

## Part 1 Numbers 1:1-19 Introduction & Prepare The Armies

### Book Introduction - Numbers

The book derives its name from the fact that it records the enumeration of Israel. Historically, NUMBERS takes up the story where EXODUS left it, and is the book of the wilderness wanderings of the redeemed people consequent upon their failure to enter the land at Kadesh-barnea.

Typically, it is the book of service and walk, and thus completes, with the preceding books, a beautiful moral order: GENESIS, the book of the creation and fall; EXODUS, of redemption; LEVITICUS, of worship and fellowship; and NUMBERS, of that which should follow--service and walk.

It is important to see that nothing was left to self-will. Every servant was numbered, knew his place in the family, and had his own definitely assigned service. The N.T. parallel is 1 Corinthians 12.

The second typical lesson is that, tested by wilderness circumstances, Israel utterly failed.

NUMBERS is in five chief divisions:

1. The Order of the Host, Num 1:1 to Num 10:10.
2. From Sinai to Kadesh-barnea, Num 10:11 to Num 12:16,
3. Israel at Kadesh-barnea, Num 13:1 to Num 19:22,
4. The Wilderness Wanderings, Num 20:1 to Num 33:49,
5. Closing Instructions, Num 33:50 to Num 36:13.

The events covered in NUMBERS cover a period of 39 years (Ussher).

So Lets begin

Vs 1 on the first day. Note: As the tabernacle was erected on the first day of the first month, in the second year of their departure from Egypt (Exo\_40:17), and this happened on the first day of the second month, in the same year, it is evident that the transactions related in the preceding book must all have taken place in the space of one month, and during the time the Israelites were encamped at mount Sinai. Num\_9:1; Num\_10:11, Exo\_40:17, 1Ki\_6:1.

So here we see what appears to me to be organizing the ranks of a Army or fighting force. We remember back in Exodus how Moses Father in law Jethro suggested this type of organization to take care of judging issues within the people. Ex 18:21-25 Well we see here a similar setup by tribe to allow for command and control Military age Men only.

Vs 2 Take ye the sum. Note: This numbering was probably intended to illustrate the Divine faithfulness in thus increasing the seed of Abraham; to prepare them to preserve due order in their march; and to distinguish the tribes and families. Num\_26:2-4; Num\_26:63-64, Exo\_30:12; Exo\_38:26, 2Sa\_24:1-3, 1Ch\_21:1-2; 1Ch\_27:23-24.

Vs 3 by their. Num\_33:1, \*Exo\_12:17; \*Exo\_12:51; \*Psa\_105:37.

Vs 5 Reuben: Behold a son!, **Elizur**. i.e. my God is a rock; God is my rock,

**Shedeur.** i.e. the Mighty One is light; spreading of light

Vs 6 Simeon: Harkening or hearing, **Shelumiel.** i.e. my friend is God; at peace with God; friend of God, **Zurishaddi.** i.e. my rock is the Mighty One,

Vs 7 Judah: Praised , **Nahshon.** i.e. serpent; diligent observer

Vs 8 Issachar: He is or brings wages/Hire, **Nethaneel.** i.e. given by God, **Zuar.** i.e. smallness; restraint,

Vs 9 Zebulun: Habitation/dwelling, **Eliab.** i.e. my God is father, **Helon.** i.e. strong,

vs 10 Joseph: God shall add another son/ adding

Ephraim: double-land, twin-land, **Elishama.** i.e. my God hath heard, **Ammihud.** i.e. my people is honorable,

Menasseh: Causing to forget, one who forgets, **Gamaliel.** i.e. my rewarder is God, **Pedahzur.** i.e. the ransomed of the Rock; God delivers

VS 11 Benjamin: Son of the right hand, **Abidan.** i.e. my father is judge, **Gideon.** i.e. the cutter down; warlike,

VS 12 Dan: Judge/ing, **Ahiezer.** i.e. my brother is a help. **Ammishaddai.** i.e. my people is mighty; people of the Almighty,

VS 13 Asher: Happy, **Pagiel.** i.e. he who meeteth me is God; event of God, **Ocran.** i.e. the troubled or the troubler; afflicted,

VS 14 Gad: Troop, **Eliasaph.** i.e. my God gathers; protector,

**Deuel.** i.e. known of God; invocation of God, \*S# H1845. Num 2:14, Reuel, i.e. a friend of God. Num 7:42; Num 7:47; Num 10:20.

**Deuel.** Note: As the  $\tau$ , *daleth* is very like the  $\rho$ , *resh*, they might be easily mistaken for each other; and hence this person being called both *Deuel* and *Reuel*, may be easily accounted for. The Septuagint and Syriac have *Reuel*, in this chapter; and in Num 2:14, the Samaritan, Vulgate, and Arabic have *Deuel*, instead of *Reuel*, with which reading a vast number of manuscripts concur, and which is also supported by Num 7:42, Num 10:20, We may therefore safely conclude, that *Deuel*, and not *Reuel*, was the original reading.

VS 15 Naphtali: My strife or wrestling, **Ahira.** i.e. my brother is evil; brother of evil, **Enan.** i.e. having eyes; great fountain,

Vs 16 **the renowned.** Note: *Keruey haaidah*, literally, "the called of the congregation," those who were summoned by *name* to attend. Num 7:2; 1Ch 27:16, 22, =Joh 10:3.

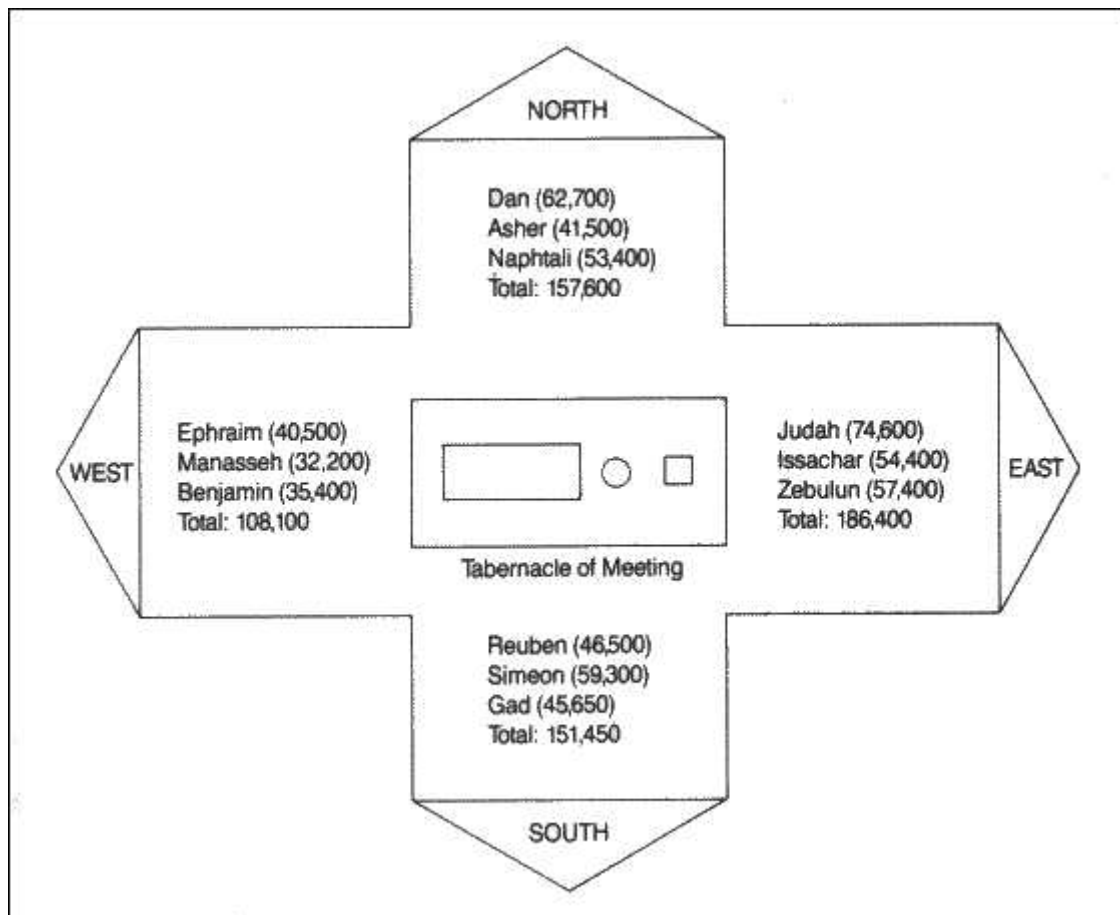
**heads of thousands.** +\*Exo 18:21; 25, Deu 1:15, +Jos 22:21, +\*Mic 3:9, 5:2.

## **Encampment of the Tribes**

With the military census completed in chapter 1, instructions for the organization of the tribes and their armies are given. The camp is organized with three tribes on each side of the tabernacle with Yahweh's dwelling place in the midst of the camp. Further, when they break camp and march, the six

tribes on the east and south set out, followed by the Levites with the tabernacle traveling in the center (Num 2:17), followed by the six tribes on the west and north, respectively. Whether encamped or on the march, the tabernacle is central. One tribe is given priority among the three on each side of the tabernacle, Judah on the east (Num 2:9), Reuben on the south (Num 2:16), Ephraim on the west (Num 2:24), and Dan on the north (Num 2:31).

### Placement of Tribes in the Israelite Encampment



### Name Definitions for the 12 Sons of Israel (In order of birth)

1. Reuben: Behold a son!
2. Simeon: Harkening
3. Levi: Adhesion, joined to
4. Judah: Praised
5. Dan: Judge/ing
6. Naphtali: My strife or wrestling
7. Gad: Troop
8. Asher: Happy
9. Issachar: He is or brings wages/Hire

10. Zebulon: Habitation
11. Joseph: God shall add another son/ adding
12. Benjamin: Son of the right hand

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11. Menasseh: Causing to forget, one who forgets
12. Ephraim: double-land, twin-land

## **Part 2 Numbers 1:20-54 Order of the Encampment Points to the Cross**

I'll just read thru this part and we can discuss a few points after . The numbers as you will see almost to the man make a cross in the encampment and even how the only points used are N, S, E, W with nothing in between and everything in a proper order as we will see in Chapters 2 & 3

Also I made a chart to layout the tribes and the order they were listed. It may prove to be enlightening as to a hidden meaning.

Vs 46 We see that thru History as we have also seen even today and the Future God Keeps His promises.

Num 2:32; Num 23:10; Num 26:51, +\*Gen 12:2 note. Gen 13:16; Gen 15:5; Gen 17:6; Gen 22:17; Gen 26:3; Gen 28:14; Gen 46:3-4, \*+Exo 12:37; Exo 38:26, Deu 10:22, 2Sa 24:9, 1Ch 21:5, 2Ch 13:3; Heb 11:11-12, Rev 7:4-9.

Vs 51 Num 10:11; Num 10:17-21

## Part 3 Numbers 2 Encampment in the Wilderness-Points to the Christ

**Vs 2 Every man.** Note: The Israelites, it appears, encamped in four grand divisions, with the tabernacle in the center; though at some distance from it. The form of the camp was quadrangular, containing, according to Scheuchzer, a little more than twelve square miles. Under each of the four divisions, three tribes were placed, under one general standard. Between these four great camps and the tabernacle, were pitched four smaller camps of the priests and Levites, who were in immediate attendance upon it; the camp of Moses, and of Aaron and his sons, being on the east side of the tabernacle, where the entrance was. Judah was placed on the east, and under him he had *Issachar* and *Zebulun*; on the south was Reuben, and under him *Simeon* and *Gad*; on the west was Ephraim, and under him *Manasseh* and *Benjamin*; and Dan was on the north, and under him *Asher* and *Naphtali*. Every tribe had its particular standard, probably with the name of the tribe embroidered with large letters. It seems highly improbable that the figures of animals should have been painted on them, as the Jewish writers assert; for even in after ages, when Vitellius wished to march through Judea, their great men besought him to march another way, as the law of the land did not permit images (such as were on the Roman standard) to be brought into it. Josephus Ant. 1, xviii. c. 5 § 3 or Ant. I. xviii. c. 7.

Num 1:52, I see that Knowing your heritage is utmost important. Psm 16:6. This was to ensure that the genealogy leading to Jesus Christ was pure from Adam to his birth and went thru King David. I believe that the unaltered genome was to be preserved all the way thru. With Satan trying to corrupt the seed of the woman we see in Gen 3:15 and what happen in Gen 6:4 genealogy was very important. We will see Satan next attempt in this book with the Nephilim (Giants) in Num 13:33. This is why it was mandated to only take wives of the woman within your own tribes. Yes, there were a few exceptions Like Ruth but it would seem she also was not corrupted. Not sure on that one. There is a theory that Ruth was a future joining of the Gentiles to be grafted into the Olive Tree. As we continue this study we will see how God has certain nations completely wiped out and I think its based on this seed corruption.

**Vs 3 Nahshon Num 10:14**

**Vs 9 Num 10:14,** First set forth (First element of the march of 4) Also realize that there is a reason for anything God directs I believe. We will also see that of these 4 elements also relate to the 4 faces of Christ. Which we see in a few places in the Bible Rev 4:6-9 and I believe also relate to the 4 Gospels. This first element is Lion Rev 5:5 which is as Jesus as a King and is the Gospel of Matthew.

**Vs 16 Num 10:18** Second Element Face of a Man or Christ Humanity Gospel of Luke as He was a doctor and wrote from his Human side.

**Vs 17, Num 4:15, 7:9,10:17, 10:21** Next the Levites the Tabernacle in the center as we know that the Tabernacle speaks to the 3 parts of the Trinity. Father (Holy of Holies), Son (Brazen Alter of sacrifice, Show Bread of Life), Holy Spirit Holy Place with the Oil that feeds the Lamp and the 7 spirits of the

Holy Spirit, Plus many other factors that with only one entrance that show the only way to God is thru Jesus Christ and his sacrifice. We also see that certain families had different parts of the tabernacle as a responsibility.

Vs 24 Num 10:22 third Rank The face of the Ox as a servant and equates to the Gospel of Mark as He shows us Christ from the servant side.

Vs 31 num 10:25 the last element or Hindmost Dan is an interesting tribe as they appear and disappear at different times in the Bible. Here they are leading the 4th Face of Christ as God, The eagle which I see as the book of John and the eagle has the highest ability of all seeing as God sees all.

Vs 32 all those as we see from Ex 38:26 and at the end of this 39 year journey Num 11:21 the Army of the Lord has maintained its numbers.

Vs 34 As a note here as we opened with it was a commandment not to worship idols Ex 20:3-6 so the odds were these flags were just printed with the name of the tribe. You may find flags as I did online that show the different animals but the only time I see in this period that an animal was looked up too was a symbol of Jesus and what he was to do for all of mankind, The serpent on a cross we will see in Num\_21:4-9, John 3:14-16 which had a definite shadow of things to come.

## **Part 4 Numbers 3:1-39 The Order of the Host- The Priests & The Levites**

Vs 1-4 Order of the Host-The priests

Vs 1 Mt Sinai Det 1:6-8, Ge 12:2-3, Rom 11:26

Vs 4 Aaron's son died disobeying God with strange fire (Only mentioned 3 times in scripture) Lev\_10:1-2, Here in vs 4 & Num\_26:61. Not following God specific instruction as we all can fall into the desire to do it our way. Me included.

Vs 5-13 Order of the Host-The Tribe of Levi

Vs 6 Tribe of Levi has the honor to Minister to the Lord Ex 32:27-28

**near.** Note: The word *hakraiv*, here rendered *bring near*, is properly a sacrificial word, and signifies the presenting of a sacrifice or offering to the Lord. As an offering, the tribe of Levi was entirely given up to the service of the sanctuary, to be no longer their own, but the Lord's. = Eph\_2:13.

Vs 9 Give the Levites Num 8:19, 18:6-7, Joh\_17:24

Vs 12 I have taken. Note: When God miraculously destroyed all the first-born of the Egyptians (Exo\_12:29), he spared those of the Israelites; and, in commemoration of that event, he was pleased to appoint that all the first-born males "should be set apart unto himself" (Exo\_13:12-16). God is here pleased to relinquish this claim, and to appoint the whole tribe of Levi to attend his immediate service in their stead

Vs 14-24 Order of the Host-The families of the Levi's

Vs 15 **Number the children of Levi:** Though they were not counted among the available soldiers, the Levites were still to be counted, and counted by the

males **from a month old and above.**

**By their fathers' houses:** They were to be categorized by the families, with the main grouping according to Levi's three sons: **Gershon, Kohath, and Merari.**

**Vs 26 The families of the Gershonites were to camp behind the tabernacle westward:** The Gershonites (7,500 males) were to camp westward to the tabernacle (in between Judah and the tabernacle itself).

**The duties of the children of Gershon:** The Gershonites were to take care of the skins that covered the tabernacle itself.

**Vs 32 These were the families of the Kohathites:** The Kohathites (8,600 males) were to camp southward to the tabernacle (in between Reuben and the tabernacle itself).

**Their duty included the ark:** The Kohathites were to take care of the furniture of the tabernacle: The ark of the covenant, the table of showbread, and so forth, under the direction of Eleazar the priest, son of Aaron.

**Vs 37 These were the families of Merari:** The family of Merari (6,200 males) were to camp northward to the tabernacle (in between Dan and the tabernacle itself).

**The appointed duty of the children of Merari included the boards of the tabernacle:** The family of Merari was to take care of the structural aspects of the tabernacle: The pillars, the boards, and so forth.

**Vs 39 But those that encamp before the tabernacle toward the east:** The family of Aaron, and Moses, were to camp on the east side of the tabernacle - closest to the entrance, which was on the east.

**Moses, Aaron, and his sons, keeping charge of the sanctuary:** God's order and organization extends to certain jobs for certain people to do. The families of the Levites had certain callings they were to fulfill. There was no one man or family to do everything; God made them dependent on one another to accomplish the work.

**Were twenty-two thousand:** "The total of 22,000 Levites given in verse 39 does not tally with the totals of the individual clans given in verses 22, 28, 34 which come to 22,300. The discrepancy is most easily explained as textual corruption in verse 28. The number of Kohathites may originally have been 8,300. 3 (Hebrew

s/s) could quite easily have been corrupted into 6 (ss)." (Wenham)

## Part 5 Numbers 3:40-4:15 The Order of the Host-First Born & Kohathites

Vs 40-50 Here we have a situation that according to Gods commandment the first born of all Israel were given to God for service. Now since the judgement of the other 11 tribes over the Golden Calf incident God chose the tribe of Levi to be in charge of the tabernacle rather than the first born. S during the Census count the total first born of Israel was 22,273 firstborn males Num 3:39 . Then the count of the tribe of Levi was only 22,000 males which means God was cheated out of the original number of 22, 273. So to compensate the Tribes of Israel had to pay a monetary value of the 273 men at **five shekels for each one individually**), and the money was given to the tabernacle as redemption money.

vs 47 1 shekle is about 65 Cents gerahs 3.25 cents

vs 51 Silver thus receives its symbolic meaning--redemption. The sockets were made of the redemption money of the children of Israel. Cf. Exo 26:19; Exo 30:13-16;

Service of the Ko

Vs 4:3 **thirty years**. Num 8:24-26, Gen 41:46, 1Ch 23:3; 1Ch 23:24-27; 1Ch 28:12-13, Luk 3:23, 1Ti 3:6. The age when the Lord would see that a Preacher would normally become a Preacher and or elder. Able to teach as 1 Tim tells us.

Vs 5 vail **they shall**. Exo 26:31-33; Isa 25:7, Mat 27:51, Heb 9:3, 10:19-22.

**and cover**. Exo 37:1-9,

vs 6 **badgers' skins**. Note: This was not the covering of badgers' skins made for the tabernacle, which was carried by the Gershonites (Num 4:24-25), but one made for the purpose of concealing and sheltering the ark when it was to be carried.

Vs 11 Golden Alter Ex 30:1-5,

Vs 15 Bearing the Ark Num 7:9, 10:21, Deut 31:9, Jos 4:10. Finally in the promised land but still about 40 years from now.

## Part 6 Numbers 4:16-49 The Order of the Host-Service of the Gershonites & Merarites

Vs 16-20 We will continue with the other 2 Levite familes after we talk about a special office of Eleazar Aarons 3<sup>rd</sup> Son now the oldest

Elea'zar. (*help of God*).

1. Third son of Aaron. After the death of Nadab and Abihu, without children, Lev 10:6; Num 3:4, Eleazar was appointed chief over the principal Levites. Num 3:32. With his brother, Ithamar, he ministered as a priest, during their father's lifetime, and immediately before his death, was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high priest. Num 20:28. (B.C. 1452). One of his



first duties was, in conjunction with Moses, to superintend the census of the people. [Num 26:3](#). After the conquest of Canaan by Joshua, he took part in the distribution of the land. [Jos 14:1](#). The time of his death is not mentioned in Scripture.

**2. the office.** Note: Eleazar himself, perhaps with the other priests, was required to carry the oil for the light, the incense, and the flour for the daily meat offering, and the holy ointment; besides superintending the Levites. It may be supposed, that he himself carried no more of the oil than for present use (see [Num 4:9](#)). [Num 3:32](#).

**3. I can see that this daily movement of the camp was like what it was like to be in a old fashion Circus Tent kind of camp.** Everyone had a job and did it with the precision of a well-oiled machine. In what would seem like a very short period of time I can see the tabernacle would be ready for evening Prayers on schedule.

**Vs 21-28 At the appointment.** Heb. mouth. Note: The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron; and he in particular was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites ([Num 4:33](#)). [Num 4:37](#); [Num 4:41](#); [Num 4:45](#); [Num 4:49](#), [Num 3:16](#), +[Deu 21:5](#) mg. =[Mat 25:14](#); =[Mat 25:15](#), =[Mar 13:34](#), [Luk 1:70](#); =[Luk 19:12](#); =[Luk 19:13](#), [1Co 11:2](#), =[Eph 2:10](#), =[1Th 5:18](#).

**ye shall appoint.** Note: This was necessary that they might neither forget nor mistake what they had to do; and that everyone might know his own particular duty, and not meddle with that of others, nor think himself fit to undertake every thing. The observation of Aristotle, in his *Politics* (lib. iii.), is perfectly just, "one work is best performed by one person." +[Rom 12:4-5](#), [1Co 12:7-11](#); [1Co 12:14-18](#); [1Co 12:21](#), +\*[Php 2:3](#).

**burdens.** =[Gal 6:5](#).

**Vs 29-32** The count so important as even in a surgical suite counting to insure all items are accounted for. You can imagine traveling all day and setting up camp for the evening and if one piece was missing that would be a real problem.

**and by name.** Note: An inventory was taken of every particular, even to the very pins belonging to each part, that nothing might be wanting when the tabernacle was set up. +[Joh 10:3](#).

