

Sabbath Brothers



Spiritual Care

No Spiritual Truth:
Anything Goes

Many Spiritual Paths

What is keeping you going in a time like this?

Where are you finding your strength? Your hope? Your peace?

Chaplains honor every faith journey and are here to assist you in meeting your unique spiritual needs. Rather than promoting any specific beliefs, we listen respectfully to help nurture your spirit during this time of hospitalization.

What We Do

- Compassionate listening and emotional support
- Conversation and prayers before surgery
- Bedside visits during a hospital stay
- Facilitate faith-specific worship services in Sanctuary

We Are Available

A chaplain is available to provide spiritual and emotional support 24 hours a day, 7 days a week.

To reach a chaplain, you may ask your nurse to page the on-call chaplain at 2PRAY, pager #27729.

You may also call (650) 723-6661



Stanford
Children's Health

God is Vengeful...and Loving

Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” Romans 12:19

*Vengeance is mine, and recompense, for the time when their foot shall slip; for the day of their calamity is at hand, and their doom comes swiftly.’
Deuteronomy 32:35*

O Lord, God of vengeance, O God of vengeance, shine forth! Psalm 94:1

For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.” Hebrews 10:30

I will execute great vengeance on them with wrathful rebukes. Then they will know that I am the Lord, when I lay my vengeance upon them.” Ezekiel 25:17

Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” Romans 12:17-18

When the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. 2 Thessalonians 1:7-8

*“A voice! They flee and escape from the land of Babylon, to declare in Zion the vengeance of the Lord our God, vengeance for his temple.
Jeremiah 50:28*

The Lord is a jealous and avenging God; the Lord is avenging and wrathful; the Lord takes vengeance on his adversaries and keeps wrath for his enemies. Nahum 1:2

Man is Hardhearted

After the Three Woes...

*“The rest of mankind, who were not killed by these plagues, **did not repent of the works of their hands** nor give up worshipping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, nor did they repent of their murders or their sorceries or their sexual immorality or their thefts.” Revelation 9:20-21*

After the Seventh Judgment Bowl...

*“The great city was split into three parts, and the cities of the nations fell, and God remembered Babylon the great, to make her drain the cup of the wine of the fury of his wrath. And every island fled away, and no mountains were to be found. And great hailstones, about one hundred pounds each, fell from heaven on people; and **they cursed God for the plague of the hail**, because the plague was so severe.”*

Revelation 16:19-21

The Book of Numbers

Self

GENESIS

Creation/Fall

God

EXODUS

Redemption

Lesson

LEVITICUS

Worship/Fellowship

Application

NUMBERS

Service/Work

- This fourth (testing/trials) book of Numbers is called “the Book of the Walk” because it shows God’s people in the wilderness.
- The titles of the books were typically named from the opening word of the book. In this case “Bemidbar” means “in the desert/wilderness”.



Numbers presents service as a two-pronged concept of pilgrimage and work.

Service involves movement (journeying) as God’s people follow Him in faith.

- When camped, Israel received the legislation of what they should do
- When traveling, the narrative tells of how Israel often disobeyed the Lord

The Book of Numbers



The Outline of Numbers Consists of Three Sections with Two Segments:

Israel at Sinai

- Preparing to depart for the Promised Land (1:1 -- 10:10),
- Followed by the journey from Sinai to Kadesh (10:11 -- 12:16);
(Kadesh Barnea was some 150 miles north of Mt. Sinai, and some 50 miles south of Beersheba, the southern gateway to Canaan)

Israel at Kadesh

- Delayed as a result of rebellion (13:1 -- 20:13);
- Followed by the journey from Kadesh to the plains of Moab (20:14 -- 22:1);

Israel on the plains of Moab

- Anticipating the conquest of the land of promise (22:2 -- 32:42),
- Followed by various matters (chapters 33 - 36).

Throughout Numbers, God didn't move quickly nor often as He delayed Israel's journey

The 11-day trip from Sinai to Kadesh Barnea took 13,780 days – 40 years

Exodus, Leviticus, and Numbers begin with “conjunctions” linking the books together. (KJV & ASV have the correct word “And”)

The Military Census (Numbers 1:1-5)

Sacrifice Enables Approach to God

After the sacrificial system had been established in Leviticus, God spoke to Moses **IN** the Tent of Meeting instead of **FROM** the Tent of Meeting (Leviticus 1:1)

¹Now the LORD spoke to Moses in the wilderness of Sinai, **in the tent of meeting, on the first *day* of the second month, in the second year** after they had come out of the land of Egypt, saying,

²“Take a census of all the congregation of the sons of Israel, by their families, by their fathers’ households, according to the number of names, **every male**, head by head

³from **twenty years old and upward, whoever *is able to go to war* in Israel**. You and Aaron shall count them by their armies.

