost because they haven't heard the Gospel: they are lost because they are sinners. Jesus Christ came to seek and to save that which was lost, and all men are lost. That is their natural state. Lost mankind is not sitting down in grief today because they have not heard the Gospel. They are not anxious to hear it.

- 25] And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:
- 26] And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.
- 27] And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.
- 28] And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.
- 29] Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.
- 30] But the soul that doeth *ought* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.
- 31] Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.
- 32] And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.
- 33] And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

Some have attempted to identify this severe judgment with the Sabbath ideas of the Pharisees, against whose misinterpretations Christ spoke. The two situations are not the same. The Pharisees added to Jewish religious law Sabbath regulations not contained in the Old Testament, and so provided loopholes for themselves. The Lord of the Sabbath teaches that the Sabbath law is designed for man's spiritual enjoyment and to satisfy his deepest needs. The Bible nowhere takes a light attitude toward deliberate transgression of any of God's laws.

- 34] And they put him in ward, because it was not declared what should be done to him.
- 35] And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.
- 36] And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

The death penalty was the penalty for breaking any of the Ten Commandments. We need to see this to understand what it means that the Lord Jesus Christ died our death for us.

- 37] And the LORD spake unto Moses, saying,
- 38] Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

- 39] And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:
- 40] That ye may remember, and do all my commandments, and be holy unto your God.
- 41] I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

That border of blue, which is a heavenly color, was to remind them of the fact that they were God’s people and they were to have a heavenly walk down here on this earth. There are many believers today who need to have that “border of blue” to remind them that as God’s children they are set apart and are to live for the Lord Jesus Christ. This was Israel’s “string around the finger.”

Hems

- Hebrew: שׂוּל *shuwl*; Greek: κράσπεδον *kraspedon* hem, border, fringe, bottom edge of skirt or train. In ancient Mesopotamia, “to cut off the hem” was to strip one of his personality, authority, etc.
 - A husband could divorce his wife by cutting off the hem of her robe.
 - A nobleman would authenticate his name on a clay tablet by pressing his hem on the clay.
- God’s Covenant with Israel: Isa 6:1; Ezek 16:8; Ex 39:25,26.
- David’s removal of Saul’s hem: 1 Sam 24.
- Ruth’s request of Boaz: Ruth 3.
- Lord’s hem sought for healing: Mt 14:36; Mk 6:56; Lk 8:44.
- Goal of the woman with issue of blood: Mt 9:20-21; Mk 5:31.
- Fringes on Levitical garments: Num 15:38,39; Deut 22:12; Ex 28:33,34.

The Priesthood

Although we have no detailed account of the children of Israel during these wasted years in the wilderness, there are isolated incidents recorded. In Chapters 16 through 19, we have four incidents which all concern the priesthood:

- The Gainsaying of Korah Ch. 16
- Aaron’s Rod that Budded Ch. 17
- Confirmation of the Priesthood Ch. 18
- The Offering of the Red Heifer Ch. 19

Numbers 16: The Rebellion of Korah

- 1] Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:
- 2] And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

The “gainsaying (saying against) of Korah” is mentioned in Jude 11 as one of the marks of false teachers in the last days (today we see a united rebellion against the authority of Moses and the priesthood of Aaron—God’s way of salvation by blood). Korah was evidently a cousin of Moses (Ex 6:21), which makes the rebellion even more serious.

- 3] And they gathered themselves together against Moses and against Aaron, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

False accusation: Moses didn’t want the job! Korah, a Levite, and Dathan and Abiram, of the tribe of Reuben, led, and recruited 250 top leaders of Israel as collaborators. The tribal affiliations of the two main conspirators indicate that this rebellion was against both the religious and political leadership of Moses.

Jealousy is the root problem... (“Only by pride cometh contention...” Prov 13:10). [Izhar, brother of Amram (Ex 6:18), was the second son of Kohath, and for some reason unrecorded he had been supplanted by a descendant of the fourth son of Kohath, who was appointed prince or chief of the Kohathites (Num 3:30). Discontent with the preferment over him of a younger relative was probably the originating cause of this seditious movement on the part of Korah.]

- 4] And when Moses heard *it*, he fell upon his face:
- 5] And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew *who are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

Conversely, they are taking too much upon themselves! This murmuring is actually against God. He backs up His appointees. (“Touch not mine anointed, and do my prophets no harm.” Ps 105:15; 1 Chr 15:22.) Serious problems require serious responses: “Watch out!”

- 6] This do; Take you censers, Korah, and all his company;
 7] And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.
 8] And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

[These malcontents had been incited by the artful representations of Korah (Judg 1:11), with whom the position of their camp on the south side afforded them easy access.]

- 9] *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?
 10] And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?
 11] For which cause *both* thou and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmur against him?
 12] And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:
 13] *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?
 14] Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

False charge: they are where their choices had brought them: if they had followed Moses' leadership at Kadesh Barnea they would be in the land that flowed with milk and honey!

- 15] And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.
 16] And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:
 17] And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.
 18] And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.
 19] And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.
 20] And the LORD spake unto Moses and unto Aaron, saying,
 21] Separate yourselves from among this congregation, that I may consume them in a moment.

- 22] And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?
 23] And the LORD spake unto Moses, saying,
 24] Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
 25] And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.
 26] And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.
 27] So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

In 26:11 we learn that Korah's family was not destroyed. This explains why we have psalms titled "For the sons of Korah" in our Bible (Ps 84, 85, 87, 88). Apparently Korah's descendants were content to be humble ministers and not priests, for they wrote in Ps 84:10, "I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."

- 28] And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own mind.
 29] If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.
 30] But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

They were sowing division; God would divide them.

- 31] And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:
 32] And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.
 33] They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

Galatians 6:7: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." God judges the very same way in which the man sins. That was true of Jacob; it was true of David; it was true of Paul, the apostle; and it will be true of you and me.

- 34] And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.
 35] And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

Read 2 Peter 2:10-22 for God's estimate of those who "despise authority" and rebel against God's truth. At this point the Hebrew Bible begins a new chapter. Jewish scribes considered the rest of Chapter 16 and all of 17 a unit, on the theme of Aaron's sole right as priest.

- 36] And the LORD spake unto Moses, saying,
- 37] Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.
- 38] The censers of these sinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.
- 39] And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:
- 40] *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

The incense censers would become holy again to the Lord by being hammered into sheets which would overlay the altar. In this way they would serve as a continual reminder (a sign) of what had happened that day. The people must never forget that only a descendant of Aaron could stand before the Lord in the holy office of priest.

- 41] But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.
- 42] And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.
- 43] And Moses and Aaron came before the tabernacle of the congregation.

The sixth murmuring. The very next day the entire congregation rebelled again! They are blaming Moses and Aaron for murdering the rebels!

- 44] And the LORD spake unto Moses, saying,
- 45] Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
- 46] And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

Incense was symbolic of prayer (Ex 30:8; Ps 141:2; Lk 1:10; Rev 5:8; 8:3-4). Had Moses been of a bitter spirit, he would have allowed the plague to destroy the people. Instead, he commanded his brother Aaron to go into the midst of the plague with his censer to stop the judgment.

- 47] And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.
- 48] And he stood between the dead and the living; and the plague was stayed.
- 49] Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

Look who is standing between the dead and living: the one accused. The very One whom humanity crucified saves *us*.

- 50] And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

Numbers 17: The Budding of Aaron's Rod

- 1] And the LORD spake unto Moses, saying,
- 2] Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.
- 3] And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

God is going to confirm the priesthood of Aaron and establish the fact that he is the high priest. He will establish this by a resurrection!

- 4] And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.
- 5] And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

The children of Israel were murmuring against Aaron saying that he was not the only one who could represent them before God. It was a rebellion against him.

- 6] And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.
- 7] And Moses laid up the rods before the LORD in the tabernacle of witness.

These rods were picked up out on the desert—probably whittled out and decorated by carvings—but they were dead wood.

- 8] And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

- 9] And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

“This bud’s for you!” Aaron’s rod brought forth buds, and blossoms, and fruit! Life out of death. [According to Josephus, it was a stick of an almond tree, bearing fruit in three different stages at once.] The priesthood of the Lord Jesus Christ rests upon the fact of His resurrection. Hebrews 7: If He were here on earth, He would not be a priest. He did not come from the priestly tribe of Levi. His *resurrection* made Him our priest.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 4:14-16

But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 7:24, 25

Your High Priest is alive, sensitive, and you are His full-time job!

For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.

Hebrews 7:26, 27

- 10] And the LORD said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.
11] And Moses did *so*: as the LORD commanded him, so did he.

This rod, a pot of manna, and the Ten Commandments were kept with the Ark of the Covenant. The author of Hebrews wrote that the ark also contained Aaron’s rod and a pot of manna (Heb 9:4). This is nowhere attested in the Old Testament (Ex 16:33-34 and Num 17:10 state that the rod and manna were placed in front of the tabernacle, not in the ark).

- 12] And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.
13] Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

Numbers 18: Confirmation of The Priesthood

- 1] And the LORD said unto Aaron, Thou and thy sons and thy father’s house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.
2] And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

Aaron and the Levites confirmed. God is telling the Levites that they are responsible for what takes place. We need to remember that Korah was a Levite; the rebellion arose within the tribe of Levi.

- 3] And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.
4] And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.
5] And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.
6] And I, behold, I have taken your brethren the Levites from among the children of Israel: to you *they are* given as a gift for the LORD, to do the service of the tabernacle of the congregation.
7] Therefore thou and thy sons with thee shall keep your priest’s office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest’s office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death.
8] And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.
9] This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.
10] In the most holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.
11] And this *is* thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.
12] All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.
13] *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.
14] Every thing devoted in Israel shall be thine.

- 15] Every thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.
- 16] And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.
- 17] But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.
- 18] And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.
- 19] All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a covenant of salt for ever before the LORD unto thee and to thy seed with thee.
- 20] And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I *am* thy part and thine inheritance among the children of Israel.

That was the way a covenant was sealed in that day. Salt was regarded as a necessary ingredient of the daily food and was used in the sacrifices to the Lord. A covenant of salt became a covenant of permanent obligation.

- 21] And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.
- 22] Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.
- 23] But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.
- 24] But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.
- 25] And the LORD spake unto Moses, saying,
- 26] Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a tenth *part* of the tithe.
- 27] And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.
- 28] Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest.

- 29] Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.
- 30] Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.
- 31] And ye shall eat it in every place, ye and your households: for it *is* your reward for your service in the tabernacle of the congregation.
- 32] And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die.

Numbers 19: The Red Heifer

- 1] And the LORD spake unto Moses and unto Aaron, saying,
- 2] This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke:
- 3] And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

This is the first time an offering is to be a female animal.

- 4] And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:
- 5] And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:
- 6] And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.
- 7] Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.
- 8] And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.
- 9] And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it *is* a purification for sin.
- 10] And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.
- 11] He that toucheth the dead body of any man shall be unclean seven days.
- 12] He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.
- 13] Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

- 14] This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.
- 15] And every open vessel, which hath no covering bound upon it, *is* unclean.
- 16] And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.
- 17] And for an unclean *person* they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:
- 18] And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:
- 19] And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.
- 20] But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.
- 21] And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.
- 22] And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

Parallels: The ram in the thicket, Gen 22; The water of purification at Cana, John 2.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

John 2:1-3

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

John 2:6, 7

Chapters 14-20 are the only chapters covering the 38 years of Wilderness Wanderings. A few incidents, glossing over the wasted years.

Numbers 20: Water from the Rock

- At Kadesh again (after 37 years)
- The 7th murmuring

- Water from the Rock
 - The disobedience of Moses
- Edom refuses Israel passage
- Death of Aaron

- 1] Then came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there.
- 2] And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.
- 3] And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

The seventh murmuring...

