

A STUDY OF NUMBERS

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NUMBERS

Commentary by Dr. Mark G. Cambron

The Fourth Book of Moses. Records the two numberings of the children of Israel: first, at Sinai; second, at Moab.

The Hebrew name means “In the wilderness.” And this is the account of Israel’s 37 ½ years in the wilderness. For 37 ½ years Israel ceased to have a history.

The Book opens with Israel ready to enter into the Land of Canaan, and closes with Israel preparing to enter into the Land of Canaan. Between the two preparations there are the wanderings of the people. Because of UNBELIEF they were not permitted to enter into the Promise Land.

Those of the First Numbering did not enter into the Promise Land, and its total was 603,550. The Second Numbering did enter in the Land, and its total was 601,730. The First Numbering commenced the wanderings in the wilderness; the Second Numbering ended the wandering in the wilderness. However, those of the Second Numbering were not better than those of the First Numbering.

I. The Camp at Sinai (1:1 - 10:10)

- A. Number and Order of the Tribes (1, 2)
- B. Number and Service of the Levites (3, 4)
- C. Cleansing and Worshiping of the Camp (5:1 - 9:14)
 - 1. Purification of the Camp (5)
 - 2. Separation of the Nazarite (6)
 - 3. Dedication of the Altar (7)
 - 4. Consecration of the Levites (8)
 - 5. Celebration of Passover (9:1-14)
- D. Direction and Movement of the Camp (9:15 - 10:10)

II. From Sinai to Moab (10:11 - 25:18)

- A. From Sinai to Kadesh (10:11 - 14:45)
 - 1. Departure (10:11-36)
 - 2. Discontent (11, 12)
 - 3. Disaster (13, 14)
- B. From Kadesh to Kadesh (15:1 - 20:14)
 - 1. Retreat From Kadesh (15)
 - 2. Rebellion of Korah (16, 17)
 - 3. Laws for the Wilderness (18, 19)
 - 4. Return to Kadesh (20:1-14)

III. From Kadesh to Moab (20:15 - 25:18)

- A. Edom's Refusal (20:15-21)
- B. Aaron's Death (20:22-29)
- C. Bashan's Conquest (21)
- D. Balak's Curse (22 - 24)
- E. Balaam's Evils (25)

IV. Israel at Moab (26 - 36)

- A. Enumeration of the People (26)
- B. Provisions for the Women (27:1-11)
- C. Ordination of Joshua (27:12-23)
- D. Repetition of the Law (28 - 30)
- E. Destruction of the Midianites (31)
- F. Partition of the Land (32)
- G. Recapitulation of the Journey (33)
- H. Preparation for Entrance (34)
- I. Direction as to the Construction of the Cities of Refuge (35)
- J. Relation of Marriage to the Inheritance (36)

Chapter 1

The book of Numbers is what its name implies — it deals with the two numberings of Israel by God's command. Nearly five hundred years later, the LORD (Jehovah) rebuked and chastised King David for numbering Israel. His will is to be done whatever it is, and we are not to question it.

Verse 1

The Tabernacle's dimensions were followed completely and now it stood there in the wilderness of Sinai the first day of the second month after they had left Egypt.

The Tabernacle was God's house where He dwelt upon it in the cloud, and now His attention is drawn to His people Israel. He desires to have them numbered by Tribes in a perfect and an orderly manner.

Verses 2 - 3

The numbering of Israel was to cover those men of fighting age of twenty years and upward. Later we learn that this came to 603,550 (1:4a), and because they refused to go into the promise land at God's order, they all died in the wilderness during the next 37 ½ years.

The second numbering came 37 ½ years after the first, and that number came to 601,730 (26:51) — only 1820 short of the first numbering.

Verse 4

By the LORD's (Jehovah's) command, a certain man was chosen to be the "general" of that tribe. [We see that these fighting men did not include any from the tribe of Levi. This tribe was set apart for the LORD, to be used at His direction centered in the

Tabernacle and not for war.]

Verse 5

(1) Of the tribe of Reuben: Elizur the son of Shadeur

Verse 6

(2) Of the tribe of Simeon: Shelumiel, the son of Zurishaddai.

Verse 7

(3) Of the tribe of Judah: Nahshon, the son of Amminadab.

Verse 8

(4) Of the tribe of Issachar: Nethaneel, the son of Zuar.

Verse 9

(5) Of the tribe of Zebulun: Eliab, the son of Helon.

Verse 10

(6) Of the tribe of Joseph:

(6) Ephraim: Elishama, the son of Ammihud.

(7) Manasseh: Gamaliel, the son of Pedahzur.

Verse 11

(8) Of the tribe of Benjamin: Abidan, the son of Gideoni.

Verse 12

(9) Of the tribe of Dan: Ahiezer, the son of Ammishaddai.

Verse 13

(10) Of the tribe of Asher: Pagiel, the son of Ocran.

Verse 14

(11) Of the tribe of Gad: Eliasaph, the son of Deuel.

Verse 15

(12) Of the tribe of Naphtali: Ahira, the son of Enan.

Verse 16

Above we have the “general” selected from the twelve tribes of Israel, heads of the thousands of God’s people.

Verses 17 - 19

Thus Israel was numbered in the wilderness of Sinai. The following are the names of each tribe and the number of fighting men twenty years and upward.

Verses 20 - 21

(1) Of the tribe of Reuben were 46,500.

Verses 22 - 23

(2) Of the tribe of Simeon were 59,300.

Verses 24 - 25

(3) Of the tribe of Gad were 45,650.

Verses 26 - 27

(4) Of the tribe of Judah were 74,600.

Verses 28 - 29

(5) Of the tribe of Issachar were 54,400.

Verses 30 - 31

(6) Of the tribe of Zebulun were 57,400.

Verses 32 - 35

Of the tribe of Joseph:

(7) Ephraim were 40,500.

(8) Manasseh were 32,200.

Verses 36 - 37

(9) Of the tribe of Benjamin were 35,400.

Verses 38 - 39

(10) Of the tribe of Dan were 62,700.

Verses 40 - 41

(11) Of the tribe of Asher were 41,500.

Verses 42 - 43

(12) Of the tribe of Naphtali were 53,400.

Verses 44 - 46

All together their number were 603,550.

Verses 47 - 49

But the Levites after the tribe of their fathers were not numbered among them.

Verse 50

For they were to be appointed over the tabernacle, the vessel thereof, and all things that belong to it. They shall bear the Tabernacle and all the vessels, and they shall minister unto it, and shall encamp about the tabernacle.

Verse 51

When the tabernacle is to go forward, the Levites shall take it down; when the tabernacle is to be pitched, the Levites shall set it up. And the stranger (gentile) that cometh nigh shall be put to death.

Verse 52

As for the rest of Israel, "They shall pitch their tents, every man by his own camp (regiment) and every man by his own banner (flags), throughout the camp."

Verse 53

But as said before, the Levites were to pitch their tents around the tabernacle in which they were to serve God. In doing so, the Levites kept the rest of the camp of Israel from trespassing, or touching those things which would bring death to others than the Levites. thus the wrath of God was held back in abasement.

Verse 54

How good to learn that the children of Israel did according to all the LORD commanded Moses, so did they.

Chapter 2

If we likened Israel as an army, we would say that Moses was the commander-in-chief with twelve captains under his command — one from each tribe.

This army was only recruited for the wilderness service it turned out to be. It was so well organized that it could be moved swiftly on command.

There were four distinct battalions or standards composed of three tribes each. One was to be placed on the East of the encampment of Israel; another on the South; the third was bivouacked on the West; and for protection, the very strongest fourth was located on the North.

When the army was on the move the first to march would be those on the East, next those tribes on the South, then unenlisted Levi in the middle followed by those tribes on the West, and reaward held by those on the North.

How were these “Fighting Men” inducted into Israel’s army? They were born into it except those of Levi whose descendants were excused from army warfare.

Under the standard of Judah located on the East were:

- (1) Judah, son of Jacob and Leah with 74,000 fighting men.
- (2) Issachar of Jacob and Leah with 54,400 men.
- (3) Zebulun of Jacob and Leah with 57,400 men. Making a total of 186,400 fighting men.

Under the standard of Reuben located on the South were:

- (1) Reuben of Jacob and Leah with 46,500 men.
- (2) Simeon of Jacob and Leah with 59,300 men.
- (3) Gad of Jacob and Zelpah with 45,650 men. With a total of 151, 450 fighting men.

Under the standard of Ephraim in the West:

Joseph the son of Jacob and Rachel were divided into two tribes:

- (1) Ephraim son of Joseph with 40,500 men.
- (2) Manasseh son of Joseph with 32,200 men.
- (3) Benjamin of Jacob and Rachel with 35,400 men. With a total of 108,100 fighting men.

Under the standard of Dan in the North were:

- (1) Dan of Jacob and Bilhah with 62,700 men.
- (2) Asher of Jacob and Zilpah with 41,500 men.
- (3) Naphtali of Jacob and Bilhah with 53,400 men. With a total of 157,600 fighting men.

The grand total of Israel’s fighting men was 603,550.

Chapter 3

We find here that Aaron is to be the high priest of Israel, and his sons to be priests. The following are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. These were anointed to be the priests over Israel. Yet Nadab and Abihu died before the LORD (Jehovah) as they offered strange fire before the LORD.

Verses 1 - 4

The fire was all right, for it had come off the altar which the LORD (Jehovah) had placed on it. It was “unauthorized” fire. God had not yet commanded them to put fire upon the tale of incense. They went on ahead, not waiting for the LORD to order them to.

[The priesthood had its testings at the beginning, as all things do in the service of the LORD.] Nadab and Abihu had no children, thus their brothers ministered in the priest’s office in the sight of Aaron their father.

Verses 5 - 6

Moses was them commanded by God to present the entire tribe of Levi to Aaron that they shall be ministers to them.

Verse 7

And they shall be chargeable unto him to do as he suggested, and the whole nation of Israel shall recognize their duties to the Tabernacle and its service.

Verse 8

They shall keep all the instruments of the Tabernacle of the congregation, and wait upon the people as they come to worship at the Tabernacle.

Verse 9

The Levites shall be given to Aaron and his sons — of all Israel, this tribe of Levi shall be given exclusively to Aaron out of all the children of Israel.

Verse 10

Thou shall appoint Aaron and his sons as to their duties to be carried out at the Tabernacle. The stranger that cometh nigh shall be put to death.

Verses 11 - 12

The LORD (Jehovah) speaks unto Moses saying I have substituted the using of the whole tribe of Levi for the priesthood instead of using the firstborn of every family.

Verse 13

The firstborn are mine — for the day I struck Egypt and killed their firstborn, I set apart the firstborn of Israel to be mine both man and beast. Mine they shall be. I am the LORD (Jehovah).

Verses 14 - 15

Now the males of the Levites are to be numbered from one month old and upward.

Verse 16

And Moses numbered them as he was commanded.

Verse 17

These are the sons of Levi: Gershon, Kohath, and Merari.

Verse 18

The following are the names of the sons of Gershon by their families: Libni and Shimei.

Verse 19

And the sons of Kohath by their families: Amram, Izehar, Hebron, and Uzziel.

Verse 20

And the sons of Merari: Mahli and Mushi.

Verses 21 - 24

Of the Gershonites, those that were numbered of the males from a month old and upward were 7,500. The place of their encampment shall be westward behind the Tabernacle. The chief of the Gershonites shall be Eliasaph the son of Lael.

Verses 25 - 26

And the duties of the sons of Gershon covered the taking care of the Tabernacle, and the tent, its covering, and the screen for the doorway and the hangings of the court. And the ropes which held the Tabernacle together.

Verses 27 - 31

Now the family of Kohath, the number of the males from one month and upward was 8,600.

Their clan location was southward of the Tabernacle. The chief of the house of the Kohathites was Elizaphan the son of Uzziel.

Their charge shall be the ark, the table, and the candlestick, and the altars and the vessels and the hanging and all the service thereof.

Verse 32

Eleazar the son of Aaron shall be chief over the chief of the Levites, and have complete control of the priests and keep the charge of the sanctuary under control. Everyone was subjected to someone.

Verses 33 - 37

Those that were counted of Merari from one month and upward were 6,200.

The chief of the Merarites was Zuriel the son of Abihail. Their location was to be northward of the Tabernacle.

Merari's charge shall be the boards (wood overlaid with gold), and the bars which held them together, and the pillars, the sockets, and all the vessels of the tabernacle, and all the pillars of the court and their sockets and their pins and cords.

Verses 38 - 39

Those who encamped to the east of the Tabernacle were to be Moses and Aaron keeping charge of the sanctuary for the children of Israel. "And the stranger (gentile) that cometh nigh shall be put to death."

All the firstborn males from one month and upward of the Levites came to 22,000.

Verses 40 - 51

Now Moses was to number the firstborn of all tribes from one month and upward. And that number came to be 22,273. These under the first leading of the Holy Spirit would be the future priests. But now God is substituting the whole tribe of Levi for the firstborn of Israel. Thus there were 273 more of the firstborn of Israel than in the tribe of Levi. Thus the 273 had to be redeemed with silver. (Silver in the word of God stands for redemption.) Each of the 273 was to be redeemed with 5 shekels, and the money to be given to Aaron and to his sons.

Thus the 273 were ransomed by five shekels making 1,365 and the whole amount was given to Aaron and his sons, just as the LORD (Jehovah) commanded Moses.

Chapter 4

As we study this informative chapter which deals with Israel as it is led to move from one location to another, (they broke camp when the pillar of cloud moved; they halted to a stop when the cloud stopped) thus we read the instructions of the moving of the Tabernacle which was the sole responsibility of the tribe of Levi.

There were three divisions of the Levites: the Kohathites, the Gershonites, and the Merarites.

The Service of the Kohathites

Verses 1 - 3

Men were chosen to perform their duties toward the Tabernacle to be between the ages of 30 to 50 years of age of the Kohathites.

Verses 4 - 15

When the Tabernacle was to be moved, Aaron (the High Priest) and his sons were to take down the vail and cover the Ark of Testimony with it.

And on the ark shall be placed the badger skins. [There are many suggestions as to what animals they belonged. We must keep in mind that Israel is in the desert, and the articles to be used were brought with them out of Egypt. Israel did not possess such skins while slaves of the Egyptians for 400 years, but received them from the hands of the Egyptians as Israel left Egypt among other contributions such as silver, gold, brass, wearing apparel, cloth, precious stones, oxen, sheep, and camels. Dr. James Strong translates as being of the fur bearing “probably a species of antelope.” Others say it could be seal. I will just leave as it is “badger skin.”] And shall spread over it a cloth of blue, and then put in the staves.

The Table of Shew (show) Bread they were to lay a cloth of blue, and put thereon the dishes, spoons, and bowls. The continual bread shall be placed thereon, and they shall spread upon them a cloth of scarlet, and cover the same with a cover of badger skins.

The Candlestick of Light shall be covered with a cloth of blue, and his lamps, tongs, and its snuff dishes and all the oil vessels — and they shall place these within a cover of badger skins, and place it upon a bar.

The Golden Altar of incense shall be covered with a cloth of blue, and cover this with a cover of badger skins and shall put the staves in.

And they shall take the instruments wherewith they minister and put them in a cloth of blue and cover them with badger skins.

The Bronze (Brazen) Altar shall have its ashes taken away and spread a purple cloth over it. They shall put on it all its utensils, the fire pans, the forks, and shovels, and basins — all the utensils of the altar and cover it with badger skins and insert its poles (staves).

When Aaron and his sons have covered all the furniture of the Tabernacle, then the sons of Kohath shall come to bear them. They are not to go inside and see the furniture before it is covered, lest they die.

The Office of Eleazar

Verse 16

Eleazar was to superintend the oil for the light and the sweet incense, and the daily meat (grain) offering, and the anointing oil and the oversight of the Tabernacle.

Verses 17 - 20

Warning is made to Moses and Aaron of the hazardous position the sons of Kohath were in. Upon a mistake of Moses and Aaron in not covering all pieces of furniture properly, it would be death to the Kohathites who looked upon them. A mistake like this and the Kohathites could be wiped out.

Service of the Gershonites

Verses 21 - 23

Their work was to be carried out by the Gershonite men of 30 to 50 years of age.

Verses 24 - 25

Their duties were to bear the curtains of the tabernacle, its coverings, and the cover of badger skins, the hanging of the door of the Tabernacle.

Verse 26

And the hangings of the court, and the hangings for the door of the gate of the court, which is by the Tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

Verse 27

At the appointment of Aaron and his sons of the Gershonites, and all their duties and services shall they fulfill at their appointment.

Verse 28

The Gershonites shall be under the supervision of Ithamar, the son of Aaron the high priest.

The Services of the Merarites

Verses 29 - 30

They shall be numbered from among their brethren from 30 to 50 years of age.

Verse 31

This is their charge — the boards of the Tabernacle, and the bars and the pillars thereof and sockets thereof.

Verses 32 - 33

Also the pillars of the court round about, and their sockets, and pins, and cords, with all their instruments and service.

Numbering of the Kohathites

Verses 34 - 37

Moses and Aaron numbered the Kohathites who entered the service. And their number came to 2,750. These were all the Kohathites that entered the service.

Numbering of the Gershonites

Verses 38 - 41

From all the families of the Gershonites those who were to serve in Gershon's capacity from 30 to 50 years of age came to 2,630.

Numbering of the Merarites

Verses 42 - 45

Those numbered of the Merarites from 30 to 50 years of age came to 3,200.

Numbering of all Levites

Verses 46 - 48

Those of the combined numbers of Kohath, Gershon, and Merari ages 30 to 50 came to 8,580.

Verse 49

This was completed by Moses at the command of the LORD (Jehovah), as to the services and the burden. "Thus were they numbered of him, as the LORD commanded Moses."

Chapter 5

God is giving Israel ways by which he and his family if need be can be cleansed. But first there must be the recognition of uncleanness in order for it to be faced, cleansed, and forgiven.

Verses 1 - 3

The LORD (Jehovah) commanded Moses to separate all lepers, those that had an issue, and whosoever is defiled by the dead. Both male and female shall be put out of the camp.

Verse 4

The children of Israel complied with this order, and obeyed. They were put out of the camp "as the LORD (Jehovah) spoke unto Moses, so did the children of Israel."

Verses 5 - 8

The action to be taken when a person has sinned in trespassing against the LORD (Jehovah) and is guilty: he is to confess it, own up to what is owed, and add one fifth. In trespassing, the sin was against a fellow Israelite or against the LORD (Jehovah) Himself.

Against a fellow Israelite was a debt owed but not paid. Against the LORD could be not paying the full tithe, nor the full first fruits (they belonged to God). He was then to pay God with the addition of one-fifth more. To pay what is owed to a fellow Israelite, he was to add one-fifth more to the debt. If the brother cannot be found nor a kinsman, then give it to the LORD by giving it to one of the priests.

Verse 9

All the offerings of the things shall be the priests.

Verse 10

That which is considered holy, to belong to God, shall be the priests. Whatsoever is given to the priest is his.

Verses 11 - 14

The LORD (Jehovah) employs different ways and means to find one who is guilty of trespassing. Here is an unfaithful wife who is a partner with a man other than her husband in intercourse. No one has witnessed their sinning, no one else knows, even her husband, and she does not become pregnant, yet a spirit of jealousy comes upon the husband and he accuses her to the priest as being unfaithful. [Couldn't they have used the Urim and Thummim and found out? Even later than the time that these Scriptures were written, in the cases of Achan stealing the gold, silver, and a Babylonian garment causing Israel's defeat at Ai, all Israel had to pass Joshua, until one tribe, then one family, then to one individual was the truth found out. Couldn't the LORD have found an easier way? Of course, for by His omniscience, He could have called out the man's name, but God chose the elimination process to find the culprit. We do not question the LORD (Jehovah) at all.]

Verses 15 - 17

The wife is brought before the LORD by the priest. He takes holy water and mixes the dust of ground there in the Tabernacle.