⁴With you, moreover, there shall be **a man of each tribe, each one head of his father’s household**.

⁵These then are **the names of the men who shall stand with you**.

Immediately following the Second Passover & Feast of Unleavened Bread

The number “2” symbolizes “Witness”

“Stand by your faith” (Romans 11:20)

“But Jesus, knowing what they were thinking in their hearts, took a child and had him stand by His side.” (Luke 9:47)

“For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places” (Ephesians 6:12)

The List of Israeli War Tribe Ancestry - not Levi <small>(Numbers 1:5-15)</small>		
Tribe	Literal Name	Story Line
Reuben	My Son	The Lord will hear praise for the reward and dwelling that He will add. The Son of My right hand will command the troops with joy in fighting.
Simeon	Hear	
Judah	Praise	
Issachar	Reward	
Zebulon	Dwelling	
Joseph	He will add	
Benjamin	The Son of My right hand	
Dan	Judge/Magistrate	
Gad	The Troop	
Asher	Joy	
Naphtali	Struggle/Wrestle	

The Census of Numbers



The population trend represents God's blessing.

1

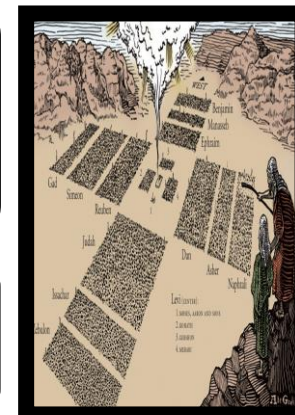
Census	First Ranking	First Census (Numbers 1)	Percentage
Judah	1	74,600	12.4%
Dan	2	62,700	10.4%
Simeon	3	59,300	9.8%
Zebulun	4	57,400	9.5%
Issachar	5	54,400	9.0%
Naphtali	6	53,400	8.8%
Reuben	7	46,500	7.7%
Gad	8	45,650	7.6%
Asher	9	41,500	6.9%
Ephraim	10	40,500	6.7%
Benjamin	11	35,400	5.9%
Manasseh	12	32,200	5.3%

2

Census	First Ranking	First (Num 1)	Second Ranking	Second (Num 26)	Change	% Change
Reuben	7	46,500	9	43,730	-2,770	-6%
Simeon	3	59,300	12	22,200	-37,100	-63%
Gad	8	45,650	10	40,500	-5,150	-11%
Judah	1	74,600	1	76,500	1,900	3%
Issachar	5	54,400	3	64,300	9,900	18%
Zebulun	4	57,400	4	60,500	3,100	5%
Manasseh	12	32,200	6	52,700	20,500	64%
Ephraim	10	40,500	11	32,500	-8,000	-20%
Benjamin	11	35,400	7	45,600	10,200	-29%
Dan	2	62,700	2	64,400	1,700	3%
Asher	9	41,500	5	53,410	11,910	29%
Naphtali	6	53,400	8	45,400	-8,000	-15%

Immediately after the deaths from the Plague on Baal of Peor (which resulted from sin - Numbers 25), God directs Moses and Eleazar to take a census which determines the land allocation.

The Location of Tribes (Numbers 2:1-9)



Each of the tribes was to camp underneath their banner.

- Judah – East (standard of a LION); Numbers 2:3
- Reuben- South (standard of a MAN); Numbers 2:10
- Ephraim-West (standard of a BULL); Numbers 2:18
- Dan- North (standard of a scorpion and EAGLE); Numbers 2:25

With 603,550 men of fighting age (older than 20 years and not including the Levites), there would have been 2-3 million camping around the Tabernacle extending approximately 12 square miles.

¹Now the LORD spoke to Moses and to Aaron, saying,

²“The sons of Israel shall camp, each by his own flag, with the banners of their fathers’ households; they shall camp around the tent of meeting at a distance.

³ Now those who camp on the east side toward the sunrise shall be of the flag of the camp of Judah, by their armies; and the leader of the sons of Judah: Nahshon the son of Amminadab,

⁴ and his army, their numbered men: 74,600.

⁵ Those who camp next to him shall be the tribe of Issachar; and the leader of the sons of Issachar: Nethanel the son of Zuar,

⁶ and his army, their numbered men: 54,400.

⁷ Then follows the tribe of Zebulun; and the leader of the sons of Zebulun: Eliab the son of Helon,

⁸ and his army, his numbered men: 57,400.

⁹ The total of the numbered men of the camp of Judah: 186,400, by their armies. They shall set out first.