- 4] And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?
- 5] And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? *it is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.
- 6] And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.
- 7] And the LORD spake unto Moses, saying,
- 8] Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.
- 9] And Moses took the rod from before the LORD, as he commanded him.

Cf. Exodus 17: smitten. Here, “speak to...” 1 Cor 10:1-4. (Aaron’s rod; “before the Lord”...)

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

1 Corinthians 10:1-4

- 10] And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?
- 11] And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

“...ye rebels...”? “We” fetch you?? **Smote** the rock!? God expects you to follow His specifications.

- 12] And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.
- 13] This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.

[The word “Kadesh” is added to it (Deut 32:51) to distinguish it from the other Meribah (Ex 17:7).]

Water from Rocks Twice

- Rephidim: Exodus 17
 - Strikes the Rock; water flows.
- Meribah: Numbers 20
 - Directed to “speak to” the Rock.
 - *Strikes* the Rock.
 - Denied entry into Promised Land.

The Destruction of Jerusalem

- The time: 586 B.C.
- The place: Jerusalem
- The event: the destruction of Jerusalem by the Babylonian armies.

We see the angry soldiers as they wreck the walls, slay the people, and burn the city. But we see something else: a group of neighboring citizens as they stand on the other side and encourage the Babylonians to ruin the city. “Raze it! Raze it!” they are calling. “Dash their little children against the stones and wipe out the Jews!”

Remember, O LORD, the children of Edom in the day of Jerusalem; who said, “Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones.”

Psalm 17:7-9

Who are these people who desire such terrible things to happen to their neighbors? They are brethren to the Jews: The Edomites were the descendants of Esau, Jacob’s older brother (Gen 25:21–26).

And these are the generations of Isaac, Abraham’s son: Abraham begat Isaac: And Isaac was forty years old when he took Rebekah to wife, the

daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian. And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD. And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger. And when her days to be delivered were fulfilled, behold, there were twins in her womb.

Genesis 25:19-24

This account of the births of Esau and Jacob highlights that their struggle for supremacy manifested itself even before their births (cf. Hosea 12:3). Two nations, that is, twin progenitors of two nations, were struggling in her womb and the younger would triumph (v. 23).

Indeed **the Israelites** (Jacob’s descendants) and **the Edomites** (Esau’s descendants) fought continuously. [Under David, Edomites served Israel: 2 Sam 8:14] **Note: Isaac knew God’s will in the matter (25:23).** God’s election of Jacob the younger over Esau the older was against the natural order.

And the first came out red, all over like an hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore years old when she bare them. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

Genesis 25:25-28

The parents observed the strange situation, and in view of God’s oracle they commemorated the event by giving them appropriate names. The first of the twins was red and hairy, like a little animal, so they named him Esau. The mention of “red” anticipated the future rugged nature of Esau [Esau (and Nimrod) were men of the field (“world” in Mt 13).]

Fascinating wordplays were used to describe the first twin. The name Esau (‘esiaw) has a loose connection with the word “Seir” (sie’ir), the early name for Edom to the southeast of the Dead Sea, where Esau later lived.

The Hebrew word “red” (‘admoni) is related to the word “Edom” and “hairy” (sie‘ar) is similar to “Seir.” Those words were carefully chosen to portray in the lad the nature of Edom, a later arch rival of Israel.

Jacob

יַעֲקֹב	<i>ya‘aqob</i>	“may He [God] protect”
עֲקֵב	<i>‘aqeb</i>	“heel”
עֲקֹב	<i>‘aqob</i>	“deceitful, sly, insidious”

The second twin was born **grasping Esau’s heel** (v. 26). In view of the oracle the parents had received (v. 23) it seemed appropriate to give this child a name that would preserve the memory of this event. Thus, “one who grabs the heel” or “one who trips up.” But as with Esau, so Jacob’s name would take on a different sense later in life as his deceptive nature became evident. So the twins’ births had great significance for later events in their lives.

- 14] And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:
15] How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

He requested permission from the king of Edom to take the famous king’s highway, a route that passed from the Red Sea (Gulf of Aqabah) north to Damascus via the Edomite city of Sela (later known as Petra). Moses appealed to Edom as a brother [Edomites were descendants of Esau, Jacob’s brother (Gen 36:6-8)]. Moses then reviewed Israel’s history from the time of Jacob’s descent to Egypt to the present moment. (Cf. Obadiah’s prophecies on Edom’s destiny.)

- 16] And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:
17] Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king’s *high* way, we will not turn to the right hand nor to the left, until we have passed thy borders.
18] And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
19] And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without *doing* any thing *else*, go through on my feet.
20] And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
21] Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

(See Num 21:4; Deut 2:4; and Judg 11:18; see also 1 Sam 14:47 and 2 Sam 8:14, which describe the retribution that was taken.)

Edom

- Refused Israel passage by the King’s Highway: Num 20:14-21; 21:4; Judg 11:17-18.
- Israel forbidden to abhor his Edomite brother (Deut 23:7-8).
- Balaam predicted the conquest of Edom (Num 24:18).
- Assyrian inscriptions show that Edom became a vassal-state of Assyria after 736 B.C.
- After the fall of Judah, Edom rejoiced (Ps 137:7).
- The prophets foretold judgment on Edom for her bitter hatred (Jer 49:7-22; Lam 4:21-22; Ezek 25:12-14; 35:15; Joel 3:19; Amos 9:12; Obadiah).

At the time of the Exodus, Israel sought permission to travel by the King’s Highway, but was refused. Notwithstanding this discourtesy, Israel was forbidden to abhor his Edomite brother. In those days Balaam predicted the conquest of Edom. [The strange tale of Balaam will be in our next session.]

- 22] And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.
23] And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,
24] Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.
25] Take Aaron and Eleazar his son, and bring them up unto mount Hor:
26] And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.
27] And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.
28] And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.
29] And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

Moses did reach the Promised Land eventually: he appeared on the Mount of Transfiguration with Christ.

Next Session

Read Numbers 21-25: The Journey to Moab; The Brazen Serpent; and The Prophet Balaam.

The Book of Numbers

Session 6: Engaging the Canaanites

Numbers 21-25

Outline to Date

- The Camp of Israel Ch. 1-2
- The Tabernacle Ch. 3-4
- Preparation of the Camp Ch. 5-9
- Sinai to Kadesh Barnea Ch. 10-14
- Journey to the Plains of Moab Ch. 15-20
- Engaging the Canaanites Ch. 21-25

Engaging the Canaanites: Numbers 21 - 25

- The Brazen Serpent; Sihon, king of the Amorite; and Og, the king of the Giants Ch. 21
- Balak, the king of Moab and Balaam the prophet Ch. 22-24
- The Idolatry of Israel Ch. 25

- 1] And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.



- 2] And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

Arad was a Canaanite city (about 20 miles east-northeast of Beersheba). These very people, with the Amalekites, had destroyed some of the Israelites about 38 years earlier at the very same place, Hormah (Num 14:45). The Lord answered, and Israel destroyed many Canaanite towns. To commemorate God's faithfulness they called the region Hormah, "destruction." (Probably the reference to Hormah in Numbers 14:45 reflects the incident here.)

- 3] And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.
- 4] And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

On this occasion, Israel relied on God. Israel's vow to "devote them to destruction" was also in line with God's promises. These Canaanites were to be dispossessed. Unable to cross Edomite territory, Israel had to go around, which meant turning back towards the Red Sea (and this in the middle of the 40th year).

- 5] And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.
- 6] And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

Impatience gave way to open rebellion once more and contempt for the manna which God had provided was again voiced. The fiery snakes may have been a kind of adder, which is known in the sandy wastes of Sinai and which is very poisonous.

- 7] Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.
- 8] And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.
- 9] And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

How strange! Moses should make another serpent, yet it was serpents that caused all the trouble to begin with! Were there not enough of them in the camp already? No explanation or rationale throughout the entire OT...[Later, Hezekiah had to destroy the bronze snake because it had become an object of idolatry (2 Kgs 18:4).]

Why?

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come.

1 Corinthians 10:11

Types

To the Hebrew mind, prophecy is *pattern*:

- The Order of the Camp Num 2
- Manna Num 11
- Aaron's Rod Num 17
- Water from the Rock Num 20
- Brazen Serpent Num 21

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 3:14-19

It wasn't until Nicodemus comes to Jesus one night and then this strange enigma is explained: it, too, was a Messianic prophecy!

Means of Salvation

Man is not lost because he rejects the Gospel: he is lost to begin with. (The word "loved" is *agape!*) "The wages of sin is death" (Rom. 6:23) Sufficient: one serpent for the entire camp. Faith alone.

- The universal need • By God's grace • Available by faith
- One remedy for all (John 14:6; Acts 4:12) • Free • Sufficient

- 10] And the children of Israel set forward, and pitched in Oboth.
- 11] And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which *is* before Moab, toward the sunrising.
- 12] From thence they removed, and pitched in the valley of Zared.

The route Israel took is difficult to reconstruct since many of the places named can no longer be identified. The next place mentioned is Ije Abarim, in the desert on the east side of Moab but otherwise unidentified. From there they traveled on to the Zared Valley which then formed the border between Moab and Edom.

[There is a more complete itinerary in Chapter 33. There Zalmonah and Punon are listed between Hor and Oboth (33:41-43). The route seems to be east of Edom because Punon (or Feinan) evidently was the site of copper mines in that region. The material for the bronze snake may also suggest a proximity of copper deposits. Oboth most likely was at the northern end of the Arabah, north of Punon. This is supported by the fact that the tribes turned north after paralleling the Edomite hill country in a southerly direction (Deut 2:1-3).]

- 13] From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.
- 14] Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

The Israelites' successful journey through Moab to that point was celebrated in a poem originally found in a lost text, the *Book of the Wars of the Lord*. [The first line of the poem is now incomprehensible unless Waheb is a place name. Perhaps the quatrain is saying that the Lord had enabled Israel to take Waheb, a place in Suphad, along with the river and wadi systems (ravines) along the Moabite border.]

- 15] And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.
- 16] And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.
- 17] Then Israel sang this song, Spring up, O well; sing ye unto it:

Ar (or el Misna-) was a city in the northern part of Moab about 10 miles south of the Arnon (22:36; cf. Deut 2:9, 18).

- 18] The princes digged the well, the nobles of the people digged it, by *the direction of* the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

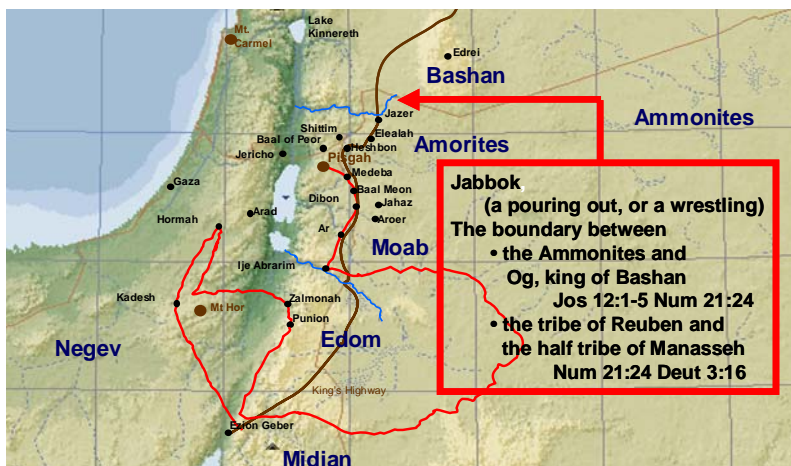
- 19] And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:
 20] And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon.