Verse 18

The priest shall present the woman to the LORD (Jehovah) with an offering in her hands, which is the jealous offering, and the priest shall hold the bitter waters in his hand.

Verse 19

And the priest shall charge her with an oath — If no man hath lain with thee, etc., be thou free from this bitter water that causes the curse.

Verse 20

But if you are guilty:

Verse 21

The LORD shall make thy thigh to rot, and thy belly to swell.

Verse 22

And so it shall be to you — your belly shall swell, and your thigh to rot. And the woman shall say, "Amen, Amen."

Verse 23

The priest shall write the curses in a scroll and blot them out with the bitter waters into the vessel containing the dust and water.

Verse 24

She then drinks the bitter waters.

Verse 25

Then the priest shall take the jealousy offering out of her hands (usually two young pigeons [Leviticus 5:6]) and wave it before the LORD.

Verse 26

The priest shall take a handful of the offering and burn it on the altar; then the woman drinks the bitter water.

Verse 27

[Some have ventured to say that all of this was psychosomatic: If she was guilty of the charge of infidelity, her belly would swell and her thigh to rot. If she wasn't guilty, nothing would happen. We simply believe that God was in it all: that if she were guilty she would rot, and if not guilty, she wouldn't rot. Who do we think God is? Would He have devised such a way if it weren't to be? God gave the method, and God would honor it, and is so.]

Verse 28

And if the wife was pure from all defilement, she would be free and would be able to conceive.

Verses 29 - 30

This was the law of jealousy. [We just believe God's word that if she were guilty of unfaithfulness her belly would swell and her thigh would rot — that simple.]

Verse 31

The man would not court the disfavor of God if his wife proved to be innocent. He was considered faithful to the word, and his "fit" of jealousy would be forgotten.

Chapter 6

Verses 1 - 2

In the lives of all born again believers of all ages, there comes a time when he or she wants to serve the Lord in a fuller and meaningful way. God encourages His children to take that step of faith in serving the Lord in a greater way.

Today, we read what step we must take in this dispensation of grace: "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

Likewise when the children of God lived under the law dispensation, there were methods God employed in drawing them to Himself in a closer union and that was provided for both man or woman in joining the sect known as the Nazarites. (The Lord Jesus was not of this sect; He was a Nazarene — one who lived in Nazareth. He could not be more separated unto God than He was, for He was God manifested in the flesh. No, He was not a Nazarite, but a Nazarene.

There were steps to be taken in joining the Nazarites.

Step One

Verses 3 - 4

He was to separate himself from wine and strong drink, and shall drink no vinegar, nor liquor of grapes, nor eat moist grapes or dried. During all of the days of his separation he shall eat nothing of the grape, from the kernels to the husk.

Step Two

Verse 5

No razor shall come upon his head during the days of his separation. He shall let the locks of the hair of his head grow.

Step Three

Verse 6

During his separation, he shall come at no dead body.

Verse 7

He must not lose his separation of cleanliness by going into the dead bodies of even his family, such as mother, father, his brothers or sisters.

Verse 8

All the days of his separation he is holy unto the LORD (Jehovah).

Step Four

Verse 9

Should a man die suddenly by him and touch him, he is automatically defiled. He must shave his head on the day of his cleansing, on the seventh day shall he shave it.

Verse 10

On the eighth day he is to bring two doves, or two young pigeons to the priest, to the door of the Tabernacle. At the door of the Tabernacle all animal sacrifices were slain.

Verse 11

The priest shall offer one for a sin offering, and the other for a burnt offering and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

Verse 12

He shall bring a lamb of the first year for a Trespass Offering. The days previously kept he separated, were lost because he became defiled by the dead person.

Step Five

Verse 13

When the days of His separation are fulfilled, he shall be brought to the door of the Tabernacle.

Verse 14

He shall offer his offering unto the LORD (Jehovah), one he lamb without blemish of the first year as a burnt offering, and one ewe lamb of the first year without blemish for a peace (fellowship) offering.

Right here I want to point out a few interesting things concerning the offerings:

1. There were five offerings.

2. Of these, four were animals.
3. All animal sacrifices were killed at the door of the Tabernacle.
4. Only one sacrifice was placed on the Bronze (Brass) Altar, which was the Burnt Offering. None were sacrificed upon it.
5. Here are the offerings:
 - a. Burnt Offering (Leviticus 1, 6:8-13): either ox, sheep, or goat. Slain at the door of the Tabernacle. Fleeced, then head, front legs, and back legs were cut off from the body. Then body, head, two front legs, two hind legs were placed upon the altar together (disjoined) and burnt completely up.
 - b. Meat (meal, batter: grain) Offering (Leviticus 2, 6:14-23) was like a handful of grain or a baked cake was placed on the Burnt Offering and burnt with it.
 - c. Peace or Fellowship Offering (Leviticus 3, 7:11-21) This offering was cooked near the Tabernacle after being killed at the door of the Tabernacle. The hide was removed, the right shoulder and breast was given to the helping priest. This portion and the rest of the offering was boiled until done. This was the only offering that the offerer could eat. He and God (priest) ate it together. It was not placed upon the altar.
These three offerings were called Sweet Savor Offerings. The next two offerings were called Non-Sweet Savor Offerings:
 - d. The Sin Offering (Leviticus 4, 6:25-30) was killed at the door of the tabernacle, most of its blood was washed down in the hole at the base of the altar. Some of the blood would be applied to the horns of the altar. The fat was burned upon the altar as was the fat of the Peace/Fellowship Offering. The priest got the hide and flesh of the offering.
 - e. The Trespass Offering (Leviticus 5, 7:1-10) was killed at the door of the Tabernacle, hide removed, most of its blood poured into the hole in the ground near the Bronze (Brazen) Altar. Some of the blood was applied to the horns of the altar. The priest which helped receive the hide and flesh of this animal. The fat was removed and burned on the Brazen (Bronze) Altar.

Back now to “Step Five” (continued)

Verse 15

He shall offer a basket of unleavened bread, cakes of fine flour mixed with oil, and wafers of unleavened bread anointed with oil and their meat (grain) offering, and their drink offerings.

(The drink offering was a cup of wine which was poured out upon the Burnt Offering with the Grain Offering.)

Verses 16 - 17

The priest shall then bring them before the LORD (Jehovah... and shall offer his sin

offering and his burnt Offering. He shall offer the ram for a sacrifice of peace offerings unto the LORD (Jehovah) with the basket of unleavened bread: the priest also his grain (meat) offering, and his drink offering.

Step Six

Verse 18

Then shall the Nazarite shave his head at the door of the Tabernacle, and shall take the hair of his head, and put it in the fire which is under the sacrifice of the peace (fellowship) offering which was now cooking. (No hair was placed upon the Brazen (Bronze) Altar — the Peace Offering was never laid upon the Altar, neither the Sin nor the Trespass offerings, only the Burnt Offering which was completely consumed. Remember, the peace offering was eaten by the offerer and God [priest]).

Step Seven

Verse 19

Then the priest shall take the sodden shoulder (boiled Peace Offering) of the ram and one unleavened cake out of the basket and one unleavened wafer, and shall put them upon the hands of the Nazarite after the hair of his separation is shaven.

Verse 20

And the priest shall wave them for a wave offering before the LORD (Jehovah): this is holy, for the priest, with the wave breast and the waved shoulder (the priest's portion); after that the Nazarite may drink wine. [Of course this rite could not be fulfilled until they entered the Promise Land, for Israel had no wine in the wilderness.]

Verse 21

These are the steps of becoming a Nazarite.

Verses 22 - 23

The following words are to be spoken when blessing Israel:

Verse 24

“The LORD bless thee, and keep thee:

Verse 25

“The LORD make his face shine upon thee, and be gracious unto thee.

Verse 26

“The LORD lift up His countenance upon thee, and give thee peace.

Verse 27

“They shall put my name upon the children of Israel, and I will bless them.”

Chapter 7

Verse 1

The following came about on the day that Moses had finished setting up the Tabernacle. He anointed it and consecrated it with all its furnishings and the brazen altar and all its utensils; he anointed them and consecrated them also.

Verses 2 - 3

Then the captains (leaders) of each tribe (see chapter 2) brought their offerings before the LORD (Jehovah), six covered carts and twelve oxen, a cart for every two of the captains and an ox for each one. There they presented before the Tabernacle.

Verses 4 - 5

Then the LORD (Jehovah) spoke to Moses saying, “Accept these gifts from them that they may be used in the service of the Tabernacle, and then you shall give them to the Levites, to each man according to his service.”

Verse 6

Therefore Moses took to carts and oxen, and gave them to the Levites.

Verse 7

Two carts and four oxen he gave to the sons of Gershon, for their service.

Verse 8

Four carts and eight oxen were given to the sons Merari for their services, under the direction of the Priest Ithamar, son of Aaron.

Verse 9

No carts nor oxen were given to the sons of Kohath because their service omitted the carts and oxen, for they carried on their shoulders the holy furniture from place to place.

Verse 10

The captains offered the dedicated offerings for the altar when it was anointed.

Verse 11

The LORD gave further instructions in directing as they presented their offerings let the captains give their one day at a time.

Verses 12 - 13

On the first day, Nahshon, the son of Amminadab of the tribe of Judah gave his consisting one silver dish whose weight was one hundred and thirty shekels (2 pounds), and a silver bowl of seventy shekels (about 1 pound), both filled with fine flour (grain offering) mixed with oil.

Verse 14

One gold pan of ten shekels (about six ounces) of incense.

Verse 15

One bull, one ram, one male lamb, one year old for a burnt offering.

Verse 16

One male goat for a sin offering.

Verse 17

And for the sacrifices of Peace Offerings: two oxen five rams, five male goats, five male lambs one year old. This completed the offering of Nahshon the son of Amminadab.

Verses 18 - 23

The second day, the second offering, Nethaneel the son of Zuar, captain of Issachar, presented an offering (the same as the first day offering)

Verses 24 - 29

The third day, the third offering, Eliab the son of Helon, captain of the tribe of Zebulun presented his offering (the same as first day offering).

Verses 30 - 35

The fourth day, the fourth offering. Elizur the son of Shedeur, captain of the tribe of Reuben presented his offering (the same as the first day offering.)

Verses 36 - 41

The fifth day, the fifth offering. Shelumiel the son of Zurishaddai, the captain of the tribe of Simeon presented his offering (the same as the first day offering).

Verses 42 - 47

The sixth day, the sixth offering. Eliasaph the son of Deuel, captain of the tribe of God presented his offering (the same as the first day offering).

Verses 48 - 53

The seventh day, the seventh offering. Elishama the son of Ammihud, captain of the tribe of Ephraim presented his offering (the same as the first day offering).

Verses 54 - 59

The eighth day, the eighth offering. Gamaliel the son of Pedahzur, captain of the tribe of Manasseh made his offering (the same as the first day offering).

Verses 60 - 65

The ninth day, the ninth offering, Abidan the son of Gideoni, captain of the tribe of Benjamin made his offering (the same as the first day offering).

Verses 66 - 71

The tenth day, the tenth offering, Ahiezer the son of Ammishaddai, captain of the tribe of Dan made his offering (the same as the first day offering).

Verses 72 - 77

The eleventh day, the eleventh offering, Pagiel the son of Ocran, captain of the tribe of Asher made his offering (the same as the first day offering).

Verses 78 - 83

The twelfth day, the twelfth offering, Ahira the son of Enan, captain of the tribe of Naphtali made his offering (the same as the first day offering).

Verses 84 - 86

The combined offerings were:

12 silver dishes (each weighing about two pounds)

12 silver bowls (each weighing about one pound); total silver was about 36 pounds.

12 golden pans (the pans weighed about four ounces a piece); total weight of the gold is about three pounds)

Verse 87

For the burnt offerings they brought:

12 bulls, 12 rams

12 one year male goats (with the grain offerings)
For the sin offerings they brought:
12 male goats.

Verse 88

For the peace offerings they brought:
24 young bulls
60 rams, 60 male goats
60 male lambs a year old

Verse 89

When Moses went into the Tabernacle to talk to Him (God), he heard His voice speaking to him from above the Mercy Seat, that was upon the Ark from between the two cherubim, so God spoke to him.

Chapter 8

Verses 1 - 2

In the Tabernacle proper, especially the Holy Place, the furniture placed in it were the seven lamp stands, altar of incense, and the table of Show bread. It was very dark in the Holy Place, thus the LORD (Jehovah) gave instructions that the lamps were to be lighted and set so that they would throw their light forward.

Verse 3

Aaron did so as the LORD commanded Moses.

Verse 4

The work of the candle stick (lamp stand) from the shaft unto the flowers was beaten out by the workmen; it was accordingly, exactly like the pattern which the LORD had showed Moses on the mount.

Verses 5 - 6

On orders by the LORD (Jehovah) Moses began to cleanse the Levites.

Verse 7

He first was to sprinkle the cleansing water on them. Next, he was to have them shave their entire body; thirdly, they were to wash their clothing and themselves.

Verse 8

Two young bullocks were to be offered in this service. One of the bullocks with it grain offering (meat, meal) as the Burnt Offering, the other young bullock to be chosen to be the Sin Offering.

Verse 9

The Levites shall be brought before the Tabernacle and the whole assembly of the children of Israel together.

Verse 10

The Levites shall be presented before the LORD to the sons of Israel who shall place

their hands upon the Levites.

Verse 11

Then Aaron was to offer the Levites before the Lord for a wave offering from the sons of Israel.

Verse 12

Now the Levites were to lay their hands upon the heads of the bullocks; thou shalt offer one for a sin offering, the other for a burnt offering unto the LORD (Jehovah) to make an atonement for the Levites.

Verse 13

Then the Levites shall be set before Aaron and his two sons, and offer them for an offering unto the LORD (Jehovah).

Verse 14

Thus shalt the Levites be set apart (sanctified) from among the children of Israel, and the Levites shall be mine.

[We of the Church, the Assembly, are all called to be priests today.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:” (I Peter 2:9)

Every believer’s body is a Temple of God.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (I Cor. 3:16)

We like the Levites are to present ourselves to God.

“I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Romans 12:1)

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” (2 Cor. 6:17)

And as the whole tribe was cleansed, let the individual believer set himself apart unto God for Him and Him alone.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. 7:1)

Verse 15

After this commitment, the Levites go in to do the service of the Tabernacle.

Verse 16

Instead of God using the firstborn male of all the tribes of Israel, God chose the Levites to take their place for His service.

Verse 17

All the firstborn are still mine, both man and beast from the day the LORD smote Egypt. I sanctified (set apart) them for myself.

Verse 18

Thus I have taken the Levites for all the firstborn of Israel.

Verse 19

Jehovah (the LORD) gave the whole tribe of Levi as a gift to Aaron and to his sons from among all Israel, to do the service of the children of Israel in the Tabernacle, and to make an atonement for the children of Israel; that there be no plague among the children of Israel when they come nigh unto the sanctuary.

There were many things to do in servicing the Tabernacle when the Temple was built and the people of Israel increased. There were only three priests at this time (Aaron and his sons) for all Israel which was about 2,400,000 in number. There were 600,000 fighting men and the average to each man would be a wife and 3 children, thus 2,400,000.

[Likewise in the church everyone is endowed with a special function, a certain gift which another might not have, but whatever be our gift may we trust the Holy Spirit to use it for the glory of Jehovah, Jesus!

“Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.” (2 Timothy 1:6, 7)

Verse 20

All Israel, including Moses and Aaron did to the Levites all that the LORD commanded Moses.

Verse 21

Thus the Levites were purified; they washed their clothing, and Aaron made an atonement for them to cleanse them.

Verse 22

After that the Levites went about to do what was appointed them, as the LORD commanded Moses.

Verses 23 - 24

The LORD gave further instructions to Moses concerning the Levites and not the priests (although the priests were Levites). From 25 years and upward they shall serve the Tabernacle.

Verse 25

At age 50, like the priests, their working days were over.

Verse 26

They could, if they chose, to minister with their brethren at the Tabernacle; they were not compelled to do service.

Some have asked: “As they are in the wilderness, where did the animals for sacrifice come from?” The Israelites brought them with them out of Egypt. The animals were donated to Israel by the Egyptians.

Chapter 9

Verse 1

Israel had spent already one year away from Egypt. We are told that God could have led Israel through the way of the Philistines which was much nearer, “for God said, Lest peradventure the people repent when they see war, and they return to Egypt” (Exodus 13:17-19). So He led them by the way of the wilderness of the Red Sea.

He wanted Israel to have some wilderness experience first. Here they could see the miracles of God providing bread, water, and flesh for their physical needs. (“He that spared not His own Son, but delivered Him up for us all, how shall he not with him also freely give us all things” [Romans 8:32] is the admonition God gives His Church today when He desires us to go further in the things he has planned for us.)

He wanted them to rest awhile for nearly two years — not forty!

Verses 2 - 3

So the plan was set before them to observe the Passover, this time the second observation, which was to be on the first day of the first month of the second year.

Verses 4 - 5

It was so kept.

Verses 6 - 12

It happened that few of the Israelites had become unclean by the fact they had touched a dead person. They could not see why they couldn't. Others thought best not to. Moses asked the LORD and got His answer.

If a man touches a dead body, he is unclean, yet he can wait one month and on the first day of the second month he may observe Passover, by eating the lamb with unleavened bread and bitter herbs. None of it shall left to eat the next day, but burn it as was commanded the first Passover in Egypt. And not a bone was to be broken.

Verse 13

Should a man who is clean refuse to observe Passover, he shall be cut off from among the people. That man shall bear his sin.

Verse 14

And if a Gentile be present and desires to observe Passover, let him do so according as the LORD has planned. There shall be only one ordinance for both the Gentile and for him born in the land.

Exodus 12 explains the purpose of the Passover: God had already sent nine plagues upon Pharaoh and Egypt to make Pharaoh let His people go to leave Egypt for the Promised Land. Each plague was a direct attack against one of the gods which the Egyptians had worshipped (with many Israelites). This last plague was directed to the firstborn of animals and mankind of Egypt being killed by God. There was the way of escape for Israel (and some Egyptians), and that was each family was to select a lamb, kill it, barbecue it, but take the lamb's blood and apply it to the doorpost of the home and the lintel. That night Jehovah said “When I see the blood, I will pass over you.” Israel was delivered by the blood! The same today. Christ Jesus is our Passover Lamb slain for us. And should we in faith strike the doorpost of our hearts with His blood, when God see

the blood of His Son and passes over us and gives us eternal life.

After Israel got into the Land, they never observed Passover as a nation until the reign of King Hezekiah. After several years, King Josiah had Israel to observe it as a nation during his reign.

Verse 15

The journey in the wilderness for Israel lasted 40 years. God did not leave their route to chance, but “sent an Angel before thee to keep thee in the way, and to bring thee into the place I have prepared” (Exodus 23:20). And with the Angel He prepared a cloud to lead them by day, and when the cloud turned into fire, it led them by night. The Tabernacle was reared up and instantly the cloud covered it.

Verse 16

This existed during “the 40 year wandering” in the wilderness.

Verse 17

When the cloud moved, Israel broke camp; when the cloud came to a halt, Israel stopped.

Verse 18

At the command of the LORD, Israel journeyed; at the command of the LORD, Israel pitched their tents.

Verses 19 - 22

When the cloud rested for some time upon the Tabernacle, Israel did the same. When the cloud remained only a few days, Israel rested only a few days. And if the cloud remained on the Tabernacle from morning until night, Israel did the same, and at morning should the cloud move, Israel moved.

If it were only two days, or a month, or a year, that the cloud tarried, so did the camp of Israel. At the command of the LORD they journeyed, at the command of the LORD they rested.

Oh, if only we had a cloud to move us or command us to rest! We do — not a cloud, but a Person, the Holy Ghost Himself. He does want us to be led by Him, but we don't know Him, nor His ways. Don't you think it is about time we did? “But ye know Him.” Get to know Him who already dwells within you.