**Vs 36 those that were numbered.** Note: In the third chapter we have an account of the whole number of the Levites; and here of those only who were able to serve the Lord in the sanctuary. By comparing the two places, we find the number of the effective and ineffective males to stand thus:

Families	Effective Men	Ineffective Men	Totals
Kohathites	2,750	5,850	8,600
Gershonites	2,630	4,870	7,500

Merarites     3,200                      3,000                      6,200

Thus we find that the whole number of the Levites amounted to 22,300; of whom 8,580 were fit for service and 13,720 unfit, being either too old or too young. What an astonishing number of men, all performing some service by which God was glorified, and the congregation at large benefited!

Vs 44-49 **those that were numbered**. The family of Merari, though smaller than either of the other families of Levi, yet had a greater number of able men than any of them; for out of 6200 males of a month old and upwards, we find 3200 who were neither too young nor too old for the service of the sanctuary; which was more than one half of their whole number. In this the wisdom and providence of God appear most conspicuously; for the Merarites were charged with the heaviest part of the sanctuary, as the boards, bars, sockets, etc.: and though wagons were afterwards provided for them, yet the loading and unloading of the sockets, and other things of great weight, would require much strength, both bodily and numerical (Compare [Num 4:36](#); [Num 4:40](#), with \*[Num 3:22](#); \*[Num 3:23](#); \*[Num 3:24](#); \*[Num 3:25](#) note). Thus God ever manifests his wisdom, in fitting men for the work to which they are appointed, whether with respect to number or gifts: "For to one is given, by the Spirit, the word of wisdom; to another, the word of knowledge, by the same Spirit," etc., "...dividing to every man severally as he will" (See [1Co 12:8-11](#)).  
+[Num 4:27](#); +[Num 4:36](#); +[Num 4:40](#), [Num 3:22-25](#), [1Co 12:8-11](#).

As we see here and in the course of the Church spoken of by Paul we see the Lord continues to provide the workforce necessary to accomplish the mission. So what ever you assigned task do it with all glory unto God as his perfect workman. With Joy Matt 25:20-23

## **Part 7 Numbers 5 The Order of the Host-Defilement Within the Camp**

Vs 1-4 We now move into a section chapter 5-8 where we again discuss the rules of the Camp. Good order and particularly hygiene, I think we with our modern medicine forget how the natural ways of maintaining good Hygiene was even more important prior to the age of antibiotics. I remember a study once I read about the black Death plague of Europe, North Africa and middle east in the 1346-1353 timeframe was the most costly plague ever also known as Bubonic Plague killed an estimate of 75-200 million deaths. The study I read said if they would have used some of the procedures, we see here in this chapter many would have not died. Basically, Isolation and good hygiene.

But also this is used as a n example of sin also. Its something that is hard to address but the ejection of those who are openly sinful from the Church is probably the toughest part of being an officer or pastor of a Church. Here we will see also that Leprosy is also a punishment used by God as an example of Sin. The most notable case was Moses and Aarons sister Miriam Numbers 12:1-15

So here we will study multiple reasons discipline is used within the camp.

Unclean People [Deu 24:8-9](#), \*[2Ki 7:3](#), [2Ch 26:21](#), \*[Mar 1:40-42](#), \*[Luk 17:12-14](#). Dead Bodies [Num 19:11-16](#);

## Vs 5-10 **Confession and Restitution**

**Vs 6** Lev 6:2-3 This expression does not merely refer to the actual criminality of the person, but to his consciousness of guilt respecting it. For this case must be distinguished from that of a person detected in dishonesty, which he attempted to conceal.

Vs 7 Psa 32:5, **\*\*Pro 28:13**, \*Dan 9:4, \*Mat 3:5-6, **\*\*1Jn 1:8-10**

Vs 8 Lev 25:25-26. Points to our Kinsman redeemer Jesus Christ

Vs 9-10 a. **Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his:** Certain offerings (such as the peace offering of Leviticus 3) were intended to have a portion of the offering (like a good piece of meat) returned, so they and their family could have a fellowship meal with the LORD.

b. **And every man's holy things shall be his:** This command reminds of the absolute right the offeror had to share in such offerings; it is essentially a way to preserve an open door for fellowship with the LORD - the priest couldn't take the offeror's portion away, a king couldn't tax it away.

i. In the midst of this chapter on the separation from sin, God therefore reminds Israel of the purpose of this separation - fellowship with God. This, ultimately, is the reason to pursue purity: *Blessed are the pure in heart, for they shall see God* (Mat 5:8).

## **Part 8 Numbers 5:11-31 The Order of the Host- A Test for Adultery**

Vs 11-31 a test for Adultery, I took the following explanation from David Guzik commentary as it was a good explanation of this test.

### *1. (11-14) The situation.*

a. **If any man's wife goes astray and behaves unfaithfully toward him:** This unique passage deals with the problem of a **spirit of jealousy** in a marriage. Obviously, unfounded jealousy has spoiled many a marriage, and justified jealousy has forced attention on confronting the sin of adultery - in this passage, God gives Israel a way to deal with it.

i. "This law was given partly to deter wives from adulterous practices, and partly to secure wives against the rage of their hard-hearted husbands, who otherwise might upon mere suspicions destroy them, or at least put them away." (Poole)

b. **If the spirit of jealousy comes upon him and he becomes jealous of his wife:** Sometimes jealousy in a marriage is revealed to be completely justified; other times it is found to be completely false. Either way, God knows it means something must be dealt with, and here He gives Israel a way to do it.

i. Often, our spouse knows if we have given our bodies - or our hearts - to another, no matter how desperately one tries to hide it. Other

times, jealousy is just plain off the wall - and also needs to be resolved.

2. (15) *The offering to resolve a spirit of jealousy.* \*[1Ki 17:18](#), [Eze 29:16](#), \*[Heb 10:3](#).

a. **Then the man shall bring his wife to the priest:** The jealous husband was to bring a certain amount of **barley meal**, and this grain only - not accompanied by any oil or frankincense, things which customarily accompanied a grain offering.

b. **He shall pour no oil on it and put no frankincense on it:** There was to be no oil or frankincense - which were thought to sweeten a typical grain offering; but there is nothing sweet about this **offering for remembrance, for bringing iniquity to remembrance**. This offering was truly bitter, not sweet, because either a wife would be found guilty of adultery, or a husband found guilty of unfounded suspicion.

c. **For bringing iniquity to remembrance:** It wasn't that perhaps the wife committed adultery and didn't "remember" it; it was not for the husband or wife to remember, but for the whole community to remember the terrible nature of either adultery or false accusation.

3. (16-28) *The ceremony of the offering.*

Vs 17 **And of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:** This water was made bitter from the **dust that is on the floor of the tabernacle**; and while the woman held the grain offering in her hand (a reminder of fellowship with God), the priest pronounced an oath over the woman.

i. The idea of the phrase **uncover the woman's head** ([Num 5:18](#)) is to unbind and "let down" her hair. "The unbinding of the woman's hair is another hint that she was viewed as unclean. 'Lepers' had to let their hair hang loose as a mark of their uncleanness." (Wenham)

vs 19 **The priest shall put her under oath, and say to the woman:** Lord [Heb 13:4](#), In his oath, the priest would solemnly announce that if the woman was innocent of the accusation of adultery, she would **be free from this bitter water that brings a curse**. But if she was in fact guilty of adultery, she would be under the curse. **an oath.** \*[Jos 6:26](#), \*[1Sa 14:24](#), [Neh 10:29](#), [Mat 26:74](#).

i. The effect of the curse was to make **your thigh** (here, a euphemism for the womb) **rot and your belly swell**.

ii. After the priest said this, the woman had to respond: **Amen, so be it**. She had to agree that if she was innocent, she deserved vindication; but if guilty, she deserved the punishment of the curse. She was *not* allowed the option of saying, "well, I did it, but it was really all right in the sight of God. After all, we loved each other, or my husband neglected me, and . . ." At the very least, this ceremony demanded that sin be called sin - guilty or innocent!

Vs 23 **And the priest shall write these curses in a book, and he shall**

**blot them out with the bitter water:** After reading the curse, and hearing the woman's agreement, the priest would write the oath on a scroll - and scrape the dried ink **into the bitter water**.

- i. Think of what made the water bitter: Both the "holy dust" of the tabernacle floor, and the oath containing a curse to the sinner! The combination of seeing the holiness of God *and* the penalty to sinners truly is **bitter**!

**Vs 25 Then the priest shall take the jealousy offering:** After this, the priest would offer the grain offering - a picture of fellowship and thanks to God - and the accused woman would drink the bitter water.

**Vs 27 that the water that causeth the curse shall enter into her, and become bitter,** Over time, the judgment of God would be evident. If she came down with some type of internal disease, especially affecting her womb, it would be seen as evidence of her guilt. But if she was free from disease, and continued to bear children, it would be seen as vindication.

- i. "The rabbins say that the trial by the waters of jealousy was omitted after the Babylonish captivity, because adulteries were so frequent amongst them, that they were afraid of having the name of the Lord profaned by being so frequently appealed to!" (Clarke)
- ii. The rabbis also said that if the woman was guilty, the same disease would come upon the man she had committed adultery with; but they also said that even if the wife had been guilty, but her husband had been guilty of adultery also, the bitter water would have no effect on her.

f. Observations.

- i. Clearly, this is evidence that God does not want couples to live in an on-going state of jealousy. He gave a mechanism how jealous feelings could either be proved or disproved, and the relationship would deal with the truth from there.
- ii. This ceremony only dealt with an adulterous wife and not a husband because for the most part, the Mosaic Law was "case law" - not meant to anticipate every potential situation, but to give examples that will set precedence for other cases. It is likely that the same ceremony would be practiced if a wife became suspicious of a husband's adultery.
- iii. This ceremony could only work with some supernatural element involved; drinking dusty and inky water won't cause internal disease in only those guilty of adultery. But as well, the mental stress of knowing you are guilty and openly proclaiming the rightness of judgment upon the guilty, cannot be good for one's health!
- iv. At the very least, this ceremony made the entire community (it was seemingly a public ceremony) aware of the evil of adultery - and the seriousness of trying to hide your sin. The existence of the ceremony itself was an incentive to faithfulness in marriage, and therefore good for the entire nation.

v. Surely, both the holiness of God and the perfection of His word testifies against us. We should be forced to drink a bitter cup that would destroy us. But Jesus drank it for us.

#### 4. (29-31) Conclusion.

a. **This is the law of jealousy:** This was a ceremony meant to resolve things. Either the husband was right or wrong in his jealousy; if his wife had in fact been adulterous, he was right - if not, wrong. The issue had to be settled, and this was God's way to do it.

b. **The priest shall execute all this law:** The last two matters of purity - in regard to restitution and resolving jealousy - look to make Israel a pure, Promised Land people in their personal relationships. You can't be a Promised Land person if your relationships with others stink! You must make restitution and get things resolved.

## Part 9 Numbers 6 The Nazirite Vow & Aaronic Blessing

Scofield Note: There is a beautiful moral order in Numbers 6-7; separation, Num 6:1-12, worship, Num 6:13-21, blessing, Num 6:22-27 service, Num 7:1-89. See Heb 13:12-16.

### Vs 2 **Nazarite**

The Nazarite (more accurately Nazirite, one separated) was a person of either sex separated wholly unto the Lord. Abstention from wine, the symbol of mere natural joy Psa 104:15 was the expression of a devotedness which found all its joy in the Lord (cf); Psa 87:7,97:12; Hab 3:18; Php 3:1,3, 4:4, 10. The long hair, naturally a reproach to man 1Co 11:14 was at once the visible sign of the Nazarite's separation, and of his willingness to bear reproach for Jehovah's sake. The type found its perfect fulfilment in Jesus, who was "holy, harmless, undefiled and separate from sinners" Heb 7:26 who was utterly separated unto the Father; Joh 1:18,6:38 who allowed no mere natural claim to hinder or divert Him. Mat 12:46-50.

Note : There were several remarkable Nazirites in the Bible: Samson (Jdg 13:5), John the Baptist (Luk 1:15), and Paul (Act 18:18); the vow was certainly open to women, but we have no Biblical example of a woman taking the vow, except for Manoah's wife during her pregnancy with Samson (Jdg 13:4).

Vs 3 **from wine**. Note: Besides the religious nature of this institution, it seems to have been partly of a civil and prudential use. The sobriety and temperance which the Nazarites were obliged to observe were very conducive to health. Accordingly, they were celebrated for their fair and ruddy complexion; being said to be both whiter than milk, and more ruddy than rubies (Lam 4:7); the sure signs of a sound and healthy constitution. It may here be observed, that when God intended to raise up Samson, by his strength of body, to scourge the enemies of Israel, he ordered, that from his infancy he should drink no wine, but live by the rule of the Nazarites, because that would greatly contribute to make him strong and healthy; intending, after nature had done her utmost to form this extraordinary instrument of his providence, to supply



her defect by his own supernatural power. See Jennings's *Jewish Antiquities*, B. I. c. 8, Other Nazirites Lev 10:9, \* Pro 31:4-5, Jer 35:6-8, \*Amo 2:10-12, Luk 7:33-34; Luk 21:34, \*Eph 5:18, 1Th 5:22-23.

Guzik adds b. **No razor shall come upon his head:** The hair was to be allowed to grow all during the period of the vow, and then cut at the conclusion of the vow. This was a way of outwardly demonstrating to the world that this man or woman was under a special vow.

i. In the case of Samson, his strength came from his Nazirite's vow of consecration and separation to God - so when Delilah cut his hair (the most public, visible example of the vow), his strength was lost.

ii. Samson had broken the vow before - both at drinking parties (Jdg 14:10), and at touching a dead carcass (Jdg 14:8-9). But not in the most obviously public way of allowing his hair to be cut. There is a sense in which public sins *do* matter more because they bring more reproach to the name of God.

Vs 9 here if something happens to defile him then he does ritual cleansing of 7 days and restarts he clock.

Vs 10 2 turtle doves, Lev 5:7 Symbolic of the state of servitude as not having wealth.

Vs 11 atonement Ex 29:33

Vs 12-21 is the end of vow offerings to the Lord as is the whole vow.

Vs 13-15 Items needed for the sacrifice Guzik adds that this was not a vow taken lightly. The items needed as we see Paul was asked to help with the Vow of others.

a. **He shall be brought to the door of the tabernacle of meeting:** The vow of a Nazirite ended with a public ceremony, with extensive sacrifice: **One male lamb... one ewe lamb... one ram... a basket of unleavened bread... drink offerings.**

b. **He shall present his offering to the LORD:** No wonder when Paul visited Jerusalem, he was invited to pay the expenses of some Christians who had taken a Nazirite vow and were ready to conclude it with this sacrifice (Act 21:23-24). The Nazirite vow was not something that could be entered into lightly.

16-21 after each Item was presented by both the priest and the vower then the Vow was complete.

Vs 22-27 Aaronic Blessing

MaGee Quote on this well put: Here we find the Trinity in the Old Testament. God the Father is the source of all blessing. The Lord Jesus is the One who makes His face to shine upon us. The Holy Spirit lifts up His countenance upon us and gives us peace. This is the only way we can come to God and experience the peace of God. He is the One who makes these things real to our hearts.

The triune God gives them this blessing. The census has been taken, and they all know their pedigree. The standards have been raised; so they all know where they belong. They are to follow their standard, and they are to camp in

their assigned place in the camp with their own tribe and their own family. The camp has been cleansed. Now the Lord blesses them. It is the only way God can bless.

Many churches today are not experiencing the blessing of God. The problem is that they are not properly prepared for the march. They are trying to start out without first setting things in order. They are like a soldier who forgot to put on his belt one morning. Believe me it is pretty hard to march and carry a gun without your belt or suspenders! And there are churches like that, my friend. They are starting out before things are set in order. Paul is writing to the church when he says, "Let all things be done decently and in order" (1Co 14:40). Know your pedigree; that is, know you are a child of God; know your standard; know what your gift is and use it for Him; and keep your life clean.

What a wonderful blessing there is here. God the Father keeps us Joh 17:11, \*Php 4:7, \*1Th 5:23, \*1Pe 1:5, \*\*Jud 1:24.

the Son makes His face to shine upon us— Psa 31:16, Psa 67:1, Psa 80:1-3, Psa 80:7, Psa 119:135; Dan 9:17 He is the light of the world; Grace Joh 1:17, \*\*2Co 13:14,

God the Holy Spirit gives us peace. What a glorious chapter this is!

**lift up:** Psa 4:6, Psa 42:5, Psa 89:15; Act 2:28

**give thee:** Psa 29:11, Joh 16:33; Joh 20:21, Joh 20:26; Act 10:36; Rom 5:1, Rom 15:13, Rom 15:33; Php 4:7; 2Th 3:16

## **Part 10 Numbers 7 Dedication of the Tabernacle-12 Prince's Gifts**

This is a long chapter that is interesting from the standpoint that God had Moses record each gift of the 12 Princes of the 12 Tribes of Israel. I like that from the standpoint that to God each one of us is important in every detail. Nothing is not important to the Lord. So in honor of these gifts to dedicated the Tabernacle lets read thru and Ill speak to the gifts as a whole.

Vs 1-9 But first some items given to each group within the Levites in order to accomplish there assigned duties. A group gift to those who are in service to the Tabernacle.

Vs 1 **Moses had fully set up the tabernacle:** Seemingly, the book of Numbers is out of chronological order here. This special offering may have happened before the events of Numbers 1. Anointed Lev 8:10-11

Vs 2 Princes of Israel Num 1:4

Vs 3 **And they brought their offering before the LORD:** The leaders of each tribe bring a total of six carts (**a cart for every two of the leaders**) and twelve oxen (**each one an ox**), given to transport the tabernacle through the wilderness.

Six covered carts **and twelve oxen:** At this time, such carts were a great



luxury - and no doubt, a significant offering from the tribes.

Vs 7 **Two Wagons and four oxen he gave to the sons of Gershon:** The family of Gershon received two carts with their four oxen; they had the responsibility of transporting the fabrics of the tabernacle ([Num 4:25-26](#)).

Vs 8 Four **Wagons and eight oxen he gave to the sons of Merari:** The family of Merari received four carts with their eight oxen; they had the job of transporting the boards and pillars of the tabernacle ([Num 4:31-32](#)).

Vs 9 **But to the sons of Kohath he gave none:** The family of Kohath received no carts, and no oxen; they were to carry the holy furniture of the tabernacle ([Num 4:4, 15](#)) and were to carry all things on their shoulders - so, to remove the temptation to disobey, Moses gave them no carts!

10-17 one of the 12 offerings we will examine and after Ill just read thru the rest.

Vs 13 Shekels about 65 cents each aprox a days wage so also weight in this case is about 0.5 ounces of silver so about 32 shekels to the pound

**Picture** A uniquely inscribed 2,700-year-old limestone two shekel weight recently discovered in earth excavated near the Western Wall in Jerusalem is a "very rare" example — of poor craftsmanship. The weight's inscription, said excavation co-director Dr. Barak Monnickendam-Givon, indicates the craftsman was "not familiar with the international symbol" for such stones, and so instead incised "something close enough."

Second picture During the First Temple period, the coin-sized, 23-gram round stone was part of a precise set of internationally recognized weights and measures imported from Egypt that were used in the Land of Israel for both temple worship and the marketplace. So in these passages we have: Silver Charger 65 0zs=4 lb, Silver Bowl 35 ozs=2.2 lbs, Gold Spoon 5 ozs, **Current 1.00 US Dollar =3.6601827 Israeli New Shekels**

Vs 18-83 just read I find also that God is vague on occasion as to detail we wish we had but here we can see that attention to detail is used so when something is not detailed its not for us to fill in as being from the Lord. I like to speculate as Im as curious as the next person but of utmost importance is we don't attribute it to the Lord as everything He wants to reveal is in His word. One other place I like to point out when it comes to detail about the 12 tribes is the 144,000 in Rev 7:4-8 to keep the speculators at bay here again the Holy Spirit spells it out in detail as to who these men are. There is a group who uses this to claim somehow it applies to them. The Jehovah Witnesses used to claim it was them until there following grew to over 144,000 so I'm not sure now how they use this passage but they still do. Probably the ones who achieve some goal get this honor.

## Part 11 Numbers 8 The Seven Lamps-Cleansing of the Levites

Vs 2 **When thou lightest the lamps**,: The lampstand was described and made in [Exo 25:31-40](#); but the lampstand by itself could give no light. It had to have lamps placed upon it that gave light. All the lampstand could do was make the light more visible.

i. The lamps were fueled by oil)Holy Spirit); and would need to be continually filled with oil to provide constant light.

Vs 3. **he lighted the lamps thereof over against the candlestick**: [Rev 1:20](#) makes lampstands a picture of the church; the church itself does not light the world, but it does provide a "platform" for Jesus' light to be seen.

That is a Beautiful Picture of how the Lord thru his word is the light of the world. Reminds me of the children's song I sung when in my earliest days in Sunday School.

This little light of mine, I'm gonna let it shine.  
This little light of mine, I'm gonna let it shine  
Let it shine, let it shine, let it shine.

Won't let Satan blow it out.  
I'm gonna let it shine.  
Won't let Satan blow it out.  
I'm gonna let it shine, let it shine, let it shine, let it shine.

Let it shine til Jesus comes.  
I'm gonna let it shine.  
Let it shine til Jesus comes.  
I'm gonna let it shine, let it shine, let it shine, let it shine.

Hide it under a bushel, no!  
I'm gonna let it shine.  
Hide it under a bushel, no!  
I'm gonna let it shine, Let it shine, let it shine, let it shine.

Let it shine over the whole wide world,  
I'm gonna let it shine.  
Let it shine over the whole wide world,  
I'm gonna let it shine, let it shine, let it shine, let it shine...

Fond memories but also as us adults we should also let it shine and share our Faith with others.

Vs 4 one solid piece of Gold beaten out into this candlestick. Not Gold covered wood as the other items were. As a symbol of what Christ did for Us to bring us salvation. **beaten gold.** +Exo 27:20, =Isa 53:5-6, +=Heb 2:10.

Vs 6 Cleansing of the Levites, and us also as 2 Cor 7:1 and 1 John 1:8-10 reminds us.

Vs 7 Sprinkle water purification water mixed with the ash of the Heifer. Num 19:9,17 , Psm 52:2.7, Heb 9:13-14 of which is a dilemma of the Jews today as they have no red heifer ashes anymore. This of course was only needed up until the Lord fulfilled this requirement of the Death on the cross. But they don't recognize that yet.

Vs 8 the meat offering was the one shared as a meal

Vs 11 Offer up Rom 15:16 Gentiles also.