The Tribes of Israel					
Listing in Num. 2 Arrangement	Bible Reference	Direction from Tabernacle	Birth Order	Census Order of Leviticus 1	Mother
1. Judah	Numbers 2:3	East – 1	4	4	Leah
2. Issachar	Numbers 2:5	East – 2	9	5	Leah
3. Zebulun	Numbers 2:7	East – 3	10	6	Leah
4. Reuben	Numbers 2:10	South - 1	1	1	Leah
5. Simeon	Numbers 2:12	South – 2	2	2	Leah
6. Gad	Numbers 2:14	South – 3	7	3	Zilpah (Leah’s Handmaid)
7. Ephraim	Numbers 2:18	West - 1	11 - 2*	7**	Rachel***
8. Manasseh	Numbers 2:19	West – 2	11 - 1*	8	Rachel***
9. Benjamin	Numbers 2:22	West – 3	12	9	Rachel
10 Dan	Numbers 2:25	North - 1	5	10	Bilhah (Rachel’s Handmaid)
11. Asher	Numbers 2:26	North – 2	8	11	Zilpah (Leah’s Handmaid)
12. Naphtali	Numbers 2:29	North – 3	6	12	Bilhah (Rachel’s Handmaid)

*Joseph’s Two Sons (Manasseh & Ephraim) received a portion of Jacob’s inheritance
 **Joseph instead of Ephraim is listed in the Census Tribes of Leviticus 1
 ***Manasseh & Ephraim were the Grandsons of Rachel through Joseph

The Priesthood (Numbers 3:1-10)

¹Now these are *the records of* the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai.

²These then are the names of the sons of Aaron: **Nadab the firstborn, and Abihu, Eleazar and Ithamar.**

³These are the names of the sons of Aaron, the anointed priests, whom he **ordained to serve as priests.**

⁴But **Nadab and Abihu died in the presence of the LORD when they offered strange fire before the LORD** in the wilderness of Sinai; and **they had no children.** So Eleazar and Ithamar served as priests in the lifetime of their father Aaron.

⁵Then the LORD spoke to Moses, saying,

⁶“Bring the tribe of Levi forward and present them before Aaron the priest, that they may serve him.

⁷They shall perform the duties for him and for the whole congregation in front of the tent of meeting, to do the service of the tabernacle.

⁸They shall also take care of all the furnishings of the tent of meeting, along with the duties of the sons of Israel, to do the service of the tabernacle.

⁹So you shall **assign the Levites to Aaron and to his sons;** they are exclusively assigned to him from the sons of Israel.

¹⁰So you shall **appoint Aaron and his sons that they may keep their priesthood, but the layman who comes near shall be put to death.”**



Aaron's Four Sons

Nadab (“giving”) & Abihu (“he is my father”)

Eleazar (“God is my helper”) & Ithamar (“righteousness”)

Generosity and Ancestry is NOT enough

Dependence on God and Righteousness Please God

Nadab & Abihu had no sons, so they did not have a lineage to pass the Priestly responsibility.

Eleazar would oversee Kohath (Numbers 4:16)

Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33)

Scripture repeatedly cautions against the general population presuming that they can draw near to God like those who God appointed. (Numbers 3:10, 38; 18:7)



Gershon, Kohath & Merari (Numbers 3:11-20)

¹¹ Again the LORD spoke to Moses, saying,
¹² “Now, behold, I have taken **the Levites from among the sons of Israel instead of every firstborn**, the firstborn of the womb among the sons of Israel. So the Levites shall be Mine.

¹³ **For all the firstborn are Mine**; on the day that I fatally struck all the firstborn in the land of Egypt, **I sanctified to Myself all the firstborn in Israel, from the human firstborn to animals**. They shall be Mine; I am the LORD.”

¹⁴ Then the LORD spoke to Moses in the wilderness of Sinai, saying,

¹⁵ **“Count the sons of Levi by their fathers’ households, by their families; every male from a month old and upward you shall count.”**

¹⁶ So Moses counted them according to the word of the LORD, just as he had been commanded.

¹⁷ These, then, are the sons of Levi by their names: Gershon, Kohath, and Merari.

¹⁸ And these are the names of the sons of Gershon by their families: Libni and Shimei;

¹⁹ and the sons of Kohath by their families: Amram and Izhar, Hebron and Uzziel;

²⁰ and the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to their fathers’ households.

The Levites are God’s in lieu of the firstborn (Exodus 22:29)

God had spared the firstborn of the Israelites during the Passover when all of the Egyptian firstborns died. (Exodus 11:1-10; 13:1-2)

The rights of the firstborn equated to a double share of the family inheritance (Deuteronomy 21:17).