Chapter 10

Israel was now organized and positioned “at rest.” The twelve tribes were divided into four armies: the eastern army under the flag of Judah, and the other tribes with them were Issachar and Zebulun; the southern army was under the flag of Reuben, with the other tribes of Simeon and Gad; the western army was under the flag of Ephraim with the tribes of Manasseh and Benjamin. (These three tribes were all fully kin to each other: Joseph and Benjamin were the sons of Jacob and Rachel. Joseph's two sons made two distinct tribes, as Joseph got a double portion blessing.) The northern army was under the flag of Dan with two other tribes with them, Asher and Naphtali. This northern army was very strong in numbers to be chosen the reeward (the guardians of Israel's rear). Thus the background of this tenth chapter.

Verses 1 - 2

The LORD then instructed Moses to make two silver trumpets out of two lumps of silver. They were to be used in the movements of Israel as a whole, etc.

Verse 3

When both trumpets shall be blown, the whole assembly of Israel was to be gathered at the door of the Tabernacle.

Verse 4

When only one trumpet sounded only the princes (captains) of the thousands shall gather themselves to you.

Verse 5

When both are sounded for an alarm, then the army of the east shall set out.

Verse 6

When the trumpet sound the alarm the second army of the south; then a special alarm shall be sounded for them to take their journey.

Verse 7

When the trumpets are sounded but not an alarm, the congregation is to be gathered together.

Verse 8

The priestly sons of Aaron are appointed to blow the trumpets.

Verse 9

When war is declared in your own land, then the alarms with the trumpets be sounded, that you shall be remembered before the LORD your God and be saved from your enemies.

Verse 10

Oh, the trumpets were to be sounded on festive celebrations such as, your days of Gladness, and in your appointed feasts, your solemn days, the beginnings of your months with the observance of your burnt offerings, your peace offerings. They shall remind you of Me — the LORD your God.

Verses 11 - 36

Israel since the Red Sea experience has been stationary. They are organized, fully instructed, and ready for the command to “March.”

Verse 11

On this day — the 20th of the second month, in the second year from Egypt the cloud was lifted from over the Tabernacle. They had been informed that the cloud would move to signal the breaking of camp, and the moving of the entire assembly that day had arrived. The cloud did move. They were breaking camp — the Promised Land lay ahead.

Verse 12

With joy they set out. Then the cloud settled down in the wilderness of Paran.

Verse 13

They moved for the first time since receiving the Law. And everything was moving like clockwork — precision.

Verses 14 - 16

Judah was first and Captain Nahshon, the son of Amminadab over its army, with the Captain of Issachar, Nethaneel, and of Zebulun, Eliab and companies following.

Verse 17

At this stage, the Tabernacle was taken down, and the sons of Gershon and the sons of Merari set forward bearing the Tabernacle.

Verses 18 - 20

Then the flag of the Camp of Reuben set forward according to their armies, and over his host was Captain Elizur. And over the host of Simeon was Captain Shelumiel; and over the host of Gad was Captain Eliasaph.

Verse 21

And the Kohathites set forward bearing the sanctuary and the Tabernacle was erected, and waiting, as they came with the Holy furniture.

Verses 22 - 24

The flag of Ephraim was set up and those counted as members of the camp marched together under the command of Captain Elishama, over the host of Manasseh was Captain Gamaliel, and over the host of Benjamin was Captain Abidan.

Verse 25

Then the flag of the camp of Dan set forward, and Ahiezer was their Captain.

Verse 26

And over the tribe of Asher was Captain Pagiel.

Verse 27

And over the tribe of Naphtali was Captain Ahira.

Verse 28

Thus the armies of Israel obeyed the orders of the LORD.

Verse 29

Moses appeals to his father-in-law to join Israel for they could certainly use him, and he, in turn would be blessed by the LORD.

Verses 30 - 32

But Hobab, his father-in-law, begged off with the statement, he wanted to be with his own people. Moses urged him saying, they both agreed how his father-in-law knew the desert land from one end to the other and could be eyes to Israel. [This would be superfluous for Israel had the Angel of the LORD Jehovah going before them, and surely He knew the desert from one end to the other. Also, Israel was led by the pillar of cloud and fire which God told them the direction He wanted Israel to follow.]

Verse 33

Israel left the Mount of the LORD (Sinai) for a three day march, the Ark of the Covenant leading them. The ark belonged in the middle of the four marching armies (12

tribes), but as this movement was not a tactic of war, it was allowed to be carried in front of all the host of Israel where Moses was stationed as he led them in their march.

Verse 34

[Here, in this verse as well as Psalm 105:39 “**He spread a cloud for a covering; and fire to give light in the night**” God informs us that though the pillar of cloud was over the Tabernacle, which turned into a light at night, it also covered the whole nation of Israel, thus shielding them from the terrific heat of the sun, and giving them light at night in their tents.]

Verse 35

When it came to pass when the ark set out, that Moses said, “Rise up LORD! And let thine enemies be scattered. And let those who hate Thee flee before Thee.”

Verse 36

And when it came to rest, he said, “Return Thou, O LORD, to the many thousands of Israel.” We of the Church are waiting for the sounding of the trump of God of “forward march” when we shall be caught up to meet in clouds the LORD (1 Thess. 4:17 — There is no “the” clouds in the original). Hence when the trumpet is blown by Michael the Archangel, a cloud of believers shall be caught up from New York, another from Minneapolis, another from London, another from Jerusalem — from all over the world, we shall be caught up “in clouds” to meet the LORD in the air.) Believers who have tasted death shall be raised incorruptible, and we who have not died shall put on immortality — every man in his own order (I Cor. 15:23).

Chapter 11

Israel’s first organized march was a huge success. Every captain of each tribe did his duty and the whole nation marched into the wilderness of Paran.

Verses 1 - 3

This is a “fault finding” chapter. Here Israel complained to the LORD no doubt as to the long march from the first place they left. This complaining had its effect; as one might suffer a scratch of a nail which turns nigh into blood poisoning. Israel’s “griping” was the trigger which encouraged others in their complaints.

Verse 4

Such were the plight of the mixed multitude — the Egyptians who left Egypt with Israel after the miracle of taking in the death the firstborn of all cattle and humans. These also had followed Israel through the Red Sea and from there into the desert.

Verse 5

They recalled the fine foods of Egypt they enjoyed in abundance in their native land.

Verse 6

They were very tired of the manna. The word manna means “what is it?” When the Lord Jesus was here they asked, “Who is He?” Both of them, the manna and the Messiah came down from heaven to supply the physical and spiritual need of the people.

Verses 7 - 9

These verses explain the method of preparing the manna for food.

Verse 10

And of all people, Moses spoke his difference to the Lord also. Everyone got into the act.

Verse 11

Moses speaks of the heavy burden he is carrying. He is saying that everyone's burden is made his.

Verse 12

He asked "did I conceive all these people — am I their mother? Am I to be a nursemaid to all these people?"

Verse 13

Where is the source of supply for the flesh these people desire?

Verse 14

These people cannot be borne alone.

Verse 15

Kill me, let me sling these people off — give me Sheol, and find blessed rest, not even to think of them again.

Verses 16 - 17

Wait a minute, Moses. Everyone is soon to receive the desires of their hearts.

Gather 70 elders of the most spiritual men in Israel, whom you know to be fit for such a task as helper and burden bearers.

I will take the Spirit which is upon you and place Him upon the 70 elders, and they shall bear the burden of this people with you.

Verse 18

And say to the people to set themselves apart for one of the greatest blessings of their history. Flesh to eat and in such an abundance it will make your head swim.

Verse 19

You shall not eat flesh only one day, nor two days, nor five days, neither ten days, nor twenty days!

Verse 20

But a whole month until it comes out of your nostrils, until you want to vomit. You have offended the great God.

Verse 21

You have promised flesh to eat, O LORD, in such an abundance. There are 600,000 fighting men, where shall flesh be secured to satisfy men with such an appetite?

Verse 22

Shall the flocks and the herds be slain? And shall the fish of the sea be gathered together to satisfy them?

Verse 23

The LORD then asked Moses “Is my hand waxed short?” You shall see how I shall provide!

Verse 24

Then Moses went out of the Tabernacle and told the people what God had promised, and then gathered the 70 elders and placed them round about the Tabernacle.

Verse 25

And the LORD came down in a cloud and spoke to Moses, and took the Spirit which was upon Moses, and gave Him to the seventy elders. And when the Spirit rested upon them, they prophesied and did not cease.

Verse 26

There were two men whose names were written as being of the 70 elders, these had remained in the camp and did come to the Tabernacle, and the Spirit fell upon them in the camp, and they prophesied.

Verse 27

A young man reported their doings, “they do prophesy in the camp.”

Verse 28

Joshua joins in and asks Moses to stop them.

Verse 29

To which Moses replied, “Joshua, are you jealous for my sake, thinking they are taking some of my glory? Would God that all the LORD’s people were prophets, and that the LORD would put His Spirit upon them!”

Verse 30

Then Moses took Eldad and Medad and joined the others of the 70 elders. So we find that future leader, Joshua, 40 years later had his day in court and did find fault also.

Verse 31

Who would have thought of the way God chose to fulfill His promise of flesh to eat? Our God needs advisors! The LORD sent a wind which brought quails from the sea, and let them fall about 9/10 of a mile from camp. They flew about three feet off the ground.

Verse 32

The people gathered quail two days and a night (not all were killed at one for they saved enough alive to last a whole month with fresh flesh). The least gathered 100 gallons.

Verse 33

But as they started to eat, the wrath of the LORD was kindled against His people, that He sent a very great plague.

Verse 34

And called the place “Kibroth-hattaavah” meaning “graves of lust.”

Verse 35

From Kibroth-hattaavah Israel traveled unto Hazeroth meaning “villages,” and there the camp abode for a few days.

Chapter 12

Now in this chapter is the recorded rebellion of Aaron and Miriam against Moses. Cheer up Moses, this rebellion of some part of Israel will last a long time.

Verse 1

This attack by Moses' brother and sister was against his marriage with an Ethiopian woman.

Verse 2

Why had they waited so long? When we receive personality attacks, one doesn't have to have a reason. Their attack was voiced to those of Israel, and said that God had not limited His words only to Moses. They had a right to be addressed by God also. Not only the people heard their attacks, but God also.

Verse 3

Moses was considered the most humble man God knew. Moses did not assume this title, but God gave it to him. And we can well suppose that as Moses wrote this description of himself as recorded here, he was urged by the LORD to do so.

Verse 4

Suddenly, the LORD said to all three: Moses, Aaron, and Miriam, "Meet me at the Tabernacle." They did so.

Verse 5

The LORD came down in the pillar of the cloud, and stood by the door of the Tabernacle, and called Aaron and Miriam. They both came forth.

Verse 6

Two ways God used in giving His word to the prophet: by a vision or a dream.

Verse 7

However, I did more in speaking to the prophet Moses.

Verse 8

With him I speak mouth to mouth. Not a mixed up dark jumble, but in words clearly understood. He beheld my form. How dare you speak against Moses!

Verse 9

God's anger was certainly aroused, and He departed.

Verse 10

And as the cloud departed, it was thus revealed that Miriam was leprous. Aaron took knowledge that she was.

Verse 11

How foolish we have been. Please forgive us of this trespass. He called Moses, "lord," small letters meaning "Adonai," master.

Verse 12

Let her not remain as a rotting corpse.

Verse 13

Moses then called for Miriam's healing.

Verse 14

She should realize what she has done, and thus the proper remedy. Had her father spit in her face, she would be ashamed for seven days. Therefore, let her be put out of the camp for seven days. After these days have past, let her be restored again.

Verse 15

Miriam was banished outside the camp for seven days. The camp did not move until Miriam was brought in again.

Verse 16

Afterwards, the people of Israel moved from Hazeroth and made camp in the wilderness of Paran.

Chapter 13

Verses 1 - 3

By verse one we have recorded that the LORD "spake" unto Moses, while in verse three, we are told that Moses was "commanded" to send twelve men; one from each tribe to spy out the land God had given to Israel. These twelve men, one from each tribe of Israel, were to be sent to search out the land and bring back a report.

Verse 4

These were their names:

Of the tribe of Reuben, Shammua, the son of Zaccur.

Verse 5

Of the tribe of Simeon, Shaphat the son of Hori.

Verse 6

Of the tribe of Judah, Caleb the son of Jephunneh.

Verse 7

Of the tribe of Issachar, Igal, the son of Joseph.

Verse 8

Of the tribe of Ephraim, Oshea (Joshua), the son of Nun.

Verse 9

Of the tribe of Benjamin, Palti, the son of Raphu.

Verse 10

Of the tribe of Zebulun, Gaddiel, the son of Sodi.

Verse 11

Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi, the son of Susi.

Verse 12

Of the tribe of Dan, Ammiel the son of Gemalli.

Verse 13

Of the tribe of Asher, Sethur the son of Michael.

Verse 14

Of the tribe of Naphtali, Nahbi the son of Vophsi.

Verse 15

Of the tribe of Gad, Geuel the son of Machi.

Verse 16

These are the names of the men Moses sent to spy out the land. Moses called Oshea, the son of Nun Jehoshua, which means Saviour or Deliverer. This same name in English is Jesus! (And His name means Saviour or Deliverer.)

Verse 17

Instructions were given by Moses as though he was familiar with all parts of the Land God gave to Abraham, Isaac and Jacob known as Canaan.

[We digress here to look at the names of the children of Ham (Genesis 9:18). They were Shem, Ham, and Japheth. Ham was the father of Canaan. Yet he was not the only son, for there were Cush (which means black and is translated as Ethiopia in the Scriptures); Mizraim (which means fortress) and is translated in the Scripture as Egypt; and Phut (means foot) and is translated as Libya.

Now Africa is called the land of Ham, for three of Ham's sons populated Africa. Cush to Ethiopia, Mizraim to Egypt, and Phut to Libya. The fourth son, Canaan, didn't migrate to Africa, but stayed at home where he came from which is the Holy Land, then known as Canaan.]

It was from the sons of Canaan that Abraham bought the burial place for his wife Sarah (Genesis 23:17-20).

Verses 18 - 19

They were to examine the land as to what sort it was and to value the people living there — to see if the people lived in tents or in strongholds.

Verse 20

...And the land to see what is produced and if there were trees there; bring samples of the fruit the land produces. What a time to examine the land, for it was the time of first ripe grapes.

The part of the land of Canaan has had in history as to its wars, etc., is very interesting. All empires who have ever attacked her have been from the north. Sending the spies out from the south was not an act of war, but rather the sending of spies as to its weaknesses and its strength. For when Israel did attack the Canaanites 40 years later, they attacked from the east!

Verse 21

The spies left the encampment at Paran and departed from the wilderness of Zin, walking north to the northern extremities of Canaan, Rehob, and Hamath by way of the east.

Verse 22

Then they came back towards the south on the west bank of the Jordan River to the

city of Hebron where Abraham, Isaac, and Jacob were buried.

Why the bringing up of Hebron was built seven years before Zoan later known as Tanis? Tanis had a history, and Hebron would have a history in the future. [Hebron became the home of the High Priest, and was the capital of Judah for seven years under the reign of David.]

Verse 23

Coming to the brook of Eshcol, they cut down a branch from the grape arbor, placing it on a pole and carried by two of the men — one huge cluster — as a token of the land. They brought also other fruits such as the pomegranates and figs. [I have visited this same place during the harvest, and clusters are so large, not large grapes, but the branches are several feet long. Also the figs are so delicious at this time.]

Verse 24

The place was called Eshcol because of the grape clusters.

Verse 25

Their spying lasted 40 days.

Verses 26 - 29

Thus they came to make their report. We find that there was the majority of ten who reported first. The minority of only two of the spies (Caleb and Joshua) was made last.

The majority reported that it was truly a land flowing with milk and honey — beautiful — but there were giants there, with houses that were fortresses in themselves. It would be a hopeless task to confront such an army of fighting men.

Verse 30

Then the minority report of two of the spies who said “Let us go up at one and possess it for we are able to overcome it!”

Verse 31

But the other men retorted “We be not able to go against such a people.”

Verse 32

They continued to bring up an evil report — “The land which we searched is a land that eateth up the inhabitants thereof. All the men we saw were of a great stature.”

Verse 33

And to add oil to the fire, “And there we saw the giants, and we as grasshoppers in our own sight, and so we were in their sight.”

And now more rebellion.

Chapter 14

Verse 1

This time the rebellion was made by the whole house of Israel.

Verse 2

Oh, what weeping that was done that night. They had believed the majority report that they could not conquer the land. They forgot how God delivered them a little over a year

before from the hands of Pharaoh, even dividing the Red Sea for them to pass through. Why not again?

Would God we had died in Egypt; would God had we died in this desert! [Have you ever made a foolish statement as this? He may give you what you ask for.]

Verse 3

And our children and wives should be a prey!

Verse 4

“Let’s choose a captain and let him lead us back to Egypt.”

Verses 5 - 6

Moses and Aaron join themselves to urge them not to make such a rank statement. Caleb and Joshua rent their clothing (a sign to show great sorrow).

Verse 7

These two men of God spoke to the whole company — “the land we passed through is exceeding good land.

Verse 8

“If the LORD is pleased with us, He will lead us into this land of milk and honey.”

Verse 9

“Don’t rebel against the LORD, neither fear the people,” and by some knowledge revealed to them added, “they are bread for us; their defense is departed from them.”

Verse 10

The people’s wrath was stirred and desired to stone them. Then the glory of God appeared in the Tabernacle.

Verse 11

How long will this people continue their rebellion and not believe me?

Verse 12

“I will smite them with diseases until the whole camp is cut down with dead. And Moses, I will make of thee a greater nation.”

Verse 13

Moses then spoke of what the Egyptians would do should they hear how you destroyed the whole nation whom you delivered from the Egyptians.

Verse 14

They will tell it to the inhabitants of this land, how Thou art seen face to face, and Thy cloud standeth over them, that Thou goeth before by the cloud by day and the pillar of fire at night.

Verses 15 - 16

If thou should kill out the whole nation of Israel, they will say that the LORD wasn’t able to bring them into the land He promised them.

Verses 17 - 18

I pray to thee, let Thy power be great according to they longsuffering and of a great

mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Verse 19

Pardon, I beg of Thee, the iniquity of this people according to Thy grace.

Verse 20

The LORD was moved with compassion and said, “I have pardoned them according to your plea.”

Verse 21

As I live, all the earth shall be filled with my glory.

Verse 22

Because these men have seen my glory, and my miracles which I did in Egypt have tempted me ten times, and have not obeyed me voice,

Verse 23

My justice is perfect: they shall not see the land which I promised their fathers (Abraham, Isaac, and Jacob). Neither shall any of the twelve spies see it again.

Verse 24

Except Caleb who has another spirit with him, and has followed me perfectly. I shall bring him into the land, and his children shall possess it.

Verse 25

Now the Amalekites and the Canaanites dwelt in the valley. “Tomorrow, leave this place and go into the wilderness by the way of the Red Sea.”

Verses 26 - 27

And the LORD spoke unto Moses and Aaron saying, How long can I bear the reproach of this people against Me? I have heard their rebukes.

Verse 28

Say unto them, as you have spoken in my ears, that shall I do.

Verse 29

You wished you had died in the wilderness? You shall die in the wilderness — those of you who are 20 years and up shall die in the wilderness.

Verse 30

Only two of you, Caleb and Joshua, shall go into the land I promised their fathers.

Verse 31

But your children whom you said would fall as a prey, them will I bring in, and they shall possess the land you despised.

Verse 32

And your poor little puny children shall be strong and wander for 40 years in this desert.

Verse 34

After the number of the days in which you searched out the land, 40 days; each day for a year, and you shall understand why I broke by promise to you.

Verse 35

“I have said it. I shall do it.” And He did it!