Vs 12-22 I like the picture we see here of the dedication of the Levites to service. We in the church have a similar process as when called to service in the Lord. First recognizing we are sinful thru the light of his word. Then we are cleansed thru his finished work on the cross recognizing that we are sinful in need of cleansing, Jesus did this as an example in John 13:4-9, Then presented to the gathered as we see when we lay hands on someone who is sent out to serve the Lord. Examples in Acts 6:1-6 and also the requirement that those who are preachers are sent. Rom 10:14-15

Other times we see the laying of hands is symbolic of recognizing your calling to service I believe. +Act 8:17; Act 9:17; Act 13:1-4; Act 19:6; Gen 48:14, Num 8:10; Num 27:18-20, Deu 34:9, \*Eph 4:11-12, \*1Ti 4:14; \*1Ti 5:22(be sure of his calling) \*2Ti 1:6, Heb 6:2

Vs 23-26 a. **From twenty-five years old and above:** A Levite's time of active service was to begin at age thirty and last until fifty according to Num 4:3; Num 4:23; Num 4:30. Yet their formal training began at age twenty-five, with a five-year apprenticeship.

b. **Thus you shall do to the Levites regarding their duties:** This chapter shows that Promised Land people must be cleansed, dedicated, and doing the work.

## **Part 12 Numbers 9 The Passover & Guiding Cloud**

The Passover which goes back to the day they left Egypt and the passing over of the Death Plague except for those who had put blood over their mantles. Here to ensure compliance of this memory as we are as it appears in the 2nd year since this happened. God made it possible for those who were not able to go to the temple with a proper sacrifice still keep the law at their dwelling place being in an unclean state or in a journey away from the area of the Tabernacle. By observing the meal portion of unleavened bread & bitter herbs thus not missing this important symbol of what in the future we will see fulfilled with Jesus Christ our Passover Lamb John 1:29-36. Let's read thru this passage and make some observations

Vs 1 First month on the 14<sup>th</sup> day which is our April and occasionally in late March.

Vs 2 Season Ex 12:3-6, on the 10<sup>th</sup> day the Lamb is picked and is held for inspection until the 14<sup>th</sup>. We saw this with Jesus where on Palm Sunday Jesus presented Himself to the Temple as recorded in all 4 Gospels Matt 21:1-13, Mark 11:1-11, Luke 19:29-44, John 12:12-19 I'll just read one as this being a Jewish ceremony I'll use Matthew written to the Jews mostly. But each one has a bit different look at this period so I suggest you read them all. Here are some of the differences Mk 11:11 Presented to the Temple, Luke 19:39-42 He comments that they should have known this day probably based on the history of why Passover was so important Plus the prophecy from Daniel. And last but not least John 12:16-19 that this was all prophesied by the prophets many years before and especially the Pharisees should definitely have been looking for his arrival.

Then on the 14<sup>th</sup> was after passing inspection the Passover was Killed and this was also fulfilled by Jesus as I believe on either Wednesday or Thursday. Of this same week. Again in all 4 gospels this was one of the most anticipated events of all time. As we are studying the OT looks forward to this event and the NT looks back to this event. Pivotal in our salvation!! Matt 27:46-51, Mk 15:25-28, Lu 23:33-38, 46, John 19:30 I suggest read them all as each account gives a different perspective. Paul puts it all together in 1 Cor 5:7-8

So as we read thru this lets imagine how this points to Jesus Christ as does everything we have studied about the tabernacle and the different feasts.

Vs 6-12 here we have the exception when Unclean or away from Home allowing an additional month to be able to be prepared moving it to the 14<sup>th</sup> of May. But if you did not meet this condition on the original day you were in a sinful state and will bear His sin.

Vs 14 Strangers also could participate Isa 56:6-7

Vs 15-23 the rules about the Cloud of the Lord. The guide thru the wilderness since the crossing of the Red Sea.

Vs 15 Isa 4:5

Vs 17 Cloud Num 10:11, 33-34, Exo 33:14-15 the one time they may have lost this help but Moses pleaded, Ex 40:36-38

Vs 19 Charge of the Lord Num 1:53, 3:8, Zec 3:7

Vs 22 Abode in Tents Ex 40:36-37

### **Part 13 Numbers 10:1-10 The Two Silver Trumpets- Foreshadow of Rapture of the Church**

Trumpets in General are well used to call both assembly and for Alarm. Being in the Military myself the trumpet or bugle had many uses, mostly for gathering like for chow or assembly. But also for alarm and different tones were used to tell the troops what the trumpet call was for. One we heard every day was Reveille to wake up and assemble to be ready for the days work and retreat when the day was over and time to rest. But many others were used particularly when none of the modern ways of communication were available. Like assembly for battle, Charge the enemy and retreat to pull back were common ones used by militaries all over the world prior to radios. So here in Numbers we have 2 silver trumpets made for the purpose of assembly and movement of the people.

### **SILVER TRUMPETS**

like a ram's horn; which he says the Egyptians used (from being invented by *Osiris*) when they assembled the people to their sacrifices. But in opposition to that form, Moses commands these to be made long, in the shape of those used

at present. So Josephus informs us (Ant. I. III. c. ii), who says they were near a cubit long; the tube of the thickness of a common pipe or flute; the mouth no wider than just to admit blowing into them; and their ends wide like those of a modern trumpet.

**[Num 10:1-2].** Two is the number of witnesses—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.

**silver.** Exo 30:12-15; Exo 36:24, = 1Co 6:20, Tit 2:14. Silver speaks to redemption as we see the sockets separated the tabernacle from the world (earth). The redemptive power of Jesus Christ as he spoke to be ye separate from the world. 2 Cor 6:17 thru the redemption from Sin which the Israelites each paid a half shekel of silver to represent the price Jesus paid for our redemption.

**[Num 10:3-4].** The blowing of one trumpet brought the princes together. This reminds us that there is to be a last trump for the church. That last trump, I believe, is the voice of Christ which will be His last call. He has sent out invitation after invitation. His final invitation to the Laodicean church is "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev 3:20). At the last trump, He will call His church out of the world. That will be the last call. The one single trumpet, which is the voice of the Lord Jesus, will bring the believers together. This is what we call the Rapture of the church. Rev 4:1, 1 Thess 4:16-18 as I believe this is coming soon so we all need to be watchful and ready to share the Gospel

**Vs 4 heads of.** Num 1:16; \*Num 7:2, \*+Exo 18:21, Deu 1:15.

**[Num 10:5-7].** The trumpets were used to bring this tremendous number of people into formation for the march through the wilderness.

*Alarm Joe 2:1, the calling, Hos 8:1, Joe 1:14,.*

**[Num 10:9].** Another use of the trumpets was to blow the alarm for war.

**if ye go.** \*Num 31:6, \*Jos 6:5, \*2Ch 13:14.

**war.** = 1Co 14:8.

Vs 8 Priests Num 31:6, 1 Ch 15:24, 2 Ch 13:12, Here we see them used in battle probably very similar to the trumpet judgements of Rev 8 & 9 where it was a time God was announcing judgement upon the inhabitants of earth. Rev 8:6-13 as an example. Most of chapter 9 also. But we as watchman are also trumpeters to sound the Alarm of this coming judgement or their blood is on us. Isa 62:6-7, Ezk 33:2-9

**[Num 10:10].** The sounding of the trumpets also would denote certain segments of time and special occasions.

These trumpets, made of silver, which is the metal of redemption, sounded the call for a redeemed people. This was the way God moved them on the wilderness march. They were used as a way of signaling to the people how they should march through the wilderness.

i. "If we follow Jewish tradition, long blasts were used to assemble the people to Moses, to the tent of meeting and for worship. Short staccato blasts were used in battle and to order the camps to move off."  
(Wenham)

b. **Also in the day of your gladness:** Trumpets were also to be sounded **in the day of your gladness**; they were a way of celebrating God's people coming together and the presence of the LORD with them.

i. God will use the sound of a trumpet to gather His people for the ultimate assembling together - the rapture of the church, to meet the Lord in the air (1Th 4:16-18). I want to briefly address the difference here of the Rapture and the Trumpet judgements of Rev. Some like to try and fit the timing of the rapture to either these judgements or to the feast of trumpets. As a pre trib believer I feel that there is no correlation of the feasts of Israel or of judgement associated with the rapture and am firmly believe that we do not have any reference to a timing of the rapture based on verses like Luk\_12:40; \*Luk\_12:46, 21:34-36, Mar 13:35-37, \*1Th\_5:2-6, Rev\_3:3. So I hold to the fact we don't know the day or hour as Jesus stated in Acts 1:6-11 and that Jesus will fulfill the promise in John 14:1-3 as stated without any timing of when it will happen. The only verse I find interesting is one in Hosea but is very broad in interpretation Hos 6:2 and we know day typically = 1000 years 2 pet 3:8 but no indication of the start point and the exact date of his ministry is even not stated but this may be why we say day or hour but we will know the season. Mat 25:13, luk 21:34-36 1 thess 5:1(day of the Lord=Tribulation) so to speculate if we use Jesus risen from the dead as a start point add 2000 years and somewhere in the 2030-34 time frame which may or may not include -7 years of the Trib plus any gap between the rapture and the start of Daniels 70<sup>th</sup> week. Lots of variables. I like the analogy of leaving your kids at home while the parents leave. If we don't tell them when we will return most likely the house will not be destroyed.

So we will stop here and tomorrow we will start the march to Gods next location and the order of the March.

## **Part 14 Numbers 10:11-36 The First March stopping at Paran**

Here we start the march and out in front is the Ark of the Covenant vs 33 which represents Jesus leading us the Church out in our lives. As we will see also it seems Moses pleas with his brother in law to help guide as He has much experience with the wilderness is hi back yard. And is rewarded as we see in various other passages in the old testament. But first we will look at the order of the March.

Vs 11 **on the twentieth.** Note: The Israelites had lain encamped in the wilderness of Sinai about eleven months and twenty days (comp. Exo 19:1); and they now received the order of God to decamp, and proceed to the



promised land. The Samaritan, therefore, introduces at this place, nearly the words of Deu 1:6-8, (same address but 40 years later)

Vs 29 **Hobab**. i.e. loving; cherished, \*S# H2246. Jdg 4:11, Called Reuel in Exo 2:18.

**Raguel**. i.e. friend of God, \*S# H7467. Num 2:14, +Gen 36:4; +Gen 36:10; +Gen 36:13; +Gen 36:17; Exo 2:18-20, 1Ch 1:35; 1Ch 1:37; Note: This person is also called *Reuel* in Exo 2:18; but the Hebrew is the same in both places. The reason of this difference is, that the letter *ayin* is sometimes pronounced according to the vowel which is attached to it, and sometimes as a strong guttural, which scarcely any European organs can enunciate; and, therefore, as an approach to its sound, represented by *g*, *gn*, or *ng*. Most probably *Reuel* was the same person as *Jethro*, and that Hobab was his son. Exo 2:18, Reuel. Exo 3:1; Exo 18:1; Exo 18:27.

Vs 31 **forasmuch**. Note: As the Israelites were under the immediate direction of God himself, and were guided by the pillar of cloud and fire, it might be supposed that they had no need of Hobab. But it should be remembered, that the cloud directed only their *general* journeys, not their *particular* excursions. Parties took several journeys while the grand army lay still (Numbers 13, 20, 31, 32); and, therefore, they needed such a person as Hobab, well acquainted with the desert, to direct these excursions; to point out the watering places, and where they might meet with fuel, etc.

**instead of eyes**. 1Co 12:14-21, Gal 6:2.

Vs 34-36 we see here a great example as we should always start each day with Prayer to bring God with us every day and to end each day with a prayer of thanks for the journey. We also see that Moses in turning to his brother in law was not needed as God was leading the way. But also this is an example to use to invite others to seek the Lord and join the journey with us.

FB Meyer puts it this way The invitation of Moses to Hobab is one that we may all give to our friends: "We are journeying to the place of which the Lord hath spoken." "We should always be on the alert for those who are not formally united to the Church, and we can always promise that we can do them good. Only good awaits those who travel with their backs to Egypt and their faces toward the Heavenly City. God has prepared for those who love Him such good things as it is beyond words to declare. See 1Co 2:9.

And how much we may benefit by such companionships! Hobab was probably Moses' brother-in-law, and Jethro having returned to Midian, he was all the more needed to lead Israel to the best routes and the most suitable halting-places, where shade and water could be found. Such a guide would be invaluable. Ministers are such! For Hobab's reward see Jdg 1:16; Jdg 4:11. Who would not follow where the Ark of the Covenant leads, and rest where the cloud broods? Joh 10:4.

## Part 15 Numbers 11:1-17 The People Complain-Elders



## Appointed

Here we have a situation that was bound to happen. Realize that during the 400 years of captivity a lot of the Jews intermarried with the Egyptians and as such probably lived a bit better Life than the slaves of the original Jewish Nation. But when it came to staying or leaving, they decided to leave thinking that where they were going would be better than a life of bondage in Egypt. But now they are complaining of the conditions and as many of us can relate it seems we remember the good things we had but somehow time allows us to forget the bad parts. So this mixed multitude is stirring up trouble.

Now Moses being human like the rest of us is ready to give up and pleads with God for some help. Now realize what Gods is about to do was to give Moses what he wanted but didn't really need to. God had picked Moses to do the Job and only really needed Gods help. But allowed the request by Moses to come to pass. Now these 70 Elders were not something God had planned, and they end up causing more problem than fixing. Today and in Jesus' time these 70 became know as the Sanhedrin and we can even see this type of organization in some Churches which God never designed. I personally have seen how this type of Church is a problem and not as God designed. Now I do believe in helpers for a Pastor but not in the role of telling the Pastor how to run the Church and as we will see this same group in Jesus Time were the ones that ended up causing problems in the temple area and ultimately wanting Jesus eliminated to protect There own power.

Vs 1 Consumed them Num 16:31-35

Vs 4 Ex 12:38 Mix Multitude Unconverted church members, unable to desire or understand Christ as the Bread of God will clamour for things pleasing to the flesh in the work and way of the church: sumptuous buildings, ornate ritual, an easy doctrine. Alas! they lead away the unspiritual believers also.

Manna, type of Christ as the "bread of life," come down from heaven to die "for the life of the world." Joh 6:35; Joh 6:48-51. A "small" thing Exo 16:14 having but the taste of "fresh oil." Num 11:8 or "wafers with honey" Exo 16:31, it typifies Christ in humiliation as presented in Matthew, Mark, and Luke; "having no form nor comeliness;. .. no beauty that we should desire him" Isa 53:2. But as such He must be received by faith if we would be saved Joh 6:53-58. To meditate upon Christ as He went about among men, doing not His own will but the will of the Father Joh 6:38-40 is to feed on the manna. This is, of necessity, the spiritual food of young believers, and answers to "milk" 1Co 3:1-2.

But Christ in glory, and the believer's present and eternal association with Him there, answers to "the old corn of the land" Jos 5:11 the "meat" of Heb 5:13; Heb 5:14 or Christ as presented in the Epistles of Paul. (Cf) 2Co 5:16.

Vs 5-9 So we can get a bit of a glimpse of Why God was a bit angry of there complaining. As we will see in the future Moses will also displease God as here God is providing and all of this represents the Future pattern of Jesus Christ.

Vs 10-15 Here it sure sounds like Moses is complaining. So God will give the people what they want but to the point it will become too much

Vs 16-17 Moses made a mistake in complaining like this to God. Moses said that he was the one who was bearing all these people. Well, he wasn't. God never asked him to. God was bearing them and also bearing Moses, but Moses was not fully casting himself upon God. Now God says, "Alright, Moses, I'll give you help if that is what you want." God very patiently, very graciously, provides some assistance for Moses. Seventy elders were appointed.

By the way, these seventy elders continued down through the history of Israel. In the time of our Lord they were called the Sanhedrin. One night they met and decided to put the Lord Jesus to death. I don't think they needed this organization.

We seem to think in the church today that if we will multiply committees and organizations and methods, we will solve our problems. Well, it has not solved our problems. We don't need more organizations; we don't need Sanhedrins.

Now in a properly run Church we do have helpers for the Pastor known as deacons, This if properly appointed will be a blessing to a Pastor to help, and in this case with these elders they may have understood that Moses was still in the lead and was directed by God Himself. This setup was proper. What happens in many churches is these elders become the governing body and the Pastor is just an employee. Not the way its supposed to be. Elders, Bishop or Pastor are typically the same person but typically if multiple elders are used in different roles within the Church.

The Bible gives basic instructions on how a church should be organized, but it does not indicate a global or regional church hierarchy. The two biblical offices are elders and deacons (Acts 14:23; 1 Timothy 3:8–13), with Christ as the head of the church and its supreme authority (Ephesians 1:22; Colossians 1:18). Since the word for "elders" is usually found in the plural in the New Testament, it seems that each church normally had a plurality of elders. The terms elder, bishop, and pastor are used interchangeably in Scripture.

I have seen multiple Pastors or Elders in a church but typically there is one Head Pastor that has finial authority. Major Church decisions were voted on by the Local church membership.

We see this in the time of Jesus in the Sanhedrin.

**San'hedrin.** (from the Greek, **sunedrion**, "*a council-chamber*", commonly, but in correctly, Sanhedrim). The supreme council of the Jewish people, in the

time of **Christ** and earlier.

The *origin* of this assembly is traced, in the Mishna, to the seventy elders whom Moses was directed, [Num 11:16-17](#), to associate with him, in the government of the Israelites; but this tribunal was, probably, temporary, and did not continue to exist, after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrin, it can only be said in general that the Greek etymology of the name seems to point to a period, subsequent to the Macedonian supremacy in Palestine. From the few incidental notices, in the New Testament, we gather that it consisted of chief priests, or the heads of the twenty-four classes, into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law. [Mat 26:57,59](#); [Mar 15:1](#); [Luk 22:66](#); [Act 5:21](#).

The number of members is usually given as 71. The president of this body was styled **nasi**, and was chosen in account of his eminence, in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high priest. The vice-president, called, in the Talmud, the "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session, the Sanhedrin sat in the form of half-circle.

The place in which the sessions of the Sanhedrin were ordinarily held was, according to the Talmud, a hall called Gazzith, supposed, by Lightfoot, to have been situated in the southeast corner of one of the courts near the Temple building. In special exigencies, however, it seems to have met in the residence of the high priest. [Mat 26:3](#). Forty years before the destruction of Jerusalem, and consequently, while the Savior was teaching in Palestine, the sessions of the Sanhedrin were removed from the hall, Gazzith, to a somewhat greater distance from the Temple building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias, where it became extinct, A.D. 425.

As a judicial body, the Sanhedrin constituted a supreme court, to which belonged, in the first instance, the trial of false prophets, of the high priest and other priests, and also of a tribe fallen into idolatry. As an administrative council, it determined other important matters. **Jesus** was arraigned before this body as a false prophet, [Joh 11:47-53](#), and Peter, John, Stephen and Paul, as teachers of error and deceivers of the people. From [Act 9:2](#), it appears that the Sanhedrin exercised a degree of authority, beyond the limits of Palestine. According to the Jerusalem Gemara, the power of inflicting capital punishment was taken away from this tribunal, forty years before the destruction of Jerusalem. With this, agrees the answer of the Jews to Pilate. [Joh 19:31](#). The Talmud also mentions a *lesser Sanhedrin* of twenty-three members, in every city in Palestine, in which were not less than 120 householders.

So of utmost importance is the selection and praying over those who are chosen. I like the the passage in Romans 10:13-15 as to the proper way to appoint those who are called by the Lord. You must feel you are Sent by the Lord. As we all have gifts [Eph\\_4:11-16](#)

## Part 16 Numbers 11:18-35 The People Complain-Careful What You Ask For!!

Well the People of this mixed multitude are going to get what they asked for but as we will see more than they bargained for. Hence the reason I said be careful what you ask for.

Vs 18 **Sanctify**. [Gen 35:2](#), [\\*Exo 19:10](#); [\\*Exo 19:15](#), [Jos 7:13](#).

Vs 18 SANC'TIFY, v.t. [Low L. sanctifico; from sanctus, holy, and facio, to make.]

1. In a general sense, to cleanse, purify or make holy.
2. To separate, set apart or appoint to a holy, sacred or religious use.
3. To purify; to prepare for divine service, and for partaking of holy things. Exo 19.
4. To separate, ordain and appoint to the work of redemption and the government of the church. John 10.
5. To cleanse from corruption; to purify from sin; to make holy by detaching the affections from the world and its defilements, and exalting them to a supreme love to God.

Sanctify them through thy truth; thy word is truth.

John 17. Eph 5.

6. To make the means of holiness; to render productive of holiness or piety.

Those judgments of God are the more welcome, as a means which his mercy hath sanctified so to me, as to make me repent of that unjust act.

7. To make free from guilt.

That holy man amaz'd at what he saw, made haste to sanctify the bliss by law.

8. To secure from violation.

Truth guards the poet, sanctifies the line.

To sanctify God, to praise and celebrate him as a holy being; to acknowledge and honor his holy majesty, and to reverence his character and laws. Isa 8.

God sanctifies himself or his name, by vindicating his honor from the reproaches of the wicked, and manifesting his glory. Ezek 36.

So God here is going to teach a lesson about how to Sanctify

**Therefore the LORD will give you flesh, and you shall eat:** This was not a blessing. God promised to answer the desire of Israel's heart; but not in a way that would be a blessing to Israel. Sometimes the LORD chastises us by giving us what we ask for - what our *intense craving* cries out for.

Vs 20 **Until it comes out at your nostrils and becomes loathsome to you:** God promised to give them so much meat they would become sickened by it. This was because they denied and doubted the goodness of God's

deliverance.

Note: It is dangerous for a Christian to entertain the thought, "I wish I had never decided to follow Jesus. I had it better in the world." Such thoughts, if they come, must be put away immediately. We can never deny or doubt the goodness of God's deliverance.

It is interesting to read the comment that the Spirit of God makes concerning this incident. Psalm 106 is a historic psalm, and there we read in verse Psa 106:15, "And he gave them their request; but sent leanness into their soul." God answered their request, but he sent leanness into their soul. I imagine some of them ran around and said they got their answer to prayer, but notice the cost.

We are to make our requests known unto God with thanksgiving (Php 4:6), because we know that God is going to hear and answer our prayer. Most of the time God will say no to our prayer, which is the very best answer. Sometimes we pray for things that aren't the best for us. If we beg and complain, God may answer our prayer but give us leanness in our soul.

Vs 21-24 Moses questions God Power. I think we all do that on occasion. Sometimes when we Pray for something the Best answer is No. God knows what is best in every situation.

Vs 22 The Flocks. There is certainly a considerable measure of *weakness* and *unbelief* manifested in these complaints and questions of Moses; but his conduct appears at the same time so very *simple, honest, and affectionate*, that we cannot but admire it, while we wonder that he had not stronger confidence in that God, whose stupendous miracles he had so often witnessed in Egypt. 2Ki 7:2, \*Mat 15:33, Mar 6:37; \*Mar 8:4, Luk 1:18; Luk 1:34, Joh 6:6-7; Joh 6:9.

**Vs 23-24 Is the Lord's.** Note: That is, "Is the power of the Lord diminished?" That power which has been so signally displayed on your behalf, and which is as *unchangeable* as it is *unlimited*. \*+Gen 18:14, \*Psa 50:10-12; Psa 78:41, \*Isa 50:2; \*Isa 59:1, Mic 2:7, Mat 19:26, Luk 1:37.