Leaving the eastern Arnon Valley the people moved on to Beer (“well”). Moving still northward, alongside the desert, they came to Mattanah (or Khirbet el-Medeiyinah), Nahaliel, and Bamoth (8 mi. south of Heshbon) and finally arrived at the foothills of Pisgah. Pisgah was a few miles due east of the northeast edge of the Dead Sea, almost to the Plains of Moab across from Jericho. At last Israel seemed to be on the verge of invasion and conquest of the Promised Land.

- 21] And Israel sent messengers unto Sihon king of the Amorites, saying,
 22] Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well: *but* we will go along by the king’s *high* way, until we be past thy borders..

Shortly before Israel’s approach Sihon, King of the Amorites, had dispossessed Moab of all their territory N. of Arnon. Israel begged leave to pass peaceably through the Amorite land by the king’s highway, but “Sihon gathered all his people” and came to Jahaz (between Dibon and Medeba) and fought against Israel and was defeated.

- 23] And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.
 24] And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.



The Ammonites lay to the east of the Jabbok, toward the desert. The Ammonites’ land was spared because their border was fortified and they were related to Israel through Lot (cf. Gen 19:36, 38; Deut 2:19). So Israel took all the Amorite cities including Sihon’s capital Heshbon, some 25 miles east of Jericho.

- 25] And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.
 26] For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.
 27] Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

Churlishness and unprovoked violence bring their own punishment (Prov 16:18; 18:12; Num 21:21-31). So Israel gained all the Amorite territory, from the Arnon to the Jabbok. Josephus says that every man in the nation fit to bear arms fought in the Amorite army against Israel (*Antiquities* 4:, section 2).

- 28] For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.
 29] Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

Moses had used an Amorite poem ironically to describe Israel’s destruction of the Amorites. Sihon’s former conquest had been immortalized in poetry (vv. 27-30). The poets sang about the destruction of Ar of Moab by Sihon who evidently had rebuilt Heshbon and made it his chief city. He had then marched south against the Moabites, the people of Chemosh (the principal Moabite god), and had taken them as captives. Everything had been destroyed by Sihon, from Heshbon in the north to Dibon in the south, including places in between such as Nophah (site unknown) and Medeba (7 miles south of Heshbon).

- 30] We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.
 31] Thus Israel dwelt in the land of the Amorites.
 32] And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.
 33] And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
 34] And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

The country from the Jabbok to Hermon (Bashan or Gilead) was at this time ruled by Og, the last of the Rephaim. He also tried to prevent the progress of the Israelites, but was utterly routed, and all his cities and territory fell into the hands of the Israelites Nu 21:33-35 De 3:1-14 Ps 135:10-12 136:17-22

35] So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the LORD said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time, there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates, and bars; beside unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city. But all the cattle, and the spoil of the cities, we took for a prey to ourselves. And we took at that time out of the hand of the two kings of the Amorites the land that was on this side Jordan, from the river of Arnon unto mount Hermon; (Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir;) All the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei, cities of the kingdom of Og in Bashan. For only Og king of Bashan remained of the remnant of giants; behold, his bedstead was a bedstead of iron; is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man. And this land, which we possessed at that time, from Aroer, which is by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites and to the Gadites. And the rest of Gilead, and all Bashan, being the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

Deuteronomy 3:1-13

You won't understand this unless you understand Genesis 6:4.

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose... There were Nephilim in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.
Genesis 6:1,2, 4

Daughters of Adam, *not just Cain*. (Adam had daughters (Gen 5:4): that's where Cain got his wife!

“took...of all they chose”: doesn't sound like the girls had much choice in the matter...

בְּנֵי אֱלֹהִים *Bene HaElohim* “Sons of God”
בנות האדם *Benoth Adam* “Daughters of Adam”

The Nephilim

נְפִילִים *Nephilim*: “the fallen ones”
נַפְל *Nephal*: “to fall, be cast down to fall away, desert”
הַגִּבּוֹרִים *HaGibborim*: “the mighty ones”

Septuagint (Greek) LXX:

γίγαντες *gigantes* (~ “giants?”)
γίγας *gigas* = “earth-born”

Geneges is the same word used in Greek mythology for “Titans,” creatures emerging from interbreeding of the Greek gods with human beings. *Genea*, means “breed,” or “kind.” The English words “genes” and “genetics” come from the same root.

New Testament Confirmations

“In the mouth of 2 or 3 witnesses...”: Jude 6, 7; 1 Peter 3:19, 20; 2 Peter 2:4, 5; even the unique use of “*Tartarus*.”

“Angel” View: Church Fathers

- Philo of Alexandria
- Justin Martyr
- Irenaeus
- Athenagoras
- Tertullian
- Lactantius
- Amrose
- Julian

Modern Scholarship

- G.H. Pember
- M.R. DeHaan
- C.H. McIntosh
- F. Delitzsch
- A.C. Gaebelein
- A.W. Pink
- Donald Barnhouse
- Henry Morris
- Merrill F. Unger
- Arnold Fruchtenbaum
- Hal Lindsey
- Chuck Smith

Post-flood Nephilim (*Rephaim*)

- "...also after that..." Gen 6:4
- *Rephaim, Emim, Horim, Zamsummim* Gen 14, 15
- Arba, Anak & his 7 sons (*Anakim*), encountered in Canaan Num 13:33
- Og, King of Bashan Deut 3:11; Josh 12
- Goliath and his 4 brothers 2Sam 21:16-22; 1Chr 20:4-8

The Stratagems of Satan

- Corruption of Adam's line Gen 6
- Abraham's seed Gen 12, 20
- Famine Gen 50
- Destruction of male line Ex 1
- Pharaoh's pursuit Ex 14
- The populating of Canaan Gen 12:6
- Against David's line 2Sam 7

Attacks on David's Line

- Jehoram kills his brothers 2 Chr 21
- Arabians slew all (but Ahazariah) 2 Chr 22
- Athaliah kills all (but Joash) Isa 36, 38
- Hezekiah assaulted, etc. Esth 3
- Haman's attempts

New Testament Stratagems

- Joseph's fears: Mt 1
 - Herod's attempts: Mt 2
 - At Nazareth: Lk 4
 - 2 storms on the Sea: Mk 4; Lk 8
 - The Cross
 - Summary: Rev 12
- ...and he's not through...

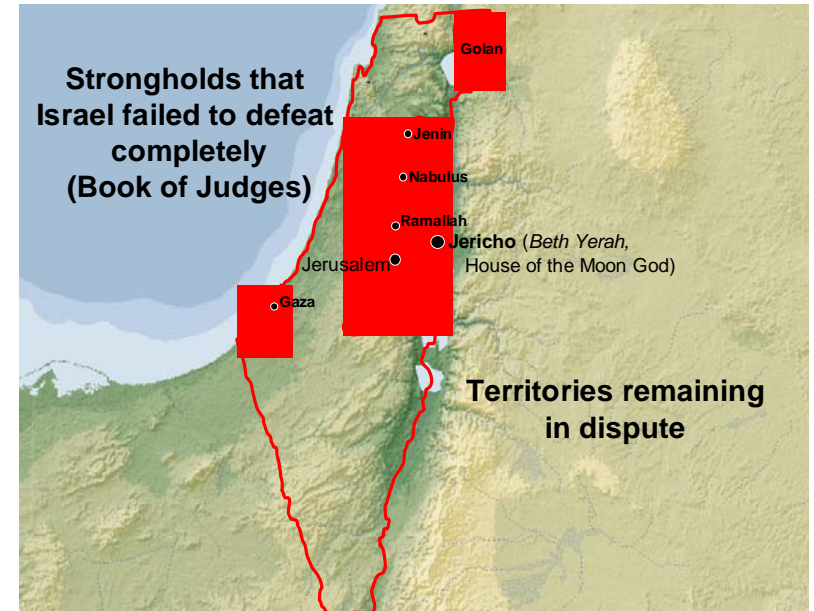
"The Bulls of Bashan?"

Many bulls have compassed me: strong bulls of Bashan have beset me round.

Psalm 22:12

An Enigma

- What does the Golan Heights, Hebron, and the Gaza Strip have in common?
- They were the areas that Joshua *failed* to completely exterminate the Rephaim. Deut 20:16-18; Josh 15:14, et al.



Numbers 22 - 24: The Prophet Balaam

The events that took place on the plains of Moab probably covered the last five months of the 40th year (mid-October to mid-March), and take in the rest of Numbers and the whole of Deuteronomy. Deuteronomy hardly mentions the Balaam episode (Deut 4:3; 23:4-5)

- 1] And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.
- 2] And Balak the son of Zippor saw all that Israel had done to the Amorites.
- 3] And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

Balak: (vain, empty). Not hereditary king, but imposed on Moab by Sihon. Also apparently was allied with the Midianites in some way. He had seen the conquests of Israel (Num 20-21) and was afraid his people

would be overcome too. He realized that physical force would never defeat the Jews, so he resorted to spiritual deception by hiring Balaam to curse Israel. He offered Balaam a good price for doing the job, but the prophet (having consulted the Lord) refused to agree. Balak's messengers went home and reported failure.

- 4] And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

The fears of Balak were actually in vain, for the Moabites, as kinsmen of Israel (cf. Gen 19:26-37) like the Ammonites, were exempted from the attacks of Israel. In fact the Lord had explicitly revealed through Moses that Israel must assiduously avoid any harmful contact with the Edomites (Deut 2:5-6), Moabites (Deut 2:9, 19). Even the Midianites were distantly related to Israel (Gen 25:1-4), and so presumably they had nothing to fear.

- 5] He sent messengers therefore unto Balaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

Balak's employment of Balaam, the seer in Mesopotamia, would imply a circulation of intelligence, great considering the times. Moab's descent from Lot, originally of Mesopotamia; the merchant caravans passing across the deserts, led to an advanced civilization of Moab, as evidenced by the Moabite stone some centuries later.

Balaam the Prophet

Balaam, son of Beor, was from Pethor, a city on the Euphrates. Pethor was not far from the great city of Mari, discovered in 1933 in the Euphrates Valley. The discovery of a vast number of cuneiform tablets at Mari, beginning in 1933, revealed the existence of a complex cult of prophets and seers whose activities precisely resemble those of Balaam.

- 6] Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.
- 7] And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.
- 8] And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

In gracious condescension and in anticipation of His blessing on His own people, the Lord appeared to the diviner and warned him not to heed Balak's instructions to curse God's blessed people.

Gentile Appearances

The appearance of the God of Israel to unbelieving prophets and kings was not unique to Balaam.

- To Abimelech king of Gerar in Abraham's time (Gen 20:6-7);
- To Pharaoh in dreams (Gen 41:25);
- To Nebuchadnezzar in a dream and visions (Dan 2 & 4:1-18);
- To the Witch at Endor (1 Sam 28:7-20);
- To the Magi and others (Mt 2:15).

- 9] And God came unto Balaam, and said, What men *are* these with thee?
- 10] And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,
- 11] Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.
- 12] And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.
- 13] And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.
- 14] And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.
- 15] And Balak sent yet again princes, more, and more honourable than they.
- 16] And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:
- 17] For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.
- 18] And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.
- 19] Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.
- 20] And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.
- 21] And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.
- 22] And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him.

- 23] And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

God's resistance was not against his going but against his unspoken motive or intention (he "loved the wages of wickedness," 2 Pet 2:15), which was obviously contrary to God's will (cf. Num 22:32b, 34-35).

The Angel of the Lord

He has been equated with Deity and was offered and accepted worship, something absolutely forbidden to ordinary angels: Gen 16:7; 18:1-2; 22:14-18; Ex 3:1-6; Josh 5:13-15; Judg 6:20-22; 13:17-23; et al. The Angel of the Lord was a manifestation of the presence of the Lord Himself, that is, a "theophany."