Verses 36 - 37

These verses have been omitted by some in their teaching, but let this not pass us. What happened to the other ten spies that brought such an evil report? Did they die later in the wilderness? They died immediately: “Even those men that did bring up the evil report upon the land died by the plague before the LORD.”

Verse 38

But Joshua and Caleb who were of that number which spied out the land, lived!

Verse 39

God’s judgment was upon them and the people mourned greatly at their death and repented of a sort, sorry for not going on into the promise land, and resolved to go ahead.

Verse 40

The next morning, the men gathered together on the mountain to attack the enemy.

Verse 41

You shall fight a losing battle. It will not prosper whatever you do seems to contradict the word of the LORD.

Verse 42

Go not up. The LORD isn’t with you.

Verse 43

The Amalekites and the Canaanites are there waiting for you. You shall fall by the sword. The LORD will not be with you.

Verse 44

The fighting men went out against the enemy nevertheless. The Ark of the Covenant and Moses did not go with them.

Verse 45

Then the enemy, the Amalekites came down and with the Canaanites smote them, killing several.

Chapter 15

This chapter is parallel between chapters 14 and 16. Chapter 14 deals with the whole nation who rejects the spies report, and chapter 16 has to do with the whole nation who rejects the priesthood of Aaron.

This chapter sandwiched between the two rejections provides laws which relate to the people after they do repent and trust the Messiah who died for their sins and Who rose again.

Verses 1 - 2

You will see that Moses was commissioned by the LORD to speak to Israel who would never be able to fulfill the law's demands. But redeemed Israel shall in the reign of the Messiah after the Great Tribulation is over and the Millennium has begun. Yet after 40 years wandering in the wilderness, Israel did try to keep these laws but failed God for 1500 years. Under Messiah, they shall be a redeemed people, a holy nation, desirous of being obedient to the Messiah's commands.

Verse 3

The sweet savor offerings were the Burnt Offering with the Meat (grain) offering and the Peace Offering (known also as the Fellowship offering).

Verses 4 - 5

Whatever offering he desired to make, he was to offer also the Meat (better, meal or grain) Offering. If a lamb is to be sacrificed, use three quarts of fine flour mixed with three pints of oil, accompanied with three pints of wine for a drink offering.

Verses 6 - 7

If the sacrifice is to be a ram, use six quarts of fine flour mixed with four pints of oil and four pints of wine.

Verses 8 - 10

If the sacrifice is to be young bull, then the grain offering shall be nine quarts of fine flour mixed with three quarts of oil, plus three quarts of wine for the drink offering.

Verses 11 - 12

Thus shall you offer in compliance of God's demand whether the offering be a young bull, ram, lamb, or young goat.

Verses 13 - 14

These sacrifices are for the native born Israelite or the gentile born in another country.

Verses 15 - 16

For the law is for both, native born or foreigner. All are equal before God: one law for all (in the Land). When Israel is away from the land, great difficulties are encountered. It was impossible to keep these laws in the wilderness. They had no crops, no grain or grapes for wine. These laws are to be strictly obeyed when they possess the land.

Verse 18

Again the LORD points to that time which shall be 40 years later, when they possess the land. There were no doubts but they would conquer it.

Verse 19

When you shall eat the bread of the land, that you shall offer a heave offering (of the Peace) unto the LORD.

Verse 20

You shall offer a cake of the first of your dough for a heave offering of the threshing floor, so shall you heave it.

Verse 21

Of the first of your dough you shall give unto the LORD an heave offering in your

generations.

Verse 22

And if you have erred and not observed all these commandments, which Moses spake,

Verse 23

Even to you and the future generations.

Verse 24

Then if your forgetfulness is committed by your ignorance of the law, that all the congregation shall offer one young bullock for a burnt offering, with its grain offering and its drink offering, and one kid goat for a sin offering.

Verse 25

The priest shall make an atonement for all the congregation, and it shall be forgiven them, for this negligence was due to ignorance, and shall bring their offering, a sacrifice made by fire unto the LORD and their sin offering before the LORD for their ignorance.

Verse 26

And it shall be forgiven all the congregation of the children of Israel, and the gentile that lives in their land, seeing all people were in ignorance.

Verse 27

And if soul sins any sin through ignorance then he shall bring a she goat of the first year for a sin offering.

Verse 28

And atonement shall be made by the priest for those who sin in ignorance, and it shall be forgiven him.

Verse 29

There's only ONE law for him who sinneth through ignorance whether of Israel or a stranger.

Verse 30

But the soul that doeth it presumptuously, whether he be an Israelite or a stranger, that soul shall be cut off.

Verse 31

Because he has despised the law of God, the word of the LORD that soul shall be utterly cut off; his iniquity shall be upon him.

Verses 32 - 36

These verses portray one who was not ignorant of the law of God picked up sticks on the Sabbath day, and was found doing so, and was brought to Moses who put the man on hold until he talked to the LORD about it. And the LORD said unto Moses, the man shall surely be put to death; all the congregation shall stone him with stones without the camp.

[We digress to speak of the Congregation of Israel. Every circumcised Jew was immediately made a member of the congregation. They were made up of elders, judges, and rulers. They acted together without being instructed by the people, yet they reported to the people the acts of the congregation.

It was referred to as the Sanhedrin; later as to the Synagogue. Today political Israel is a political head or body of the nation in Israel such as their president, prime minister, and their parliament.]

Thus the breaker of the law NOT in ignorance was taken without the camp and stoned to death, as the LORD commanded Moses.

Verse 37

The LORD then spoke to Moses.

Verse 38

Tell the people that they are to put fringes (tassels) on the corners of their garments, and dye them blue (this is the color in the Scriptures describing heaven. Israel was a heavenly people on earth, and spoke to anyone who saw them of the same).

Verses 39 - 41

The tassels of blue were to remind Israel of all of God's commandments: to obey them, and not follow after their own heart which at one time they did and played the harlot.

I am the LORD your God which brought you out of the land of Egypt to be your God. I am the LORD your God.

Chapter 16

Chapters 16 and 17 record the blackest days of Israel's history. They had rejected the LORD's anointed High Priest, Aaron. Today, we are living in the darkest period of the World's history, for the world as a whole has rejected God's Anointed High Priest, the LORD Jesus Christ.

Verse 1

The first in the set of rebellions was Korah, who was a son of Izhar who was a son of Kohath who was a son of Levi against Aaron's priesthood was the son of Amram who the son of Kohath who was a son of Levi. First cousins to each other.

There was no doubt as to the priesthood belonging to Levi, but Korah dared to challenge Moses' selection of Aaron his brother as high priest instead of Korah, first cousin to Moses as well as Aaron.

Moses chose Aaron instead of choosing Korah, which was the LORD's choice and not man's. Yet Korah accused Moses of filling the high priesthood appointment and not the LORD's.

Verses 2 - 3

Korah was very dogmatic and demonstrative in his opposition to Aaron, for he inveigled (won to his point of view) two hundred and fifty princes of the assembly of Israel, famous in the congregation, men of renown. They rose up together, against Moses and against Aaron. "You take too much upon you." Every one of the Israelites are holy — why have you lifted up yourself and Aaron to this lofty office of high priest. We believe that we and our great number who are together in Korah's choice declare that Korah shall be the high priest.

Verse 4

The next group were the 250 princes who joined in the rebellion with Korah. The whole congregation joined in this rebellion also.

Verse 5

Tomorrow we shall find who is the holy one! The LORD will demonstrate who is His choice.

Verses 6 - 7

You 250 princes, take each one of you a sensor and Korah, and put fire therein and put incense in them before the LORD tomorrow. We'll find God's choice. You take too much upon yourselves you sons of Levi.

Verse 8

Moses directs his attention to Korah.

Verse 9

By this you think you should have full charge of the Tabernacle. How do you know what the LORD's plans are?

Verse 10

Has Jehovah brought you near Him as at this hour — do all of you seek the priesthood together.

Verse 11

What is your cause in denying Aaron the high priesthood?

Verse 12

Moses then called for Dathan and Abiram, sons of Reuben who joined in this conspiracy to answer a few questions. They replied, "We will not come up."

Verses 13 - 14

But you haven't brought us into the land of milk and honey as you promised; instead you've led us into this wilderness. You've made yourself, Moses, to be a prince over us.

Verse 15

How mad Moses became. "LORD," have no respect unto them. I haven't taken a single donkey from them, nor have I hurt one of them. It's good to inform God? God knew all about it without Moses accusing anyone.

Verses 16 - 17

I want you, Korah, to appear before the LORD tomorrow with the two hundred and fifty princes of renown. Have them to have dishes or plates, 250, plus Aaron, placing fire and incense upon them.

Verses 18 - 19

They took every man his censer, and put fire in them and laid incense upon them and stood at the door of the Tabernacle of the congregation; and the glory of the LORD appeared unto all the congregation.

Verse 20

The LORD spoke to Moses and Aaron.

Verse 21

Separate yourselves from among this congregation and let me destroy them.

Verse 22

Will you let one man sin and have all Israel to pay the full punishment?

Verses 23 - 24

Then the LORD spake unto Moses “speak to the congregation and tell them to leave immediately Korah, Dathan, and Abiram.”

Verses 25 - 26

Moses then went to these three men, and spoke to the congregation. “Get out of here quickly, and touch none of their belongings lest ye be destroyed with them.”

Verse 27

Moses, Aaron, and the congregation withdrew from the tents of Korah, Dathan, and Abiram. They came out of their tents with their wives and children.

Verse 28

Speaking to everyone Moses said, “You want proof that God means what He says, and that the LORD sent me to do all these works. It is not my own mind declaring these judgments.”

Verse 29

If these men die the common deaths, then the LORD has not spoken.

Verse 30

Listen to how the Holy Spirit reveals the death Korah and friends would receive. It is going to be extraordinary such as the earth opening her mouth and swallowing these three families. Who could have thought of this way of death but the Holy Spirit?

Verse 31

And as soon as Moses finished, that the ground clave asunder.

Verse 32

And the earth opened her mouth as swallowed them up and their families and their goods.

Verse 33

They and their possessions perished.

Verse 34

And the rest of Israel had fled to escape this terrible death.

But look out! God isn't through with the 250 princes!

Verse 35

The LORD sent His fire upon them and consumed the entire 250 princes.

Verses 36 - 37

Then the LORD spoke unto Moses saying Have Eleazar the son of Aaron the priest, that he take up the 250 censers of those slain by the fire, and scatter the fire yonder, for

they are hallowed.

Verse 38

Let them make broad plates of these 250 censers for a covering of the brazen altar. These were offered to the LORD though he accepted them not.

Verse 39

Then Eleazar the priest took the censer and pressed them into sheets of bronze for the covering of the altar.

Verse 40

These plates are to be a memorial to the children of Israel, that no stranger (of the priesthood) of the seed of Aaron, may as Korah offered incense to the LORD only Aaron and his sons and descendants could offer an incense offering.

Verse 41

But on the morrow, the people began to chide and blame Moses and Aaron for the recent deaths. "These were the people of the LORD."

Verse 42

And soon as the people were gathered together against Moses and Aaron, they looked toward the Tabernacle of the Congregation, and the cloud covered it, and the glory of the LORD appeared.

Verse 43

Then Moses and Aaron came before the Tabernacle of the congregation.

Verse 44

The LORD then spoke to Moses saying,

Verse 45

"Get away from this congregation that I may consume them as in a moment."

Verse 46

Moses commanded Aaron to take a censer right then put fire in it from off the altar, and hastily put incense on the fire, and go quickly to the congregation to make an atonement for them, from the wrath of God is spewed out from the LORD for the plague is begun.

Verse 47

Aaron immediately ran into the midst of the congregation, and behold the plague had begun among the people, and he put on incense and made an atonement for the people.

Verse 48

And he stood between the dead and the living, and thus the plague was stopped.

Verse 49

A count was made of the deaths from among the congregation which was 14,700 besides those who died in the matter of Korah.

Verse 50

Aaron returned to Moses unto the door of the Tabernacle of the Congregation. You

know they sighed in relief, for the plague was actually stopped.

Chapter 17

You can see how Moses is worn to a frazzle over Korah's rejection of Aaron being chosen high priest. God Himself was very provoked at the actions of not only Korah, but the attitude of the 250 princes, and last and certainly not least, the firmness of the congregation in their rejection of Aaron's election.

Verse 1

So, in this 17th chapter, the LORD is going to demonstrate once and for all God's choice of Aaron's priesthood, and the succession of his sons and grandsons, etc.

Verse 2

I want the whole house of Israel to choose from each tribe one leader, and place his name upon his rod.

Verse 3

Place the name of Aaron upon his rod, the rod of Levi, for one rod shall be for the head of the house of their father.

Verse 4

And they were to be gathered and lay them up in the Tabernacle of the congregation before the testimony, where I will meet with you.

Verse 5

And it shall come to pass the man's rod that I shall choose shall blossom, and I will make to cease from me the murmurings of the children of Israel whereby they murmur against you.

A man's rod that he used to walk easier was at one time a limb from a live tree, but death came to that limb. Hence the man God chooses to be His high priest shall have a rod that shall have all the indications of a live tree — thus a resurrection.

Verse 6

Moses spoke to the people and gathered twelve rods, one from each tribe and lay them before the LORD. And Aaron's name was among their rods.

Verses 7 - 8

And on the morrow, Moses went by to inspect these rods, and behold Aaron's rod for the tribe of Levi was budded, and brought forth buds, and bloomed blossoms and yielded almonds — the trait of a live almond tree, which speaks of resurrection. None other could be found in this condition, for this was a desert place. Truly a miracle had been wrought. Resurrection.

Verse 9

Then Moses brought out all the rods from before the LORD unto the children of Israel, and they looked and took every man his rod. Thus this miracle was witnessed by all the people.

Verse 10

Then the LORD spoke unto Moses "bring Aaron's rod into the sanctuary, Holy of

Holies, to be kept as a testimony against future doubters.”

The world is full of doubters as to the true High Priest, Jesus Christ, or some other spiritual prophet. God has said bring the dead sticks before me as Buddha, Mohammed, and the like alone with Jesus Christ. They all have died, but the Lord Jesus is the only high priest ever to rise from the dead and demonstrate by talking, walking, eating that he arose from the dead. After the resurrection, He was seen of many people, who handled Him, talked with Him, and showed by many infallible proofs He is that rose from the dead.

After being seen by many people, the LORD Jesus went into the presence of God as now a testimony that He, like Aaron, is God’s anointed above the High Priest!

Verse 11

Moses complied perfectly to the commands of the LORD.

Verses 12 - 13

Truly the fear of God had fallen upon the children of Israel, for they knew that a false act could merit death. They were afraid to come near the Tabernacle for fear of death just what God wanted them to consider. They would adventure toward the Tabernacle only if there were reasons to do so. If they came to the Tabernacle in repentance because of some sin, they would of course be met by God’s representative, the spirit, who would be gracious in receiving their sacrifices for forgiveness of some sinful act.

Chapter 18

Verse 1

Here, as well as in verse 8, the LORD spoke to Aaron the High Priest of Israel. In most instructions the LORD spoke directly to Moses.

And what wonderful blessings are promised to Aaron as high priest and those would follow him after his death; also to the regular priests, and to the rest of the Levites who were special servants to their brethren the priests.

[Did you ever think like this; if there were no sinners in Israel, the priests would be without a job. In fact, the priest lived off the sins of the people: big sins, a nicer, larger animal for sacrifice.

And if there were no sinners in the world, we ministers, pastors, missionaries, etc., would be without a job. We like the priests live off the sins of the people. If there were no sinners, there would be no sins and if there were no sins, there would be none to preach the Gospel to save people from their sins.]

The priesthood stood between the sinners and God. They bore the sins of the people until a sacrifice was slain, thus the guilt was placed upon the substitute.

Verse 2

The rest of the Levites who were not priests (Cohens) were given to those of the priesthood to help them in the servicing of the Tabernacle and its needs, but God made it clear that only the priesthood could minister before the tabernacle of witness.

Verse 3

They shall be chargeable to you, and they are not to come nigh to the vessels of the

sanctuary, and the altar, lest they if you be with them die.

Verse 4

They shall be joined with the pries, yet should a stranger of Levi come nigh, they shall die.

Verse 5

Aaron, hence those that followed in his place shall keep the charge of the sanctuary, and the charge of the altar; that there be no more blasphemous offerings by strangers as the lot of the 250 princes, found in chapter 16:2, 40.

Verse 6

The LORD took the Levites out of the rest of the tribes of Israel to be given to the Priests as a gift for the LORD to do the service of the Tabernacle of the Congregation.

Verse 7

Aaron, you and your sons shall keep your priest's office for everything of the altar, and within the Veil; ye shall serve; I have your priest's office unto you as a gift, but the stranger that cometh nigh shall be put to death.

Verse 8

Again the LORD spoke only to Aaron. "I have given you charge of my offerings, even all the holy gifts of the sons of Israel, I have given them to you as a portion and to your sons as a perpetual ordinance."

Verse 9

This shall be yours [Aaron need not be afraid of any Israelite who would falsely accuse him of "taking things" for God spoke and told him what to take.] from the most holy gifts, reserved from the fire; every offering of the Israelites, even every grain offering, and every sin offering and every guilty (trespass) which they shall render to Me, shall be most holy for you and your sons.

Verse 10

"As the most holy gifts you shall eat it; every male shall eat it. It shall be holy to you.

Verse 11

"This also is yours, the heave offering and wave offerings of the sons of Israel. I have given them to you and to your sons and daughters with you forever. Everyone of your household who is clean may eat it.

Verse 12

Listen to this: "All the best of the fresh oil and all the best of the fresh wine and of the grain, the firstfruits of those which they give to the LORD, I give them to you.

Verse 13

"The first ripe fruits of all that is in their land which they bring to the LORD shall be yours; everyone of your household who is clean may eat it.

Verse 14

"Every devoted (dedicated) thing in Israel shall be yours.

Verse 15

“Every first issue (born) of the womb of all flesh, whether man or animals, which they offer to the LORD shall be yours; nevertheless the firstborn of man you shall surely redeem, and the firstborn of unclean animals you shall redeem.

Verse 16

“This is their redemption price, for a month old you shall redeem them, by your valuation, five shekels in silver, according to the shekel of the sanctuary, which is 20 gerahs.

Verse 17

“But the firstborn of an ox, or of a sheep, or of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the brazen altar and shall offer up their fat in smoke as an offering by fire for a soothing aroma to the LORD.

Verse 18

“And their flesh (of the clean beast) shall be yours like the breast of a wave offering and the right shoulder” (some translators say “thigh,” yet we know that the hind quarters of any clean animal was repulsive to all Israelites, and they refused to eat of it, because years before when Jacob wrestled the angel all night, he touched Jacob’s thigh, making him lame; thus they refused flesh of the thigh. It was not God who rejected the thigh, only Israel).

Verse 19

“All the offerings of the holy gifts which the sons of Israel offer to the LORD, I have given to you, your sons, and your daughters as a perpetual gift. It is an everlasting covenant of salt.”

Verse 20

Then the LORD spoke only to Aaron again, “You shall have no inheritance in their land: I shall be your inheritance.

Verse 21

“And to the sons of Levi, I have given all the tithe in Israel as an inheritance, in return for their service they shall perform, the servicing of the Tabernacle.

Verse 22

“And the sons of Israel shall not come near the tent of meeting again, lest they bear sin and die.” There will be no Moses to plead for the people anymore.

Verse 23

“Only the Levites shall perform the services to the Tabernacle — it shall be known forever that Levi shall have no inheritance.

Verse 24

“The tithe of all the sons of Israel which they shall offer to the LORD shall the LORD give to the Levites. This evens things up, as they shall have no inheritance in Israel.”

Verse 25

Then the LORD spoke to Moses saying

Verse 26

When Levi receives the tithe of the sons of Israel, then they shall offer a tithe of the tithe.