Vs 25-30 here we have a bit of a story that we all can at times be careful of. Jealousy. Here we see that God was speaking to the 70 chosen elders but 2 other men also started to prophesy and some got concerned that they were not at the Tabernacle. The way Moses response is just like how Jesus spoke about forbidding those outside the normal channels to preach or teach. Jesus in Mark 9:38-40. Now I do believe that proper training is needed to be a Pastor or Teacher, but we can get tied up into legalities when we think that others are not gifted to help in ministry. My main concern with some is when the training they do get is either not biblical or following doctrines of demons. Not every word in the Bible is a doctrine of God. God will use examples of evil behavior also. So important to read an entire passage and not just single verses out of context. Now I also believe we need to look at a few different sources within the Bible to establish a doctrine. Based on 2 or more witnesses we have seen in our study is needed to establish a truth. For me that is also true of what truth is. Context and patterns are my source of verifying Truth.

## Vs 31-35 Quail & Plague

2 Cubits = about 3 feet. That's a lot of Quail. Have you ever wondered if God could get that many Birds into one area at a moment notice we have another future date for this also Rev 19:17-18, and also any creature He wants too Like when Jesus somehow produced Fish and Bread in abundance we just read about. Nothing is impossible with God. Some wanted to say these quails were actually locust but nothing about the Hebrew word speaks to this.

**quails.** Note: That the word *selav* means the *quail*, we have already had occasion to observe; to which we subjoin an authority which Ludolf himself, who thought it was the *locust*, was desirous of consulting Ludolf, when Mr. Maundrell visited him at Frankfort, recommended this as a subject of inquiry when he should come to Naplosa (the ancient Sichem) where the Samaritans live. Mr. Maundrell (*Travels*, March 24) accordingly asked their chief priest what sort of animal he took the *selav* to be. He answered, they were a sort of fowls; and, by the description Mr. Maundrell perceived he meant the same kind with our *quails*. He was then asked what he thought of locusts, and whether he thought the history might not be better accounted for, supposing them to be the winged creatures that fell so thick about the camp of Israel. But by his answer, it appeared he had never heard of such a hypothesis. Exo 16:13,

Vs 32-33 Psa\_78:27-33.

Vs 34-35 **Kibroth-hattaavah.** i.e. graves of lust, \*S# H6914. \*Num 33:16-17, \*Deu 9:22.

## Part 17 Numbers 12 Miriam and Aaron Oppose Moses

Vs 1-2 Miriam who we remember was the Big sister of Moses and watched him as a baby go down the Nile Ex 2:2-10. So I'm guessing on this occasion She may have felt a bit like the role of Big Sister or more like a sibling was showing her displeasure on the wife of Moses. \*+Exo 15:20, \*Mic 6:4, Mat 10:36;

Now here Moses wife was called an **Ethiopian.** or, Cushite. Matthew Poole notes that this is probably Zipporah, who is here called an *Ethiopian*, in the Hebrew a Cushite, because she was a Midianite; the word Cush being generally used in Scripture, not for Ethiopia properly so called below Egypt, but for Arabia, as some late learned men have evidently proved from 2Ki 19:9; 2Ch 21:16; Eze 29:10; Eze 30:8-9; Hab 3:7, song 1:5-6, Gen 25:13, 16-18 may indicate that the Kedars were of dark complexion as being from this general area also modern day Saudi Arabia.

David Guzik in His commentary Makes these observations: **Because of the Ethiopian woman whom he had married:** This was the reason for their criticism. This is a problem passage for some, because Exo 2:16-22 indicates Moses' wife (named Zipporah) was the daughter of a man from Midian.

- i. Some think perhaps Zipporah had died, and this was a second wife Moses took after her death. Remember that Moses had a remarkably long life and was more than 81 at this time - it is entirely possible he outlived several wives.
- ii. Others think Moses took a second wife in addition to Zipporah; this is possible but doesn't seem likely.
- iii. Still others suggest that Jethro, Zipporah's father, was actually from Ethiopia and had moved to Midian, making Zipporah an Ethiopian by birth but living in Midian.
- iv. It may also be possible that **Ethiopian** here was a derogatory term used to criticize Zipporah because of a dark complexion.

c. **For he had married an Ethiopian woman:** Interestingly, they criticized Moses and his wife over something she had no control over - her appearance, either because she was an Ethiopian (meaning a Negro) or had a dark complexion as an Ethiopian. Much criticism comes to pastor's wives and others in ministry over things they really have no control over.

Me knowing that as Shepherds that we know from Exodus when Moses met Jethro and Married Zipporah that being primarily outdoors could have had a very dark complexion and the use of the Ethiopian may have been more of slander than nationality. either way we will see God gets vey upset at Her mostly, but Aaron was also be in on this.

VS 2 only By Moses Again seen with Jesus and seemed to have a special place with God in Lk 9:33-36

Vs 3 I can relate to this verse as I too am not someone who can be real assertive. I kind of always looked at it as something I needed to work on but maybe I'm exactly the way God wants me. Meekness is not a weakness as Here God confirms he can use us and other verses help confirm this. **very meek.** Psa 147:6; \*Psa 149:4, \*+Mat 5:5; =\*+Mat 11:29;

In Vs 4-9 Time for God to assert his position on his relationship with Moses.

**Vs 6 a prophet.**Num 11:24-25, Gen 20:7, Exo 7:1, Psa 105:15,

vs 7 Moses was not just a regular prophet but had the ear of God in a sence. Heb 3:1-6 Second only to Jesus Himself. High Honor

vs 8 Afraid I would Psm 105:15

vs 10 a death sentence if it were not for God's forgiveness. \*+2Ki 5:27; \*2Ki 15:5, \*2Ch 26:19-21.

Vs 13 Moses Prayer Im sure was the only reason God spared Her.



a. **So Moses cried out to the LORD:** This was the first word spoken by Moses in this chapter. He had not spoken the entire time he was accused, leaving it up to God to answer his critics.

i. When a leader perceives accusations are petty, false, or self-motivated, the right thing to do is to ignore them, leave them up to God, and keep busy with what the LORD has called the leader to do - even as Jesus *was oppressed and He was afflicted, yet He opened not His mouth.* ([Isa 53:7](#))

b. **Please heal her, O God, I pray:** When Moses spoke, it was in prayer for his accusers. Moses certainly was a man faithful in the LORD's house.

Vs 14 **spit.** [Deu\\_25:9](#), [Job\\_30:10](#), [Isa\\_50:6](#), +[Mat\\_26:67](#), [Heb\\_12:9](#) A term we see represents that a relative is not fulfilling their duty to God. Coming from God this is a serious charge.

Vs 15-16 This for a proud person would be one of the worst sentences. Everyone would know God was not happy with Her. Im sure She never spoke against Moses again. She is not mentioned again except for a women in the Bible She did get mentioned upon Her death in Chapter 20 and a few other times as the sibling of Moses. [Num 20:1](#), [26:59](#), [Deu 24:9](#), [Mic 6:4](#) which in it self is an honor for a woman in this time frame.

## Part 18 Numbers 13 Spies Sent into Canaan

Israel has reached Kadesh-barnea, which borders the Promised Land. It is sad to see that Kadesh becomes their Waterloo because of their unbelief. Which will cost them dearly. 40 years to be exact!!

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.

### SENDING SPIES [[Num 13:1-3](#)].

Whose idea was it to send in the spies? Was it the idea of God? Was it His thought to spy out the land? No. We always need to get a composite picture from the Word of God, because many times one facet will be given in one place and another facet given in another place. As an example, we need all four of the Gospel records to have a total spectrum of the Lord Jesus Christ. Although we get the impression here that this is God's idea, we find that He was responding to their request. Listen to the account in Deuteronomy ([Deu 1:19-28](#)). It was not God's idea to send spies into the land. The sending in of the spies denoted a weakness and a fear on the part of the people. There was a fear that maybe they wouldn't be able to take the land. It was so easy for them to rationalize and decide on spies as a matter of wisdom.



So God and Moses give into the people, Maybe Moses thought if they saw the bountiful things might make them more confident.

A bunch of Grapes so big it had to be carried on a staff by 2 Men.

Vs 22 But we also see an interesting people group called the Anakim Josh 11:21-22 Now I and many other prophecy teachers believe these were what was spoken of in Gen 6:1-4 these Giants were the offspring of fallen angels but we see here also that God wanted these cities also destroyed in Canaan which I believe was another attempt by Satan to corrupt the seed of man leading to the Birth of Jesus. Satan's primary goal even today is to stop the prophecy of his demise from Gen 3:15. And even tho he was unsuccessful stopping Jesus I think he believes that if he can eliminate all the Jews that the prophecy of Matthew 23:34-39 would not happen and as a result Satan will retain control of this world forever. We know that doesn't happen as I'm sure that the events of Revelation will happen and Satan will not stop it. But either way Satan will take as many with him as possible. Rev 20:10, Isa 14:12-17

Vs 23 Eshcol=cluster

24-33 Here we see that Satan was whispering into the ears of some of the spies. Convincing them that these giants were too much for them. As we will see in the next chapter God says due to your lack of faith you will die in this wilderness. Num 14:29-33

## **Part 19 Numbers 14:1-19 The People Rebel- Moses Intercedes**

The people murmur at the news, and propose returning to Egypt, 1-5, The people threaten to stone Caleb and Joshua, while they in vain attempt to pacify them, 6-10, God threatens to destroy them at once, 11, 12, Moses intercedes, and prevails for their rescue, and obtains their pardon, 13-25, Yet that generation of murmurers is debarred from entering into the land, and doomed to fall in the wilderness, Caleb and Joshua excepted, 26-35, The men who raised the evil report died by the plague, 36-38, The people attempt to march to Canaan against the will of God, but are warned by Moses, and smitten by their enemies, 39-45.

Vs 1-4 The people murmur at the account of the spies

**Vs 2 murmured.** Num 16:41, Exo 16:2-3; Exo 17:3, Psa 106:24-25, 1Co 10:10, Php 2:14-15, +Jud 1:16.

Vs 5-10 Joshua and Caleb labor to still the people

Vs 9 Rebel **Only rebel.** Deu 9:7; Deu 9:23-24, +\*1Sa 15:23,

Vs 9 Lord with Us Gen\_48:21, Exo\_33:16-17, Deu\_20:1-4; Deu\_31:6-8,  
Jos\_1:5, Jdg\_1:22, 2Ch\_13:12, Psa\_46:1-2; Psa\_46:7-11; Zech 8:23,  
Mat\_1:23, \*\*Rom\_8:31.

Vs 11 Provoke me Deu\_9:7-8; Deu\_9:22-23, Psa\_78:37-41; Psa\_95:8;  
Psa\_106:43, Heb\_3:8-9; Heb\_3:16-19

Vs 12 **will make.** See on Exo\_32:10 a repeat of what God told Moses at Mt Sinai, But I see as a test for Moses and those who are on God's side. God was fully aware of what the people would do during this journey. Here we see Moses again pleading for the People just like in Ex 32:11

Vs 13-19 **Moses Intercedes for the People.** And I believe its exactly what God wanted to hear.

**And Moses said unto the Lord.** Note: From this verse to Num 14:19, inclusive, we have the words of the earnest intercession of Moses. They need no explanation; they are full of simplicity and energy. His arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they show heart full of humanity, they evidence the deepest concern for the glory of God. The *argumentum ad hominem* is here used in the most unexceptionable manner; and with the fullest effect. He does not in the least excuse the sin of Israel, or object to the justice of the awful sentence, or argue that such conduct would not consist with the divine truth or goodness; but he pleads the appearance it would have, and the construction which the Egyptians and the neighboring nations would put upon it; and he further pleads the *name* of the Lord, and the example of his former forgiveness. +Num 12:13, +Gen 18:32, Job 42:10.

**Vs 13 Then the.** Exo 32:12, Deu 9:26-28; Deu 32:27,

Vs 16 **not able.** Deu 9:28; Deu 32:26-27, Jos 7:9.

Vs 17 **let the power.** Mic 3:8, Mat 9:6; Mat 9:8.

Vs 18 **longsuffering.** (All the same read one Psa 86:15; Psa 103:8;  
Psa 145:8), Jon 4:2, Mic 7:18, Rom 2:4; Rom 3:24-26; 2 Co 5:21,  
Eph 1:7-8, 1Ti 1:16.

## Part 20 Numbers 14:20-45 God Forgives But Promises Judgment

The people murmur at the news, and propose returning to Egypt, 1-5, The people threaten to stone Caleb and Joshua, while they in vain attempt to pacify them, 6-10, God threatens to destroy them at once, 11, 12, Moses intercedes, and prevails for their rescue, and obtains their pardon, 13-25, Yet that generation of murmurers is debarred from entering into the land, and doomed to fall in the wilderness, Caleb and Joshua excepted, 26-35, The men who raised the evil report died by the plague, 36-38, The people attempt to march to Canaan against the will of God, but are warned by Moses, and smitten by their enemies, 39-45.

The Lord granted the prayer of Moses so far as not at once to destroy the congregation. But disbelief of the promise forbids the benefit. Those who despise the pleasant land shall be shut out of it. The promise of God should be fulfilled to their children. They wished to die in the wilderness; God made their sin their ruin, took them at their word, and their carcasses fell in the wilderness. They were made to groan under the burden of their own sin, which was too heavy for them to bear. Ye shall know my breach of promise, both the causes of it, that it is procured by your sin, for God never leaves any till they first leave him; and the consequences of it, that will produce your ruin. But your little ones, now under twenty years old, which ye, in your unbelief, said should be a prey, them will I bring in. God will let them know that he can put a difference between the guilty and the innocent, and cut them off without touching their children. Thus God would not utterly take away his loving kindness.

Vs 20-21 Psa 72:18-19, Isa 6:3; \*Isa 66:18-19, Hab 2:14, Mat 6:10.

Vs 22 Interesting number, Not sure if it has a prophecy attached but here is where its used also: **ten times**. Gen 31:7; Gen 31:41, 1Sa 1:8 note.

\*Neh 4:12, Job 19:3, Dan 1:20-21 The only thing I can see is it seems to be the limit of how many times God forgives without a form of punishment or Blessing as in Daniels case where Daniel was a devote follower of the Lord, as we also see that Joshua and Caleb here of the 12 are the only ones who will survive this period of those who were older than 20 to get the prize of the promise land.

Vs 23 Surly Kadesh-barnea is, by the unbelief of Israel there, and the divine comment on that unbelief Num 14:22-38; Deu 1:19-40; 1Co 10:1-5; Heb 3:12-19 invested with immense spiritual significance. The people had faith to sprinkle the blood of atonement Exo 12:28 and to come out of Egypt (the world), but had not faith to enter their Canaan rest. Therefore, though redeemed, they were a forty years' grief to Jehovah. The spiritual application is made in Heb 6:3-14 :

Vs 30 Num 26:65, 32:12, Dt 1:36-38, Jos 14:6-10

Vs 39-45 They then believed in the Lord but now the Lord is not with them and they will fail. As will anytime we think our flesh will succeed without God. This will happen again when over confidence supersedes Gods Plan in Josh 7:1-13 when after a success at Jericho some disobeyed God and hid some items and when they tried to take AI but failed until the sin was corrected. Great example of when we try to hide our deeds from the Lord. Not possible. If God is not in it it will not succeed. But when God is in it it can not fail Deut 31:8,

## **Part 21 Numbers 15:1-16 The Years of Wandering- Preparation For The Inheritance**

Some things remain the same The Tabernacle and the Offerings are still performed. I see this as training particularly for those under 20 years old. Lets keep in mind we have what the Jewish nation consider of age to begin participation in the things pertaining to Adults. I'm not an expert on the Day of the Bar mitzvah for young men who reach the age of 13 but it seems to be the time when training to carry on in the family business begins. Even Jesus as we know was trained not only in the Torah but the family business of Wood working Mk 6:2-5, Matt 13:55-57. Two places a reference is made to when a boy is weaned and would seem to indicate when this ceremony was first used from scripture Gen 21:8 is used most often but also Samuel was sent to the temple after his weaning in 1 Sam 1:20-24, 2:18-19 and would seem to indicate this timeframe also. What today is called:

**Bar mitzvah** is Hebrew for "son of commandment." When a **Jewish boy turns 13**, he has all the rights and obligations of a Jewish **adult**, including the commandments of the Torah. From that date, he will wear tefillin on a daily basis, participate in synagogue services and take his place in the Jewish community. This milestone—called a bar mitzvah—is often celebrated with a ceremony in synagogue, tefillin wearing, and parties. The celebrant may be called to the Torah, lead services, deliver a speech or otherwise demonstrate his newfound status.

The bar mitzvah is automatic, whether or not a celebration or special ceremony is held. But since becoming a *bar mitzvah* is such an important milestone and joyous occasion, we make a point of celebrating together with family and friends.

### **Vs 1 wandering Num 14:43**

The wilderness was part of the necessary discipline of the redeemed people, but not the years of wandering. The latter were due wholly to the unbelief of the people at Kadesh-barnea. The Red Sea, Marah, Elim, Sinai, were God's ways, in development and discipline.

We as the Church have, of necessity, their counterpart in Christian experience. The Red Sea speaks of the cross as that which--death to Christ but life for us--separates us from Egypt, the world Gal 6:14.

Marah(bitterness) of God's power to turn untoward things into blessings; Ex 15:23-25,

Elim of God's power to give rest and refreshment by the way; Ex 15:27, Num

33:9-10

Sinai of God's holiness and our deep inherent evil, Ex 19:11, The Law Ex 31:18 and the whole book of Lev. Example Lev 26:46, 27:34

the experience of Rom 7:7-25 So far the path was and is of God. But from Kadesh-barnea to Jordan all save the grace of God toward an unbelieving people, is for warning, not imitation; 1Co 10:1-11; There is a present rest of God, of which the Sabbath and Canaan were types, into which believers may, and therefore should, enter by faith Heb 3:1-4:16.

Vs 2 It is remarkable that just when the people are turning in unbelief from the land, God gives directions for conduct when they shall have entered it. See Rom 11:29; Php 1:6.

The rest are the offerings we have studied which it would seem will be ingrafted into those who will ultimately obtain the promised land.

## **Part 22 Numbers 15:17-36 The Years of Wandering-Sins of Ignorance and Judgment if willful !!**

Vs 17-21 heave offering Here we see the Lord is setting their sites on the future day when they will be in the Land. As ambassadors of Christ we also if your like me are so looking forward to our Heavenly Home. Titus 2:13 and John 14:1-3 are the center on my mind these days as I can really see this world becoming more wicked. Like Israel who are destined to wander in the wilderness for the next 40 years I can relate that it seems like a long time. But once we get there oh how sweet a day that will be. Just like Paul wrote in 1 Thess 4:13-18 Comfort one another with these words. Here The Lord is doing the same in this look forward to the time when they will see the promised land.

Heave Offering Points to Christ as our first fruits of the Harvest of Souls. **a cake.** Num 18:12, Exo 23:19, Rom 11:16, 1Co 15:20, Jas 1:18, Rev 14:4

**Vs 20 the heave offering.** This one is similar to how the wheat is separated from the chaff. On the thrashing floor you would separate the wheat from the stock by thrashing it and then throw it into the air. The gentle breeze that accompanied the area selected for a thrashing floor was picked for its cross breeze that would separate the two. So this offering to me seems to symbolize this fact of separating our sin from ourselves because of the sacrifice of our Lord and savior Jesus Christ who is our bread of Life and first fruits of our resurrection.

Vs 22-29 Laws of Unintentional Sins Scofield reference: This law concerning sins of ignorance, being entirely diverse from one before considered, occasions considerable difficulty (Lev 4:1-35). Some explain that law as relating to sins of commission, this to sins of omission. Others explain the one of inadvertent violations of the moral law, and the other of the transgressions of the ceremonial law, and some think that related to the whole nation, this to any one tribe; or that to the bulk of the nation, this to the rulers and elders. The Jews say, that the former law referred to such national transgressions through

heedlessness, as consisted with the maintenance of the prescribed worship in the main; but that this especially respected the case of the nation, when through inattention, and the example and authority of wicked rulers, they had turned aside and committed idolatry, or conducted their worship directly contrary to law; yet through a culpable ignorance, and not in presumption. This was evidently the case under several of their kings; and the explanation seems well grounded.

For me I would say that whenever I ask for forgiveness, I also want to please the Lord and learn what bothers Him. These I feel are the sins I want to know to better gain an understanding of even the minute details of our God. I like the analogy of the office staff when a new boss was starting soon. Everyone wants to have a smooth transition from the old Boss to the new one so finding out as much as possible ahead of time will make it easier not to upset Him on the first week or so. Well we all are spending eternity with our Savior Jesus Christ and God the Father, so I want to know everything about them. Not for reasons to impress but more of as in Honor of what he has done for us, Also to be ready for whatever He may have for us in our new Kingdom and what our responsibilities will be. Also like going on a trip. What the place we are going will be like. Invest our time learning about our future. So being ignorant of some of the ways of the Lord I want to ask forgiveness for the unknown sins also. Lev 4:2, Lev 4:13-14, Lev 4:22, Lev 4:27, Lev 5:13, Lev 5:15-17; Psa 19:12; Luk 12:48, acts 3:17, 1 Tim 1:13

Vs 30-31 doeth ought. Num 9:13; Num 14:44, Gen 17:14, Exo 21:14, Lev 20:3; Lev 20:6; Lev 20:10, Deu 1:43; Psa 19:13, Mat 12:32, Heb 10:26, 2Pe 2:10.

**presumptuously.** Heb. with a high hand. Note: That is, bold, daring, deliberate acts of transgression against the fullest evidence, and in *despite* of the Divine authority. Such conduct "reproacheth the Lord," as if his commands were needless, unreasonable, and inimical to the happiness of man; his authority were only fit to be trampled under foot; his favor were not desirable, or his wrath not to be feared: in short, as if it were more advantageous to rebel against him than to serve him. Such acts admitted of no atonement (Heb 10:26): the person was condemned to bear his own iniquity, and to be cut off. Exo 14:8.

Vs 32-36 an example of Presumptuously **they found a man**. Note: This example seems to have been introduced to illustrate the foregoing law. The man despised the word of the Lord, presumptuously broke his commandment, and on this ground was punished with death. Exo 16:23; Exo 16:27-28; +\*Exo 20:8-10; Exo 31:14-15; Exo 35:2-3.

So we see that this man was full aware of this commandment about the sabbath since it was only spoken of a few months earlier but definitely within the last year. Remember what the People said in unison at mt Siniah Exo 19:7-11 and God did show them in vs 15-20

## **Part 23 Numbers 16:1-35 The Rebellion of Korah-God's Judges the Insurrection**

Here is the story of Jealousy of what we see often today and is not a recent problem. Power and Authority have always been the root of what God judges which usually is due to Pride. For us men it's the toughest area to overcome. We all want to be the one who decides for ourselves and recognizing those in charge over us is real tough for some.