- 24] But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.
- 25] And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again.
- 26] And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.
- 27] And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff.
- 28] And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?
- 29] And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

Balaam seems little surprised at this turn of events. Undoubtedly as a pagan diviner he may have heard such things before. Much of the success of such practitioners of the occult lay in the demonic inspiration of the prophets themselves or of the victims with whom they dealt. The serpent, for example, could speak because it was the incarnation of Satan (Gen 3:1). Jesus cast demons out of a human being and allowed them to inhabit a herd of swine (Lk 8:26-39).

- 30] And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.
- 31] Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face.
- 32] And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is perverse before me:

- 33] And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.
- 34] And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.
- 35] And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.
- 36] And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost coast.
- 37] And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?
- 38] And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.
- 39] And Balaam went with Balak, and they came unto Kirjath Huzoth.
- 40] And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

The two then went to Kiriath Huzoth (location unknown) where the divination rituals commenced. These frequently involved sacrifices as well as examining the animals' internal organs, a practice known as hepatoscopy or augury.

- 41] And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

The following morning they ascended Bamoth Baal ("the heights of Baal") probably a mountaintop overlooking the plains of Moab. Its association with Baal suggests that it was a high place where Canaanite cultic functions were carried out. Balaam asked Balak to build seven altars there where seven bulls and seven rams could be sacrificed, a bull and a ram for each altar (cf. 23:14, 29-30). There is no biblical instruction or precedent for what Balaam did, so presumably the sacrifices were part of a pagan ritual.

Numbers 23

- 1] And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams.
- 2] And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.
- 3] And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place.

There is no Biblical instruction or precedent for what Balaam did, so presumably the sacrifices were part of a pagan ritual. Yet God met with him and gave him a message which he was to repeat to Balak.

- 4] And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.
- 5] And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.
- 6] And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

After the offerings were made Balaam went off by himself to elicit a revelation from the Lord. Balaam was still seeking to cooperate with the God of Israel even though his methods were not sanctioned in Israel's Law. And God met with him and gave him a message which he was to repeat to Balak.

- 7] And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, curse me Jacob, and come, defy Israel.
- 8] How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

Each of the four oracles concerning Israel takes up one of the promises of the Abrahamic covenant and confirmed it. **The first oracle** (23:7–10), stressing that God has not cursed Israel, confirmed that Israel will be like the dust of the earth. *Who can count the dust of Jacob or number the fourth part of Israel?* (23:10).

- 9] For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.
- 10] Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

Balaam said that he could look down from his lofty vantage point and see these blessed ones who live apart and do not consider themselves one of the nations (cf. Deut 32:8-10). They were like dust in number (cf. Gen 13:16), and to be identified with them in life or death was a blessing of God (Num 23:10). Balaam almost seemed to wish that he were one of God's people.

- 11] And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.
- 12] And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

- 13] And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.
- 14] And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

The second oracle (23:13-26). Here they erected seven more altars and offered seven more bulls and seven more rams.

Pisgah or Nebo?

The correct designation for the mount is not "Nebo" (which has become usual for convenience sake) but "the mountain adjoining Nebo."

- A ridge of the Abarim mountains W. from Heshbon: The uniform peakless nature of Pisgah caused its parts to be distinguished only by the names of the adjacent villages.
- From Pisgah, Israel gained their first view of the Dead Sea and Jordan valley; hence, Moses too viewed the land of promise.
- Nebo was a town on, or near, that ridge, lying on its western slope (Num 21:20; 32:3,38; Deut 32:49; 34:1).
- In Scripture Nebo denotes only the town (Isa 15:2; Jer 48:1,22).

- 15] And he said unto Balak, Stand here by thy burnt offering, while I meet *the LORD* yonder.
- 16] And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.
- 17] And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

Again Balaam went to a solitary place to commune with the Lord and again he returned to Balak with a message.

- 18] And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:
- 19] God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?
- 20] Behold, I have received *commandment* to bless: and he hath blessed; and I cannot reverse it.
- 21] He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God *is* with him, and the shout of a king *is* among them.
- 22] God brought them out of Egypt; he hath as it were the strength of an unicorn.

Balaam then said that because of the Exodus out of Egypt (cf. 24:8), Israel had supernatural prosperity (no misfortune or misery, 23:21a), the Lord's presence (v. 21b), and supernatural power (v. 22b). The shout of the King

must be understood as a militaristic threat, implying that the Lord is a Warrior who leads His hosts to victory (cf. Josh 6:5, 20; Ps 47:5; Jer 4:19; 49:2). Such power renders sorcery and divination harmless.

Unicorn מִן רְאָם

Probably the wild bison, buffalo, ox, or urus (now only found in Lithuania, but then spread over northern temperate climes, Bashan, etc., and in the Hercynian forest, described by Caesar as almost the size of an elephant, fierce, sparing neither man nor beast) stands in contrast to the tame ox used in plowing. In Deut 33:17, “his (Joseph’s) horns are like the horns of an unicorn”; “the ten thousands of Ephraim and the thousands of Manasseh,” two tribes sprung from the one Joseph, are the two horns from one head. Therefore the unicorn was not as it represented a one-horned animal, but some species of urus or wild ox.

- 1) great strength Job 39:11
- 2) two horns Deut 33:17
- 3) fierceness Ps 22:21
- 4) untameable Job 39:9-11
- 5) playfulness of its young Ps 29:6
- 6) association with “bullocks and bulls” for sacrifice Isa 34:6,7
- 7) lifting up the horn Ps 92:10
as bovine animals lower the head and toss up the horn.

23] Surely *there is* no enchantment against Jacob, neither *is there* any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

In 1843 the U.S. Congress appropriated \$30,000 for Samuel B. Morse to construct an experimental telegraph line between Washington, D.C., and Baltimore MD. On May 24, 1844, Samuel B. Morse sent the first telegraph message: “What hath God wrought!”

- 24] Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.
- 25] And Balak said unto Balaam, Neither curse them at all, nor bless them at all.
- 26] But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

Rather than being overcome, Israel like a lion would arise and utterly destroy her enemies (cf. Num 24:9).

- 27] And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.
- 28] And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.
- 29] And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.
- 30] And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

The third oracle of four (23:27-24:14). For a 3rd and final time Balak set the stage for Balaam to curse Israel. Superstitiously Balak felt that a move to a new location might create the proper environment for the cursing to take place. There once more they prepared the seven altars and sacrifices necessary for the ritual of divination. They arrived then at the top of Peor, a mountain near the town of Beth Peor (Deut 3:29; 4:46), close to Israel’s encampment in the plains of Moab.

Numbers 24

- 1] And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.
- 2] And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.
- 3] And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

Balaam, having understood by now the futility of sorcery against the people God had determined to bless, forsook his usual techniques and looked out over the host of Israel arranged in its prescribed tribal order.

- 4] He hath said, which heard the words of God, which saw the vision of the Almighty, falling *into a trance*, but having his eyes open:
- 5] How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!
- 6] As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

Then, invested with the Spirit of God he uttered his 3rd oracle. This coming of the Spirit no more proves that Balaam was a true prophet than the coming of the Spirit on Saul (1 Sam 10:6, 10-11) or the disciples (Jn 20:22) made them prophets of the Lord. There is a difference between the Spirit’s coming on individuals to empower them supernaturally and His coming into them to abide (Cf. Jn 7:39).

- 7] He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

- 8] God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

Agag: this Amalekite king first appears in the story of Samuel and Saul, more than 300 years after Balaam (cf. 1 Sam 15:8). However, Agag was a title, such as Pharaoh, of a long line of Amalekite kings. Parallels to this may be seen in Abimelech (Gen 20:1-2; 26:1) and Jabin (Josh 11:1; Judg 4:2). The prophecy that Israel would have a king is in line with earlier revelation (Gen 17:6; 35:11; 49:10).

- 9] He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

May those who bless you be blessed and those who curse you be cursed!
By this statement Balaam knowingly or unknowingly repeated God's promise to Abraham and the patriarchs concerning Israel's special redemptive role (Gen 12:3).

The third oracle, a vision from *the Almighty*, the name by which God appeared to Abraham, confirmed that Israel will inherit the land promised. The predicted defeat of Agag, the Amalekite king shows that Canaan is in mind here (cf. 1 Sam 15:8). Finally, the prediction that Israel would devour hostile nations fulfils the promise that they would possess their enemies' cities (Gen 22:17). That the Abrahamic covenant is in mind is further indicated by the last words of v 9, ***May those who bless you be blessed and those who curse you be cursed!*** (cf. Gen 12:3).

- 10] And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.
11] Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.
12] And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,
13] If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?
14] And now, behold, I go unto my people: come *therefore*, and I will advertise thee what this people shall do to thy people in the latter days.
15] And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:
16] He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

The fourth oracle regarding Israel (24:15-19). The pagan mentioned three names or epithets of God: God (*el*, "the powerful One"), the Most High (*elyôn*, "the uplifted One"), and the Almighty (*šaddai*, "the abundant One" or "the Almighty One")

- 17] I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

The truth Balaam saw concerned primarily **a star and a scepter** that would originate in Israel in the future. Since poetically the star is parallel to the scepter, the star must also refer to royalty. This has now been strikingly confirmed in prophetic texts from Mari which describe various kings by the epithet "star." (A reference to the "star of Bethlehem" may be only a contrivance by some.)

- 18] And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.
19] Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

Edom also was threatened with conquest by Israel. Seir was another name for Edom as the parallel construction indicates (cf. Gen 32:3; Deut 2:4). Balaam said a ruler would come from Israel and destroy the survivors of the city. The city is probably Sela, Edom's capital, known later as Petra. Fulfillment of these prophecies about Moab and Edom have already come to pass in some respects (cf., e.g., 1 Kgs 11:15-18) but they still have prophetic overtones. Moab and Edom must yet suffer the judgment of the King of Israel, Jesus Christ (cf. Isa 15-16; 21:11-12; Jer 48; 49:7-11; Obad 15-18, 21).

The fourth oracle was the most remarkable: from *the Most High* (24:16), by whom Melchizedek blessed Abraham (Gen 14:18-20). Melchizedek is himself associated with Christ (Heb 7:1-17; Ps 110:4); promises a king in who will defeat Israel's enemies (17-19): "*crush the foreheads of Moab* (17) anticipates David's victories (2 Sam 8:2). However, the promise to Abraham (Gen 12:3; 22:18), the promise of the Messiah whom the Gentiles will obey (Gen 49:10). Thus, Balaam confirmed God's promises to Abraham.

Balaam's Oracles

- 1st Oracle 23:7-12
– Confirmed Israel will be like the dust of the earth

- 2nd Oracle 23:13–26
 - Confirmed that God is among his people
- 3rd Oracle 23:27-24:14
 - Confirmed that Israel will inherit the land
- 4th Oracle 24:15-19
 - Confirmed that Israel would have a king which would possess Moab and Edom

20] And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

Balaam had previously mentioned Agag (v. 7), the Amalekite king. The Amalekites also had attacked Israel just after the Exodus (Ex 17:8-16) and so were placed under the judgment of the Lord (cf. 1 Sam 15:1-3). They were first among the nations in the sense that their ancestry could be traced back to Esau (cf. Gen 36:16).

- 21] And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.
 22] Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

The reference to Asshur (Assyria) is a prediction of the conquests of the west by Tiglath-Pileser III and Shalmaneser V. Mention of the Assyrians as early as Balaam: by then the Middle Assyrian Kingdom period was under way and Assyria was on the way to becoming a mighty international power.

- 23] And he took up his parable, and said, Alas, who shall live when God doeth this!
 24] And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.
 25] And Balaam rose up, and went and returned to his place: and Balak also went his way.

Chittim—the countries lying on the Mediterranean, particularly Greece and Italy (Dan 11:29, 30). The Assyrians were themselves to be overthrown—first, by the Greeks under Alexander the Great and his successors; secondly, by the Romans.

Eber—the posterity of the Hebrews (Gen 10:24).