Verse 27

And the offering of Levi shall be of the grain from the threshing floor and the produce of the wine vat.

Verse 28

The Levites were to tithe the tithes and these shall be given to the LORD for the High Priest.

Verses 29 - 30

Out of the tithes received, Levi was to give the best in their tithe to the high priest.

Verse 31

Levi was granted permission to eat the tithes of Israel anywhere he chose, for this is his compensation for his service in the tent of meeting.

Verse 32

When Levi received his portion of Israel's tithe and then in turn tithed to the high priest, he acknowledged that he gave the best of what he had received. He was not to profane — put in disrepute — the sacred gift lest he die.

Chapter 19

The Ordinance of the Red Heifer

Today we are hearing of people looking for the ashes of the red heifer slain around 3,500 years ago, then burned, and buried in a small casket. It is good to remember that this ordinance was to cleanse a person who had been defiled, who would not have to go to the Tabernacle and offer a sacrifice. No doubt in the process of time, some of the ashes were spread throughout Israel for the cleansing of any made defiled.

Some propose that Christ cannot return until the original casket holding the original ashes be found. There was not just one red heifer or one set of ashes. Many, many red heifers were slain, burned, and their ashes kept “outside the camp: ready to be used for cleansing.

Here is the simple outline of this cleansing ritual:

Verse 1

The LORD now speaks both to Moses and Aaron.

Verse 2

The Ordinance of the Red Heifer

I. The Red Heifer to be chosen.

Without spot or blemish and upon which a yoke was never placed.

Verse 3

II. The slaying of the Red Heifer

It shall be given to Eleazar, son of Aaron, that he might bring the animal without the camp, and another shall slay the heifer before the priest's eye.

Verse 4

III. The Blood Applied

Eleazar was to take the blood with his fingers and sprinkle it toward the door of the Tabernacle.

Verse 5

IV. The Body Burned

Her body shall be burned in the priest's sight. With also her skin, and her flesh, and her blood, with her dung, shall he burn.

Verse 6

V. With other things

The priest shall take cedar wood and hyssop and scarlet, and cast it into the midst of the burning heifer.

Verse 7

VI. The Washing of the Priest

He shall wash his clothes and bathe his flesh in water, and afterwards come into the camp and be unclean until evening.

Verse 8

VII. The Washing of the Burner

He who burned into ashes the body of the heifer shall wash his clothes, and his flesh and be unclean until evening.

Verse 9

VIII. The Gathering of the Ashes

A man that is clean is to gather up the ashes of the heifer and lay them outside the camp in a clean spot, and the ashes shall be kept for the Congregation of Israel for a water of separation: it is a purification for sin.

[We note this was easily kept while Israel was in the wilderness with the Tabernacle was near. It is when they entered the land, captured and possessed the land, and then by tribes went to different parts of the Promise Land with the Tabernacle far from most tribes.]

Verse 10

IX. The Gatherer of the Ashes Washed

He that gathered the ashes washed his clothes; and his flesh and became unclean until evening. This was to be perpetual ordinance for the children of Israel and for the stranger who lived among them.

Verse 11

X. An Example of One Who was made Unclean

The touching of a dead body for seven days.

Verse 12

He shall purify himself with some of the ashes and water on the third and seventh

days. Should he not purify himself on the third day, he will not be clean on the seventh.

Verse 13

He that touched a dead body but would not cleanse himself shall be cut off.

Verse 14

He that dieth in a tent. All that come into the tent and all that are in the tent shall be unclean for seven days.

Verse 15

And every open vessel which has no covering is unclean.

Verse 16

Whosoever toucheth one that is slain with a sword in the open field, or a dead body, or a bone of a man, or a grave shall be unclean seven days.

Verse 17

XI. The Cleansing of the Unclean

He was to take some of the ashes of the heifer and mix with running (fresh) water.

Verse 18

And one already clean takes the mixture of ashes and water with hyssop and sprinkles the same upon the tent and upon every vessel and upon the person there, and upon him that touched a bone, or one slain, or one dead, or a grave.

Verse 19

The clean person shall sprinkle upon the unclean on the third day and on the seventh day. He shall then purify himself by water and wash his clothes and shall be clean at evening.

Verse 20

He that is unclean and shall not purify himself shall be cut off from among the congregation.

Verse 21

XII. The Final Decision

He that sprinkles the water of separation shall wash his clothes, and he that touches the water of separation shall be unclean until evening.

Verse 22

Whatsoever the unclean person touches shall be unclean, and the soul that touches it shall be unclean until evening.

Chapter 20

At the time of the great rebellion when Korah led the whole nation against God's anointed high priest, Aaron, was about the twentieth year of Israel's dwelling in the wilderness. (If Israel had not rebelled at the first stop of Kadesh-Barnea, they could have gone right into the land.) Here in this 20th chapter of Numbers, the congregation of Israel is about to the end of their 40 years of wilderness living.

Verse 1

The whole congregation of Israel marched into the desert of Zin in the first month. The people abode here. Miriam, Moses' and Aaron's sister died there, and was buried. Miriam, remember was the older sister placed near the basket in which the baby Moses was placed, to await the virgin daughter of Pharaoh to discover the baby as she would take her bath. All things worked out beautifully. Upon finding the basket and Moses in it, Miriam stepped out and suggested getting a nurse (to feed) from among the Israelites for the babe. Pharaoh's daughter was well pleased at Miriam's suggestion, and sent her to bring one to her. She did so and brought Moses' mother, who nursed him, and when Moses became a child and was brought to Pharaoh's daughter and became her son.

Verse 2

When the cloud left Mt. Sinai, Israel followed it into the wilderness of Paran. Then Israel moved again, this time where the 40 year wilderness journey began. They must have been many miles from the original waters, and they became in need of water once more.

Verse 3

Again Israel chided against Moses, wishing they had died when their brethren died (Numbers 16:31-35).

Verse 4

Why did you bring us here, forgetting that the LORD had led them.

Verse 5

They rebelled against the place. In Egypt, though being mistreated slaves as they were, they wished they had those days once more which were filled with the food of Egypt of figs, grain, grapes, pomegranates — whoa — and there's no water here!

Verse 6

Moses and Aaron seek God and His wisdom.

Verse 7

The Great I AM addresses Moses.

Verses 8 - 10

“Take the rod, and you and your brother assemble the congregation and speak to the rock. You shall have your water out of the rock — let them all slake their thirst.”

With the rod in his hand which he had struck another rock before, but he got agitated, lost his cool, and forgot that the LORD said only “speak” to the rock.

And Moses did the most natural thing, but we like Moses can forget the least detail so easily, and as he had the rod in his hand, and a creature of nature, he asked, “Listen, you rebels; shall we bring forth water out of this rock?”

Verse 11

Then Moses lifted up his hand and struck the rod twice. And waters came out abundantly.

Verse 12

The LORD blasted Moses and Aaron, “Because ye have not believed in Me.” Of course, it was an act of disobedience, just speak to the rock, “to treat Me as Holy.” He is holy, and we can’t get too familiar with the Almighty. We must do as He commands — exactly. And that was “in the sight of the men of Israel” — in other words, “You embarrassed Me.”

“For this you shall not lead this assembly into the land.” For this Aaron died first (20:28, 29)

Verse 13

These waters were called Meribah meaning “contention”, for here Israel contended with the LORD and He proved Himself holy among His people.

Verses 14 - 17

From Kadesh Moses sent messengers to the king of Edom — descendants of Esau, brother to Jacob, from whom the Israelites came from. “Thus your brother Israel (Jacob’s new name) has said, ‘You know of the hard time we’ve gone through. A long time (over 400 years) we spent in Egypt who mistreated our fathers badly. But when we cried out to Him, He heard us, and sent His Angel to guide us out of Egypt. We are very near you. Please let us pass through your land. We promise to be discrete among you.’”

Verse 20

The people of Esau (Edomites) said, “You shall not go through our land, if you try, we will use the sword against you with a strong hand.”

Again Israel made an appeal for Edom to let them pass though their territory. We will pay for the water the people and cattle may drink.

Verse 21

Edom refused again for the last time so Israel went away from him, and had to go around their possession.

Verse 22

So, from Kadesh, Israel, the whole congregation, came to Mt. Hor.

Verse 23

At Mt. Hor the LORD spoke to Moses and Aaron saying,

Verse 24

Aaron shall die here and shall not go into the Promised Land because you did not obey my command.

Verse 25

Take Aaron and his son Eleazar up to Mt. Hor.

Verse 26

Strip the priestly garments off of Aaron and place them on his son, Eleazar. Aaron there shall die there.

Verse 27

Moses did as the LORD commanded, and went up to Mt. Hor in the sight of all the congregation.

Verse 28

Moses then stripped Aaron of his high priest garments and put them on his son Eleazar. Aaron then died on the mountain top. Moses and the new high priest, Eleazar, came down together from the mountain.

Verse 29

When the congregation saw that Aaron had died, all the house of Israel mourned for Aaron thirty days.

Chapter 21

As Israel comes to the end of her 40 year stay in the wilderness propagated and abounded to neighboring kingdoms as to how such a people could be fed, clothed, and supplied with water in such a desert.

Verse 1

The Canaanites heard rumors of every description about these people who had stayed so long in Egypt, and now were marching toward their possession, so they marshalled their forces and fought against Israel. In the confrontation they took several Israeli prisoners.

Verse 2

The congregation of Israel made a vow to the LORD and said, “If you will deliver these people into my hand, then (I promise) I will utterly destroy their cities.”

Verse 3

The LORD heard, the Canaanites were delivered, and Israel destroyed them and their cities.

Verse 4

Because the enemies had refused Israel safe passage through their territory, they had to take southern route to go around Edom. The people of Israel “put out” because of inconvenience it caused them to make such a detour.

Verse 5

And the people did what they could do, and seemed to enjoy doing so. They spoke against the Almighty and Moses. Why have you brought us out of Egypt, we were content there — now we have no food, no water, and we detest this “lousy” bread.

Verse 6

At this complaint, the LORD sent fiery (venomous) serpents among the people which bit the people. Many died from their bite.

Verse 7

Then the people came immediately to Moses and confessed, “We have sinned for we have spoken against the LORD and you. Intercede with the LORD that He take the serpents away from us.” And Moses interceded for them. The removing of the serpents was not the pressing need, it was the cure! We’ve all been bitten by that old Serpent called Satan and the Devil — the removing of the devil is not man’s need, it is the cure from his venom. [Satan will one day be placed in the bottomless pit (abyss) for a

thousand years, yet people shall die in the millennium — they shall need the cure — the only cure.]

Verse 8

Moses was told to make a serpent out of brass (bronze) and set it upon a pole so that anyone who had been bitten and still lived, could look upon and be healed. The LORD Jesus (John 3) said as (He was made sin for us) He would be lifted upon the cross, that whosoever would look at him in faith while still living would not perish, but have everlasting life.

Verse 9

Moses made the serpent of brass and lifted it upon the pole, and those who had been bitten, and wanted to live, looked upon it, and they lived! And all who want to live forever must look to the Saviour, Jesus the Messiah (the Christ), believing He had died for them and has risen from the dead shall have life eternal.

Verses 10 - 11

Israel moved out and camped in Oboth and on to Ijeabarim which is opposite Moab to the east and on to Wadi Zared.

Verse 13

And on to Arnon which is the border of Moab between Moab and the Amorites.

Verses 14 - 15

The Book of the Wars describes these locations in verse form.

Verse 16

There they continued to Beer where the well is located where the LORD “call the assembly, that I might give them water.”

Verses 17 - 18

Israel sang the song which describes the leaders and the nobles digged with scepter and staffs and found water.

Verses 19 - 20

And from Mattanah to Nahaliel to Bamoth, to the valley that is in the land of Moab, at the top of Pisgah which overlooks the wastelands.

Verse 21

Israel sends messengers to Sihon, king of the Amorites, saying,

Verse 22

“Let me pass through your land.” We will not disturb a thing until we pass through your borders.

Verse 23

Permission was refused by Sihon, who immediately gathered his army and fought against Israel.

Verse 24

Sihon and his army were wiped out and Israel possessed his land from Arnon to the Jabbok as far as the sons of Ammon, the border was Jazer.

Verse 25

Israel took his cities and lived in them; Heshbon especially.

Verse 26

Heshbon was the city of Sihon who had fought against the king of Moab taking all his land as far as the Arnon.

Verses 27 - 30

These verses describe in verse the annihilation of Sihon.

Verse 31

This is how two and a half tribes of Israel began to live in the land of the Amorites.

Verse 32

Spies were sent out by Moses to spy out Jazer, capture it, and dispossess the Amonites.

Verse 33

Then Israel turned to confront Og the king of Bashan. They fought against Israel who subdued them at Edrei.

Verse 34

The LORD encouraged Moses and thus Israel was guaranteed victory over Og.

Verse 35

Israel was very victorious. Og was killed, and also his sons, and all his people. There was not a remnant left — Israel then possessed his land.

Chapter 22

Moses the leader of Israel is now preparing the people of God for their attack against Balak of Moab. Under his generalship, Sihon, king of Heshbon and Og, king of Bashon were defeated. Og as we know was a giant. These enemies of Israel lived, then fought, and died on the east bank of Jordan. These kingdoms plus the coming victory over the kingdom of Moab became the possessions of the tribes of Reuben, Gad, and a half tribe of Manasseh.

Verses 1 - 5

Between the battle with Balak of Moab and Israel's victory is an absorbing story of a prophet of Jehovah among the Moabites, and his ministry, service, and temptation in his office as a priest of God, named Balaam.

He being of the Moabite kingdom was a descendant of Lot and his first unmarried daughter. Thus, as Lot was a nephew of Abraham, the Moabite kingdom was not marked for destruction

**“And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession.”
(Deuteronomy 2:9)**

though many would be slain including the king of the Moabites, Balak. Thus he,

Balak, solicited the services of this prophet of the Most High God, Balaam. (The Hebrew for this title of God is “El” for God, “Elyon” for most high = El Elyon.)

“And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:”
(Numbers 24:15,16)

Israel did make an impression upon all the Moabites, especially upon their king. He needed help — great, divine help — immediately. Of course, he knew that God only was the One to deliver him and his kingdom. They, Israel, were from Egypt; that he knew, but he knew not of the power of their deliverance, nor of the how, what, and whatever of this people nor of their escape.

Verse 6

He was facing such an enemy who excelled him in numbers. Balaam, alone, had the answer for Balak knew that whomever Balaam blessed, they were blessed, and that whomsoever he cursed, they were cursed.

It is a matter of history that many kings employed men who worked enchantment upon their enemies, for quick deliverance and successful battles.

Verse 7

Balak had entrusted his plea to the elders of Moab and the elders of Midian, who departed with the price to pay for the King’s request. Thus they presented the king’s plea, displaying the wealth which would pay for this favor.

Verse 8

What a payment it was, but wisely he answered, “Stay here tonight, and I will give you Jehovah’s direction.” These princes abode all night there.

Verse 9

Then God (Elohim, Hebrew) asked the identity of Balaam’s guests.

Verse 10

Balaam replied to God, “Balak king of Moab sent these men saying,

Verse 11

“There is a great number from Egypt who have encamped around and covereth the face of the earth; if you pray for their defeat, success shall be mine.”

Verse 12

God replied, “You shall not go with them to curse the people of Israel, for they already have a blessing.” Remember this! You can’t curse one who has a blessing upon him. When Noah awoke from his drunken sleep and found how his younger son, Ham, had ridiculed his father’s nakedness, he cursed Canaan, Ham’s son, and not Ham, for Ham had God’s blessing already upon him.

“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.” (Genesis 9:1)

You can’t curse one who has already been blessed. Israel is already blessed and no

curse could be placed upon them.

Verse 13

In the morning, Balaam awoke and told the princes of Balak to go on home, without him, for the LORD would not grant him permission to curse God's people, Israel.

Verse 14

The princes of Balak returned to Balak and reported Balaam's refusal.

Verses 15 - 17

Here are the pointers of negotiation: If one's proposal is refused, then make another more attractive. So Balak sent more princes with higher rank and with more personal attraction which he thought could not be refused. "Whatever you want, just name it, and it shall be granted unto you."

Verse 18

Balaam said to the servants of Balak, "If your master would give me his house full of gold, my answer would be the same. I cannot go beyond the Word of God."

Verse 19

"But stay here tonight and we'll see if there shall be changes in God's refusal."

Verse 20

"Should the men call you in the morning," God said, "rise up and go with them." It is not difficult to see that God's prophet, Balaam, wanted to go and receive the large reward offered by king Balak.

Verses 21, 22

Balaam rose up in the morning and went on his journey with the princes of Moab. Then God became furious, and an angel of the LORD stood in the way to destroy Balaam.

This act of God seems contradictory, for He told Balaam to go with them. No, it is not contradictory, for God had said — listen to every word of the word of God — "if (verse 20) the men come to call thee rise up and go with them." But they didn't call him. He went on by his own conclusion — thus completely out of the will of God, for Balaam was not honoring the Word of God.

Verse 23

As Balaam rode upon his donkey, God allowed the donkey to see this angel of the LORD, but didn't allow Balaam to see it. Balaam thought that the donkey became contrary and would not move. Balaam smote the donkey sharply.

Verse 24

But this angel of Jehovah stood in the path blocking Balaam's progress, and there was a wall on either side of them. Balaam lashed out against the donkey.

Verse 25

When the donkey saw the angel she thrust herself against the wall and crushed Balaam's foot, and he smote her again.

Verses 26 - 27

This angel of the LORD went further and blocked the narrower passage, causing the donkey to stumble and fall under Balaam. Balaam struck the donkey again.

Verse 28

And the LORD opened the mouth of the donkey, and she spoke. Do we believe that God caused the donkey to speak in a language Balaam understood? Yes, absolutely! God has caused many birds to mock one's speech. Why not a donkey? He did so! There are many things in God's word which God does are on the miraculous — and it is. We forget there is power in the Word of God whether written or spoken; even spoken by man or beast.

A man may write even a speech using many words, and it is nothing but a speech. But God can take the same words, even like a man's speech, and speak them and power is manifested. "Man shall not live by bread alone but by every word that proceedeth out of the Mouth of God."

God's word brings conviction of sin, which leads to a faith's declaration in Christ Jesus the Messiah, and thus produces salvation for all eternity. God's word created the heavens and the earth, and like manner brings forth a new creation to those who trust the LORD for all time and eternity. It is Eternal Life which is granted us when we trust in Christ, you know, and the LORD knows who trusts in Him! (Nahum 1:7)

How pathetic the donkey spoke, "What have I done unto thee that caused you to smite me three times?"

Verse 29

Balaam forgot of the miracle of his donkey being able to talk. He continued on as though he had been carrying on their conversation for a long time. For Balaam say, "Because you mocked me. If I had had a sword, I would have slain thee."

Verse 30

And this miracle continued by the donkey answering his master, "Am I not your donkey, and haven't I served you since you purchased me?"

Verse 31

Then the LORD opened the eyes of Balaam, and he saw this angel of the LORD standing in the pathway with a drawn sword in his hand, causing Balaam to fall flat upon his face.

Verse 32

Then the Angel of the LORD said (this we believe is a theophany [a presentation] of the Messiah before he was born): "Thou has smitten thine donkey three times, for I went out to withstand thee in cursing Israel, because your way is wrong, for it is motivated by the lust for gold."

Verse 33

"Your donkey saw me and tried to avoid me, and unless she had turned from me you would be dead right now."

Verse 34

Balaam confessed his sinning, for he knew not that this angel stood in the way. If my conduct is evil in your eyes, I will return home.

Verse 35

However, this angel of the LORD said to Balaam, “Go with the men, but only speak the words I shall speak unto thee.” So Balaam went with the princes of Balak.

Verses 36 - 37

Balak was overjoyed to learn that Balaam had arrived, but he rebuked Balaam for not returning sooner. “Have I not the means to elevate you higher in respectability.”