Here is an excerpt of the Commentary by J Vernon MaGee: Korah was a Levite of great authority. Associated with him were 250 of the princes of the assembly who were also men of authority. A rebellion, to be effective, must have prominent men behind it. It takes brains and money. This rebellion was no small affair.

Maybe you thought that protest movements and marches were new. They are not new at all. Here is a protest movement against the establishment. These are men of ability and, as always, they appeal to the mob by making charges such as: "Your rights are being infringed upon. Your leaders are assuming too much authority. You are being deprived of something you should have."

Now, actually, the charges made in this rebellion were not true to the facts. They were absolutely unfounded. Moses was not taking too much upon himself. If we go back in his history, we find that when God called him, he refused. He didn't feel capable of leading these people. Even after God had trained him in the wilderness, he didn't want the job. He asked for a helper, and God gave him Aaron. Moses was the meekest man on earth. When Joshua wanted to silence the prophets, Moses said that he wished all of God's people might prophesy. He didn't have a jealous bone in his body. My friend, we have seen that Moses was not sinless, but he certainly was not guilty of taking too much upon himself.

What was really the root trouble here? It was the jealousy of Korah. This matter of jealousy is an awful thing. All authority is God-given. No man takes this honor upon himself. God had given the places in the camp, and He had given the Levites their specific jobs to do. Korah was a Kohathite, and their position and service were God-appointed. Moses had his position and duties. Frankly, a rebellion like this must be dealt with, and extreme measures are going to be used.

Vs 1-17 So lets just read thru the charge of Korah and make some comments about it.

Vs 1 Korah is even referd to as what not to do in Jude 11

Vs 5 Who is Holy God Knows 2 tim 2:19

Vs 8-9 do the service Num 3:41, 45, 8:14, Deut 10:8

Vs 10 Moses is verifying the intent of Korah as wanting the position of Priest also This is what I have seen has become a real problem today. So important that what we are called to do is of the Lord or it will not prosper.

Scofield adds this: **Seek ye the priesthood also**

The "gainsaying of Korah" was intrusion into the priest's office ("no man taketh this honor unto himself,") Heb 5:4. It was an attempt to create a priestly order without the divine authority Heb 5:10. The modern analogue is Nicolaitanism Rev 2:6; Rev 2:15 the division of an equal brotherhood Mat 23:8 into "clergy" and "laity"; a vastly different thing from the due recognition of ministry-gifts; 1Co 12:4-31; Eph 4:8; Eph 4:11; Eph 4:12 or of elders and deacons; 1Ti 3:1-13; Tit 1:5-9.

So as we will see Korah will be judged severely for not being called to serve and as we say in 1 Cor be proud of what the Lord has given you as a talent and perform it to the glory and honor of the Lord not for our own glory. This is the real value of this story. Lets continue with Korah's charge

Vs 18-35 Judgement comes

Vs 21 Separate yourselves 2 cor 6:14-18

Vs 30 **pit**. Heb. *sheol*, +Gen 37:35, *Sheol* is rendered *pit* only here, at Num 16:33, and Job 17:16, The fact that they went down alive into *Sheol*, together with their goods and all that pertained to them, shows that *Sheol* does not always refer exclusively to a place where man's soul goes upon death. See especially in this regard **\*\*Eze 32:27**.

Vs 31 **the ground clave**. Num 26:10-11; Num 27:3, Deu 11:6,

We will see the reaction of the rest of the people tomorrow. Interestingly how even when they witness Gods ultimate power they still doubt. Nothing really ever changes. Hence the reason God has to separate the wheat from the tares thru all the periods we see both in the past and what we know will happen in the future.



## Part 24 Numbers 16:36-17:13 Korah's Rebellion-God Judges-Aaron's Rod Buds

We left off yesterday with Korah's and the 250 princes rebellion with Fire from heaven Vs 35 Now the people think Moses was unfair and are protesting the judgement they think Moses had a part in. How many today believe that somehow God does not Judge and that somehow when bad things happen its because of anything but own on fault. Got to blame someone. Well Here we are, Moses is going to step in for those who cant seem to understand what God has proclaimed He will do.

Vs 36-40 First God wants to have a visible reminder of what happen for future generations.

Matthew Henry comments on this passage: A fire went out from the Lord, and consumed the two hundred and fifty men that offered incense, while Aaron, who stood with them, was preserved alive. God is jealous of the honor of his own institutions and will not have them invaded. The sacrifice of the wicked is an abomination to the Lord. The censers are devoted, and, as all devoted things, must be made serviceable to the glory of God. This covering of the altar would remind the children of Israel of this event, that others might hear and fear, and do no more presumptuously. They brought destruction on themselves both in body and soul. Thus, all who break the law and neglect the gospel choose and love death.

Vs 37 **hallowed**. Note: *kadashoo*, consecrated, i.e. to the service of God, though in this instance, improperly employed. See on Lev 27:28.

Vs 40 That no stranger, Had to be a priest of the Tribe of Levi and a descendant of Aaron Num\_3:10; Num\_3:38; Num\_18:4-7,1 Sam 13:9-14, Heb 5:4, Jud 11

Vs 41 Now with everything that just happened God is really mad now: I like how Chuck Smith puts this: Oh at this point I would have said, "Forget it!" Now they come to Moses said, "You've killed the people of the Lord" because the earth had opened up and swallowed these guys and the fire came out and consumed them. Now they're trying to blame Moses. Oh, oh, oh, oh, I couldn't take it. And so, boy the anger of God was really kindled against the people at this point. Moses and Aaron went in before the Lord and Moses said to Aaron, "Hey, get the incense and go out because the plague has already started. The people are beginning to drop like flies and you stand between the living and the dead and make intercession." So Moses grabbed the incense and he went out and he stood between the living and the dead to stop the plague of God that was wiping out these people for their murmuring.

There's a beautiful picture of intercession; standing between the living and the dead. And we as Christians often do this, our intercession for those that are lost.

Vs 42 The Glory of the Lord Appeared, This should have been a clue to the People that this was of God not Moses.

Vs 43-50 Moses intercedes again and this won't be the last time. We still have the famous Snake on a pole one yet in the future.

Vs 46 **the plague is begun**. Note: God now punished them by a *secret blast*, so as to put the matter beyond dispute—His hand, and His alone, was seen, not only in the plague, but in the *manner* in which the mortality was arrested. It was necessary that it should be done in *this way*, that the whole congregation might see that these men who had perished were not "the people of the Lord," and that God, not *Moses* and *Aaron*, had destroyed them. T1641, Num\_11:1-2; Num\_21:7, 1Ki\_8:37-39, 2Ch\_7:13-14, Amo\_7:1-3.

Vs 47-50 I still have to wonder what these people's thought process was!! How many true miracle of God and visible sign's of Gods wrath have they seen? But still doubt its of the Lord or that even if the idea of serving God is appalling to them. At least self-preservation would kick in. The only reason they are here is because of the fear from what the giants of the promised land were feared. But not a fear of God who can destroy just with speaking the words.

Vs 17:1-13 Well God comes with a way to put this question to rest in Chapter 17. It's a short chapter we will add to this lesson since its of the similar topic. Who God calls to a position is the only way God will bless a person's work.

Vs 5 I want to note here that this miracle was completely not a possibility on its own. We will see that God could have just had a simple bud come out of Aarons rod. But with God he will make a strong point to prove it was not possible any other way.

Vs 8 **the rod of Aaron**: This fact was so unquestionably miraculous, that no doubt could remain on the minds of the people, or the envious chiefs, of the divine appointment of Aaron, and as there were buds, blossoms, and fruit on the rod at the same time, which was never the case with branches in the natural and ordinary course, this evidently proved the miracle, and took away all suspicion of the fraud which has been impiously suggested, that Moses had taken away Aaron's rod in the night time, and put a living branch of an almond tree in the room of it. A scepter or staff of office resuming its vegetative life, was considered an absolute impossibility among the ancients; and as they were accustomed to swear by their scepters, this circumstance was added to confirm the oath.

I might add that the normal time to get nuts from an almond tree is budding in the spring and harvest in the Aug to sept timeframe. Not possible overnight except for God. I love the analogy here also. Jesus is our root of the tribe of Judah the branch that became our firstfruit of eternal life.

Thus Christ ordained his apostles and ministers that they should go and bring forth fruit, [Joh 15:1-6,16](#). and that their fruit should remain

Vs 10 Kept for a Token Num 16:38, Heb 9:4

## Part 25 Numbers 18:1-20 Aaron and His Son's Receive their Privileges & Responsibilities

Now as a review Aaron's Rod Budded and it has been proven to all of the tribes That Aaron and His sons will be the High priest and priestly line forever. Num 17:5, 8-11.

Vs 1 Ex 28:38 Aaron and his descendants will be High Priest but also the responsibility: **shall bear**. Note: To counterbalance the high honor conferred on Aaron and his family, and to allay the fears and abate the envy of the people, it is here declared, that the priest must bear the blame of everything which was not properly conducted in the sanctuary.

Pointing to our High Priest who bared all our sin upon Him Heb\_7:26-28; Heb\_8:1-2; 1Pe\_2:24. But also to honor those put above us as Heb\_13:17, tells us

Vs 2-4 **joined unto thee**. Note: There is a fine paronomasia (FS140, +Gen\_4:25) in the original. *Levi* is derived from *lawah*, to join, couple, associate; hence Moses says, the *Levites yillawoo*, "shall be joined," or *associated*, with the priests: they shall conjointly perform the sacred office, but the priests shall be *principal*, the Levites their *associates* or assistants. Gen\_29:34, =1Co\_6:17, =Eph\_5:30. Which describes the Church to a tee. All members of the body of Christ with Jesus as the head. 1Co\_12:4-7

Vs 5-7 But Aaron and his sons the responsibility of the holy place and Holy of Holies

Vs 8-20 With responsibility comes the blessing of partaking of the sacrifices and any clean people in you household:

Vs 8 **Behold, I also have given thee the charge of mine heave offerings**: The **heave offerings** were brought to God as part of the peace offering (Exo\_29:28, Lev\_7:14), a Nazirite's consecration offering (Num\_6:20), and for thanksgiving (Num\_15:19-21). In the heave offering, a choice portion of the animal (the breast or the thigh) was *heaved* or *waved* before the LORD.

i. Afterwards, that choice portion of the meat was for the priest and his family and was considered holy - so it had to be eaten in the *holy place*.

Vs 9. **Every oblation of theirs**: The priest also received portions from the **grain offering** and **sin offering** and **trespass offering**; gifts of **oil**, **wine**, and **grain**, and **ripe fruit** from the first fruits offerings were also to be given to the priests. This was how the priesthood was supported in Israel.

Vs 15. **Every thing that openeth the matrix**: When the firstborn was brought to the tabernacle, either to be given or redeemed with money, it also belonged to the priest.

Vs 19. **have I given thee, and thy sons and thy daughters with thee, by a statute for ever**: All of these belonged to the priests, and it was vitally important the children of Israel fulfill their obligation to bring these

things - God calls it **a covenant of salt forever**.

i. Salt speaks of purity, of preservation, and of expense. So, a covenant of salt is a *pure* covenant (salt stays a pure chemical compound), a covenant of salt is an *enduring* covenant (salt makes things preserve and endure), and a covenant of salt is a *valuable* covenant (salt was expensive).

ii. Spurgeon on the **covenant of salt**: "By which was meant that it was an unchangeable, incorruptible covenant, which would endure as salt makes a thing to endure, so that it is not liable to putrefy or corrupt."

iii. According to custom, a bond of friendship was established through the eating of salt. It was said that once you had eaten a man's salt, you were his friend for life.

Vs 20 **Thou shalt have no inheritance in their land**: While the priests had the right to receive much, he also was deprived of **inheritance in their land**; they had no permanent portion of land given to them, because God said **I am your portion and your inheritance**.

i. What a precious place, to say "the LORD is my portion!" (Psa\_16:5). (Psa\_73:26, Psa\_142:5)

ii. When God is our portion, He is our inheritance - our hope, who we trust for our future. We are satisfied in Him. Since we are all a royal priesthood (1Pe\_2:9), we all have the LORD for our portion.

## **Part 26 Numbers 18:20-32 The Laws about Tithing to The Levite's & Priests**

As a review we left off at vs 20 and the Privilege of Being the keeper of the Tabernacle. Lets cont with the res of this chapter.

Vs 20 Thou shalt have no inheritance in their land: While the priests had the right to receive much, he also was deprived of inheritance in their land; they had no permanent portion of land given to them, because God said I am your portion and your inheritance.

i. What a precious place, to say "the LORD is my portion!" (Psa\_16:5). (Psa\_73:26, Psa\_142:5)

ii. When God is our portion, He is our inheritance - our hope, who we trust for our future. We are satisfied in Him. Since we are all a royal priesthood (1Pe\_2:9), we all have the LORD for our portion.

Vs 21-24 The levi's tho are paid by the rest of the people so guaranteed a wage of 10 percent. This is where we get the word Tithe. Lev 27:30-32, Neh 10:37-39; Neh 12:44, Mal 3:8-10, Heb 7:5-9.

Now some question if we have to Tithe today. Here is what David Guzik says about it and I agree: What the New Testament does speak with great clarity on is the principle of giving; that giving should be regular, planned, proportional, and private (1Co 16:1-4); that it must be generous, freely given, and cheerful (2 Corinthians 9:1-15) here Paul is saying that He has been

boasting of the church at Corinth of their willingness to give, Paul is basically using a suggestion that it would be great if he could help out the Church in Jerusalem with a nice offering from the church in Corinth. But that he knows he doesn't need to write about this as they are already aware. A subtle way of letting them know it would please the Lord

v. Since the New Testament doesn't emphasize tithing, one might not be strict on it for Christians (though some Christians do argue against tithing on the basis of self-interest); but since giving is to be proportional, we should be giving *some* percentage - and ten percent is a good benchmark - and starting place! For some to give ten percent is nowhere near enough; for others, at their present time, five percent may be a massive step of faith.

vi. If our question is, "How little can I give and still be pleasing to God?" our heart isn't in the right place at all. We should have the attitude of some early Christians, who essentially said: "We're not under the tithe - we can give *more!*" Giving and financial management is a *spiritual* issue, not just a financial one (Luk 16:11).

Vs 25-32 here in this section I can see the Lord talking about what the Levites should do with the Tithes it receives. Vs 27 2 Cor 8:12-15 Joyfully, Not greedy of what you received, That a tenth part of what they receive (which actually belongs to the Lord) should go to the High Priest Aaron (vs 28)

Vs 29 Should be the best you have to offer

Vs 31-32 That you deserve this and not to think of it as

**your reward** Jer 31:14, Mat 10:10, Luk 10:7, =1Co 3:8; 1Co 9:10-14, 2Co 12:13, Gal 6:6, 1Ti 5:17-18, =Heb 6:10.

## **Part 27 Numbers 19 The Red Heifer & Purification**

JERUSALEM (VINnews) – Hundreds of people gathered at Ben Gurion airport to witness an amazing and rare sight: Five kosher red heifers (Parah Aduma) which can be used for the purification of the dead.

For nearly 2000 years there has been no possibility for Jews to purify themselves are coming into contact with the dead, but the heifers, which have been checked and authorized by a number of rabbis, could enable this mitzvah to be fulfilled in the near future. According to the Rambam, the red heifer rites will be renewed at the time when Moshiach is near.

The red heifers were donated by Mr. Byron, a Texas rancher who is a member of the Christian evangelist community. Byron brought the heifers himself on the plane trip from the US in conjunction with the Bonei Yisrael group. Rabbis who saw them cried with joy to behold for the first time such a remarkable phenomenon.

Halacha requires the red heifer to be unblemished and to be totally red, with no black or white hairs. Additionally, no yoke can be placed on the heifers. The five red heifers which were brought to Israel fulfill these conditions. They have been

quarantined and will then be taken to a farm in the Bet Shean region. Farmers will attempt to maintain the unique breed of heifers and expand it so that children studying the laws of red heifers will be able to visit and see the rare animals.

Vs 1-11 I want to point out that as this red heifer as a pattern of Jesus Christ sacrifice we must realize that this push by the Jews to build a 3<sup>rd</sup> Temple and sacrifice a Red heifer is not needed. The only reason we know a 3<sup>rd</sup> temple will be built is due to Matt 24:15-22, Dan 9:27 says that it will exist for the midpoint of the tribulation. So this can be seen as a prophecy fulfillment as there has not been a red heifer in over 2000 years. But as we will see Jesus fulfilled the requirement of the perfect sacrifice so for salvation this Red heifer and the Temple is not required for salvation. Jesus already fulfilled that requirement.

### **Vs 2 red heifer no Yoke Deut 21:3,**

The red heifer: Type of the sacrifice of Christ as the ground of the cleansing of the believer from the defilement contracted in his pilgrim walk through this world, and illustration of the method of his cleansing. The order is:

(1) the slaying of the sacrifice; vs 3 Outside the Camp Lev 4:12, 21, Heb 13:11

Vs 4 (2) the sevenfold sprinkling of the blood, Lev 4:6, 16:14-19 typical public testimony before the eyes of all of the complete and never-to-be-repeated putting away of all the believer's sin as before God. [Heb 9:12-14](#); [Heb 10:10-12](#).

(3) the reduction of the sacrifice to ashes which are preserved and become a memorial of the sacrifice;

(4) the cleansing from defilement (sin has two aspects--guilt and uncleanness) by sprinkling with the ashes mingled with water. Num 31:23 Water is a type of both the Spirit and the Word. [Joh 7:37-39](#). [Eph 5:26](#). The operation typified is this: the Holy Spirit used the Word to convict the believer of some evil allowed in his life to the hindering of his joy, growth, and service. Thus convicted, he remembers that the guilt of his sin has been met by the sacrifice of Christ [1Jn 1:7](#). Instead, therefore, of despairing, the convicted believer judges and confesses the defiling thing as unworthy a saint, and is forgiven and cleansed; [Joh 13:3-10](#); [1Jn 1:7-10](#).

Continuing with the purpose of these ashes.

Vs 12 **He shall purify**. Note: *Yithchatta*, literally, "he shall sin himself," i.e. not add sin, but take it away—purify. So we say to "fleece," and to "skin," which do not signify to "add a fleece," or a "skin," but to take one away., [Isa 1:16](#)

Vs 13 **and purifieth not himself... that soul shall be cut off from Israel**: One who was unclean needed purification, and could not ignore their condition, but was still part of the nation - unless they refused to correct their unclean condition.

i. A wonderful parallel is found in [Joh 13:5-11](#); we just read, if we are "bathed" by Jesus, we need only to have our feet washed, as they



become unclean in the normal practice of life. Yet, if we do not let Jesus "wash" us, we have no part with Him. We must receive the beautiful once-for-all cleansing Jesus brings to us when we are born again; yet continually come to Him to be cleansed of the "day-to-day" things.

**Defiles the tabernacle of the LORD:** These laws were relevant to all in Israel, but especially to priests, who had the potential to defile the tabernacle of the LORD. Under the New Covenant, the Christian also has a special call to purity because we can also defile the dwelling place of God ([1Co 6:19-20](#)).

**Vs 14-16** how to handle dead bodies.

**Vs 17-19** i. All this cleansing is a precious picture; but the reality is in Jesus: ([Heb 9:13-14](#))

Vs 20-22 really speaks to how we are unclean without the cleansing Jesus gives us. Now I think I understand what Jesus meant to Peter in Joh 13:8, The cleansing of Sin which was symbolic of the ashes of the Red heifer and the Blood of Jesus required to wash away our sin and have fellowship with Him 1 Jon 1:6-10

## **Part 28 Numbers 20 The Years of Wandering End with Aaron's Death**

We move from the point of wandering and begin to see the older generation begin to die off. Miriam Moses's sister being noted here in scripture. This was very odd as very few women got the privilege of recording their deaths. Their brother Aaron will soon follow by the end of this Chapter. We will jump from 1471 BC to 1452 BC during this chapter. For a total of 40 since the Bad report of the spies

Vs 1 Miriam Watched Moses as a Baby go down the river Ex 2:3-4, 7-8, 15:20, Nu 26:59. So at this point being probably at least 10 years older than Moses died approx 110 so a good long life. We remember Moses spent 40 years as the son of Pharaoh, 40 years in Midian and now some 20 years since the time they left Egypt so Moses is approx 100 at this point. We also remember the Incident with Upsetting God and She learned quick not to Judge what God has blessed. Num 12:5-10ff

Vs 2-8 So we are in transition here as it seems the wandering part is complete. But again the people are in need and this time a rather interesting judgement is placed on Moses. Here God was not necessarily upset and wanted Moses to speak to the rock not to strike it. Neh 9:15-17, Psm 78:15-16, 105:41 Scofield comments on it this way:

**speak ye unto the rock before their eyes**

unlike the first time Exo\_17:5-6.

The rock (Christ) 1Co\_10:4 once smitten, needs not to be smitten (crucified) again. Moses' act exalted himself Num\_20:10 and implied (in type) that the one sacrifice was ineffectual, thus denying the eternal efficacy of the blood;



Heb\_9:25-26; Heb\_10:3;11-12. The abundant water (grace reaching the need of the people, despite the error of their leader) tells of refreshing and power through the Spirit.

Vs 10-13 But Moses maybe didn't hear Him or was getting frustrated with the complaints of the People but strikes the Rock and the response from God was vs 12-13 Meribah means strife Ex 17:7

Vs 14-22 Edom's Never-Forgiven Sin of Jacob's Brother Gen 25:30-34

Vs 14 Unto the King of Edom Jud 11:16-17 Moses will attempt to reason with them

Vs 16 Angel, Summary: Angel, "messenger," is used of God, of men, and of an order of created spiritual beings whose chief attributes are strength and wisdom. But in this case a man The word "angel"(Messenger) is used of men in; Luk\_7:24; Jas\_2:25; as Pastors in Rev\_1:20; 2:1,8,12,18,3:1,7 ,14

Vs 21 Edom's Judgement is sealed by God at a future day in the tribulation. Psm 137:7, Ezk 25:12-14, Ob 10-15

### **Vs 22-29 Aaron's Death**

Vs 22 Here a definite marker, indicating the end of the 38 years Israel had been "sentenced" to in the wilderness. Num 33:38 tells us *Aaron died there in the fortieth year after the children of Israel had come out of the land of Egypt.*

i. There is very little record of what happened during these years; they are compressed into only five and one-half chapters, while the single year at Mount Sinai is given almost 50 chapters. This was to demonstrate these years accomplished nothing, except the death of the generation of unbelief. These were just years of surviving in the desert, wasted years, waiting for the "old man" to die.

ii. During those 38 years, there was much movement - but no progress. Our walk with God can be the same way.

Vs 26 God gave special warning about Aaron's death, so a smooth and graceful transition could be made in passing down the position of high priest to Aaron's oldest living son, Eleazar.