“...he also shall perish”: that is, the conqueror of Asher and Eber, namely, the Greek and Roman empires.

Errors of Balaam

- **“Way of Balaam”**: 2 Peter 2:15
 - a hireling = making religion his source of wealth.
- **“Error of Balaam”**: Jude 11
 - Balaam was hired by the enemies of the People of God to curse them; warned not to by God (Num 22:12).
- **“Doctrine of Balaam”**: Rev 2:14
 - spiritual unchastity; marriage with the world.
 - Balaam lived riotously afterward, but perished with the enemies of God at last (Josh 13:22).

Numbers 25

- 1] And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.
 2] And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.
 3] And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel.

When Israel was in Shittim (a verdant meadow, so called from a grove of acacia trees which lined the eastern side of the Jordan) where they camped before crossing the river (Josh 2:1), Israelite men engaged in sexual immorality with Moabite women. This was an integral part of the Canaanite fertility rites (cf. Deut 23:17-18; 1 Kgs 14:22-24).

Behold, these caused the children of Israel, through **the counsel of Balaam**, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

Numbers 31:13

Though Balaam had been unsuccessful in cursing the people of Israel, he evidently managed to play a role in their seduction by the Baal cult at Peor (cf. Rev 2:14).

- 4] And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.
 5] And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baalpeor.

So serious was this breach of covenant, especially when Israel was on the threshold of the land of promise, that the Lord commanded Moses to take serious action—all the guilty individuals involved must die.

- 6] And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping *before* the door of the tabernacle of the congregation.
- 7] And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

While Moses was delivering this verdict, an Israelite man (Zimri, v. 14) was brazen enough to bring a Midianite cult prostitute (Cozbi, v. 15) right into the camp. Phinehas son of Eleazar, a priest, was so incensed at this bold and open sin that he took a spear and followed the Israelite into his tent, and impaled both the man and his partner with it.

- 8] And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.
- 9] And those that died in the plague were twenty and four thousand.

This stopped the plague, evidently implied in the statement about God's anger (v. 3), but not before 24,000 people died. [1 Cor 10:8 says 23,000 people died by the plague; whereas Num 25:9 includes those by execution the judges (v.5).]

- 10] And the LORD spake unto Moses, saying,
- 11] Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.
- 12] Wherefore say, Behold, I give unto him my covenant of peace:
- 13] And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

This is defined as a lasting priesthood. Such a promise had been made to Aaron and his sons (Ex 29:9) but not specifically at that time to Aaron's grandson Phinehas. This suggests that the office of priest would now be channeled through Phinehas and not any other grandson of Aaron (cf. 1 Chr 6:4-15).

- 14] Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.
- 15] And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

The names of the Israelite and Midianite culprits, Zimri (a Simeonite) and Cozbi, emphasize that the matter was public and investigated. This may explain the great reduction in the Simeonite male population between the

first census (59,300, 1:23) and the one after this incident (22,200, 26:14). If mainly Simeonites had been involved in the immorality and idolatry it would account for much of the difference in the totals.

- 16] And the LORD spake unto Moses, saying,
- 17] Vex the Midianites, and smite them:
- 18] For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

Also the identity of the woman may have been stressed in order to explain Israel's subsequent action of decimating the Midianite population (25:16-18; cf. 31:1-24).

[Labels were not denotative nor exclusive: Kenites are also Midianites;

Abraham <small>Genesis 15:19-21</small>	Moses <small>Numbers 21</small>	Joshua <small>Joshua 24:11</small>
1. Kenites	1. Amalekites	
2. Kenizzites	2. Amorites	
3. Kadmonites	3. Rephaim	
4. Hittites		1. Hittites
5. Perizzites		2. Perizzites
6. Rephaim		3. Hivites
7. Amorites		4. Amorites
8. Canaanites		5. Canaanites
9. Gergashites		6. Gergashites
10. Jebusites		7. Jebusites

[Kamonites were Edomites; Hivites (Horites?) were "villagers"; etc.]

Next Session

Read Numbers 26 - 31: What is learned from the 2nd census? What is the significance of the exception for the daughters of Zelophehad? How does it relate to Jesus Christ?

The Book of Numbers Session 7: Preparing to Enter the Land Numbers 26-31

This is the beginning of a new section of the Book of Numbers. The new generation is preparing to enter the land. The remainder of the Book of Numbers is occupied with this preparation.

This Session

Preparing to Enter the Land	Ch. 26
The Daughters of Zelophehad	Ch. 27
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Numbers 26: Preparing to Enter the Land

- 1] And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,
- 2] Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.
- 3] And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,
- 4] *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.
- 5] Reuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:
- 6] Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
- 7] These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.
- 8] And the sons of Pallu; Eliab.
- 9] And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

Reuben had suffered great diminution by Korah's conspiracy and other outbreaks (Num 16:1).

- 10] And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign.
- 11] Notwithstanding the children of Korah died not.

Rather, "the things of Korah." (See Num 16:35; compare Ps 106:17).

- 12] The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:
- 13] Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

- 14] These *are* the families of the Simeonites, twenty and two thousand and two hundred.

Simeon is not mentioned in Moses's blessing (Deut 33), and their lot tribe in Canaan was minimal, only a canton out of Judah's lot, (Josh 19:9). Some conjecture that most of those 24,000 who were cut off by the plague for the iniquity of Baal Peor were of that tribe; Zimri, a ringleader in that iniquity, was a prince of that tribe.

- 15] The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
- 16] Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
- 17] Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
- 18] These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.
- 19] The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.
- 20] And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

Judah's failure to provide Er's wife a substitute led to the sordid affair of Genesis 38...

- 21] And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
- 22] These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.
- 23] *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:
- 24] Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
- 25] These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

Tola

Tola means "scarlet" (38x; "Crimson"): Scarlet dye was made from a particular worm, *Cermes vermilio*, of the family *Coccidae*, of the order *Thynchota* or *Hemiptera*. These insects pierce the thin bark of twigs to suck the sap, from which they prepare a waxy scale to protect their soft bodies. The dye is in this scale. The active ingredient is kermesic acid and the dye is one of the anthroquinones. It is yellow-red in water and becomes the typical violet-red in acid solution. When reproducing, the female climbs a tree (usually the holm oak), where it bears its eggs; the larvae hatch and feed on the body of worm. It gives its life: "A worm and

no man” on the “Tree” of Calvary, that we might be born again. “Take eat, my body, given for you (1 Cor 11:24).” A crimson spot is left on the branch; when the scarlet spot dries out, in three days, it changes to white as it flakes off...

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Isaiah 1:18

- 26] *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.
- 27] These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.
- 28] The sons of Joseph after their families *were* Manasseh and Ephraim.
- 29] Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.
- 30] These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:
- 31] And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:
- 32] And *of* Shemida, the family of the Shemidaites: and *of* Hephher, the family of the Hephherites.
- 33] And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
- 34] These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

Their father had died; their distinctive plight will be the subject of the next chapter.

- 35] These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.
- 36] And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.
- 37] These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.
- 38] The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:
- 39] Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.
- 40] And the sons of Bela were Ard and Naaman: *of* Ard, the family of the Ardites: and of Naaman, the family of the Naamites.
- 41] These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

- 42] These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.
- 43] All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

Shusham: “pit diggers.”

- 44] *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.
- 45] Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.
- 46] And the name of the daughter of Asher *was* Sarah.
- 47] These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.
- 48] *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:
- 49] Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.
- 50] These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.
- 51] These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.
- 52] And the LORD spake unto Moses, saying,
- 53] Unto these the land shall be divided for an inheritance according to the number of names.

The portion of each tribe was to be greater or less, according to its populous.

Tribes	1st Census	2nd Census	±
Reuben	46,500	43,730	-2,770
Simeon	59,300	22,200	-37,100
Gad	45,650	40,500	-5,150
Judah	74,600	76,500	1,900
Issachar	54,400	64,300	9,900
Zebulun	57,400	60,500	3,100
Ephraim	40,500	32,500	-8,000
Manasseh	32,200	52,700	20,500
Benjamin	35,400	45,600	10,200
Dan	62,700	64,400	1,700
Asher	41,500	53,400	11,900
Naphtali	53,400	45,400	-8,000
Levi	22,000	23,000	1,000
	625,550	624,730	-820

These tallies *include* Levi (although they were excluded from military duty).

- 54] To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.
- 55] Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.
- 56] According to the lot shall the possession thereof be divided between many and few.
- 57] And these *are* they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
- 58] These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

The census of this tribe was taken separately, and on a different principle from the rest (See Ex 6:16–19).

- 59] And the name of Amram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.
- 60] And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.
- 61] And Nadab and Abihu died, when they offered strange fire before the LORD.

[This seems to suggest that Moses was a great-grandson of Levi (Levi—Kohath—Amram—Moses), but for chronological reasons this is impossible. Levi moved to Egypt when he was about 50 and Moses departed when he was 80 (Ex 6:16-20; 7:7). The sojourn in Egypt lasted 430 years, however; so it is evident that Amram was not in the next generation after Kohath but was a later descendant.]

- 62] And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
- 63] These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.
- 64] But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.
- 65] For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

This is why the census was commanded. Here is a sober reminder that God's judgment is sure and certain. As he swore on oath, not one of the

generation that rebelled were left, except Joshua and Caleb. It should never be overlooked that God will always fulfil his word. In particular, no oath of God has ever failed nor ever will fail.

Numbers 27: The Daughters of Zelophehad

The position of Zelophehad's daughters had already been hinted at in 26:33, and it is the matter which concludes the whole book (36:1-13). The spiritual significance of this issue is immense.

- 1] Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.
- 2] And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,
- 3] Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.
- 4] Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.
- 5] And Moses brought their cause before the LORD.
- 6] And the LORD spake unto Moses, saying,
- 7] The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.
- 8] And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.
- 9] And if he have no daughter, then ye shall give his inheritance unto his brethren.
- 10] And if he have no brethren, then ye shall give his inheritance unto his father's brethren.
- 11] And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses.
- 12] And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

The Blood Curse on Jeconiah

(Jeconiah and Coniah, are alternative names for Jehoiachin.)

Thus saith the LORD, Write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

Jeremiah 22:30

The Genealogies

LUKE	MATTHEW &LUKE	LUKE	MATTHEW
Adam		Nathan	Solomon
Seth		Mattatha	Rehoboam
Enosh		Menan	Abijah
Kenan		Melea	Asa
Mahalalel		Eliakim	Jehoshaphat
Jared		Jonan	Jehoram
Enoch		Joseph	Ahaziah*
Methuselah		Juda	Joash*
Lamech		Simeon	Amaziah*
Noah		Levi	Uzziah
Shem		Matthat	Jotham
Arphaxad		Jorim	Ahaz
Salah		Eliezer	Hezekiah
Eber		Jose	Manasseh
Peleg		Er	Amon
Reu		Elmodam	Josiah
Serug		Cosam	Jehoiakim*
Nahor		Addi	Jehoiachin*
Terah		Melchi	Salatheil**
		Neri	Zerubbabel
	Abraham	Salathiel	Abiud
	Isaac	Zerubbabel	Eliakim
	Jacob	Rhesa	Azor
	Judah	Joanna	Sadoc
	Pharez	Juda	Achim
	Hezron	Joseph	Eliud
	Ram	Semei	Eleazar
	Amminadab	Mattathias	Matthan
	Nahshon	Maath	Jacob
	Salmon	Nagge	Joseph
	Boaz	Esli	
	Obed	Naum	
	Jesse	Amos	
	David	Mattathias	
		Joseph	
		Janna	
		Melchi	
		Levi	
		Matthat	
		Heli	
		(Mary)	

Matthew's genealogy of Jesus begins with "the first Jew": Abraham. Luke's begins with Adam ("Son of God" vs. ourselves: sons of Adam). The first 10 are familiar from Genesis 5 and from Abraham to David they're identical.