Verse 38

“My choice is made. I can speak only the words that the LORD puts in my mouth.”

Verse 39

Thus Balaam joined Balak and they came unto Kirjath-huzoth (City of Streets).

Verse 40

The Balak offered oxen and sheep and sent some to Balaam and to the princes which were with him.

Verse 41

In the morning, Balak took Balaam up to the high places dedicated to Baal, and he saw from there a portion of the camp of Israel — it was the fourth of Israel, that maybe Balaam could curse (chapter 23:10).

Chapter 23

Verse 1

As Balak has taken Balaam to a high place of Baal (22:41), Balaam commands Balak to build seven altars with prepared seven bulls and seven rams.

Verse 2

This the king of Moab did, and Balaam offered on bull and one ram upon each of the seven altars.

[Right here, we want to add that Israel was not the only people who knew the LORD. Here is Balaam a prophet of the Most High God (Num. 24:16) taking a priest’s office in the offering of the burnt offerings that in Israel belonged to the tribe of Levi, and the family of Aaron. This was done in about 1920 B.C.

Another example of another people knowing the true God is found in Genesis 14:18 **“And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God”** where Melchizedek is called the priest of the Most High God (El Elyon) to whom Abraham (in whom dwelt the Aaronic priesthood) paid tithes of all **“And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham” (Hebrews 7:9).**]

Verse 3

Then Balaam commanded Balak “Stand beside your burnt offerings. I’ll go to the LORD and whatsoever He shows me I will tell you.” He then went to a bare hill.

Verse 4

God did meet Balaam, and Balaam replied, I have set up the seven altars with each a

bull and a ram.

Verse 5

Then the LORD put His Word in Balaam's mouth, and commanded him to speak them.

Verse 6

Balaam stood by his burnt sacrifice. He and the leaders of Moab were present together.

Verse 7

The parable was about to be delivered: here it is! Balak the king of Moab has brought me from the mountains of the East to curse Jacob for him — denounce Israel — and the gold, gold, gold shall be yours.

Verse 8

But how can I curse whom God has not cursed, and how can I denounce him whom God has not denounced.

Verse 9

I see Israel all over the place; everywhere I look, from the rocky tops to the hills. They are a separated people — a people that cannot mix their own seed — he is always separated. He can be a citizen of one nation, yet, for example he will be called "A German Jew, an American Jew, and when he trusts his Messiah, believing He died for his sins and rose again from the dead; which thus makes him a Christian, he is then called a Christian Jew."

Verse 10

He, Israel, is as the dust of the earth, innumerable. Who can count his number? When I die, I want to die the death of the upright — Israel.

Verse 11

Balak is astounded, "I called you here to curse Israel, and you've blessed him."

Verse 12

Balaam replied, I must be careful and only speak what God has commanded.

Verse 13

Balak then suggests that they move to a new place. By now you won't be able to see all of them. Maybe you will be allowed to curse them — only a fourth can be seen now as the other have passed by.

Verse 14

Balak carried Balaam to the top of Mt. Pisgah, and there built another seven alters with a bull and a ram placed upon each one as a burnt offering.

Verse 15

Then he said to Balak, "Stand beside your burnt offering. I shall hear the word of the LORD and tell you what He says."

Verse 16

The LORD put His word in Balaam's mouth, and said, "Return to Balak and speak My Word to him."

Verse 17

Then he found Balak and his noblemen there by the burnt offerings, and he asked, "What is the Word of God?"

Verses 18 - 19

Then Balaam waxed eloquent and said, "Here, O Balak, give action to God's word. God is not a man that he should lie. He speaks always the truth. Not a son of man that he should change His mind (of some legalistic procedure). What He promises, will He not perform?"

Verse 20

I received His command to bless Israel, and that I must do. I cannot veto anything He promises.

Verse 21

What a people Israel is!

He cannot find sin in Israel nor perverseness in His people. He has justified him. There shout of a King is among them.

Verse 22

He has brought Israel out of Egypt and Israel — God is for him like the horns of a wild ox.

Verse 23

There is no enchantment put upon Israel — no curse at all. And the time will come when all iniquity shall be removed from Jacob. And people shall say, "Look, at what God has done for His people."

Verse 24

Israel shall have command over His enemies even as a lion has destroyed and eaten its prey.

Verse 25

"Stop," Balak has heard too much, "Do not curse nor bless Israel."

Verse 26

Balaam retorted, "Didn't I say at the beginning, Whatever the LORD speaks that I must do?"

Verse 27

Balak hopes for a break, somehow, and asks Balaam, "Please come, I'll take you to another place. Perhaps there God will allow you to curse Israel."

Verse 28

From thence he takes Balaam to the top of Peor which overlooks the desert.

Verse 29

Here we go again. Balaam orders Balak to build seven more altars, with one bull and one ram for each altar.

Verse 30

And Balak did just as Balaam said, and offered a bull and a ram on each altar.

Chapter 24

Balaam must have been a saved Gentile. He was faithful as a priest of the Most High God, and the LORD gave him prophecy which is just beautiful that describes Israel and His Messiah (Jesus) in the last days.

Verse 1

He, as John the Baptist (which was raised up to point out “the Lamb of God that taketh away the sin of the world” 1500 years later) went into the wilderness. He, to see what Israel shall become, and John the Baptist to become the forerunner of Messiah Jesus.

Verse 2

He looked up at the camp of Israel and saw how organized each tribe was. What a spectacle Israel made with her Tabernacle in the center and three tribes each located on the East, South, West, and North sides.

When the Holy Spirit comes upon His prophet, great prophecies shall pursue.

Verse 3

Yes, the Holy Spirit spoke through this non-Israeli prophet. Even as today in the Camp of Redeemed upon earth, the Church, the Holy Spirit speaks of things to come by His ministers and evangelists.

Verse 4

He heard the Words of God and saw the vision of El Shaddai (the Almighty God) who is now manifested in His Son Jesus Christ. He saw Christ in His theophany, certainly. With eyes open he went into a trance.

Verse 5

The tents and dwelling places are beheld in awe.

Verse 6

He likens Israel as valleys that stretch out; like gardens beside the river; like aloes planted by the LORD. Like cedars beside the waters.

Verse 7

All this desert is going to be Israel’s, and God shall send water by the buckets, and great shall be the product of its seed. Here he mentions the coming King of kings, and Lord of lords; no other than Messiah Jesus. He, the King, shall be greater than the World can offer.

Verse 8

God brings him out of Egypt. He defends him as an ox. He shall devour the nations who become their enemies; crushing their bones in pieces; and shatter them with His arrows.

Verse 9

He has become a Lion for Israel's protection. How true we have found the Word to be. I will bless them that bless thee, and curse him that curseth thee.

Verse 10

Balak's anger arises in hot disclosure. "I called you to curse Israel." (But Balaam took not one piece of gold.) But you continue to bless them these three times.

Verse 11

Flee from me — I said I would honor you. You can blame your God Jehovah that I have taken my offer away.

Verse 12

Did I not warn you that I would speak what the LORD put into my mouth?

Verse 13

Didn't I say should Balak give me a house full of gold (I'd rather have Jesus than silver and gold!), I would not say one word contrary to God's word. What the LORD speaks that I will speak.

Verse 14

Come with me, O King, and I shall reveal what this nation will do to you in the days to come!

Verse 15

He began his discourse by saying, This parable is thus:

I am Balaam, the son of Beor. The parable of one whose eyes were open and saw the future of Israel.

Verse 16

The parable of who hears the Word of God and learns the knowledge of El Elyon (the Most High God). Who see the vision of El Shaddai (the Almighty God).

I bowed before Him, yet with eyes wide open.

Verse 17

[How beautiful are the words of this prophet — true the words of God by a man of God.]

I see Him in the future.

I behold Him without touching Him.

He shall be a Star out of Jacob (Revelation 2:28).

His scepter shall arise out of Israel.

And crush the skulls of Moab.

And tear down all the sons of Sheth.

Verse 18

Edom shall become His possession.

Seir, his enemy, shall all be possessed by Him.

Verse 19

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city

Verse 20

Balaam looked at Amaleck (the firstborn of Esau) who has been first in the nations shall be destroyed.

Verse 21

And he looked at the Kenite (Midianites who were roving metalsmiths).

Verse 22

Your home and trade are secure until the Asshur takes you captive (the Assyrians).

Verse 23

How can this come about but by the power of God who ordained it.

Verse 24

There shall be the ship of Kittim (spelled Chittim in the Bible but pronounced Kittim). The country furthest from Palestine shall afflict Kittim.

Verse 25

Balaam returned home and died there by the hands of Israel.

“And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.” (Numbers 31:8)

Balak went his way but was slain by Joshua who followed Moses (Joshua 24:9, 10). It was the LORD who delivered Israel out of the hand of Balak.

Chapter 25

There are three places in the New Testament that refer to Balaam and his work. The first is the Way of Balaam found in 2 Peter 2:15:

“Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.” (2 Peter 2:15)

This describes the plight of the gifted minister who has entered the service of God for what he can get out of it. A number of years ago, I was speaking to a Senior of the University and asked, “Do you believe that the Bible is the Word of God?” He replied, “No.” Then I asked him did he believe in “the deity of Christ and His blood atonement”? Again he replied, “No.” I asked why had he “entered the ministry”? His reply was, “It’s as good a racket as any, and it’s a way to make a fast buck!”

The second reference to Balaam is found in Jude 11:

“Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.”

which describes the “Error of Balaam,” that is, he couldn’t see the power of God’s

salvation, and in his thinking Israel deserved to be cursed because of their constant sinning.

The third reference of Balaam is the “Doctrine of Balaam.”

“But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” (Revelation 2:14)

As God wouldn’t curse Israel, why not introduce fornication with the idol worship to Israel, and God could not help but curse Israel.

This 25th chapter of Numbers portrays this reasoning of Balaam which was carried out.

Verse 1 - 3

As Israel encamped at Shittim, the men began to commit fornication with the women of Moab. And as this act was committed, the women introduced the men into the idol practices of mixing fornication and worship, and Israeli men bowed down to their gods.

Thus Israel joined himself to Baal-peor (Lord of Peor), which brought the LORD’s anger against Israel.

Verse 4

And Jehovah commanded Moses to slay the culprits among all Israel who committed such a vile sin, and hang their heads up before the LORD against the sun, so that His fierce anger may be turned away from Israel.

Verse 5

Then Moses commanded the judges to slay everyone, his men, who were joined with Baal-peor.

Verses 6 - 8

As these orders were being carried out, a man of Israel added insult to injury by bringing in a Midianitish woman in the sight of all Israel, including Moses, and taking her into a tent. Phinehas, a priest, son of Eleazar, son of Aaron, saw it, and took a javelin in hand, went after the man in the tent and thrust them through together. Thus was the plague stayed.

Verse 9

Those who died in the plague numbered 24,000. The Apostle Paul referring to this incident says in I Corinthians 10:8, “In that day 23,000 fell.” In one day, 23,000, the other thousand fell later on.

Verses 10 - 13

Then the LORD spoke well of Phinehas, and the future to come, that he and his family would be the instruments by which the day of atonement would be observed.

God called Phinehas’ priesthood an everlasting priesthood (and it would be of the Old Covenant which would become obsolete, when the New Covenant would be made (Jeremiah 31:31-34)). But in Ezekiel 44:15, 16

“But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come

near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD: They shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.”

we find the sons of Zadok (priests descendants of Phinehas) serving the Messiah Jesus in His new Temple on the table of wood throughout eternity. It is the priesthood of Aaron serving Messiah’s Melchizedek Priesthood (Hebrews 6:4-10).

Verse 14

God names names:

He of Israel who was slain was Zimri, the son of Salu, a prince of the chief house among the Simeonites.

Verse 15

She, of the Midianites, who was slain with Zimri was Cozbi, daughter of Zur who was head over a people and of a chief house of Midian.

Verses 16 - 18

“Vex the Midianites,” saith the LORD. “They vexed you — they caused these many thousands to die, and had the Midianite woman Cozbi to enter camp and defy Me.”

Chapter 26

Verses 1 - 6

In this chapter is recorded the command of God Jehovah for Moses to number Israel the second time (first time Numbers 1:2). The number of fighting men 20 years and older were 603,550 (Num. 1:46); thirty-eight years later we now have the census of Israel and its number came to be 601,730 fighting men (Num. 26:51) and with four to each family on the average came to 2,400,000 on both censuses in round numbers.

As Levi was no counted, Joseph got two portions (making two tribes instead of one). Thus there were twelve tribes counted (including Ephraim and Manasseh of Joseph).

Verses 7 - 10

Of Reuben were 43,730

Verse 11

In verse eleven, we read of something mysterious — the children of Korah did not die with their father as the rest of the families did. By God’s sovereignty, He spared these children who became the family of singers for the Temple services.

Verses 12 - 14

Of Simeon were 22,200

(At the first census Simeon numbered 59,300 — a difference of 37,100. This may be the result of the men of Israel committing fornication with the daughters of Moab.)

(Remember, because of Israel’s unbelief in not going in to the Promise Land from Kadesh Barnea, all men 20 and older died in the wilderness. In 38 years they had only 1,820 less than at the beginning.)

(At the going in to the Promise Land at this time, the oldest men could only have been 58 years of age (19 the oldest plus the 38 years in the wilderness) — a very young generation. Those who were older were giants in the faith — Caleb and Joshua.)

Verses 15 - 18

Of Gad were 40,500

Verses 19 - 22

Of Judah were 76,500

Verses 23 - 25

Of Issachar were 64,300

Verses 26 - 27

Of Zebulun were 60,500

Verses 28 - 27

Of Joseph

Verses 28 - 34

Of Manasseh were 52,700

Verses 35 - 37

Of Ephraim were 32,200

Verses 38 - 41

Of Benjamin were 45,600

Verses 42 - 43

Of Dan were 64,400

Verses 44 - 47

Of Asher were 53,400

Verses 48 - 50

Of Naphtali were 45,400

Verse 51

The entire number of men twenty years and older was 601,730.

Verses 52 - 53

Now the prospect of dividing the Promise Land.

Verse 54

To the larger tribe a larger possession is to be given, and to the tribe with fewer people then a smaller tract of land is to be given to them.

Verses 55 - 56

Yet the land was to be divided by lot. (This was one way to find the will of God. In the New Testament times, the apostles used the lot to select the one to fill Judas' place. They did so, for they had not the Holy Spirit. However, after Pentecost we have no record that any Christian sought the will of God by casting lots because every believer had the Holy Spirit and could discern the Will of God.)

“Wherefore be ye not unwise, but understanding what the will of the Lord is.” (Ephesians 5:17)

Verse 57

The tribe of Levi was not included in the numbering of Israel, but they were numbered nevertheless.

Levi was divided into three families: the Gershonites of the man Gershon; the Kohathites of the brother Kohath; and of the third brother Merari, the family of the Merarites.

Verse 58

Levi begat Kohath, and Kohath begat Amram.

Verse 59

Amram’s wife was Jochebed, the daughter of Levi. This daughter of Levi was born in Egypt. She bore unto Amram Aaron, Moses and Miriam, their sister. Moses was the younger of the three.

Verse 60

Unto Aaron was born Nadab and Abihu, Eleazar, and Ithamar.

Verse 61

Nadab and Abihu died when they offered strange fire (that is: unauthorized fire — God did not give the orders as yet to offer the incense. They went ahead on their own without the command of God.) before the LORD.

Verse 62

Of all Levi, one month and older, there were 23,000 males. They were not numbered with the rest of Israel as they received no inheritance in the land.

Verse 63

The above are those of Israel who were numbered in the plains of Moab by the river Jordan across from Jericho.

Verse 64

There was not one left who was numbered (at the first numbering) by Moses and Aaron in the wilderness of Sinai.

Verse 65

For the LORD had declared that those from 20 years and older at that numbering would die. And they did, as spoken by the LORD.

Chapter 27

Verse 1

The laws of America are based upon the laws of England which are based upon the laws of Rome, which are based upon the Law of God. Here is an example which is followed by the United States jurisprudence concerning the law of inheritance.

It came about this way: the daughters of Zelophehad (who was a son of Hopher, son of Gilead, the son of Machir, the son of Manasseh, the son of Joseph), and the daughters

names were Mahlah, Noah, and Hoglah, and Milcah and Tirzah.

Verse 2

They stood before Moses and Eleazar (High Priest) to present their case.

Verse 3

They said that their father had died in the wilderness; however, he was not in the rebellion of Korah but died a natural death. But he left no sons, only we daughters.

Verse 4

Our case is this: our father's name should not be blotted out just because he had no sons. Give us a possession among the brethren of our father (tribe of Joseph).

Verses 5 - 6

Moses brought their cause before the LORD who said:

Verse 7

The daughters of Zelophehad speak the truth; they must be given a possession of an inheritance of their father (Joseph), thus the inheritance of their father should pass unto them.

Verse 8

Here is the Law of God concerning the inheritance of the people: "If a man dies and has no sons, then the inheritance shall pass to his daughter.

Verse 9

And if he has no daughter then you shall give his inheritance unto his brothers.

Verse 10

And if he shall have no brothers, then you shall give the inheritance unto his fathers brethren.

Verse 11

And if his father have no brothers, then ye shall give his inheritance unto his kinsmen, that is next to him of his family, and he shall possess it."

This shall be a statute of the law to the children of Israel as the LORD commanded Moses.

Verses 12 - 14

The Death of Moses Anticipated

Moses lives until he has finished his testimony, as the two witnesses during the tribulation shall finish theirs (Rev. 11:7, 8); and there's no recourse, no repentance of God — changing His mind, as Moses asked Him to. How natural it was for this man of God who endured the taunts of Israel for 40 years to want to be the one who would lead them into the promised land. He, like his brother Aaron who died on the mountain (Mt. Hor) was prepared to leave this earth on top of Mt. Abarim. Mt. Abarim was the mountain chain southeast of the dead sea of which Mt. Pisgah is a part or Mt. Nebo (Deut. 3:27; 32:49).

Verse 15 - 17

The Appointment of Joshua

Moses suggested to the LORD that He should prepare someone to take his place that the people be not left without a shepherd. Many are the times when a pastor of an assembly is led to resign his charge, and the thought comes over him “Whom shall I suggest to the pulpit committee to be the new shepherd of the flock I hate to leave?” He, like Moses, will learn the LORD had been working on this subject for some time, and has just the man for both offices!

Verse 18

“Take thee Joshua!” A man approved who had been one of the twelve spies who sought out the land the second or third year of their wilderness journey; he was one of two (Caleb, the other faithful spy) who gave the majestic, perfect, loyal and spiritual report that by the LORD’s power they could overcome the giants that infested the land!

He was not old, but much older than the youths in the armed forces. He was spirit-filled, knew the LORD, and relied wholly upon Him for His strength and guidance. He was the one prepared for this line of duty.

Verse 19

“Set him apart before the high priest, Eleazar, and give him a charge before all the congregation.”

Verse 20

And Moses, “Thou shalt put some of thine honor upon him.” Hence, the assembly (all) of Israel would accept him as they obeyed Moses.

Verse 21

And more, also, he shall stand before Eleazar the High Priest who shall ask the wisdom for him after the judgment of the Urim (Exodus 28:30).

Joshua, the spirit filled successor of Moses was truly God’s choice. He had the acknowledgement of Moses’ approval; he then received the approval of the High Priest Eleazar, who would reveal God’s will in every decision. Then this approved leader would guide the people when they were to go out and when they were to come in as though they were one man, though they were a huge assembly.

Verses 22 - 23

Moses did as the LORD commanded — still faithful to God! He took Joshua and set him before Eleazar the priest, and before the whole congregation. He laid his hands upon him this anointing. And He gave Joshua a charge — as the LORD commanded by the hand of Moses: one faithful, true, obedient servant stepping down to another faithful, true, obedient servant.