The man dies, but the priesthood - and the access and relationship with God it describes - carries on. No one's relationship with God in Israel was to depend on Aaron, but on the high priest - whomever he was. God has ensured there will always be a high priest for us to come to in Jesus (Heb 4:14-16), and we need not depend on any man for our relationship with God.

Vs 28 The passing of Aaron is a huge landmark in the history of Israel; he was the first high priest of the nation - and yet, not exempt from the decree that his generation would perish in the wilderness.

Aaron died as a great, but complex figure, even more so than Miriam. Lets look at His Life as a High Priest.

He was used of God mightily, as Moses' partner (Exo 4:27-31),

Initiated the priesthood (Leviticus 8),

plead with Moses for the people (Numbers 16-17).

But as a man the debacle of the golden calf (Exodus 32)

challenging Moses' authority with his sister Miriam (Numbers 12).

Aaron's life shows us, among other things, that the office is more important than the man himself. Aaron the man was not always worthy of respect, but Aaron the high priest always was worthy of honor.

Moses, who represented the law, could not lead them into the Promised Land. Miriam, who represents the prophets, could not lead them into the Promised Land. Aaron, who represents the priests, could not lead them into the Promised Land. Only Joshua, that is, JESUS, could lead them into the land of God's promise.

## **Part 29 Numbers 21:1-20 The March of Israel-Arad Destroyed-The Brass Serpent**

***THEME:** Victory of Israel; the eighth murmuring; the serpent of brass; first song; the march of Israel.*

As we have seen, chapter 20 brought us to the end of the wilderness wanderings in the sense that the wandering is over and they begin to march. In this chapter are their first victories in warfare. Also the experience of their eighth and last murmuring is recorded, which brought about the fiery serpents and the serpent of brass, used by the Lord Jesus to illustrate His own crucifixion.

### **Vs 1-4 VICTORY OF ISRAEL**

This is the first victory (since their conflict with Amalek shortly after they left Egypt) on the wilderness march. God clearly gave them this victory. However they now have to go by Mount Hor by way of the Red Sea. Since they can't go through the land of Edom, they are attempting to make a circuitous route around that land. The way is hard and becomes very discouraging to the people. In their plight of discouragement, they begin to complain and whine and murmur. Unfortunately this is characteristic of many of us today. When life is hard we complain and murmur.

Vs 3 Did not happen now but during the Conquest of Joshua 12:7-8, 14 so here its speaking to the promise that we will do as you have command us now. This is probably based on the fact that the last time God told them to fight they did not trust God's help. Num 14:13-25.

Vs 4 Now for a tough hike around the Edomites. This piece of land will have a destiny even in our future. I truly believe that the promise by God about the antichrist and Satan not allowed to touch this land is where the Jewish Nation will flee at the midpoint of the Tribulation. Matt 24:15-16, Dan 11:40-41, Rev 12:14-17

So now as an Army not just as a Nation they March heading into Battle

### **Vs 5-9 The Serpent of Brass**

First seen in Genesis 3:1, The serpent, in his Edenic form, is not to be thought of as a writhing reptile. That is the effect of the curse Gen 3:14. The creature which lent itself to Satan may well have been the most beautiful as was the most "subtle" of creatures less than man. Traces of that beauty remain despite the curse. Every movement of a serpent is graceful, and many species are beautifully colored. In the serpent, Satan first appeared as "an angel of light" 2Co 11:14.

Vs 5 Dr MaGee puts it this way: This is the eighth and last murmuring of the children of Israel. They are murmuring again about the manna. You will recall that the mixed multitude were the ones who had led them in rejecting the manna earlier in the march. Manna was a wonderful food, by the way. God reminds them in the book of Deuteronomy that their feet did not swell. A missionary doctor in the Philippines told me that the foot will swell and beriberi results from a diet deficiency. So they were getting all the correct nutrition in the manna, and it was a very tasty sort of food. Yet they complained.

There are people who will complain about steak—they would want a hamburger for variety! It's amazing how easy it is for us to complain, and especially to complain about that which pertains to the things of God. When I was a pastor, people complained about the seats in the church. Yet I've seen folk go to a football game and sit on hard seats in a stadium (and there is no back on those seats) for hours and never complain! Now I will admit that when they listened to me preach they noticed the seats more. But isn't it interesting how we whine and complain to God? How many times do we thank Him and rejoice in His goodness to us?

I think, frankly, that the Lord is getting just a little tired of all their murmuring. They say that their soul hates this manna. They don't want it. They charge God with bringing them into this wilderness to die. The Lord is tired of all their complaining and He is going to judge them for it.(end of quote)

last murmuring which was a Mystery pattern until Jesus one night on a rooftop let Us Know. John 3:1-16, 2 Cor 5:20

Exo 16:15; Exo 16:31, Psa 78:24-25, \*Pro 27:7.

Vs 7 The realization has set in and they realize how good they had it. Think about it 40 years in the desert and God provided every day. Many die even today without and as a culture I know myself am spoiled also. We have it so good compared to other places. Im sure all those who love the Lord had to come to this place to completely surrender. And that day has as it seems come for this group at least. All thru Biblical History we see this and the most notable are a few that come to mind David and Bathsheba, 2 Sam 12:13-14, Saul on the road to Damascus and later admitting he was 1 tim 1:15, 1Co\_15:8-9

But there were many more, I praise God that He opened my eyes back in 2015 as I too was more worldly and used every excuse to not listen to God's direction in my Life. But Praise God he was patient with me just like with these people. 2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Now for Gods solution which at first seems almost like Idol worship. But in this case a pattern of what Jesus will do for all of Us.

Vs 8-9 The serpent is a symbol of sin judged; brass speaks of the divine judgment, as in the brazen altar ( type of the Cross upon which Christ, our whole burnt-offering offered Himself without spot to God Heb\_9:14.),

note (2) and self-judgment, as in the laver of brass(Laver, type of Christ cleansing us from defilement, and from "every spot or wrinkle or any such thing" Joh\_13:2-10; Eph\_5:25-27. It is significant that the priests could not enter the holy place after serving at the brazen altar till hands and feet were cleansed.).

The brazen serpent is a type of Christ "made sin for us"; Joh\_3:14; Joh\_3:15; 2Co\_5:21 in bearing our judgment. Historically, the moment is indicated in the cry: "My God, My God, why hast Thou forsaken Me?" Mat\_27:46.

### **Part 30 Numbers 21:10-32 The March of Israel-Song of the Well-King Sihon Defeated**

Vs 10-20 Now off to the march around Edom

Vs 12 most likely as we see in these pictures, they followed the river valley to get thru the mountain range that is predominant north and south thru here.

Vs 13 Arnon is also a river

Vs 14-20 This book according to Treasury of Scholars Knowledge says : **What he did:** or, Vaheb in Suphah, The following seems to be the sense of this passage: "From Vaheb in Suphah, and the torrents of Arnon, even the effusion of the torrents, which goeth down to the dwelling of Ar, and lieth for the boundary of Moab; even from thence to the well; (which is the well of which Jehovah spake unto Moses, Gather the people, and I will give them water.

Then sang Israel this song: Spring up, O Well! Answer ye to it. The well, princes digged it; even nobles of the people digged it, by a decree, upon their borders); and from the wilderness (or the well, as in LXX) to Mattanah; and from Mattanah," etc. The whole of this, from Num\_21:14-20, is a fragment from "the book of the wars of Jehovah," probably a book of remembrances or directions written by Moses for the use of Joshua, and describes the several boundaries of the land of Moab. This rendering removes every obscurity, and obviates every difficulty.

Pisgah means hill, Jeshimon means wilderness.

This Song as described by Scofield: The spiritual order here is beautiful:

(1) atonement Num\_21:8-9; Joh\_3:14-15

(2) water, symbol of the Spirit bestowed Num\_21:16; Joh\_7:37-39.

(3) joy Num\_21:17-18; Rom\_14:17.

(4) power Num\_21:21-24.

Now we get to the land and as directed from God this time will be successful.

First King Sihon and the Amorites.

Vs 23 Jahaz=trodden down place, Jdg\_11:20, Isa\_15:4, Jer\_48:34, In latter times it was in the possession of the Reubenites, and given to the Levites

Vs 24 an israel, This as we have seen is the name God gave Jacob to represent the father of the 12 Tribes and as Smith states in His Dictionary :

**Is'rael.** (*the prince that prevails with God*).

1. The name given, Gen\_32:28, to Jacob after his wrestling with the angel, Hos\_12:4, at Peniel. Gesenius interprets **Israel** as "*soldier of God*".

2. It became the national name of the twelve tribes collectively. They are so called in Exo\_3:16 and afterward.

3. It is used in a narrower sense, excluding Judah, in 1Sa\_11:8; 2Sa\_20:1; 1Ki\_12:16. Thenceforth, it was assumed and accepted as the name of the northern kingdom.

4. After the Babylonian captivity, the returned exiles resumed the name **Israel** as the designation of their nation. The name **Israel** is also used to denote laymen, as distinguished from priests, Levites and other ministers. Ezr\_6:16; Ezr\_9:1; Neh\_11:3; etc.

**Jab'bok.** (*emptying*). A stream which intersects the mountain range of Gilead, compare Jos\_12:2,5, and falls into the Jordan on the east, about midway between the Sea of Galilee and the Dead Sea. It was, anciently, the border of the children of Ammon Deu\_2:37; Deu\_3:16.

It was on the south bank of the Jabbok, that the interview took place between Jacob and Esau, Gen\_32:22, and this river, afterward, became, toward its western part, the boundary between the kingdoms of Sihon and Og. Jos\_12:2; Jos\_12:5. Its modern name is *Wady Zurka*.

Vs 25-26 **Hesh'bon.** (*stronghold*). The capital city of Sihon, king of the Amorites. It stood on the western border of the high plain — Mishor, Jos\_13:17 — and on the boundary line between the tribes of Reuben and Gad. The ruins of *Hesban*, 20 miles east of the Jordan, on the parallel of the northern end of the Dead Sea mark the site, as they bear the name; of the ancient Heshbon. There are many cisterns among the ruins. Compare Son\_7:4.

Vs 27 **Si'hon.** (*warrior*). King of the Amorites, when Israel arrived on the borders of the Promised Land. Num\_21:21. (B.C. 1451). Shortly before the time of Israel's arrival, he had dispossessed the Moabites of a splendid territory, driving them south of the natural bulwark of the Amen. Num\_21:26-29. When the Israelite host appeared, he did not hesitate or temporize like Balak, but, at once, gathered his people together and attacked them. But the battle was his last. He and all his host were destroyed, and their district from Amen to Jabbok became, at once, the possession of the conqueror.

Vs 28 **Ar.** (*a city*). Ar or Ar of Moab, one of the chief places of Moab. Isa\_15:1. In later times, the place known as Areopolis and Rabbath-Moab. The site still called *Rabba*. It lies about halfway between *Kerak* and the *Wady Mojob*, 10 or

11 miles from each, the Roman road passing through it.

Vs 29 **Che'mosh**. (*subduer*). The national deity of the Moabites. Jer 48:7; Jer 48:13; Jer 48:46. In Jdg 11:24. He also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of **Chemosh** at Jerusalem. 1Ki 11:7; 2Ki 23:13. Also identified with *Baal-peor*, *Baalzebub*, *Mars* and *Saturn*.

## **Part 31 Numbers 21:33-35 The March of Israel-King Og Defeated But Bashan Lives on**

Vs 33 Bashan This place has for me an interesting history. Mostly based on Psalm 22 about Jesus and this verse that speaks to him on the cross. A bit of History on this as Smith put it:

**Ba'shan**. (*fruitful*), **Bashan**. i.e. serpent; the place of the serpent. A district on the east of Jordan. It is sometimes spoken of as the "land of Bashan," 1Ch 5:11, and compare Num 21:33; Num 32:33, and sometimes as "all Bashan." Deu 3:10; Deu 3:13; Jos 12:5; Jos 13:12; Jos 13:30.

It was taken by the children of Israel, after their conquest of the land of Sihon, from Arnon to Jabbok. The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the south, to Mount Hermon on the north, Deu 3:3; Deu 3:14; Jos 12:3-5; 1Ch 5:23, and from the Arabah or Jordan valley on the west, to Salchah (*Sulkhad*) and the border of the Geshurites and the Maachathites on the east.

This important district was bestowed on the half-tribe of Manasseh, Jos 13:29-31, together with "half Gilead." This country is now full of interesting ruins, which have lately been explored, and from which, much light has been thrown upon Bible times. See Porter's "Giant Cities of Bashan."

Lets also read Psalm 22:1,11-18 Particularly the verse on Bashan. This area is also the area that Jesus healed the Men of the Tombs possessed with legions of Devils. Mark 5:1-10, Also where Satan had a hold on Peter near Satan's Cave some believe near Caesarea Philippi, Mk 8:32-33 The pagans here worshipped many gods and particularly believed that the access to the underworld was here and had festivals here of a sexual nature with goats as the object of worship so it was interesting that this is the place Jesus made know first of his deity thru Peter Matt 16:13-18. Makes me see that the tie in of the King Og and Satan's biggest attempt to undo Gods plan thru the Sons of God who sinned in Gen 6: play a role in this particularly area. We will get to in a minute. Hence the reason God wanted all these people groups completely Killed including women and children. A seed pool problem'

We also know that this King Og was one of the Giants known as Nephalim Jos 12:4-5, **Og**. (*giant*, literally *long-necked*). An Amoritish king of Bashan, whose rule extended over sixty cities. Jos 13:12-13. He was one of the last representatives of the giant race of **Rephaim**, and was, with his children and his people, defeated and exterminated by the Israelites at Edrei, immediately after the conquest of Sihon. Num 32:33; Deu 3:1-13 Also Deu 1:4; Deu 4:47; Deu 31:4; Jos 2:10; Jos 9:10; Jos 13:12; Jos 13:30. The belief

in Og's enormous stature is corroborated by an allusion to his iron bedstead preserved in "Rabbath of the children of Ammon." Deu 3:11. 13 ft X 6 Ft (B.C. 1461). You won't understand this unless you understand Genesis 6:4. Lets start at vs 1

Vs 2 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...

*Bene HaElohim* "Sons of God"

*Bath Adam* "Daughters of Adam"(man)

### **The Nephilim**

*Nephilim*: "the fallen ones"

*Nephal*: "to fall, be cast down to fall away, desert"

*HaGibborim*: "the mighty ones"

### **Septuagint (Greek) LXX:**

*gigantes* (~ "giants?")

*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*."(Hell) Only place in the Bible **Thayer**

#### **Definition:**

1) the name of the subterranean region, doleful and dark, regarded by the ancient Greeks as the abode of the wicked dead, where they suffer punishment for their evil deeds; it answers to Gehenna of the Jews

2) to thrust down to Tartarus, to hold captive in Tartarus

### **"Angel" View: Church Fathers**

• Philo of Alexandria • Justin Martyr • Irenaeus • Athenagoras

### **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  
• Tertullian • Lactantius • Amrose • Julian

### **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 2 Sam 21:16-22; 1 Chr 20:4-8

### **The Strategies of Satan**



- Corruption of Adam's line Gen 6
- Abraham's seed Gen 12, 20
- Famine Gen 50
- Destruction of male line Ex1
- Pharaoh's pursuit Ex14
- The populating of Canaan Gen 12:6
- Against David's line 2 Sam 7

## Attacks on David's Line

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

## New Testament Strategies

- 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... Next step Tribulation to stop the Jewish Nation from fulfilling Mat 23:37-39

## "The Bulls of Bashan?"

*Psm 22:12 Many bulls have compassed me: strong bulls of Bashan have beset me round.*

### 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, and others

So many believe when it comes to destroying entire people groups of this time frame was to reduce the availability of the Sons Of God off spring that had amazing stature and strength. But as God says in vs 34 Fear Him Not

So as for today this region is known as the Golan Heights and still is a very disputed territory. This is also mentioned in In the Bible, Golan is mentioned as a city of refuge located in Bashan: Deuteronomy 4:43, Joshua 20:8, 1 Chronicles 6:71

Many wars have happen here and probably will continue until the Lord returns.

## **Part 32 Numbers 22:1-22 thru Chapter 25 Introduction to The Prophet Balaam**

The people of this area of the Moabites have seen what happened to the Amorites and The King Of Moab Balak son of Zippor is worried he's next. So begins this attempt by the King to get a prophet named Balaam son of Boer to Curse Israel. Which raises a question in my mind as to the credentials of Balaam since God had already told Moses not to touch certain nations. This is confirmed in Deut 2:9, 2Ch\_20:10

Balaam it seems to me was able to speak to God and as we study this will see He does obey Him but was he a true Prophet of God? J Vernon MaGee puts it this way:

"Chapters 22 to 25 comprise a section of Numbers which goes into the story of Balaam, the prophet. He comes across the page of Scripture as one of those strange individuals whom I wish I could interpret for you. I wish I knew more so that I could correctly evaluate him.

There are literally thousands of people recorded in the Word of God. The Holy Spirit customarily gives us a cameo-sharp picture of them, a clear delineation of their character in just a few words. We've seen that.

Then there are the exceptions—these few walk in the shadows. Darkness hides their true natures. They are distorted, twisted individuals. I am not sure about Cain, or about Esau, Samson, or Saul, Absalom, or this man Balaam. I am not sure how to interpret them. Then in the New Testament we have questions about that rich, young ruler who came to Christ. Did he ever come back to Christ? Then there is Judas. Who can understand him? I'm sure that most of us feel that he was a lost individual, but he's a strange person who followed our Lord for three years. No one detected that he was a phony except the Lord Jesus Himself. Then there is Demas—Demas who seemed to be so faithful and yet who finally forsook the apostle Paul. And what about Ananias and Sapphira?

Balaam is one of those enigmatic and mysterious characters. One writer says that he is the strangest of all characters in the Scripture. Some authors consider him a genuine prophet of God. Others say he was a religious racketeer. Is Balaam sincerely seeking to serve God, or is he a fake, a phony? Well, I'll have to let you be the judge of that."

Also Chuck Missler: 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.

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.

Mari Cuneiform tablets article from Breaking News - Associates for Biblical Research ([biblearchaeology.org](http://biblearchaeology.org))

Mari was a thriving city for over a millennium (ca. 2800-1760 BC) and served as the capital of the Amorites from ca. 2000-1760 BC. Excavations, which began in 1933, have unearthed over 15000 clay cuneiform tablets from the city's final years which provide a fascinating glimpse into the social, economic, and legal practices from that period, as well as examples of letters, treaties and literary works. The Mari Archive is an important archaeological discovery that helps us understand Amorite history and the broader culture in which Old Testament events occurred. While dating to a period after Abraham, they reflect some of the longstanding cultural traditions from the Patriarchal era. For example, the Mari texts reveal that, if a concubine bore the first son, his birthright could be withdrawn if the primary wife subsequently bore a son.<sup>22</sup> Several places related to Abraham are also mentioned in Mari texts: a city named Nahur is mentioned, which may have been named after Abraham's grandfather Nahor (Gen. 11:22-25), as well as the city of Haran (Gen. 11:31).<sup>23</sup>

Now the other person involved in this is Balak Who was as it seems a bit worried: Missler says: 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.

The fears of Balak were actually in vain, for the Moabites, as kinsmen of Israel (cf. Gen 19:26-30,37-38) 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.

But I guess King Balak did not get the message and Balaam did not tell him either it seems. So let's begin with this interesting account of the Talkin Donkey. We will get to that tomorrow.

### **Balak Summons Balaam**

Vs 1-4 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)

They will spend the rest of this time until Joshua takes over and proceeds to take Jericho Jos 1:1-5, 10-11, So Moses will spend the rest of Numbers and Deut preparing the people to take the promised land.

Now back to Moab and the events of King Barak:

Vs 5 **Pethor**: Dr. Kennicott justly remarks, that "the description now given of Balaam's residence, instead of being particular, agrees with any place, in any country where there is a river; for he lived by 'Pethor, which is by the river of the land of his people.' But was Pethor, then, near the Nile in Egypt? Or in Canaan, near Jordan? Or in Mesopotamia, near the Euphrates, and belonging to the Ammonites? This last was in fact the case; and therefore, it is well that twelve Hebrew manuscripts (with two of De Rossi's) confirm the Samaritan text here, in reading instead of *âm*mo, 'his people,' Ammon, with the Syriac and Vulgate versions." Houbigant justly contends for this reading; and necessity urges the propriety of adopting it, and it thus agrees with Deu 23:4. Ptolemy calls Pethor, Pachura, and Eusebius, Pathura; who places it in upper Mesopotamia. Calmet is of opinion, that it was situated towards Thapsacus, beyond the Euphrates. Num\_23:7;

Vs 6-8 Also it was customary that when you seek the help of a Prophet you would bring a gift. This was not considered a bribe but more like payment for services. But this as David Guzik in his commentary notes:

- i. It was clearly wrong - then and now - to be a prophet for hire. Balaam essentially said, "Let me seek God about this" regarding a matter that was clearly sin and God's will was clear. He cared far more about **the diviner's fee** than about God's will.
- ii. Immediately, the heart of Balaam was revealed. Though he was obviously a man with significant spiritual gifts, he was not a man with a genuine heart after God. He was "seeking God's will" regarding something that was plainly not His will.
- iii. Balaam began on a dangerous course - entertaining, planning, setting his heart on something he knew to be sin, and looked for a spiritual excuse to pursue the sin. Because of his love for money, Balaam essentially tried to manipulate God into granting him a special exception.

Of a note also and based on Balaam's location he probably was a Gentile since we know that the Jewish Nation had just come out of Egypt. But its not unusuall for God to appear or speak to unbelieving Gentiles. Here are others:

- 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).

Vs 9-12 so it would seem God came unto Balaam with a warning. God did know these men, but God was seeing if Balaam knew. But either way God was clear to not go with them or curse the people.

Vs 13-15 Here we see that Balaam knows Gods answer but maybe there is another way. In other words, lets up the anti and maybe I won't listen to God.

Vs 16-19 here the words don't really match the action in vs 19 Balaam is going to give it one more try.

Vs 20 Ok go ahead but you better speak the words I tell you.

## **Part 33 Numbers 22:21-41 The Prophet Balaam Heads to Moab**

So, against God's wishes Balaam heads to Moab upon the request of King Balak. Of course as they say every Man has his price and we will see Balaam is more concerned about money than pleasing God.

Vs 21-22 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, Jude 11, Rev 2:14), which was obviously contrary to God's will (cf. Num 22:32b, 34-35). Based on God's response it was a test that Balaam failed. Next we will see God sends what I believe is the preincarnate 2<sup>nd</sup> person of the God Head. Missler puts it this way:

### **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."

Vs 23-29 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 3:1-2). Jesus cast demons out of a human being and allowed them to inhabit a herd of swine (Lk 8:26-33).

Vs 23 **the ass saw.** 2Ki 6:17, 1Ch 21:16, Dan 10:7, Act 22:9, 1Co 1:27-29,

Vs 27 **and Balaam's anger.** Pro 12:10; Pro 14:16;

Vs 31 Gen 21:19, 2Ki 6:17-20, Luk 24:16; Luk 24:30-32,

Vs 32 2 Pet 2:14-16 We get confirmation that God was hoping that Balaam would heed his words from earlier but allowed him to make his own mind up. But here we see God wanted him to follow God's words not his own prosperity.