*Note the Blood Curse on Jeconiah (Jehoiachin) in Jer 22:30: Ahaziah, Joash, and Amaziah all died violent deaths; God thus dealing with idolatry literally "to the 3rd and 4th generations (Exodus 20:4,5), their names therefore "blotted out" according to the Law (Deut 29:20). Jehoiakim and Jechoniah likewise, since the kingdom ended as an independent kingdom with Josiah's death at Megiddo. Thus these were "blotted out" of the groups of "14 generations" in Matthew's account. [E. W. Bullinger's *Companion Bible*, Appendix 99.]

Matthew's 3rd "14" only 13... Mt 1:11 copyist's error? Jehoiakim omitted between Josiah and Jeconiah. Josiah did not beget Jeconiah; and Jeconiah did not have "brethren."

**Salathiel, the son of Jeconiah (Mt 1:12 1Chr 3:17) is also called the son of Neri (Lk 3:27). [If these are the same person, a probable explanation is that the son of Neri, the descendant of Nathan, was deemed heir to the throne of David on the death of Jeconiah (Jer 22:30) due to the blood curse.]

Daughters of Zelophehad

There is a peculiar exception recorded in the Torah, the result of a petition by the daughters of Zelophehad, which provided for inheritance through the daughter, if no sons were available and she married within her tribe.

- Torah exception on rules of inheritance:
 - Requested of Moses Num 27:1-11
 - Granted by Joshua Josh 17:3-6

It became traditional in such cases that the father would legally adopt his son-in-law (Ezra 2:61=Neh 7:63; Num 32:41, cf. 1 Chr 2:21-22, 34-35; Num 27:3-8).

- Anticipates the lineage of Christ:
 - Joseph was the *son-in-law* of Heli Lk 3:23
νομιζω, *nomizo*, reckoned as by law.

Every detail—even in the regulations of the Torah—are there by deliberate design; *and always point to Christ!*

The Virgin Birth

- Hinted at the Garden of Eden:
– “*The Seed of the Woman...*” Gen3:15
- Prophesied by Isaiah:
– *A Virgin shall conceive...*” Isa 7:14
- An “end run” on the blood curse on the royal line: Jer22:30

The Pre-Existent One

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made.

John 1:1-3

The Incarnation

And the Word was made flesh, and tabernacled among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

John 1:14

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war, His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And He was clothed with a vesture dipped in blood: and his name is called The Word of God.

Revelation 9:11, 13

The Design of the Gospels

	Matthew	Mark	Luke	John
Presents as:	Messiah	Servant	Son of Man	Son of God
Genealogy:	Abraham (Legal)	--	Adam (Blood line)	Eternal (Preexistence)
What Jesus	Said	Did	Felt	Was
To the:	Jew	Roman	Greek	Church
1st Miracle:	Leper cleansed (Jew = sin)	Demon expelled	Demon expelled	Water to Wine
Ends with	Resurrection	Ascension	Promise of Spirit: Acts	Promise of Return: Revelation
Camp Side:	East	West	South	North
Ensign:	Judah	Ephraim	Reuben	Dan
Face:	Lion	Ox	Man	Eagle
Style:	Groupings	Snapshots	Narrative	Mystical

- 12] And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.
- 13] And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.
- 14] For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.
- 15] And Moses spake unto the LORD, saying,
- 16] Let the LORD, the God of the spirits of all flesh, set a man over the congregation,
- 17] Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.
- 18] And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;
- 19] And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.
- 20] And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

That “some” is important. God spoke to Moses face-to-face, and granted him the power to work miracles. Joshua will seek God’s will by going to the high priest, and using the Urim and Thummim (cf. Ex 28:30).

- 21] And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.
- 22] And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:
- 23] And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

Numbers 28: The Spring Feasts

The repetition of several laws formerly enacted, which is made in this chapter, was seasonable and necessary, not only on account of their importance and the frequent neglect of them, but because a new generation had sprung up since their first institution and because the Israelites were about to be settled in the land where those ordinances were to be observed.

- 1] And the LORD spake unto Moses, saying,
- 2] Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

- 3] And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

Levitical Offerings

- Voluntary – “Sweet Savour”: (to God)
 - Burnt Offering
 - Meal Offering
 - Peace Offering
 - Compulsory – “Non-Sweet Savour”: (for us)
 - Sin Offering
 - Trespass Offering
- 4] The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;
- 5] And a tenth *part* of an ephah of flour for a meat offering, mingled with the fourth *part* of an hin of beaten oil.
- 6] *It is* a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

The large numbers of sacrifices show the weight of sin which must be removed before God can be approached. They also speak of God’s great grace as he had provided Israel with riches, flocks and herds in abundance to enable them to bring his sacrifices.

- 7] And the drink offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.
- 8] And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.
- 9] And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:
- 10] *This is* the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.

There is no previous mention of a Sabbath burnt offering, which was additional to the daily sacrifices.

- 11] And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

New Moons

- Sacred festivals; though not possessing the character of solemn feasts, they were distinguished by:

- the blowing of trumpets over the sacrifices (Num 10:10);
- the suspension of all labor except the domestic occupations of women (Amos 8:5);
- the celebration of public worship (2 Kgs 4:23);
- social and family feasts (1 Sam 20:5);
- These observations are not prescribed in the law but became the practice of a later time.

- 12] And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;
- 13] And a several tenth deal of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.
- 14] And their drink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.
- 15] And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.
- 16] And in the fourteenth day of the first month *is* the passover of the LORD.

The Feasts of Israel

The Spring Feasts	(1st Month: Nisan)
– Passover	14 th
– Feast of Unleavened Bread	15 th +7
– Feast of First Fruits	(Sunday > 14 th)

The Fall Feasts	(7th Month: Tishri)
– Yom Terurah, Feast of Trumpets	1 st
– Yom Kippur, Day of Atonement	10 th
– Succot, Feast of Tabernacles	15 th +7

Passover

- Examined on the 10th of Nisan.
- Offered “between the evenings”: 14th (“Friday the 13th” on the Gentile calendar...).
- “Not a bone to be broken...”
- Jesus is our Passover (John 1:29, 36; 1 Corinthians 5:7).

Feast of Unleavened Bread

- *Hag haMatzah*: Leaven a symbol for sin.
- Three *matzahs*: one broken, hidden.
- Joseph: The baker and the wine steward.

- The four cups: “Bringing Out”; “Delivering”; “Blessing”; and “Taking Out.”

- 17] And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.
- 18] In the first day *shall be* an holy convocation; ye shall do no manner of servile work *therein*:
- 19] But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:
- 20] And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;
- 21] A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:
- 22] And one goat *for* a sin offering, to make an atonement for you.
- 23] Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.
- 24] After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.
- 25] And on the seventh day ye shall have an holy convocation; ye shall do no servile work.

Feast of First Fruits

- “The morrow after the sabbath after Passover...”: Sunday (Lev 23:11).
- The morning of the ultimate “First Fruits”
- When did the Flood of Noah end?

And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

Genesis 8:4

Why did the Holy Spirit want us to know this very date?

The Two Calendars

Civil:	<i>Tishri</i> (in the Fall)	<i>Rosh Hoshana</i>
Religious:	<i>Nisan</i> (in the Spring)	

This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exodus 12:2

Crucified on the	14 th of Nisan;
In the grave:	<u>3</u> days;
Resurrection:	17 th of Nisan (the “7 th month” of the Genesis Calendar)

Noah’s “new beginning” on the Planet Earth was on the anniversary—in anticipation—of our “new beginning” in Christ!

- 26] Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:
- 27] But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;
- 28] And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,
- 29] A several tenth deal unto one lamb, throughout the seven lambs;
- 30] *And* one kid of the goats, to make an atonement for you.
- 31] Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Numbers 29: The Fall Feasts

The Feasts of Israel

The Spring Feasts	(1st Month: Nisan)
– Passover	14 th
– Feast of Unleavened Bread	15 th +7
– Feast of First Fruits	(Sunday > 14 th)

The Fall Feasts	(7th Month: Tishri)
– Yom Terurah, Feast of Trumpets	1 st
– Yom Kippur, Day of Atonement	10 th
– Succot, Feast of Tabernacles	15 th +7

Yom Terurah, Feast of Trumpets **1st of Tishri**

- Coincident with *Rosh HaShanna*
- *Teki’ah Gedolah*, The Great Blowing
 - “Last Trump?”
 - *vs.* “Seventh Trumpet Judgment?”
- *Followed by Yomim Noraim*, 10 Days of Affliction

- 1] And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.
- 2] And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:
- 3] And their meat offering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,

These were in addition to the monthly (i.e., New Moon) sacrifices (cf. 28:11-15), since this was no ordinary New Moon festival. Also the usual morning and evening burnt offerings were to be made.

- 4] And one tenth deal for one lamb, throughout the seven lambs:
- 5] And one kid of the goats *for* a sin offering, to make an atonement for you:
- 6] Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.
- 7] And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:
- 8] But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:
- 9] And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,
- 10] A several tenth deal for one lamb, throughout the seven lambs:
- 11] One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.

Yom Kippur, Day of Atonement 10th of Tishri

- Day of national repentance.
- High Priest enters the Holy of Holies.
- Two Goats: For the Lord and the *Azezel*, the Scapegoat.

Sukkot, Feast of Booths 15th of Tishri

- “Feast of Tabernacles.”
 - Leave their temporary dwellings for their permanent ones.
 - (Failed to observe from Joshua to Nehemiah; Neh 8:17).
- 12] And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:
 - 13] And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:

With each bull, ram, and lamb there was to be the appropriate grain offering (Num 29:14-15), though no drink offerings were explicitly mentioned for the first day (except what went with the regular burnt offering each day, v. 16). The male goat for a sin offering was mandatory, however, as was the regular daily burnt offering.

- 14] And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
- 15] And a several tenth deal to each lamb of the fourteen lambs:
- 16] And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 17] And on the second day ye *shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:
- 18] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 19] And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.

On the second day (vv. 17-19) everything was the same as the first except that 12 (not 13) young bulls were offered and the appropriate drink offerings were also included. On each successive day the number of bulls was reduced by one (vv. 20-31) till on the seventh day there were 7 bulls (v. 32). This total of 7 bulls on the seventh day certainly has symbolical significance, perhaps as an expression of perfection.

- 20] And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
- 21] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 22] And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 23] And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:
- 24] Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 25] And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 26] And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without blemish:
- 27] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 28] And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 29] And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:
- 30] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 31] And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 32] And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:

- 33] And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
- 34] And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
- 35] On the eighth day ye shall have a solemn assembly: ye shall do no servile work *therein*:
- 36] But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:
- 37] Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

The eighth day was the occasion for another Sabbath (v. 35) on which were offered the same sacrifices as on New Year's day (vv. 1-6) with the exception of the New Moon elements, but with the addition of drink offerings.

- 38] And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.
- 39] These *things* ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.
- 40] And Moses told the children of Israel according to all that the LORD commanded Moses.

The Lulav

- The Palm
 - Righteous Ps92:13
 - Fruit, no smell
- The Etrog
 - Glory, Majesty Ps 104:1
 - Fruit & smell
- The Myrtle
 - Messiah Zech 1:8-2:13
 - Smell, No fruit
- The Willow
 - No fruit, no smell Ps 68:4

The Feasts of Israel

- The Spring Feasts (1st Month: Nisan)**
- Passover 14th
 - Feast of Unleavened Bread 15th+7
 - Feast of First Fruits (Sunday > 14th)

The Fall Feasts (7th Month: Tishri)

- Yom Terurah, Feast of Trumpets 1st
- Yom Kippur, Day of Atonement 10th
- Succot, Feast of Tabernacles 15th+7

Missing from these instructions: Feast of Shavout...?