The position of the firstborn was to be honored above the others (Psalm 89:27; Colossians 1:15, 18; Romans 8:29)

The population of the Levites was rounded to 22,000 (Numbers 3:39) while the firstborn children in Israel over one month was 22,273 (Numbers 3:43).

The tribes of Israel were expected to pay a “redemption price” for the 273 firstborn males that were more than the number of Levites. (Numbers 3:39; 43)

The exact population of the Levites was 22,300

- Gershon numbered 7,500 men (Numbers 3:22)
- Kohath numbered 8,600 men (Numbers 3:28)
- Merari numbered 6,200 men (Numbers 3:34)

Individual Items to be Maintained

(Genesis 46:11; Exodus 6:16)

	Gershonites External Items (Num 3:25-26)	Koathites Internal Items (Num 3:31)	Meraris Structural Items (Num 3:36-37)
1.	Tabernacle	Ark	Tabernacle Supports
2.	Tent	Table	Crossbars
3.	Covering	Lampstand	Posts
4.	Entrance Screen	Altars	Bases
5.	Courtyard Hangings	Sanctuary Utensils	Equipment
6.	Courtyard Screen	Screen/Curtain	Tent Pegs
7.	Tent Ropes	-	Ropes

NASB is the only translation of "Violet" ('argaman); all other translations are "Blue" (tākēlet)

Levitical Responsibilities (Numbers 4:1-11)

Retirement at 50 years old

Numbers 8:23-26

¹Then the LORD spoke to Moses and to Aaron, saying,
²"Take a census of the descendants of Kohath from among the sons of Levi, by their families, by their fathers' households,
³from thirty years old and upward, even to fifty years old, everyone who can enter the service of ministry to do work in the tent of meeting.

	Gershon	Kohath	Merari	Levites
Population Over 1 Month	7,500 (Numbers 3:22)	8,600 (Numbers 3:28)	6,200 (Numbers 3:34)	22,300
Population from 30-50	2,630 (Numbers 4:40)	2,750 (Numbers 4:36)	3,200 (Numbers 4:44)	8,580 (Numbers 4:48)
% of Family Population 30-50	35%	32%	52%	38%

Levels of Holiness

⁴This is the work of the descendants of Kohath in the tent of meeting, concerning the most holy things.
⁵"When the camp sets out, Aaron and his sons shall go in and take down the veil of the curtain, and cover the ark of the testimony with it;
⁶and they shall place a covering of fine leather on it, and spread over it a cloth of pure violet, and insert its carrying poles.



⁷Over the table of the bread of the Presence they shall also spread a cloth of violet and put on it the dishes, the pans, the sacrificial bowls, and the jugs for the drink offering; and the continual bread shall be on it.
⁸And they shall spread over them a cloth of scarlet material, and cover the same with a covering of fine leather, and they shall insert its carrying poles.

The Covering for the Holy Objects		
Num 4:5-6	Ark:	Blue (Deity)
Num 4:7-8	Table of Showbread:	Blue (Deity), Scarlet (Blood Sacrifice), Manatee (Humanity)
Num 4:9-10	Menorah:	Blue (Deity)
Num 4:11	Gold Altar:	Blue (Deity), Manatee (Humanity)
Num 13:13-14	Bronze Altar:	Purple (Royalty), Manatee (Humanity)

⁹Then they shall take a violet cloth and cover the lampstand for the light, along with its lamps, its tongs, its trays, and all its oil containers, by which they attend to it;
¹⁰and they shall put it and all its utensils in a covering of fine leather, and put it on the carrying bars.



¹¹Over the golden altar they shall spread a violet cloth, and cover it with a covering of fine leather, and they shall insert its carrying poles.

"Do not let the tribe of the families of the Kohathites be eliminated from among the Levites. Rather, do this for them so that they will live and not die when they approach the most holy objects: Aaron and his sons shall go in and assign each of them to his work and to his load."
 (Numbers 4:18-19)



Separation & Restitution (Numbers 5:1-10)

¹Then the LORD spoke to Moses, saying,

²“Command the sons of Israel that they **send away from the camp everyone with leprosy, everyone having a discharge, and everyone who is unclean because of *contact with a dead person*.**



³You shall **send away both male and female; you shall send them outside the camp so that they do not defile their camp** where I dwell in their midst.”

⁴And the sons of Israel did so and sent them outside the camp; just as the LORD had spoken to Moses, that is what the sons of Israel did.