Vs 33 I like how the Lord saw obedience with the Donkey and would of spared her life over his.

Vs 35-40 The two then went to Kiriath Huzoth (City of streets or villages) (location unknown show possible locations) where the divination rituals commenced. These frequently involved sacrifices as well as examining the animals' internal organs, a practice known as Hepatoscopy or Augury a Deviation In the religion of ancient Rome, a **haruspex** (plural **haruspices**;

also called **aruspex**) was a person trained to practise a form of divination called **haruspicy**, the inspection of the entrails of sacrificed animals, especially the livers of sacrificed sheep and poultry. The reading of omens specifically from the liver is also known by the Greek term **hepatoscopy** (also **hepatomancy**). clay sheep liver models written in a local dialect, recovered from the palace at [Mari](#), dated to the 19th or 18th century BC. [Haruspex](#) – Wikipedia



Vs 41 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.

## **Part 34 Numbers 23:1-26 Balaam First & Second Oracles**

Now as we contain our Study of Balaam we head into the High Places where those of this area use for Baal worship. This becomes a major stumbling block as the Nation of Israel fall into idolatry leading to the next major event of the captivity in Babyalon. We are currently in the 1450 BC time frame and it will not be right away but will happen as Satan continues to try and stop the Birth of Jesus. For now Israel is in good graces with God and this story is more about how God can use pagan people for his glory. Here God is actually speaking for Israel not to them.

But in Chap 25 we will see that based on the last advise of Balaam causes the men to commit idolatry. So, even tho Balaam follows God’s advice and only says what God tells him some how Balak accomplishes the death of 24000 men due to this we read in Num 31:16, Deu 4:3, Rev 2:14, Jam 4:4  
Lets begin:

Vs 1-3 There is no Biblical instruction or precedent for what Balaam did, so presumably the sacrifices were part of a pagan ritual. Balaam was a man for hire and would do anything his client asked for. Yet God met with him and gave him a message which he was to repeat to Balak. As we see in these passages Balaam instructs Balak to erect 7 alters. This was basically a side show for the client to look religious.



Vs 4-6 Nothing about this was requested by God so just a side show of sorts. Notice Balaam always goes away from the alters to speak to God. High place or a place of solitude. Prior to the temple on Mt Moriah was built High places were used for both Pagan and worship of God. But later they became a place God despised as they were used mostly for Idol worship 2 Kin 18:3-6

### Vs 7 **and said**

In the prophecies of Balaam God testifies on behalf of His people rather than (as usual) to them. It is the divine testimony to their standing as a redeemed people in view of the serpent "lifted up," and of the water from the smitten rock. Num 21:5-9; Num 20:11. Their state was morally bad, but this was a matter concerning the discipline of God, not His judgment. The interpretation of the prophecies is literal as to Israel, typical as to Christians. Through Christ "lifted up" Joh 3:14 our standing is eternally secure and perfect, though our state may require the Father's discipline; 1Co 11:30-32; 2Co 1:4-9; 2Co 1:10-13 meantime, against all enemies, God is "for us." Rom 8:31.

Vs 7-10 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.

Vs 11-12 Balaam even tho not a follower of God respects him at least to repeat what God wants him too. We see that God has used Pagan men all thru the bible to get his word out. Some that come to Mind is Pharoah & Joseph in Egypt, Neberkanezzar & Daniel, Plus many more. So even tho in the end Balaam does cause issues between Moab and God's chosen in the end it may be to refine the Nation of Israel in preparation for the promise Land.

### Vs 13-26 2<sup>nd</sup> Prophecy from Pisgah (Show map)

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; 32:2-5,38; Deut 32:49; 34:1).
- In Scripture Nebo denotes only the town (Isa 15:2; Jer 48:1,21-24).

Vs 22 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** ~aererer> rememe'e'eme'ememe'e'

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 is represented a one-horned animal, but some species of urus or wild ox.

1) great strength Job 39:10-11

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.

vs 23 "What has 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!"

vs 24-26 Rather than being overcome, Israel like a lion would arise and utterly destroy her enemies (cf. Num 24:9).

We will take this 3<sup>rd</sup> Oracle tomorrow The Prophecy of Peor Num 23:27-24:25 Which includes a prophecy of the Messianic Kingdom.

## Part 35 Numbers 23:27-24:14 Balaam's Third Oracle of Peor

**Vs 27-28 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.

Vs 28 Toward Jeshimon (the waste) Num 21;20, Num 33:49.

As we see here this is a great example of chapter divisions, Realize Chapter and verses are Man's invention. Which has become a great tool for study and widely recognized by all of the Christian denominations but not inspired or we should not read anything into the numbering of a verse.

When the books of the Bible were originally written, they did not contain chapter or verse references. The Bible was divided into chapters and verses to help us find Scriptures more quickly and easily. It is much easier to find "John chapter 3, verse 16" than it is to find "for God so loved the world..." In a few places, chapter breaks are poorly placed and as a result divide content that should flow together. Overall, though, the chapter and verse divisions are very helpful.

The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.

The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.

I find this amazing when I think about Jesus when in Luk 4:16-20 read from one of the longest scrolls Isah and turned to Chapter 61(unmarked) and read

vs 1-2a. This is a picture of this scroll as found in the dead sea scrolls.

The **Isaiah Scroll**, designated **1QIsa<sup>a</sup>** and also known as the **Great Isaiah Scroll**, is one of the seven Dead Sea Scrolls that were first discovered by Bedouin shepherds in 1946 from Qumran Cave 1.<sup>[1]</sup> The scroll is written in Hebrew and contains the entire Book of Isaiah from beginning to end, apart from a few small damaged portions.<sup>[2]</sup> It is the oldest complete copy of the Book of Isaiah, being approximately 1000 years older than the oldest Hebrew manuscripts known before the scrolls' discovery.<sup>[2]</sup> 1QIsa<sup>a</sup> is

also notable in being the only scroll from the Qumran Caves to be preserved almost in its entirety.<sup>[3]</sup>

The scroll is written on 17 sheets of parchment. It is particularly large, being about 734 cm (24 feet) long and ranges from 25.3 to 27 cm high (10 to 10.6 inches) with 54 columns of text.<sup>[4]</sup>

So in that in its self was a miracle. Typically, from what I've understood on a typical sabbath the worship service was just a reading from the torah and most likely each week just continued from the prior week. And Im guessing the place they left off somehow bookmarked. That's just speculation.

So back to our text: Chapter 24

Vs 1 **to seek for enchantments**. Heb. to the meeting of enchantments. +2Ki 21:6, Eze 13:22-23, Act 16:16-18. Here we see Ballam was going to try deviation but unlike what it seems to imply the first 2 times he did try but now the spirit has come upon Him.

Vs 2 Here it would seem as noted the Spirited came upon him. (Holy Spirit) **he spirit**: Num 11:25; 1Sa 10:10, 1Sa 19:20,23, 2 ch 15:1

Vs 3-9 as He(Balaam) is looking at the Israelites But God is speaking to him while Balaam is in a trance with his eyes open:

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).(Missler) until Acts 2:1-6. Based on the promise From Jesus Acts 1:4-5

Vs 8 **How goodly are thy tents, O Jacob**: This beautiful prophecy speaks of Israel's blessed abundance, and the dominance over neighbor nations God will give Israel. Most of all, it speaks of the abiding blessing of God on Israel, and directly rebukes Balak for trying to curse Israel (**cursed is he who curses thee**).

Vs 9 **Blessed is he who blesses you, and cursed is he who curses you**: Each of the first three prophecies, it has gotten worse for Balak. In the first one, Balaam fails to curse Israel; in the second, he blesses Israel, and in the third, he curses Balak! How much worse can it get for the king of Moab?(Guzik)

**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).(Missler)

vs 10-14 Balak is not happy but as Balaam also states I told your people that I can only do to them what God allows. That is a great message to us also. Satan has to get permission to curse us. Now on occasion He does allow it for our benefit to make use maybe experienced to help others. As peter found out in Luk 22:31-34 and the most famous case was Job 1:12-22. So we don't always know sometimes why but God knows. Just remember the promise. 1 Cor 10:13

### **Part 36 Numbers 24:10-25 The Prophecy from Peor-The Messianic Kingdom**

Vs 15-17 The fourth oracle regarding Israel .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")

Vs 17 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.) **a Star.** Dan 12:3, Mat 2:2-9, Luk 1:78, 2Pe 1:19, Rev 22:16. When we put together these 2 facts from scripture of Daniel and Balaam we can see that the wise men coming when they did in Matt 2 confirms that they were following these prophecies. The timing used was based on Dan 9

MaGee quote: The thing that makes it very remarkable is that Israel, the people who had the Old Testament with all the prophecies of Christ's coming, was not looking for Him—with the exception of a very small minority, such as Anna and Simeon. When this company of wise men (there were probably nearer three hundred than three!) converged on Jerusalem, the entire city, including Herod the king, was stirred. Their coming adds a thrilling dimension to the Christmas story. And it is quite interesting to trace it to this old rascal, Balaam.

### **Part 37 Numbers 24:15- 25 The Prophecy from Peor- Balaam's Final Oracle**

So we cont. here with this Prophet Balaam and his love of Money has brought him to this place of King Balak of Moab. But God!! Even tho Balaam is a pagan prophet he respects God at least publicly??(but in private has an agenda), As a review of Balaam:

## 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

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): "*shall smite the corners 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.

vs 18-19 Speaking of Edom. Seir was another name for Edom as the parallel construction indicates (cf. Gen 32:3; Deut 2:4-5). 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 (1 Kgs 11:15-18, vs 17 indicates there were survivors) but they still have prophetic overtones. Moab and Edom must yet suffer the judgment of the King of Israel, Jesus Christ (mention Isa 15-16; Jer 48; 49:7-11; Obad 15-18, 21).

Vs 20 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).

Vs 21-22 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.

Vs 23-25 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. Which Daniel confirms in Nebuchadnezzar's

dream Dan 2:37-45

### **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).

Vs 25 “That is a very strange statement concerning Balaam. He rose up and went and returned to his place. There is only one other man in Scripture who is said to have gone to his place and that man is Judas (Act 1:25). The Scriptures are pretty silent about that.

We learn in Num 31:8 that Balaam was killed in battle along with the kings of Midian. “... Balaam also the son of Beor they slew with the sword.” Balaam was slain and, like Judas, he went to his place.(MaGee)”

Tomorrow we will finish this fascinating story of this Pagan prophet. And the result of what he taught King Balak to do to cause the destruction of some of the Jewish Nation. Chapter 25 doesn’t mention who gave them the idea but we see in Num 31:16 it was our man Balaam. This was probably a greater sin than the non-curse he avoided in these prior chapters.

## **Part 38 Numbers 25 The Doctrine of Balaam & The Plague**

### **“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).

Vs 1-3 Balaam as we see at some point had advised King Balak on a plan to cause the Israelites to be enticed into Idol worship. Num 31:16, Jas 4:4 1 cor 10:8 also alludes to this.

When Israel was in Shittim (a lush 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).

**Vs 2 Psa 106:28, Hos 9:10, 1Co 10:20; 1Co 10:27-28, 2Co 6:16-17**  
**Vs 3 Baal-peor. i.e. lord of the opening, Deut 4:3**

4-6 Amazing as we even see these days the “in your face” acceptance of fornication like we see today even with certain groups flaunting there sexuality



even to children. Reminds me of Romans 1:26-32

Vs 7-8 (Missler) 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.

Vs 8 Plague Psm 106:30-31

Vs 10-11 Jealousy Deu 32:16; Deu 32:21, 1Ki 14:22,

Vs 12 Covenant Mal 2:4-5; Mal 3:1, =Rom 5:11, =Eph 2:13-14,

Vs 13 (Missler) 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). We also see that Zadok's descendants are mentioned in the Millenium Kingdom Ezk 43:19, 44:15, 48:11

Zeal Psa 69:9; Deciples Confirm- Joh 2:17, Atonement representing Jesus for us: Exo 32:30, +Lev 4:20, 2Sa 21:3, Heb 2:17, 1Jn 2:2.

Vs 15 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. Which has an interesting parallel with Jacob's dying blessing to the 12 tribes. Gen 49:5-7

Vs 18 (Missler) 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).

Abraham Genesis 15:10-21	Moses Numbers 21	Joshua Joshua 24:11
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. Givgashites		6. Givgashites
10. Jebusites		7. Jebusites

So as we can see also God is using these situations to eliminate what appears to be those people groups that have something to do with the giving of the Land but also to clean up this seed war problem from Gen 6:2,4 The giants. Which is somewhat of a misleading statement. Yes they were Giants but were also these

hybrids produced from the union of the Angels and Daughters of men. Gen 6:4



## Part 39 Numbers 26 The New Generation of Israel Counted Preparing to Enter the Land

Tribe	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

Vs 4 Commanded Num 1:1-2

Vs 5 [1Ch 5:1](#)

Vs 9-10 Reuben had suffered great reduction by Korah's conspiracy and other outbreaks (Num 16:1).

Vs 11 Rather, "the things of Korah." (See Num 16:35; compare Ps 106:17).

Vs 14 Simeon is not mentioned in Moses's blessing (Deut 33), and their lot tribe in Canaan was minimal, only a district 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.

Vs 20 Judah's failure to provide Er's wife a substitute led to the sordid affair of Genesis 38...2-4,26

vs 23 Gen 46:13, 1 Chr 7:1 *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... Isa 1:18.

Interesting Pattern Tola was a Judge of Israel, after Abimelech. Jdg 10:1-2. He is described as, "the son of Puah, the son of Dodo, a man of Issachar." Tola judged Israel for twenty-three years, at Shamir in Mount Ephraim, where he died and was buried. (B.C. 1206-1183).

vs 34 Their father had died; their distinctive plight will be the subject of the next chapter.

Vs 43 Shusham: "pit diggers."

Vs 58 The census of this tribe was taken separately, and on a different principle from the rest (See Ex 6:16-19). It was a total of all ages not just over 20 years but from a month-old Num 3:39.

Vs 59-61 "[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.] (Missler)"

Unless the births happen towards the end of their lives. Total when the ages are added of their lifespans in Egypt comes out to 437 years Levi 87-Kohath 133-Amram137-Moses 80=437 but that would mean that the births of each generation Of Levi, Kohath & Amram was close to the end of their lives. Probably not

Vs 65 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.

I might make note as MaGee suggests that this may be a hint as to the age of accountability. I Personally think maybe 12-13 based on the Jewish right of passage during the bar mitzva:

"This is now the new generation. All the old generation, except Caleb and Joshua, have died. God did not hold those who were under twenty responsible for the failure and rebellion at Kadesh-barnea. This may give us some indication as to the age of accountability. I do not know when it is, and I do not mean to suggest that it is twenty, but I think it is older than many of us suspect.(Magee)"

## Part 40 Numbers 27:1-11 The Law of Inheritance-Blood Curse on Jeconiah

Here God is letting Moses know his time is coming to an end and time to put your successor in charge to prepare for the Day I bring you Home. But first this interesting policy for how a woman can inherit there family's land. The book of Ruth is a great example of this policy in action.

Vs 1-11 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.

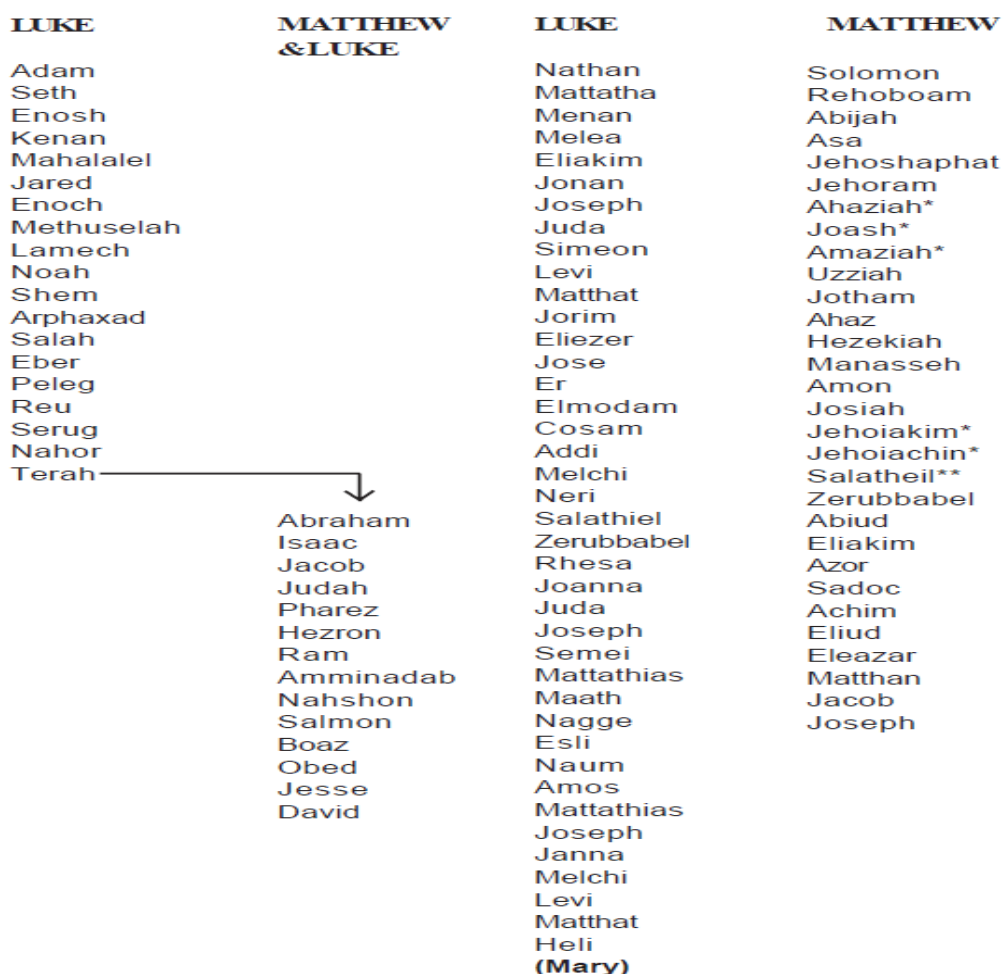
Vs 4 Give Jos 17:4

I want to bring in an interesting use of this rule which will come into play for our King Jesus. Its know as the:

### The Blood Curse on Jeconiah

(Jeconias and Coniah, are alternative names for Jehoiachin.) Jer 22:28-30

Lets look at the genealogy leading to Jesus When you compare the 2 genealogies from Matthew and Luke you'll notice a difference when you get to the sons of David Now also realize Matthew is only concerned with the Jewish line of a King, Where Luke as a Doctor goes all the way from Adam as the biological line of Jesus. But up to King David they are similar as Matthew



started with Abraham. But when you get to Jehoiakim of the line to Joseph

(Matt 1:11-12)

\*Note the Blood Curse on Jeconias (Coniah) 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... Mt1:11 copyist’s error? Jehoiakim omitted between Josiah and Jeconiah(son of Jehoiakim Jer 37:1). Josiah did not beget Jeconiah 1 Chro 3:15; 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.](Messlier)

### **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(Mary’s father) Lk 3:23

nomi,zw, *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...*” Gen 3:15

- Prophesied by Isaiah:

- “*A Virgin shall conceive...*” Isa 7:14

- An “end run” on the blood curse on the royal line: Jer 22:30

### **The Pre-Existent One**

John 1:1-3

### **The Incarnation**

John 1:14, Revelation 9:11, 13

# The Design of the Gospels

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

## Part 41 Numbers 27:12-23 Joshua to Succeed Moses

Vs 12-14 Moses informed of His death, have you ever wanted to know for sure when the Lord would take you home? Well, it seems Moses did and he writes it here. Now this death is not recorded until Deut 34:4-6. He was reminded that due to his not following the orders of God in Num 20:11-13.

Vs 12 Mount **Abarim**. i.e. the places beyond; the passages; regions beyond, \*S# [H5682](#). Num 33:47-48, Deu 32:49, Young notes, a mountain range, of which Nebo is one part (whose top is Pisgah).

Vs 13 Gathered ['âsaph](#)

*aw-saf'*

A primitive root; to *gather* for any purpose; hence to *receive, take away*, that is, remove (destroy, leave behind, put up, restore, etc.): - assemble, bring, consume, destroy, fetch, gather (in, together, up again), X generally, get (him), lose, put all together, receive, recover [another from leprosy], (be) rereward, X surely, take (away, into, up), X utterly, withdraw.

I find this reference interesting as it could be taken as a type of Rapture in a sense. I've always thought that Moses is one of the 2 witnesses of Rev 11:3 and the idea that Moses body was hid by God Deut 34:5-6 may be an indication that Moses was translated to heaven to await that future date.

Vs 15-17 Joshua Appointed in Moses place: Here we see Moses not concerned over his future and I have to admit I too am looking forward to meeting the Lord face to face. So as a great leader he wants to make sure that someone who takes over is a great leader also. Sheep without a shepherd 1 Kin 22:17, Zec 10:2, 13:7 (without the Lord many will follow someone and usually a false teacher) Mat 9:36, Mk 6:34, Joh 10:11-16, 1Pe 2:24-25; 1Pe 5:4.

Vs 18 Moses gets his answer to his prayer Deut 34:9, Lay thy hand Act 6:6; Act 8:15-19; Act 19:6, \*1Ti 4:14; 1Ti 5:22

Vs 19-20 A proper anointment and sending out. But the Some:

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). Also we see David also used this method 1Sa 28:6; 1Sa 30:7-8,

As for anointing and sending one of my favorite passages is when Jesus did the same along with the Apostles and Paul Matt 10:5-8, Luk 24:47-48, Joh 10:1, \*Act 13:2-4; Rom 10:13-15 The great commission which we all have been sent to do Mk 16:15-16, But for some the gift of preaching is a special sending.

Vs 21 So unlike Moses who had direct contact to God, Joshua will have to go thru the High Priest who thru this method of the Urim. I found this of interest when it came to this ephod As already mentioned David seem to use it like a communication device. I believe we in our new bodies of Light we will speak with a method of non-verbal Light as an interesting verse in Isa 65:24 makes me think about. Fiber optics comm is super-fast which uses light. Just an interesting theory. We may look at this again in our Matthew Study as we look at Matt 24-26.