Feast of Shavout

- “Counting the Omer” (49 days)
- Only use of *Leavened Bread*
- Prophetic role:
 - The Birth of the Church Acts 2
 - The Gathering of the Church? 1 Thess 4:17
- The Enoch traditions

Numbers 30: The Laws of Vows

- 1] And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.
- 2] If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.
- 3] If a woman also vow a vow unto the LORD, and bind herself by a bond, *being* in her father's house in her youth;

If an individual made a vow he must keep it without equivocation (vv. 1-2). If an unmarried daughter made such a promise without contrary counsel from her father, she must keep it (vv. 3-4).

- 4] And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.
- 5] But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

If her father forbade her, however, her promise was null and void (v. 5).

- 6] And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;
- 7] And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

If she were married, her husband would bear the same kind of authority over her in such matters (vv. 6-8).

- 8] But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.
- 9] But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

A widow or divorcee must stand by her vow in the same way as a man.

- 10] And if she vowed in her husband's house, or bound her soul by a bond with an oath;
- 11] And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

If a husband waited for a period of time after his wife made a vow, he must bear any guilt involved in nullifying it (vv. 10-15). That is, after an indeterminate period the vow was in force and could be abrogated only by an appropriate sin offering (Lev. 5:4-13).

- 12] But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.
- 13] Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.
- 14] But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.
- 15] But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

“He confirms them by saying nothing”: This principle has found its way into English law, so that if someone remains silent about something he or she is assumed to consent to it. If we know of something wrong, we are to speak up about it. We can't give assent to sin by saying nothing about it.

- 16] These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

Numbers 31: Vengeance on the Midianites

- 1] And the LORD spake unto Moses, saying,
- 2] Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.

- 3] And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.
- 4] Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

The Lord's last assignment to Moses was carrying out His vengeance on the Midianites. The reason obviously was Midian's role in Israel's apostate behavior at Baal of Peor (cf. 25:16-18).

- 5] So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.
- 6] And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
- 7] And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

This was holy war as the presence of Phinehas, the priest, with the 12,000 fighting men attested. A holy war differed from other kinds in that the Lord Himself led the army (hence the presence of the priest and articles from the sanctuary).

- 8] And they slew the kings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
- 9] And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
- 10] And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

The result was to be total annihilation of all living things and the devoting of all material properties to the Lord (cf. Deut 20:16-18; Josh 6:15-19). These included the 5 Midianite kings and the Prophet Balaam who obviously had returned from Pethor at some time to affiliate with the Midianites. The towns and camps of Midian were also destroyed and their plunder retained for the Lord. However, the women and children were spared as were the animals (v. 9).

- 11] And they took all the spoil, and all the prey, *both* of men and of beasts.
- 12] And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
- 13] And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp.
- 14] And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.
- 15] And Moses said unto them, Have ye saved all the women alive?

- 16] Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

When Moses met the returning army he was angry when he saw the Midianite survivors. The Midianite women, he said, should have died because they were directly culpable in Israel's sin at Baal of Peor.

- 17] Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.
18] But all the women children, that have not known a man by lying with him, keep alive for yourselves.
19] And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

All the women except the virgins were then sentenced to death along with all the boys. This insured the extermination of the Midianites and thus prevented them from ever again seducing Israel to sin. The virgins were spared because they obviously had had no role in the Baal of Peor incident nor could they by themselves perpetuate the Midianite peoples. Nonetheless, strict application of the rules of holy war dictated that they too should have been killed (Deut 20:16), so it was only a concession by Moses that allowed them to live.

- 20] And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.
21] And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;
22] Only the gold, and the silver, the brass, the iron, the tin, and the lead,
23] Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water.
24] And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.
25] And the LORD spake unto Moses, saying,
26] Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:
27] And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

All captives and goods were then to be divided according to a strict formula. In addition to extensive animal spoils, the soldiers took 16,000 virgin women out of 32,000 and gave 32 over to the Lord (vv. 35, 40). These 32 women must have functioned somehow as slaves to the priests or tabernacle (cf. 1 Sam 2:22).

- 28] And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:
29] Take *it* of their half, and give it unto Eleazar the priest, *for* an heave offering of the LORD.
30] And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.
31] And Moses and Eleazar the priest did as the LORD commanded Moses.
32] And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,
33] And threescore and twelve thousand beeves,
34] And threescore and one thousand asses,
35] And thirty and two thousand persons in all, of women that had not known man by lying with him.
36] And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:
37] And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.
38] And the beeves *were* thirty and six thousand; of which the LORD'S tribute *was* threescore and twelve.

Distribution of Booty

The 12,000 that went to the battle had as much for their share as the whole congregation (which were fifty times as many). David later made it a *statute and an ordinance for Israel*, that, as his part is who goes down to the battle, *so shall his part be that tarrieth by the stuff*, 1 Sam 30:24, 25.

- 39] And the asses *were* thirty thousand and five hundred; of which the LORD'S tribute *was* threescore and one.
40] And the persons *were* sixteen thousand; of which the LORD'S tribute *was* thirty and two persons.
41] And Moses gave the tribute, *which was* the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses.
42] And of the children of Israel's half, which Moses divided from the men that warred,
43] (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,
44] And thirty and six thousand beeves,
45] And thirty thousand asses and five hundred,
46] And sixteen thousand persons:)
47] Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.
48] And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

- 49] And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.
- 50] We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

When a count was then made of the soldiers, not one was missing! The commanders of the troops were so grateful for this miraculous deliverance that they brought a freewill offering of gold ornaments to the Lord. They did this to make atonement, which likely means they recognized that the lack of casualties was an act of divine grace beyond anything they deserved.

- 51] And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.
- 52] And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.
- 53] (*For* the men of war had taken spoil, every man for himself.)
- 54] And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

Final Session

Read Numbers 32 - 36. What lessons from “The Cities of Refuge” apply to *us* today? Make a list of the major “types” in the Book of Numbers.

The Book of Numbers Session 8: The Land of Promise Numbers 32-36

This Session

Reuben, Gad Select Gilead	Ch. 32
Summary of 42 Encampments	Ch. 33
The Land of Promise	Ch. 34
The Levitical Cities	Ch. 35
The Daughters of Zelophehad	Ch. 36

Numbers 32: Reuben, Gad and the ½ Tribe of Manasseh

- 1] Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

- 2] The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

A complete conquest had been made of the country east of the Jordan, comprising “the land of Jazer,” which formed the southern district between the Arnon and Jabbok and “the land of Gilead,” including Bashan, which lay on the north of that river. In the camp of ancient Israel, Reuben and Gad were preeminently pastoral; and these two tribes, being placed under the same standard, had frequent opportunities of arranging their common concerns.

- 3] Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
- 4] *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:
- 5] Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

Gilead was bounded on the north by Bashan, and on the south by Moab (Gen 31:21; Deut 3:12-17). The deep ravine of the river Hieromax separated Bashan from Gilead, which was about 60 miles in length and 20 miles in breadth, extending from near the south end of the Sea of Galilee to the north end of the Dead Sea.

- 6] And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?
- 7] And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?
- 8] Thus did your fathers, when I sent them from Kadeshbarnea to see the land.

Moses’ initial reaction to Reuben and Gad’s request was unfavorable because he was afraid that their unwillingness to cross the Jordan and dispossess the Canaanites would undermine the morale of the other tribes who might also want to stay where they were. Their fathers (i.e., ancestors), he said, had done this very thing when they listened to the report of the spies and lost heart about the Conquest. This had caused the Lord to be angry (v. 10), and He caused that generation to die in the wilderness (cf. 14:1-35). Now, Moses said, they wanted to repeat the sin of their fathers and bring God’s anger on Israel again.

- 9] For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.
- 10] And the LORD’S anger was kindled the same time, and he sware, saying,
- 11] Surely none of the men that came up out of Egypt, from twenty years old and

upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

- 12] Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.
- 13] And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.
- 14] And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.
- 15] For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.
- 16] And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:
- 17] But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.
- 18] We will not return unto our houses, until the children of Israel have inherited every man his inheritance.

There was good policy in leaving a sufficient force to protect the conquered region lest the enemy should attempt reprisals; and as only forty thousand of the Reubenites and the Gadites, and a half of Manasseh, passed over the Jordan (Josh 4:13), there were left for the security of the new possessions 70,580 men, besides women and children under twenty years (compare Num 26:7, 18, 34).

- 19] For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.
- 20] And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,
- 21] And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,
- 22] And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.
- 23] But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

Any failure would be sin: *Be sure that your sin will find you out.* These words have become a proverb in the English language.

- 24] Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.
- 25] And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.
- 26] Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

- 27] But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.
- 28] So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:
- 29] And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:
- 30] But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.
- 31] And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.
- 32] We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.
- 33] And Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.
- 34] And the children of Gad built Dibon, and Ataroth, and Aroer,
- 35] And Atroth, Shophan, and Jaazer, and Jogbehah,
- 36] And Bethnimrah, and Bethharan, fenced cities: and folds for sheep.

Moses allotted to Reuben, Gad, and the half-tribe of Manasseh (first mentioned here in Numbers as part of the Transjordanian tribes) the areas that had formerly belonged to the Amorite kings Sihon and Og (cf. 21:21-35). Sihon had ruled in the southern part (Gilead) and Og in the north (Bashan). The Gadites rebuilt cities in southern Gilead from Aroer on the Arnon River to the south to Jogbehah, 10 miles northwest of Rabbath Ammon to the north. The Reubenite cities were generally from Heshbon west and southwest to the Jordan and the Dead Sea. So Reuben was more or less a west-central enclave within Gad.

- 37] And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
- 38] And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.
- 39] And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

The half-tribe of Manasseh consisted of the clan of Makir and the Gilead clan (cf. 26:29). Their territory, to the north of Gad and Reuben, consisted of a cluster of settlements named Havvoth Jair ("settlements of Jair") after a descendant of Manasseh (cf. Deut 3:13-15). Another descendant, Nobah, captured Kenath and vicinity and renamed it Nobah after himself. Kenath was in Bashan, about 60 miles due east of the Sea of Galilee.

- 40] And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.
 41] And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair.
 42] And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

Numbers 33: Summary of 42 Encampments

- 1] These *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
 2] And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.

The record is strictly a list of camp sites, not a brief history, and therefore it makes passing reference to the exodus and the crossing of the Red Sea, and no mention at all of the long stay at Sinai.

- 3] And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.
 4] For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.
 5] And the children of Israel removed from Rameses, and pitched in Succoth.

Rameses: generally identified with Heropolis, now the modern Abu-Keisheid, which was probably the capital of Goshen, and, by direction of Moses, the place of general rendezvous previous to their departure.

- 6] And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
 7] And they removed from Etham, and turned again unto Pihahiroth, which *is* before Baalzephon: and they pitched before Migdol.
 8] And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

Etham: edge, or border of all that part of Arabia-Petraea which lay contiguous to Egypt and was known by the general name of Shur.

- 9] And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.
 10] And they removed from Elim, and encamped by the Red sea.
 11] And they removed from the Red sea, and encamped in the wilderness of Sin.
 12] And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

Parallel Passages

v. 3-5	Ex 12:37	v.17	Num 11:35
v. 6	Ex 13:20	v.31-33	Deut 10:6-7
v. 7-8	Ex 14:2ff	v.36	Num 20:1
v. 8	Ex 15:22ff	v.37-39	Num 20:22ff
v. 9	Ex 15:27	v.40	Num 21:1-3
v. 10-12	Ex 16:1	v.41	Num 21:4
v. 14	Ex 17:1	v.43	Num 21:10
v. 15	Ex 19:2	v.44	Num 21:11

This record bridges the gap between chs. 19 and 20, giving the route which Israel took (19-35). The extensive nature of the camp implies great numbers—the ten thousand thousands of Israel waited on the edge of their inheritance. Before they entered, they had to receive instruction in the law.