Everything was all right with Israel; not a step was lost in the affairs of Israel. Israel began to move toward the Promised Land. Exit Moses, thus without the cloud by day and by night the pillar of fire, without manna and without the water from the cloud, and 40 years of wandering in the desert over, and without 600,000 plus fighting men.

Enter Joshua, with Egypt behind them, and the Promised Land before them, with a new set of 600,000 fighting men who are fresh for the battles ahead.

Chapter 28

These 28th and 29th chapters of Numbers give in detail the added sacrifices to each day or feast which was separated by the LORD for the worship of Himself by Israel.

The Sweet Savor Offering

Leviticus 1 The Burnt Offering

Leviticus 2 The Meat (Meal) or Grain Offering

Leviticus 3 The Peace (Fellowship) Offering

The Non Sweet Savor Offering

Leviticus 4 Sin Offering

Leviticus 5 Trespass Offering

All through the Old Testament we read of the “Burnt Offering.” We find that this offering suggest the Believer’s dedication to the LORD, and with it the Meat (Meal or Grain) Offering of fine flour or baked bread offering which speaks of the believer’s separation. The two were offered together, plus a cup of wine was poured out upon both there upon the Brazen Altar. The wine speaks of blood being shed because the Believer is fully committed to God which may lead him to his death.

The Apostle Paul says, “Yea, and if I be offered upon the sacrifice and service of your faith” — can be said this way, “Yea, if I be poured out as a drink offering upon the sacrifice and service of your faith, I joy and rejoice with you all” (Philippians 2:17). Your dedication and separation is truly of God, and my coming death as a drink offering will make it complete.

Verses 1 - 4

Besides the individual burnt offering, God chose to offer two lambs each day for burnt offering in the Tabernacle which later was substituted by the Temple for a continual burnt offering. Of these two lambs, one was to be offered in the morning and the other at evening (twilight) for ever. These offerings were for all Israel whether they were in or out of the land. These lambs were without defect.

Verse 5

With these burnt offerings a tenth part of an ephah (about three quarts) of finely ground flour, a grain offering, mingled with three parts of oil.

Verse 6

It is a continual burnt offering which was ordained on Mt. Sinai for a sweet savor offering, a sacrifice made by fire unto the LORD.

Verse 7

Along with this shall the drink offering of three pints of strong drink with each lamb poured out in the Holy Place of the court.

Verse 8

The second lamb shall be offered the same way but at evening (twilight) with the strong drink offering — it shall be a sacrifice made by fire as a sweet savor unto the LORD.

Verses 9 - 10

On the Sabbath Day

Additional Burnt offerings shall be made on this day: two male lambs of one year, without spot (defect). With them shall a grain offering of six quarts of fine flour mixed with oil, and the usual drink offering. These additional offerings were made besides the one lamb in the morning and one lamb at night — the perpetual burnt offerings of verses 1 - 8.

Verses 11 - 12

The First Day of Each Month

On this day, the burnt offerings shall consist of two young bulls, one ram, seven lambs of the first year without blemish, with them nine quarts of finely ground flour mixed with oil as a grain offering with each bull; and six quarts of finely ground flour mixed with oil as a grain offering for the ram.

Verse 13

And for each lamb, three quarts of finely ground flour mixed with oil as a grain offering. A sacrifice made by fire unto the LORD.

Verse 14

Along with each sacrifice shall be a drink offering: six pints of wine with each bull, four pints for a ram, and three pints for a lamb. This shall be the burnt offering on the first day of every month of the year.

Verse 15

And one kid goat for a sin offering unto the LORD shall be offered besides the burnt offerings of verses 1 - 8.

Verse 16

14th Day of First Month: Passover

This day is the LORD's Passover.

Verse 17

The 15th Day is the Feast: seven days shall unleavened bread be eaten.

Verse 18

In the first day of those seven shall be a holy convocation (a Sabbath); you shall do no manner of servile work therein.

Verse 19

You shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, one ram, and seven lambs of the first year — they are to be without blemish.

Verses 20 - 23

Their meal (or grain) offering shall be of flour mingled with oil. With each bull there shall be six quarts and with each of the seven lambs there shall be three quarts of fine flour. You also must offer a male goat for a sin offering to make an atonement for you, BESIDES the daily sacrifice of two lambs.

Verse 24

These sacrifices must be offered on each of the seven days of the feast. This shall please the LORD very much. On the seventh day you shall have a holy convocation (Sabbath). You are not to do any servile work. This speaks of Christ being our Passover Lamb slain for us.

“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.” (I Cor. 5:7)

Verse 26

Day of the Firstfruits

In the day of the firstfruits when you bring in a new meal offering unto the LORD after your weeks be out, ye shall have an holy convocation; ye shall do no servile work.

Verses 27 - 29

You shall offer the burnt offering as a sweet savour unto the LORD two young bulls, one ram, seven lambs of the first year, with their grain offering of nine quarts of fine flour mixed with oil with each bull, six quarts with the ram, and three quarts with each of the seven lambs.

Verse 30

Also offer one male goat to make an atonement (a sin offering) unto the LORD besides the continual offering of verses 1 - 8.

Verse 31

These special offerings must be observed with sacrificial animals without blemish.

Chapter 29

This 29th chapter of Numbers is a continuation of the “special” burnt offerings for special days and feasts.

Verse 1

In the seventh month (October) on the FIRST DAY ye shall have a holy convocation (Sabbath); ye shall do no servile work. It is a DAY OF BLOWING THE TRUMPETS.

Verse 2

You shall offer an additional burnt offering for a sweet offering unto the LORD: one young bull, one ram, and seven lambs of the first year without blemish.

Verses 3 - 5

And their meal (grain) shall be of flour mixed with oil nine quarts, with the bull, six quarts with the ram, and three quarts with each of the seven lambs.. Also there shall be a male goat sacrificed as a SIN OFFERING to make an atonement for you.

Verse 6

These special sacrifices are in addition besides the regular monthly offering of that day, and also in addition to the regular daily burnt offering which are to be offered with the meal offerings and drink offering for a sweet savor, a sacrifice made by fire unto the LORD.

Verse 7

Day of Atonement

On the tenth day of this seventh month (October) you shall have a holy convocation, and ye shall afflict your souls. You shall not do any work therein.

Verses 8 - 11

But you shall offer a burnt offering unto the LORD, one young bull, one ram, seven one year old male lambs, without any blemish, along with the meal offering. Nine quarts of fine flour mixed with oil are to be offered with the bull; six with the ram; and three quarts with each of the seven lambs. You also are to sacrifice one male goat for a sin offering besides the sin offering for the atonement (Leviticus 16). And BESIDES the continual burnt offering, and the meal offering, and their drink offering.

Verse 12

Feast of Tabernacles

(Leviticus 23:33-44; Numbers 29:12-16; Deuteronomy 16:13-15)

And on the fifteenth day of the seventh month (the first of seven days) ye shall have an holy convocation, you shall do no servile work, and ye shall keep a feast unto the LORD seven days.

Verse 13

You shall offer a burnt offering a sacrifice made by fire of a sweet savor unto the LORD; 13 young bulls, two rams, fourteen lambs of the first year without any blemish.

Verses 14 - 15

And their meal offering shall be of flour mixed with oil, nine quarts, with each bull, six quarts with each of the two rams, and three quarts with each of the seven lambs.

Verse 16

There shall be also a male goat to be sacrificed for a sin offering, besides the continual burnt offering with its regular grain and drink offering.

Verse 17

The Second Day of the Seven Feast Days

On the second day you shall offer twelve young bulls, two rams, fourteen lambs of the first year without any blemish.

Verse 18

And their meal offering and their drink offering shall be according to their numbers after the manner.

Verse 19

And one kid goat for a sin offering besides the continual burnt offering and the meal offering, and their drink offering.

Verses 20 - 21

The third day of the Seven Feast Days

On the third day, eleven young bulls, two rams, fourteen lambs of the first year without blemish, and their meal offering and their drink offerings for the bullocks, for the

rams, and for the lambs shall be according to their number after the manner.

Verse 22

And one goat for a sin offering besides the continual burnt offering, and his grain offering and his drink offering.

Verse 23

The Fourth Day of the Seven Feast Days

And on the fourth day, ten bulls, two rams, and fourteen lambs of the first year, without blemish.

Verse 24

Their grain offering and their drink offerings for the bulls, for the rams, and for the lambs shall be according to their number after the manner.

Verse 25

And one kid goat for a sin offering besides the continual burnt offering, his meal offering and his drink offering.

Verse 26

The Fifth Day of the Seven Day Feast

And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year, without blemish.

Verse 27

And their meal offering and their drink offerings for the young bull, for the rams, and for the lambs shall be according to their number, after the manner.

Verse 28

And one goat for a sin offering; besides the continual burnt offering, with his grain offering and his drink offering.

Verse 29

The Sixth Day of the Seven Day Feast

On the sixth day, eight young bulls, two rams, and fourteen lambs of the first year without any blemish.

Verse 30

Their meal offering, and their drink offering for the young bulls, for the rams, and for the lambs, shall be according to their number after the manner.

Verse 31

And one goat for a sin offering besides the continual burnt offering, his meal offering, and his drink offering.

Verse 32

The Seventh Day of the Seven Day Feast

On the seventh day, seven young bulls, two rams, and fourteen lambs of one year, without blemish.

Verse 33

And their meal offering and their drink offerings, for the young bullocks, for the rams, and for the lambs, shall be according to their number after the manner.

Verse 34

And there shall be one goat for a sin offering, besides the continual burnt offering, his meal offering, and his drink offering.

Verse 35

Eighth Day

On the eighth day ye shall have a solemn assembly; you shall do no servile work therein.

Verse 36

But you shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the LORD. One young bull, one ram, seven lambs of the first year without blemish.

Verse 37

Their meal offering and their drink offerings for the young bull, for the ram, and for the lambs shall be according to their number after the manner.

Verse 38

And one goat for a sin offering besides the continual burnt offering, and his meal offering, and his drink offering.

Verse 39

These things you must do unto the LORD in your set feasts, besides your vows, and your freewill offerings, for your burnt offerings, and your grain offerings, and for your drink offerings, and for your peace offerings.

Verse 40

Moses gave these instructions to the children of Israel, according to all that the LORD commanded Moses. What a servant of the Lord!

Chapter 30

Have you ever made a promise to God and failed to carry out your obligation? Some of us have even said a quick “Forgive me, Lord, according to Thy grace,” and gone on about it as though we didn’t mean it in the first place.

But we find that God holds us fast to the least promise and expects us to carry out our vows made to Him. When we flippantly shrug off a vow we forget that God is omniscient (all knowing), and that it is a serious business in promising God something and failing to carry it out. This chapter deals with this subject. (The idea that God will forget our vows is false, and He will collect!)

Verses 1 - 2

An oath that a man makes to the LORD can never be broken. It stands to be fulfilled. It is binding.

Verses 3 - 4

Should a woman make vow in her father’s house, and he hears her making the vow,

but vetoes it not, the vow stands.

Verse 5

But should her father hear it, and forbid it, the vow is cancelled.

Verses 6 - 7

But should she marry while under her vows and makes a rash statement in her husband's house, and he hears it but does not forbid it, the vow stands.

Verse 8

However, should the husband fear it and forbid it, the vow is cancelled.

Verse 9

The vow of a widow or a divorced woman shall stand against her, and she shall not be released.

Verses 10 - 11

Should she vow in her husband's house, and he hears her, but makes no opposition, then the vow stands.

Verse 12

But should her husband annul her vow on the day he hears it, it is annulled.

Verse 13

Every vow a wife makes, her husband may confirm it or annul it.

Verse 14

But should the husband say nothing on the day the vow is made, he has confirmed them because he said nothing to the contrary.

Verse 15

If he shall annul them on the day he hears they are annulled. She bears the guilt. And the sin offering would therefore provide the way of forgiveness.

Verse 16

These are the statutes between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

Chapter 31

Verse 1

The Midianites who caused such great sorrow in Israel are about to be exterminated. Balaam a prophet of God, though not an Israelite, suggested one way by which God would cause the defeat of His own personal people, and that was that the Midianites would have their daughters to entice Israel's men, (Exodus 31:16) to worship their gods, which turned into a sexual orgy. The wrath of God was poured out upon Israel and in one day twenty three thousand were slain by the plague. (Numbers 25:9 states that one day plus another day or two, twenty-four thousand died.)

The LORD's wrath had not yet been appeased. He desires the destruction of the whole nation.

Verse 2

Israel is to take full vengeance upon the Midians, and afterwards Moses would die. What a battle this was! It proved to Moses that God's methods of battle were perfect and how easy it could have been for him should he have not sinned in striking and not speaking to the rock the second time which brought forth water again. But future battles were going to be Joshua's!

Verse 3

The call to battle is sounded by Moses to Israel for the execution of the LORD's vengeance against the Midianites.

Verse 4

A thousand men from each tribe are to be enlisted for this battle.

Verse 6

Thus making an army of 12,000 men. Eleazar's son, Phinehas, was sent with them to the war, and the holy vessels (which are not stated) and the trumpets to sound the alarm.

Verse 7

The battle was engaged against Midian, as Moses "was commanded by the LORD" and Israel killed every male.

Verse 8

Five Midian kings were among them: Evi, Rekem, Zur, Hur, and Reba; and one prophet of the true God, Balaam. (He couldn't curse Israel who already had a blessing upon them, but he did devise a horrible way of planned incest that caused the fury of God to be outpoured upon Israel.)

Verse 9

The battle turned into a complete victory for Israel. The women and children were captured with all their cattle and their flocks and all their goods, they plundered.

Verse 10

Then they burned all their cities and camps with fire.

Verses 11 - 12

They gathered their spoils and the prey both of man and beast and brought these with the captives to Moses and Eleazar and the congregation on the plains of Moab (across from Jericho).

Verse 13

So Moses and Eleazar the high priest and all the leaders (princes) went out to meet the victorious army outside the camp.

Verse 14

Moses became very angry at the decision of the leaders of the 12,000 man army for sparing some of the infants and women.

Verse 15

Moses asked why had they spared the women.

Verse 16

For it was they who had led the young men of Israel to worship in incest the god of the Midians and caused 24,000 to be killed.

Verse 17

Moses ordered the death of every male little ones, and the killing of every woman who had had intercourse with a male.

Verse 18

But all the girls who had never had intercourse with any man were saved for themselves. God allowed this.

Verse 19

Here we find the “Offering of the Red Heifer” invoked (chapter 19). It was ordained by God for Israel in the middle of the 40 year sentence of wilderness pilgrimage. Now they were to fulfill the ordinance at the close of the 40 year journey. Moses is soon to depart from them until the resurrection.

They were to cleanse and purify themselves for coming in contact with a dead person. This cleansing procedure is stated in Numbers 19 (please read). In this seven day ritual they were to note the third and seventh days especially.

Verse 20

They were to take especially care of their clothing and articles of leather, the work of goat hair and articles of wood.

Verse 21

Then the newly appointed High Priest, Eleazar, the son of Aaron, spoke to them who had gone to battle; he emphasized that the words he spoke were inspired.

Verse 22

Only the gold and silver, the bronze (brass), the iron, the tin and the lead,

Verse 23

Those articles which could withstand the fire — you shall pass through the fire and it shall be clean, but shall be purified with water (Num. 19:9, 17) due to impurity. But those articles which cannot resist fire shall you pass through the water.

Verse 24

Everyone shall wash his clothes on the seventh day, and be clean, and shall be able afterwards to enter the camp.

Verses 25 - 26

Then the LORD had additional words of instruction: Moses and Eleazar the high priest and the heads of the households of the congregation were to take a count of the captives that were captured, both of man and animals.

Verse 27

And divide the booty between the soldiers who went out to battle and all the congregation.

Verse 28

And tax all that was captured, by those who went out to battle, one in five hundred of

the persons and of the cattle and of the donkeys, and of the sheep.

Verse 29

They were to take it from their half and give it to Eleazar the priest, as an offering to the LORD.

Verse 30

And from the rest of Israel's half, one shall be given out of every 50 persons, of the cattle, the donkeys, and the sheep and give them to the Levites who take charge of the LORD's tabernacle.

Verse 31

Moses and Eleazar obeyed every order of the LORD as commanded Moses.

Verse 32

The booty that the men of war had captured was 675,000 sheep.

Verse 33

72,000 cattle

Verse 34

61,000 donkeys

Verse 35

32,000 women who had not had intercourse with man

Verse 36

And the half that was given to the men who went to war was 337,500 sheep

Verse 37

(The LORD's levy of the sheep was 675)

Verse 38

36,000 cattle (and the LORD's part was 72)

Verse 39

30,500 donkeys (and the LORD's part was 61)

Verse 40

16,000 human beings (and the LORD's part was 32 persons)

Verse 41

Moses therefore gave the levy on that portion given to the LORD to Eleazar the LORD commanded Moses.

Verse 42

As far as the rest of Israel, they were to be given the other half of the booty, the same as the men who went to war.

Verse 43

337,500 sheep were given

Verse 44

36,000 cattle were given

Verse 45

30,500 donkeys were given

Verse 46

16,000 human beings were given

Verse 47

Then Moses gave to the LORD one animal and one human being out of fifty. These were given to the Levites who kept charge of the tabernacle.

What a mind God has! One half of the booty was for the 12,000 who went to war. The other half was given to the rest of Israel who stayed in their tents.

Of the booty given to the 12,000, one out of every 500 became the priests'. Of the booty given to the rest of Israel, one out of fifty were given to the Levites: the priests were given one out of every 500 — the rest of the Levites were given one out of 50 (ten times more than the priests' share, for they had ten times more people than the priests had!) God evens all things up.

Out of around 600,000 fighting men, only 12,000 (1000 from each tribe) were used to fight the Midianites. To think of it, when the destruction of the Midianites was complete, the 12,000 soldiers were turned into shepherds for the thousands of sheep, herdsmen for the thousands of cattle, camel drivers and donkey tenders for the thousands of these animals, and nurses for the thousands of women and children.

For a moment, consider the problem of feeding the human beings and animals until they came home and distributed them to the whole nation of Israel. Victories gained have their problems.

Verses 48 - 49

The officers over Israel's army came to Moses and said, "We have found that there was not one casualty among Israel!"

Verse 50

So we have brought as an offering to the LORD which each man found, articles of gold, armlets and bracelets, signet rings, earrings, necklaces, as an atonement for ourselves before the LORD.

Verse 51

Thus Moses and Eleazar took the gold from them, all kinds of jewelry.

Verse 52

The worth of the gold offered to the LORD from the captains of thousands and captains of hundreds came to 16,750 shekels (about \$3,000,000 by today's values)

Verse 53

The soldiers also had kept personal booty for themselves.

Verse 54

So the gold given was taken into the Tabernacle and kept there as a memorial of the sons of Israel.

(We read in the book of Zechariah, the sixth chapter, of an incident that happened in the post-Temple built by Zerubbabel after the 70 year Babylonian captivity, beginning with verse nine and reading through the fourteenth verse:

“And the word of the LORD came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of peace shall be between them both. And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.”

Thus we read that in the Millennium “the man whose name is The BRANCH” who is no one else but the Messiah Jesus shall be in the Millennium Temple, and for an object lesson, two crowns were made and placed upon the head of Joshua (same as “Jesus”), applying the truth that this man shall also be crowned as King and Priest and shall live in the New Temple.)

(Then the two crowns were taken into the Zerubbabel Temple as a memorial of that which the Lord Jesus the Messiah shall fulfill: as king, from David; as priest — given to Him by God “Thou art a priest after the order of Melchizedek”.)

Chapter 32

In this chapter we learn of two and one half tribes of Israel desire to take as their possession, their inheritance, the land of Gilead — the land which Israel had already conquered on the east bank of the Jordan River.

Verse 1

The sons of Gad and the sons of Reuben had an exceeding large number of livestock. And as they were encamped near by they saw that the land of Gilead would be perfect for them, suitable for the grazing of their livestock.