Vs 22-23 Just like the Apostles in Acts 6:3-6

## **Part 42 Numbers 28 The Levitical Offerings & Spring Feasts**

### **Vs 1-3 Levitical Offerings**

- Voluntary – "Sweet Savour": (to God) Lev 1:9,13,17
  - Burnt Offering
  - Meal(meat) Offering
  - Peace Offering
- Compulsory – "Non-Sweet Savour": (for us)
  - Sin Offering
  - Trespass Offering

Vs 4-6 Its amazing how many sacrifices were made on a daily basis, Which shows us how sinfull we are in comparison to the Holiness of God. But also as we see even in the wilderness wanderings how God provided the necessary items needed to sacrifice unto Him Num 11:21-23 and for ourselves Ex 16:15. This points to how much Jesus took care of in His one sacrifice. But we see all thru the Bible that when things were of need God provided \*Mat 15:33, Mar 6:37-42, 8:4,8, Luk 1:18,34, Joh 6:6-7,9, 11-13.



Vs 7-10 Here we see an additional one mentioned: **of every sabbath**. (weekly Offering) There is no previous mention of a Sabbath burnt offering, which was additional to the daily sacrifices (JFB). Num 15:32, 2Ch 31:3, Mat 12:5.

Now we look at the monthly offerings.

### **Vs 11-15 New Moons (with Shabbat) are the only time the temple will be open in the Millennium**

- 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 such as Im sure Babies needed diapers changed and even tho meals were prepared ahead of time it sytill required cleaning up.
  - the celebration of public worship (2 Kgs 4:22-23);
  - social and family feasts (1 Sam 20:5);
- These observations are not prescribed in the law but became the practice of a later time.

### **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

Vs 16 Starting with the spring feasts which were fulfilled by Jesus at his first coming (we studied in Lev 23)

### **Passover**

- Examined on the 10th of Nisan. Ride into Jerusalem on a Donkey examined for 4 days prior
- Offered "between the evenings": 14th (I believe was on Wednesday or Thursday)
- "Not a bone to be broken..."
- Jesus is our Passover (John 1:29, 36; 1 Corinthians 5:7).

### **Vs 17-25 Feast of Unleavened Bread**

- *Hag haMatzah*: Leaven a symbol for sin.
- Three *matzahs*: one broken, hidden. (Kids look for it as a game)
- Joseph: The baker and the wine steward.
- The four cups: "Bringing Out"; "Delivering"; "Blessing"; and "Taking Out." (not taken in the Last supper) Mat 26:29, Mk 14:25, Lk 22:18



## Vs 26-31 **Feast of First Fruits**

- "The morrow after the sabbath after Passover...": Sunday (Lev 23:11).
- The morning of the ultimate "First Fruits" (is always on a Sunday Morning)
- When did the Flood of Noah end? Gen 8:4 Ask yourself Why did the Holy Spirit give us this exact day-In anticipation of the New Beginning in Christ

## **The Two Calendars**

Civil: *Tishri* (in the Fall) *Rosh Hoshana*(New Year)*1<sup>st</sup> month in Genesis*

Religious: *Nisan*(April) (in the Spring)(Ex 12:2)

*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 14th of Nisan;

In the grave: 3 days;

Resurrection: 17th of Nisan

(the "7th month" of the Genesis Calendar which was the day of first fruits prior to the change in calendars)

Noah's "new beginning" on the Planet Earth was on the anniversary—in anticipation—of our "new beginning" in Christ! Jesus Resurrection and First Fruits. How cool is that!!

Next time we will discuss the fall feasts Which I believe Jesus will fulfill at his second coming. (Not the Rapture)

## **Part 43 Numbers 29 The Fall Feasts-Points to Christ's Second Coming** **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
- Sukkot, Feast of Tabernacles 15th + 7

Vs 1-6 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. Again Sin represented by the Blood is a serious problem and Praise God thru Jesus Christ Sacrifice for US on the Cross paid it all.

### ***Yom Terurah, Feast of Trumpets 1st of Tishri* Lev 23:24-25,**

- Coincident with *Rosh HaShanna*(New Year)
- *Teki'ah Gedolah*, The Great Blowing
  - "Last Trump?" I don't see this as the rapture Paul says in 1 Co 15:52
  - vs. "Seventh Trumpet Judgment?" or this one some mid trib folks see this one also
- *Followed by Yomim Noraim*, 10 Days of Affliction (Awe)

Vs 7-11 ***Yom Kippur, Day of Atonement 10th of Tishri, Lev 16:29-34,***

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

Vs 7 Afflict your souls Psm 35:13, Isa 58:5

The Scapegoat of Yom Kippur

According to the Talmud, forty years before the destruction of the Second Temple, God ceased to accept the Temple sacrifices for the sins of the nation. The Second Temple was destroyed in 70 AD, so this change occurred around 30 AD, about the same time that Jesus died for the sins of the nation. It is written in Yoma 39b: "During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white."

The "crimson-colored strap" is a red string of thread which was tied to the head of the scapegoat on the Day of Atonement. The scapegoat was sent out into the wilderness on the Day of Atonement carrying the sins of the nation. Every year the crimson-colored strap on the head of the scapegoat would become white. This was a sign that God had accepted the Temple sacrifices and forgiven the nation their sins.

The crimson-colored strap ceased to become white because God was no longer forgiving our sins through the Temple sacrifices. God is now forgiving our sins through Jesus, the promised Messiah, who died in order to atone for the sins of the nation. The evidence found in the Talmud corresponds to what we know from the prophecy in Daniel chapter 9, that the Messiah Jesus came at the appointed time to die for our sins.

Vs 12-13 ***Sukkot, Feast of Booths 15th of Tishri Lev 23:34-36, 39-43***

- "Feast of Tabernacles."
- Leave their temporary dwellings for their permanent ones.
- (Failed to observe from Joshua to Nehemiah; Neh 8:17).

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.

Vs 14-19 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.

Vs 35-37 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.

#### Vs 38-40 **The Lulav Lev 23:40**

- The Palm
  - Righteous Ps 92:12-13
  - Fruit, no smell
- The Etrog
  - Glory, Majesty Ps 104:1
  - Fruit & smell
- The Myrtle
  - Messiah Zech 1:8-2:13 read 1:8-14
  - Smell, No fruit
- The Willow Ps 68:4
  - No fruit, no smell

One popular rabbinic teaching is that the four components of the lulav and the etrog, which are called in Hebrew the *arba minim*, symbolize the human condition and one's relationship with God. The etrog is shaped like the heart, and the lulav like the spine. The myrtle leaves are shaped like the eyes, and the willow leaves like the lips. Together, these four elements show that one should serve God with his or her heart, spine or body, eyes and lips.

### **The Feasts of Israel**

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- Succot, Feast of Tabernacles 15th + 7

Something missing here which comes into play later is the:

#### **Feast of Shavout**

- "Counting the Omer" (49 days)
- Only use of *Leavened Bread*
- Prophetic role:
  - The Birth of the Church Acts 2:1-4, 14-21, 41
  - The Gathering of the Church? 1 Thess 4:17
- The Enoch traditions

So to complete this Chapter I just want to mention that these feasts I believe are fulfilled by Jesus in Israel (Just like the spring feasts) at the second coming. Here is the passage I point to.

There are many in the prophecy arena today that see the feast of Trumpets as

the timing of the Rapture. I have many reasons why I don't. The main one is that Jesus fulfilled the first 4 feasts in person in Jerusalem at his first coming. Again I believe in patterns. So I also point out that the Rapture as a pattern follow's 2 events Jesus spoke to and performed. First at the rapture Jesus will take us in the Air to where He is in heaven John 14:1-3, and second Jesus did not ascend to Heaven on a feast day why would he return on one . 40 Days after his resurrection Acts 1:3,9 and 10 days before Pentecost. Angels confirm he comes as he left Acts 1:11. No witnesses except for the Apostles (Church) Now as for these feast fulfillment First Feast of Trumpets **Matt 24:29-31**  
**\*Isa 30:30, \*Zec 9:14, \*Luk 17:23-24; \*Luk 17:30,**

Days of Atonment Zec 12:10-14, result of non-belief **\*Mat 8:12,13:42, 22:13;**  
**+Mat 25:30, \*Isa 65:14, \*Luk 13:28,** Basically all those Jews who did not realize who there Messias was based on Matt 23:39

And Feast of Tabernacles in the Millennium Kingdom

## **Part 44 Numbers 30-31:18 The Law of Vows-The Judgment of Midian**

Here we have a rather short chapter on Vows which except for the most important one Romans 10:9-13 are not really required by God. I might also point out that Jesus in Matt 5:33-37 also had a different take on this passage. But also Jesus was saying your word should be your Bond with the words Yea-Yea, Na Na. Now back to this message from Moses.

But if you do you are then required to complete it. There are exceptions we will see with vows made by daughters and Wives that If the Father or Husband disallows it when they first hear it it does not have to be binding. But if the Father or Husband waits too long its like saying as we used to say in the military Silence is acceptance. Lets read thru this rather short passage and take a look at a couple of examples.

Vs 1-2 Swear an Oath Lev 5:4, Mat 14:9-10, Acts 23:14 which with this one Paul did escape so I guess these men starved to death.

Vs 3-8 Husband disallow goes back to God commandment to Eve of her judgement after eating the forbidden fruit gen 3:16

Now some examples Im aware of

Perpetual Virgin Jdg 11:30-40,

Lied to the Holy Spirit Ananias and Sapphira Act 5:1-11

## **Part 45 Numbers 31 The Judgment of Midian-The Spoils of War**

Now lets take a look at Chapter 31 This takes us back to the incident of Balaam at Peor that caused the Plague that killed 24,000 Num 25:9

"Doctrine of Balaam": Rev 2:14, 2 Pet 2:15

- spiritual unchastity; marriage with the world.
- Balaam lived riotously afterward, but perished with the enemies of God at last (Josh 13:22).

Num 25:1-3 Balaam as we see at some point had advised King Balak on a plan

to cause the Israelites to be enticed into Idol worship. The Question is why Midianites?? Well it seems the King of Moab got help from the King of Midianites to help Him curse the Israelites Num 25:6 Num 31:16, 1 Cor 10:8 also alludes to this.

When Israel was in Shittim (a lush 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; (Num 25:6) 1 Kgs 14:22-24). So here in Chapter 31 we see the destruction of these people for a couple of reasons I believe:

1. the immorality of the people (Israel) who will bring forth the Messiah !
2. this seed war Satan has been doing since Gen 3:15.

Vs 1-18 Saved all the women?? Why is Moses mad is the question. We find out in Deut 20:14-16, 1 Sam 15;2-3 also points to this Seed war of the Anakim I'll talk more about this later.

Vs 16 Caused this problem Nu 25:2-3, 2 Pet 2:15, Rev 2:14

17-18 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 20:16-17), so it was only a concession by Moses that allowed them to live.

So again as I have said that besides the influence of these people Morally on the Israelites, I believe it's another attempt by Satan to corrupt the seed of the chosen people to stop the Birth of Jesus. As a quick review remember so far the areas Satan has already done to stop the promise by God of Gen 3:15, The first Murder by Cain of Abel thus in Satan's mind he at that point only knew that the seed of the woman was the key. Unknown to him at that point was that this seed would come from another son of Adam. But as we can see as God revealed His plan, Satan could redirect his attack on a more defined path. Next The Angel incident in Gen 6:2-9, Noah perfect in his Generations

Perfect *tâmîym* *taw-meem'*

From *H8552*; *entire* (literally, figuratively or morally); also (as noun) *integrity, truth*: - without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole.

Generations or basically your descendants

Then with the enslavement of the nation for 400 years gave Satan plenty of time to lay a mine field in the promise land promised to Abraham, Isaac and Jacob of the Canaanites that God hinted to prior to when He sent Jacob to

Egypt. Gen 15:14-21

All Jewish Babies thrown into the Nile except Moses survives Ex 1:15-17, 22  
So as we see ongoing is these attempts to corrupt this seed of the Woman  
from Adam to Jesus.

Vs 19-24 Next we have the cleansing period that the law demanded, I've  
always thought about this process that in our modern day was only really  
taken into account later in the 19<sup>th</sup> century. Germs were not known but here  
we see God had taught them to separate themselves both when coming from  
an unclean situation like blood or when they were sick like with leprosy. Back  
in the days of the Black (Bubonic) plague if they would have used this process  
better a lot less people would have died historians have discovered.

Vs 25-27 Divide the prey Josh 22:8, 1 Sam 30:26 Now let's look at how the  
spoils of this war were handled.

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).

Vs 28 Tithe Num 18:26

Vs 29-38 **Distribution of Booty** we see here an attempt to show how we also  
should share 10 % of our gain with the Lord. In this case it included Slaves,  
Gold Silver and animals. Not exactly 10% but a similar process.

**BEEVES**, n. plu. of beef. Cattle; quadrupeds of the bovine genus, called in  
England, black cattle.

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*  
1 Sam 30:24, 25.

Vs 39-50 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.

## Part 46 Numbers 32:1-18 Reuben and Gad Settle in Gilead

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

The Reubenites, Gadites, and half-tribe of Manasseh, who chose their inheritance just outside the land, are types of world-borderers--carnal Christians. What their descendants were when Messiah came is seen in [Mar 5:1-17](#). World border Christians, Like some churches today who want to please both the world and God which does not work Gen 11:31, Jud 5:16, Josh 7:7, 2 Tim 4:10

Vs 1-2 A complete conquest had been made of the country east of the Jordan, comprising "the land of Jazer, Num 21:32, Josh 13:25, 2 Sam 24:5" 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.

Vs 3-5 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.

Vs 8 Num 13:3-26, Kadesh Barnea Deut 1:22

Vs 9 Reminding the descendants that their fathers were concerned of that land Num 13:24, 31, Deut 1:24, 28

Vs 10-18 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).

**We will not return** Josh 22:3-4



## Part 47 Numbers 32:19-33:15 Finish Reuben and Gad in Gilead-Begin Review of Journey

Vs 19 Because our Inheritance Josh 12:1, 13:8

Vs 20-23 Any failure would be sin: *Be sure that your sin will find you out.* These words have become a proverb in the English language.

**Moses** Deut 3:18, Josh 1:14, 4:12-13,

Any failure would be sin: ***Be sure that your sin will find you out.*** These words have become a proverb in the English language. Gen 4:7, 44:16, Isa 59:12

vs 36 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. 21:21-22,33-35). 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.

Vs 39 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.

Numbers 33:1-36 Summary of the Journey from Egypt to Jordan Part A (See Map on Next page)

Vs 1-2 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.

Vs 5 Rameses:Ex 12:37 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.

Vs 6 Succoth Ex 13:20

Vs 8 Etham: Ex 14:2, 9 edge, or border of all that part of Arabia-Petraea which lay contiguous to Egypt and was known by the general name of Shur. I might make note that Egypt really extended over the Sinai Peninsula which is why when Moses fled the first time he went to Midian Ex 2:15-16, 21, 3:1-2 this is why I believe in the new route discovered by Ron White and then Tim Mahoney of Patterns of Evidence also with his movie about it. Great movie if this

interests you.

v. 9 came from Elim Ex15:27

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. Here we spend the time when Moses received the Law and the entire book of Leviticus was accomplished.

v. 3-5	1 month Ex12:37	v.17	Num11:35
v. 6	Ex13:20	v.31-33	Deut 10:6-7
v. 7-8	Ex14:2ff	v.36	Num20:1
v. 8	Ex15:22ff	v.37-39	Num20:22ff
v. 9	Ex15:27	v.40	Num21:1-3
v.10-12	Sin 2 month Ex16:1	v.41	Num21:4
v. 14	Rephidim Ex17:1,5-6	v.43	Num21:10
v. 15	Sinai Ex19:2	v.44	Num21:11

## **Part 48 Numbers 33:16-56 Summary of the Journey from Egypt to Jordan Part B**

Vs 16 Kibrothhattaavah The Graves of Lust Num 11:33-34

v.17 Num 11:35

vs 18-29 Note that these places were not mentioned in the original.

v.30-33 Deut 10:6-7

v.36 Num 20:1

v.37-39 Num 20:1, 22ff, 27:14 notice God reminds Moses how He disobeyed and struck the rock where He was this 2<sup>nd</sup> time to speak to it. Here was the pattern broken a picture of Christ, First to strike the nation(tribulation) then speak to them Millennium Kingdom. Im guessing.

Vs 38 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).

v.40 Num 21:1-3 v.41 Num21:4 v.43 Num 21:10 v.44 Num 21:11

Laws of Possession of the Land

vs 51 Deu 7:1-2, 9:1, Josh 3:17

Vs 52-56 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 Mention only a few as we will study these in our next book. 7:1-5; 12:29-30; 13:6-18; 29:16-28).

## Part 49 Numbers 34 Preparations to Enter the Promise Land

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.

- 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.*

### Read vs 1-15

Vs 2 Canaan Gen 17:8, Dt 1:7-8, Psm 78:55, 105:11, Exk 47:14-21 (Millennium Kingdom)

Vs 3 South quarter Josh 15:1-4

Vs 5 River of Egypt most believe it's a small river that is like our washes which only has water when it rains but there are some early Jewish authors that say it could be the Nile. Gen 15:18, Jos 15:4, 47, 1 Kin 8:65, mentions stream not river Isa 27:12 I will say tho that in the passages on the Nile in Exodus a different word is used for river year and here in Num and other places about this boundary it's the word *nachal* and in the Gen 15 account of these boundaries it's *nahar* which the definition seems to indicate the Nile. I guess we will find out when Jesus sets the inheritance in His Kingdom.

Vs 7-8 Mt Hor is a problem as there seems to be 2. Aaron died on one in the south just south of the dead sea and this one is north and could be the one on the map but questions remain. Zedad (**Zedad**. i.e. steep place,) helps us see it's the north area Ezk 47:15-16 Most of the high mountains are in the north area

Vs 9 **Ziphron**. i.e. sweet smell, \*S# [H2202](#).

**Hazar-enan**. i.e. village of springs.

Vs 11 Shephar (**Shepham**. i.e. high, sticking out; bareness, \*) to Riblah (**Riblah**. i.e. fertility; fruitful,) 2 Kin 23:33, Jer 39:5-6,

**Ain.** lit. eye or fountain, \*S# H5871. Jos 15:32; Jos 19:7; Jos 21:16, 1Ch 4:32, (1) A place west of Riblah, in the northern part of Canaan, Num 34:11, "Ain," meaning a fountain, is spelled "En" in compound words like En-rogel, in the English Bible. (2) A city in the tribe of Judah. It was subsequently assigned to Simeon, Jos 15:32, This city was given to the priests, and is called Ashan in 1Ch 6:57-59, +Joh 3:23 ("Aenon" is the plural form of the singular En or Ain, "fountain" or "eye")

**sea of Chinnereth.** lit. harps. Deu 3:17, +Jos 11:2, Chinneroth. Jos 13:27, Jos 19:35, Eze 47:18, the east sea. Mat 14:22; Mat 14:34, Luk 5:1, Gennesaret. Joh 6:1, Sea of Tiberias.

Vs 16-29 is just a list of the men assigned to divide out the land in each of the tribes. Im sure they had their fair share of disputes among the families of each tribe. Remember the Tribes were pretty good size based on the census. And this list is just men Above 20 vs 26:2 it says go to war so not sure what age was the cutoff especially since Moses and especially Joshua was pretty old when He finished his campaign taking the land He died at 110 so age is not always a factor. Moses was even older at 120 and worked pretty much until he died. When we get to Joshua chapter 13-21 we will be studying the actual dividing up of the land to each tribe. I wont dig to deep now as the conquest is still a ways off.

## **Part 50 Numbers 35 The Cities of Refuge**

### **Vs 5 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...

### **Vs 6 refuge**

The cities of refuge are types of Christ sheltering the sinner from judgment.

Psa 46:1; Psa 142:5; Isa 4:6; Exo 21:13; Deu 19:2-9; Rom 8:1; Rom 8:33; Rom 8:34; Php 3:9; Heb 6:18; Heb 6:19.

### **Vs 12, 19 avenger / revenger**

Heb. "goel," Redemp. (Kinsman type). (See Scofield on [Isa 59:20](#)).

### **Redeemer**

Redemption: Kinsman type, summary. The goel, or Kinsman-Redeemer, is a beautiful type of Christ.

(1) The kinsman redemption was of persons, and an inheritance Lev 25:48, 25; Gal 4:5; Eph 1:7,11,14

(2) The Redeemer must be a kinsman Lev 25:48; Lev 25:49; Rth 3:12; Rth 3:13; Gal 4:4; Heb 2:14-15.

(3) The Redeemer must be able to redeem Rth 4:4-6; Jer 50:34; Joh 10:11;18

(4) Redemption is effected by the goel paying the just demand in full Lev 25:27; 1Pe 1:18-19; Gal 3:13. (See Scofield on Exo 14:30; Rom 3:24).

We see a parallel in Moses in the Exodus of what Jesus ultimately did for us:  
**Thus the Lord saved Israel**

Redemption: (Exodus type) Summary. Exodus is the book of redemption and teaches:

(1) redemption is wholly of God Exo 3:7-8; Joh 3:16.

(2) redemption is through a person. (See Scofield on Exo 2:2). Joh 3:16; Joh 3:17.

(3) redemption is by blood Exo 12:13; Exo 12:23; Exo 12:27; 1Pe 1:18.

(4) redemption is by power Exo 6:6; Exo 13:14; Rom 8:2.

Vs 24 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).

Vs 25 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.

Vs 31 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.

## Cities of Refuge (Christ is our City 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?]

## Part 51 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; nomi,zw, nomizo, “reckoned as by law.”)

Vs 2 The Lord commanded. Note: To one division of the tribe of Manasseh, a portion had been assigned eastward of Jordan; but Zelophehad was of that division to which an inheritance was afterwards allotted west of Jordan; yet, expecting the promised land, the elders of the Manassites now propose a difficulty, upon the adjudged case of Zelophehad’s daughters (Num\_27:1-11). If the females should inherit, in defect of male issue, and should intermarry with other tribes, they would diminish the interest and weaken the influence of their own tribes, and give occasion to future confusion, and perhaps contention. The Manassites therefore referred the case to Moses; and he, by the authority of God, annexed a clause, which would effectually keep the tribes and inheritances distinct, as long as it was observed. Heiresses were not allowed to marry out of their own tribe, though within those bounds they might consult their own inclinations. Num\_26:55-56; Num\_27:1-7; Num\_33:54, Jos\_13:6; Jos\_14:1; +Jos\_14:2; Jos\_17:3.

Vs 7 for every one. Note: That is, he shall not endeavor to obtain any part of the inheritance of another tribe by marrying an heiress. Plato also enacted (De Leg. I. xi.) that when a man left only a daughter, his estate should not be carried by her to a stranger, but she should be bound to marry, kat’ agxistouian, one who was nearest of kin; in defect of which, it should descend to the children of her father’s brother, or the children of her grandfather, some

of whom were to marry her.

Vs 8 every daughter. Note: The similarity between this, and the law of the Athenians, is so striking, that Grotius thinks the latter an evident imitation. At Athens, in like manner, an heiress was bound to marry, by the law of Solon, her nearest relation, who inherited the estate (See Jac Perizonii, Dissert. de Leg. Voconia, vii. p. 137, and S. Petitus, Comment. in Leg. Attic. l. vi. Titus 1, p. 441). 1Ch\_23:22.