- 13] And they departed from Dophkah, and encamped in Alush.
 14] And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
 15] And they departed from Rephidim, and pitched in the wilderness of Sinai.
 16] And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.
 17] And they departed from Kibrothhattaavah, and encamped at Hazeroth.
 18] And they departed from Hazeroth, and pitched in Rithmah.
 19] And they departed from Rithmah, and pitched at Rimmonparez.
 20] And they departed from Rimmonparez, and pitched in Libnah.
 21] And they removed from Libnah, and pitched at Rissah.
 22] And they journeyed from Rissah, and pitched in Kehelathah.
 23] And they went from Kehelathah, and pitched in mount Shapher.
 24] And they removed from mount Shapher, and encamped in Haradah.
 25] And they removed from Haradah, and pitched in Makheloth.
 26] And they removed from Makheloth, and encamped at Tahath.
 27] And they departed from Tahath, and pitched at Tarah.
 28] And they removed from Tarah, and pitched in Mithcah.
 29] And they went from Mithcah, and pitched in Hashmonah.
 30] And they departed from Hashmonah, and encamped at Moseroth.
 31] And they departed from Moseroth, and pitched in Benejaakan.
 32] And they removed from Benejaakan, and encamped at Horhagidgad.
 33] And they went from Horhagidgad, and pitched in Jotbathah.
 34] And they removed from Jotbathah, and encamped at Ebronah.
 35] And they departed from Ebronah, and encamped at Eziongaber.
 36] And they removed from Eziongaber, and pitched in the wilderness of Zin, which *is* Kadesh.
 37] And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38] And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

The day of Aaron's death is important for dating events. Beginning with the first Passover, the record covers the forty years and ends with a picture of Israel's hosts stretched out alongside the Jordan between two places several miles apart, Beth Jeshimoth (modern Tell el-Azeimeh) and Abel Shittim (modern Tell Kefrain).

- 39] And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.
- 40] And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
- 41] And they departed from mount Hor, and pitched in Zalmonah.
- 42] And they departed from Zalmonah, and pitched in Punon.
- 43] And they departed from Punon, and pitched in Oboth.
- 44] And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.
- 45] And they departed from Iim, and pitched in Dibongad.
- 46] And they removed from Dibongad, and encamped in Almondiblathaim.
- 47] And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.
- 48] And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.
- 49] And they pitched by Jordan, from Bethjesimoth *even* unto Abelshittim in the plains of Moab.

- 50] And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
- 51] Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;
- 52] Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

The Israelites did in fact succumb to temptation, and centuries later were driven from the Promised Land. Thus God did "do to you" what He planned to do to the original Canaanites: drive them from the land because of gross sin.

- 53] And ye shall dispossess *the inhabitants* of the land, and dwell therein: for I have given you the land to possess it.
- 54] And ye shall divide the land by lot for an inheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.
- 55] But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.
- 56] Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

The Lord's Commands

- The land is given to Israel, as promised in the Abrahamic covenant (Gen 15:18-21).
- The way it was to be distributed (Cf. Num 26:52-56).
- The command to drive out the nations, destroy their idols and their high places (Ex 23:23-33; 34:11-17; Lev 20:1-5, 22-26; Deut 7:1-5; 12:29-30; 13:6-18; 29:16-28).

Numbers 34: The Land of Promise

The boundaries described below match those known from Egyptian texts of the second millennium B.C. This indicates that the definition of Canaan given here is a truly ancient one. By the time Israel arrived in Moab, the boundaries could be defined by reference to towns and places, and Joshua followed these same boundaries (Josh 15-19).

Even today, Israel maintains a claim, on a more limited scale, to this territory.



Boundaries of the Land

- Abraham was promised the land between the river of Egypt and the Euphrates (Gen 15:18-21; cf. Deut 11:24).
 - The full extent of the land promised was never possessed. For a brief period during the reigns of David and Solomon, Israel held the land from the Euphrates to the Gaza strip, or from Dan to Beersheba (1 Kgs 4:24–25). Nevertheless, the ideal of the promise was not lost sight of (Ezek 47:15–20).
 - *The promise to Abraham awaits fulfillment.*
- 1] And the LORD spake unto Moses, saying,
 - 2] Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
 - 3] Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:
 - 4] And your border shall turn from the south to the ascent of Akkrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:
 - 5] And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.
 - 6] And *as for* the western border, ye shall even have the great sea for a border: this shall be your west border.
 - 7] And this shall be your north border: from the great sea ye shall point out for you mount Hor:
 - 8] From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:
 - 9] And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.
 - 10] And ye shall point out your east border from Hazarenan to Shepham:
 - 11] And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:
 - 12] And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.
 - 13] And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:
 - 14] For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; and half the tribe of Manasseh have received their inheritance:
 - 15] The two tribes and the half tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sunrising.

- 16] And the LORD spake unto Moses, saying,
- 17] These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.
- 18] And ye shall take one prince of every tribe, to divide the land by inheritance.
- 19] And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.
- 20] And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
- 21] Of the tribe of Benjamin, Elidad the son of Chislon.
- 22] And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
- 23] The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
- 24] And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.
- 25] And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
- 26] And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
- 27] And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
- 28] And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
- 29] These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

Numbers 35: The Levitical Cities & The Cities of Refuge

- 1] And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
- 2] Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.
- 3] And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.
- 4] And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.
- 5] And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

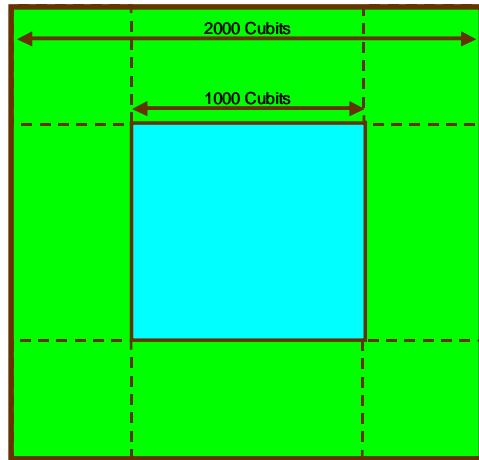
Levitical Township (see map on next page)

1000 cubits ~ 1500 ft. The surrounding “suburbs” were for nominal farming and husbandry.

The Cities of Refuge

There were no prisons or police force in ancient Israel...

Levitical Township



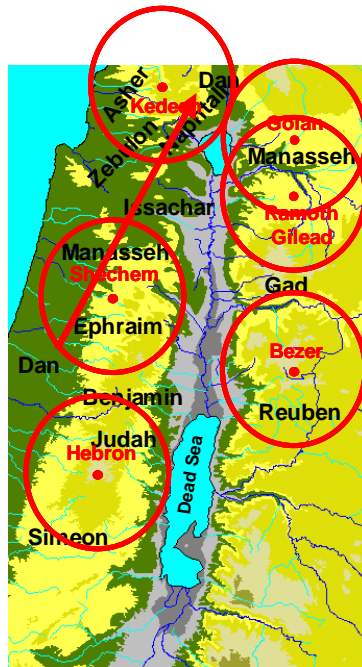
- 6] And among the cities which ye shall give unto the Levites *there shall be* six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.
- 7] So all the cities which ye shall give to the Levites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

Division of the Land

The Tribes will be allocated their portions by casting lots.

Levites were assigned 48 cities:
Six of which were designated

“Cities of Refuge.”



- 8] And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.
- 9] And the LORD spake unto Moses, saying,
- 10] Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;
- 11] Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares.
- 12] And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.
- 13] And of these cities which ye shall give six cities shall ye have for refuge.
- 14] Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.
- 15] These six cities shall be a refuge, *both* for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.
- 16] And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.
- 17] And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- 18] Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.
- 19] The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.
- 20] But if he thrust him of hatred, or hurl at him by laying of wait, that he die;
- 21] Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.
- 22] But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait,
- 23] Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:
- 24] Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:

The Heberw word *rasah* means a personal killing, but includes what we would call premeditated murder, manslaughter, and even accidental homicides. This passage makes it clear that God expects His people to examine intent in the case of a homicide. Killings involving hostility are to be treated very differently than those which are the result of accidents. The passage makes it very clear that hostile intent must be established by witnesses before anyone can be put to death, and that it is necessary to have more than one witness (v. 30).

- 25] And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither

he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

There was no police force in ancient Israel. A close relative thus became responsible to serve as the “avenger of blood,” and execute the divine sentence on a murderer. The cities of refuge were necessary, lest an angry relative take revenge on a person who killed a loved one inadvertently. This wise and humane system not only protected the innocent, but also secured Israel from the dangerous rounds of blood feuds common in many societies.

- 26] But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;
- 27] And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:
- 28] Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.
- 29] So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.
- 30] Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.
- 31] Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty of death: but he shall be surely put to death.

The demand for capital punishment in the case of murder is intended to uphold the value of life. Only a society which requires the murderer be put to death shows a proper respect for the sanctity of human life.

- 32] And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.
- 33] So ye shall not pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.
- 24] Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

Cities of Refuge

- Available in cases of manslaughter—*not* premeditated murder. [*Was the Crucifixion of Christ premeditated or manslaughter?*]
- Secured against the Avenger of Blood as long as abiding in the City of Refuge. [*How secure are we in Christ?*]
- Prevailed until the High Priest died. [*Who is our High Priest? When did He die?*]

Numbers 36: Daughters of Zelophehad

Every detail—even in the regulations of the Torah—are there by deliberate design; *and always point to Christ!*

- Torah exception on rules of inheritance: requested of Moses (Num 27:1-11); granted by Joshua (Josh 17:3-6).
 - Husband *adopted* by father of the bride (Ezra 2:61=Neh 7:63; Num 32:41, cf. 1 Chr 2:21-23, 34-35).
 - Anticipates the lineage of Christ. Joseph was the *son-in-law* of Heli (Luke 3:23; νομίζω, *nomizo*, “reckoned as by law.”)
- 1] And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:
 - 2] And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.
 - 3] And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.
 - 4] And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.
 - 5] And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.
 - 6] This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.
 - 7] So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.
 - 8] And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.
 - 9] Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.
 - 10] Even as the LORD commanded Moses, so did the daughters of Zelophehad:
 - 11] For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father’s brothers’ sons:
 - 12] *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.
 - 13] These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.

Lessons from Numbers

- Expositively: Integrity of Design.
- Homiletically: These were real people with practical problems.
- Devotionally:
 - “Crossing over Jordan” is not “Going to Heaven”: life is a warfare.
 - We are in our own “wilderness.”
 - *Every day* is our “Kadesh Barnea.”

Types

- The Order of the Camp Num 2
- Manna Num 11
- Water from the Rock (2) Num 20
- Brazen Serpent Num 21 3:14
- The Cities of Refuge Num 35

Next Session

- Where to go from here?
 - Deuteronomy, to complete the Torah?
 - Matthew, the Jewish Gospel?
 - Hebrews, the fulfillment of the Law?
 - Revelation, the Ultimate Wrap-up?
- Go wherever the Spirit leads...

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About The Cover Design

(on the tape cassette albums)

The “Front” cover:

The Greek border: “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty (Revelation 1:8).” The center design element symbolizes the Word of God Incarnate, illuminated by the Holy Spirit.

The “Back” cover: (the “front” to the Jewish reader)

The Hebrew border: “Hear O Israel: The Lord our God is one Lord: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might (from the Sh’ma, Deut 6:4-5).”

The center design represents the Burning Bush, made up of Hebrew letters which proclaim “the Eternal One cannot lie.”

The Spine:

The spine includes a Menorah from the Old Testament, a Maranatha Dove suggesting the New Testament, and the Koinonia House logo at the base.



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