Verse 2

Thus the leaders of Reuben and Gad came to Moses and the high priest Eleazar and to the leaders of the congregation, saying

Verses 3 - 4

“We have noticed that Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Shebam, Nebo and Beon the land which the LORD has already conquered is a land for livestock; and we your servants have livestock.”

Verse 5

“If we have found this favorable with you, let this land just mentioned be given to our two and one-half tribes as a possession; we prefer, therefore, that you do not take us across the Jordan River.”

Verse 6

Moses had not thought of this, and to hear their proposition, he is taken back at the mere suggestion. Thinking that they wanted out of fighting some more, Moses asked, “Shall your brothers go to war while you sit here?”

Verse 7

“Why are you discouraging the rest of Israel from crossing over into the land which the LORD has given them?”

Verse 8

“This is exactly what your fathers did forty years ago when I sent out the spies at Kadesh Barnea to inspect the land.

Verse 9

“For when they went up to the valley of Eshcol and saw the land, this discouraged the sons of Israel so they did not go into the land which the LORD had given them.”

Verses 10 - 11

You know the rest! The LORD’s anger in that day, and He swore that the Israelites who came out of Egypt, 20 years and older, shall not see the promise land which I swore to Abraham, Isaac, and Jacob, for they did not follow me fully.

Verse 12

Except Caleb, the son of Jephunneh, and Joshua, the son of Nun, for they have followed me fully.

Verse 13

You know the results, for He made Israel to wander in the wilderness for forty years, until that whole generation (20 years and up) was destroyed.

Verse 14

Oh, how Moses told them off. Here you are risen up to take their place, to add fury to God’s anger.

Verse 15

If you complete this rebellion, He will lead Israel back into the wilderness and be destroyed. “Wait a minute, Moses. Hear these men out — it’s not as bad and evil as you think!”

Verse 16

Those who came and made their proposition had something to add to their plea. “We will build here sheepfolds for our livestock and cities for our little ones,

Verse 17

“But we fighting men will be armed and ready to go on ahead of the sons of Israel, until the rest of Israel’s possession shall be captured, while at the same time our little ones live in the fortified cities due to precaution against the rest of the enemy in the land.”

Verse 18

“We will not return to our own homes until every one of the sons of Israel has

possessed his inheritance.

Verse 19

“We will not ask for an additional inheritance on the west bank of Jordan and beyond, because we will have had our inheritance already on this (east) side of Jordan.”

Verse 20

At this explanation everything became clear cut — a “new ball game” the 20th century people would say, and oh, what a different light the sons of God, Reuben, and half of the tribe of Manasseh put upon this shaky proposition.

Moses regained his composure with a light heart of relief, “if you will arm yourselves before the LORD for the war

Verse 21

“And all of your armed men cross over Jordan before the LORD until the enemies of the LORD be exterminated,

Verse 22

“And the land subdued before the LORD then afterwards you shall be released of your pledge toward the LORD and toward Israel, and this land east of Jordan you desire as your inheritance before the LORD.”

Verse 23

“But” wait a minute, “if you will not do so, you have sinned against the LORD, AND BE SURE YOUR SIN WILL FIND YOU OUT!”

Verse 24

“Build yourselves cities for your little ones’ protection, and sheepfolds for the safety of your sheep — now, do what you have promised.”

Verse 25

Now the sons of Gad and the sons of Reuben confirmed their previous word by adding, “Your servants will do just as my lord (Adonai = master, owner) commands.”

Verses 26 - 27

“Our little ones, our wives, our livestock and all our cattle shall remain there in the cities of Gilead, while your servants, everyone who is armed for war, will cross in the presence of the LORD to battle, just as my lord says.”

What a commitment to state and act upon. The fighting men of Gad, Reuben, and half tribe of Manasseh did not know how long they would be separated from their wives and children — maybe forever, should they be slain in battle. But they honored their commitment to the very man.

Verse 28

One more time Moses explains the full contract: To Eleazar the Priest, Joshua the future commander-in-chief of all the armed forces of Israel, and the heads of the tribes of Israel.

Verse 29

“If the sons of Gad, and the sons of Reuben, everyone who is armed for battle will

cross over with you over the Jordan in the presence of the LORD, and the land subdued, then you shall give them the land of Gilead for a possession.

Verse 30

But will not cross over with you armed, they shall have possessions among you in the land of Canaan.”

Moses knew from experience the lonesomeness of being separated from his loved ones — he had had 40 years of this lonesomeness, but by God’s decree, these 2 1/2 tribes would not be omitted in securing an inheritance should they fulfill their bargain.

Verse 31

Here comes the repeated statement of the 2 1/2 tribes, “As the LORD has said we will do!”

Verse 32

“We, ourselves, will cross over armed in the presence of the LORD into the land of Canaan, and the possession of our inheritance shall remain with us across the Jordan.”

Verse 33

Hallelujah! The proposition was accepted! And to the tribes of Gad, Reuben, and half tribe of Manasseh were given the kingdom of Sihon, king of the Amorites and the kingdom of Og, the king of Bashan, the land with its cities and their territories, the cities of the surrounding land.

Verse 34

The sons of Gad built Dibon, Ataroth, and Aroer

Verse 35

And Atroth, Shopan, and Jaazer, and Jogbehah

Verse 36

And Beth-nimrah and Beth-haran as fortified cities, and sheepfolds for sheep.

Verses 37

And the sons of Reuben built Heshbon and Elealeh and Kirjathaim

Verse 38

And Nebo and Baal-meon — their names being changed and Shibmah, and they gave other names to the cities which they built.

Verse 39

And the sons of Machir the son of Manasseh went to Gilead and took it, and dispossessed the Amorites who were in it.

Why all the building? Didn’t the 12,000 army of Israel capture these cities? Yes, but most of them had been set on fire; therefore, these cities were built for the first time or they rebuilt the burned-out cities.

Verse 40

Moses gave Gilead to Machir the son of Manasseh, and he lived in it.

Verse 41

And Jair the son of Manasseh went and took its towns and called them Havoth-jair.

Verse 42

And Nobah went and took Kenath and its villages, and called it Nobah after his own name.

Chapter 33

As we read this thirty-third chapter of the book of Numbers, we note that the forty years of wandering are about over.

Thousands and thousands of the children of Israel have died and were buried in the sands of the desert. Forty years before at Kadesh Barnea all the people except two refused to go into the Promised Land, thus God pronounced judgment upon all those who were 20 years and older, that they would die in the wilderness, and now it is a fulfilled fact. Caleb and Joshua would go into the Promised Land being the oldest of all Israel to do so. Moses couldn't go into the Promised Land for he had struck the rock to bring forth water instead of speaking to the Rock. Now the oldest people at the end of 40 years were those who were nineteen at the time of the curse. Now, forty years later, they were 59 years old. What a young group of people to occupy the Land.

(You will notice that the number 40 stands out. It is the number of "testing." Everywhere it is mentioned, there is a testing. Moses was upon the mountain twice 40 days at a time; the Lord Jesus was in the wilderness tempted by Satan for 40 days; 40 days and nights it rained upon the earth; 40 days Ninevah was to be overthrown.)

This thirty-third chapter is a record kept by Moses of every days of traveling and the stops along the way, reminding us "The steps of a good man are ordered by the LORD: and he delighteth in his way" (Psalm 37:23).

Some of the "steps" mentioned have faded from man's memory, yet valued by God enough to be recorded in His precious word to be remembered for all eternity; the same, as those who are saved, and have faded from view, yet their names are recorded in the Lamb's Book of Life to be remembered by the Lord who bought them with His precious blood and to have fellowship with them throughout the ages.

Verse 1

"These are the journeys of the children of Israel." The whole chapter is a day by day, week by week, month by month, and year by year, diary of Israel written by Moses dictated by the LORD, as Israel traveled out of Egypt, through the desert, unto the Promised Land.

Verse 2

Moses states who really dictated this chapter as well as the whole Bible — the LORD, of course.

Verses 3 - 4

The Israelites the evening of the 14th day of Nisan were eating the Passover supper, with clothing secured, herds and flocks secured, and every man his walking stick. Israel was going to be on the move while the Egyptians were counting their dead.

The poorest of all people — slaves to Egypt — but now recognized as the people of

God — in the shortest of time, became the wealthiest people of all. They had spoiled the Egyptians. The Egyptians had made them wealthy, giving to Israel gold, silver, brass, clothing, footwear, donkeys, sheep, and cattle — immediately on the next day, Israel was on the move to the Promised Land while the Egyptians were burying their dead. God took all the firstborn of man and beast, in death. This was the tenth and last plague with which Jehovah blasted the Egyptians. Every plague destroyed the virtue of every god of the Egyptians; hence a lesson to Israel: the gods of the Egyptians were not sufficient to deliver them out of the plagues — so why trust any of these false guards?

Verses 5 - 8

Here we find Israel while fleeing from the presence of the coming Egyptians facing the Red Sea. So many have tried to explain that the Red Sea was only in the mind, that the place they fled through was like a slough, only about 10 inches of water and muck. The following is proof enough that the Red Sea Israel walked through was very deep:

Exodus 14:29 “The waters were a wall unto them.”

Exodus 15:8 “The waters were gathered.”

Exodus 15:8 “The flood stood upright.”

Exodus 15:8 “The depths were congealed.”

Exodus 15:10 “The sea covered them (Egyptians).”

Exodus 15:10 “Sank (Egyptians did) as lead in the mighty waters.”

Exodus 15:5 “The depths have covered them”

Exodus 15:6 “They sank into the bottom as a stone”

Psalms 106:9 “He led them through the depths”

Verses 9 - 14

Here the camp of Israel stopped for they had no water. It was here that Moses was instructed to strike the rock. He did so and the waters came forth out of the rock, satisfying the thirst of all Israel — about 2 1/2 million strong.

The waters continued to flow from that time for nearly 40 years. As the waters flowed through the desert, it made streams in the desert. It satisfied the thirst of Israel and their beasts, and also provided washing of their clothing and cooking of their food. Wherever Israel marched the stream followed them.

Verses 15 - 36

From Rephidim (vs 15) back to Kadesh. Thirty-eight years before the children of Israel by a vast majority refused to go into the land of promise. Judgment was there pronounced upon them — a terrible sentence, for everyday the spies spied out the land, Israel was going to spend one year in the wilderness. At this time, the forty years is about over, and only Caleb and Joshua were allowed of those 20 years and older of Israel to go into the land; for everyone 20 years and older died in the wilderness, to a man.

Kadesh is now visited by a much younger nation. The oldest were those 19 years and younger were allowed to enter the land of promise. At 19 years and younger, 40 years later were only 59 years of age after the 40 year judgment.

Verses 37 - 40

From Kadesh, Israel traveled to mount Hor. It was on Mt. Hor that Aaron the High Priest died. His tomb there can be seen and visited there. (It is located near Petra, the location where Israel at the beginning of the Great Tribulation lies. Israel shall be fed there for three and one half years (Rev. 12:6, 14), and shall be liberated by the Messiah Jesus! (Isaiah 63:1-5).)

Aaron was 123 years old when he died, three years older than Moses.

Verses 41 - 47

King Arad the Canaanite heard of the coming of the hordes of Israel, and advisably left Mt. Hor to them.

Verses 48 - 49

And they departed from the mountains of Abarim and pitched in the plains of Moab by Jordan near Jericho.

Israel strung itself along Jordan from Beth-jesimoth even unto Abel-shittim in the plains of Moab.

Verses 50 - 53

There the LORD spoke unto Moses commanding Moses to speak to the children of Israel and tell them to drive out all the inhabitants, destroying all their pictures, and all their molten images, plucking down all their high places. And ye shall dwell therein, for I have given you the land to possess it.

Verse 54

Israel was given instruction as to the dividing of the land by lots, and in that land which has fallen to a tribe, if they be few in number, then their inheritance shall be smaller; if they be greater in number, then the land which has become their by lot, shall be given a larger portion.

Verse 55

Should you not rid the land of all the people dwelling there, those that remain shall become pricks in your eyes, and thorns in your sides, and shall vex you in the land your inheritance wherein ye dwell.

Verse 56

And listen, if that becomes the case, I shall do unto you, as I thought to do unto them.

Chapter 34

Verses 1 - 15

Herein are the instructions given to Moses to draw up the borders of the 9 1/2 tribes of Israel on the west bank of the Jordan River. The other 2 1/2 tribes, Gad, Reuben, and half tribe of Manasseh had already received their inheritance on the east bank of the Jordan River. Israel, the twelve tribes together, had fought and dispossessed the people until no enemy was present, and before the men of war left to capture all the land west of the Jordan River, many cities were built and rebuilt for the women and children's protection, with the sheep and other livestock, as the men of war of these 2 1/2 tribes joined the other men of war of the 9 1/2 tribes to capture their inheritance.

Verses 16 - 29

The LORD again spoke to Moses as to the men God had chosen to divide the land by lot — men who were trustworthy in their own eyes also:

Eleazar the High Priest, and Joshua who was soon to lead Israel throughout Israel's campaign to oust the people and possess the Promise Land. Each tribe was to have its captain:

Of the tribe of Judah was Caleb
Of the tribe of Simeon was Shemuel
Of the tribe of Benjamin was Elidad
Of the tribe of Dan was Bukki
Of the tribe of Joseph:
Of Manasseh was Hanniel
Of Ephraim was Kemuel
Of the tribe of Zebulun was Elizaphan
Of the tribe of Issachar was Paltiel
Of the tribe of Asher was Ahihud
Of the tribe of Naphtali was Pedahel
These were the chosen of the LORD.

Chapter 35

As we read the 49th chapter of Genesis, we learn that Father Jacob called his twelve sons together to speak to them, and as a Prophet, he states, "Gather yourselves together, that I may tell you that which shall befall you in the last days" (Genesis 49:1).

He speaks of two sons, Simeon and Levi, "Simeon and Levi are brethren, instruments of cruelty are in their habitation ... cursed be their anger, for it was fierce; and their wrath, for it was cruel. I will divide them in Jacob, and scatter them in Israel" (Genesis 49:5, 7).

When the land was divided by lot (Numbers 34 and Joshua 18, 19), we learn that Simeon's inheritance was within the inheritance of Judah — the furthest away from the rest of Israel. Here is where Simeon is divided from his brethren as stated in Jacob's prophecy.

Now as to Levi: God chose this tribe to produce the Priesthood for Israel who would be the descendants of Aaron. The tribe of Levi was to live in 48 cities throughout Israel among the twelve tribes, and not to have any inheritance in the land.

"And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel." (Numbers 18:20)

Every tribe of Israel gave Levi cities to live in. Thus the prophecy of Father Jacob was fulfilled.

Of these 48 cities Levi was to occupy, six cities were chosen to be cities of refuge where the manslayer (murderer) could flee and be protected should he have killed a

person without malice or forethought. Three of these cities were to be located on the east bank (land east of the Jordan River), and three of these cities to be located on the west bank (land west of the Jordan River).

Verses 1 - 18

When the book of Numbers had been written, only the land on the East Bank (land east of the Jordan River) had been captured and there two and one half tribes of Israel were given their inheritance — each of these had a city of refuge: Bezer in the land of the tribe of the Reubenites; Ramoth in Gilead in the land of the tribe of the Gadites; and Golan in Bashan in the land of the Manassites.

After the west bank (land west of the Jordan River) had been captured, Joshua tells us the names of the three cities of refuge chosen there: Kadesh in mount Naphtali; Shechem in mount Ephraim; and Kirjath-arbar, which is Hebron, in the mountains of Judah (Joshua 20:7).

Herein we learn of God's protection of the murderers who had killed people innocently without hate or forethought. These six cities (see Deuteronomy 19 and Joshua 20) were set apart; three on the east bank and three on the west bank, in the northern, middle, and southern sections of the Promise Land. Three cities on each side of the Jordan River, where the murderer could flee from the kinsman revenger and find safety until his case could be reviewed by the elders of these six cities.

The ways, roads, to these cities were always in a state of repair, smooth and cleared of all rubbish, and easy to reach. The LORD commanded that when a person was killed, a man was to avenge his death, and the avenger was a near kinsman.

“Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.” (Genesis 9:6)

Verses 19 - 23

The duty of the avenger was to kill the murderer if he met him before he reached a city of refuge. If the murderer reached the city of refuge, though innocent he may be, he was to remain in the city until the congregation reviewed his case.

Verses 24 - 28

When the congregation decided, if he were innocent of a presumptuous act (a planned malice, before thought), he was to be taken back to the city of refuge and remain there until the high priest died. Should the slayer, for some reason or other, leave the city of refuge before the high priest died, and the avenger find him, he may kill him without a penalty, he shall not be guilty of his blood.

Verses 28 - 32

But should it be proved that the murderer did kill in malice or in forethought, he would be turned over to the avenger, and he would avenge God by killing him. The proven murderer should not be shown any pity whatsoever.

As time went on, we find that God took vengeance through government and their methods, such as an army taking vengeance for God. As Israel was appointed by the LORD to eradicate sinful nations.

“Thus shalt thou do unto all the cities which are very far off from thee,

which are not of the cities of these nations. But of the cities of these people, which the LORD thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; as the LORD thy God hath commanded thee:” (Deuteronomy 20:15-17)

And the LORD uses men of governments to avenge Him.

“For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.” (Romans 13:4)

Verse 33

Land is polluted by the shed blood of an innocent person, and cannot be cleansed, but by the blood of him who shed it.

Verse 35

God desires a clean people to live in a clean land.

Chapter 36

We can see where trouble can arise when the inheritance of a family can get mixed up when only daughters were born to a man and no sons.

After the great rebellion when the whole congregation of Israel was torn apart by one man Korah with Dathan, Abiram, and on who stirred up 250 princes, leaders among Israel until the whole nation rebelled against Aaron being ordained to be the High Priest. Of course Korah wanted the coveted position.

God’s wrath was so vexed that these men with their families were swallowed by the earth opening its mouth and the whole group went alive to Sheol. Then fire destroyed the 250 princes, and a plague fell upon the whole nation until 14,700 died (see Numbers 16).

This was the background of the request by the five daughters of Zelophehad that their father’s name should not be blotted out of the rolls of Manasseh just because he had daughters and no sons. How could their father’s name be perpetuated without a son? They assured Moses that their father died in the wilderness but died just as an aged man would — he did not die in the rebellion against the LORD with Korah.

Now if they should marry, they would take the name of their husband, and their father’s name omitted from the files of the half-tribe of Manasseh in Israel.

Verse 1

Now we learn from the heads of their fathers of the half tribe of Manasseh another danger should the young ladies be married to men of another tribe.

Verses 2 - 3

Then when the husbands die, their inheritance will be left to another tribe, causing one member of one tribe owning property in another tribe causing much confusion.

Verse 4

When the year of Jubilee comes (every 50th year) when all land goes back to the

original owners, then the one tribe will receive inheritance in another tribe.

Verses 5 - 6

Moses complimented these men of Manasseh, by saying, “It is already settled, for the LORD has declared that the daughters of Zelophehad marry whom they will, only they must marry within the family of the tribe of their father.

Verse 7

Thus no inheritance of the sons of Israel shall be transferred from tribe to tribe, for the sons of Israel shall each hold to the inheritance of the tribe of his father.

Verse 8

Every daughter who comes into possession of an inheritance of the sons of Israel shall be wife to no one of the family of the tribe of her father, so that the sons of Israel each may possess the inheritance of his father.

Verse 9

Thus the inheritance is kept within their tribe.

Verse 10

As the LORD commanded, the daughters of Zelophehad did.

Verses 11 - 12

Mahlah, Tirzah, Hoglah, Milcah, and Noah married their uncle’s sons — their first cousins — thus they married within their tribe (of the tribe of Manasseh, the son of Joseph), and their inheritance remained with the tribe of the family of their father.

Verse 13

These commandments were given in the very last days of the 40 year wilderness journey in the plains of Moab by the Jordan opposite Jericho.