⁵Then the LORD spoke to Moses, saying,

⁶“Speak to the sons of Israel: **‘When a man or woman commits any of the sins of mankind, acting unfaithfully against the LORD, and that person is guilty,**

“Against You, You only, I have sinned and done what is evil in Your sight.” (Psalm 51:4)

⁷then **he shall confess his sin which he has committed, and he shall make restitution in full for his wrong and add to it a fifth of it, and give *it* to him whom he has wronged.**



⁸But if the person has no redeemer to whom restitution may be made for the wrong, the restitution which is made for the wrong **must go to the LORD for the priest, besides the ram of atonement, by which atonement is made for him.**

⁹Also every contribution pertaining to all the holy *gifts* of the sons of Israel, which they offer to the priest, shall be his.

¹⁰**So every person’s holy *gifts* shall be his; whatever anyone gives to the priest, it becomes his.”**



Illness (symbolizing sin) causes separation from family, friends & community

Jesus reached out to these exiles; He touched and healed them, so that their pollution did not continue to separate them.

Believers should live sanctified lives that are separated from the world

“Jesus also suffered outside the gate, that He might sanctify the people” (Hebrews 13:12)

The offending believer should confess the sin (1 John 1:9) and then compensate for the offense.

The compensation should be 20% more than the value of the transgression.

Various groups must be excluded from the camp:

- The Leper (Leviticus 13:45-46)
- Discharge (Leviticus 15)
- Touching of a Corpse (Leviticus 21; Numbers 6:6-8)

The primary reason for separation from the unclean is to preserve Purity & Health.

- Regardless of male or female, illness (sin) separated the individual from the community.
- God’s presence was in the holy of holies above the mercy seat of the ark of the covenant.

Scripture does not teach about incarceration as a punishment for sin; instead, the punishment is restitution.

Once something was dedicated, the individual no longer had the rights of ownership. (Acts 5:4)

The Law of Jealousy (Numbers 5:12-22)

¹²Speak to the sons of Israel and say to them, 'If any man's wife goes astray and is unfaithful to him, ¹³and a man has sexual relations with her and it is hidden from the eyes of her husband and she remains undiscovered, although she has defiled herself, and there is no witness against her and she has not been caught in the act, ¹⁴if an attitude of jealousy comes over him and he is jealous of his wife when she has defiled herself, or if an attitude of jealousy comes over him and he is jealous of his wife when she has not defiled herself, ¹⁵the man shall then bring his wife to the priest, and shall bring as an offering for her a tenth of an ephah of barley meal; he shall not pour oil on it nor put frankincense on it, because it is a grain offering of jealousy, a grain offering of reminder, a reminder of wrongdoing. ¹⁶'Then the priest shall bring her forward and have her stand before the LORD, ¹⁷and the priest shall take holy water in an earthenware container; and he shall take some of the dust that is on the floor of the tabernacle and put it in the water. ¹⁸The priest shall then have the woman stand before the LORD and let down the hair of the woman's head, and place the grain offering of reminder in her hands, that is, the grain offering of jealousy; and in the hand of the priest is to be the water of bitterness that brings a curse.

¹⁹And the priest shall have her take an oath and shall say to the woman, "If no man has had sexual relations with you and if you have not gone astray into uncleanness, as you are under the authority of your husband, be immune to this water of bitterness that brings a curse; ²⁰if, however, you have gone astray, though under the authority of your husband, and if you have defiled yourself and a man other than your husband has had sexual intercourse with you" ²¹(then the priest shall have the woman swear with the oath of the curse, and the priest shall say to the woman), "may the LORD make you a curse and an oath among your people by the LORD's making your thigh shriveled and your belly swollen; ²²and this water that brings a curse shall go into your stomach, to make your belly swell up and your thigh shrivel." And the woman shall say, "Amen, Amen."

The only mention of "holy water" probably taken from the brass laver

This test stopped the husband from physically assaulting his wife; if the wife was innocent, she would simply drink water from a clay vessel.

The man was not to make the woman pay the consequences of his jealousy (vigilante), but follow a methodical process allowing for the intervention of God

There is no oil or frankincense because the Spirit is not a part of this offering nor is frankincense for worship; this is a judicious matter.

This would also be a deterrent to women who were prone to make their husbands jealous.

Oil symbolizes the Spirit which was not a part of this offering nor is frankincense for worship; this is a judicious matter.



The Leper also had to undo his hair as an act of repentance (Lev13:45)
The covering of woman's hair symbolized submission.

"Letting hair down" is an act of independence & shame

The "truth concoction" is representative with the water (cleansing word); clay (weak vessel (body), and dust (worldly walk).

The "water of truth" symbolizes God's cleansing word of the Lord (Ephesians 5:26) that is sharper than a double-edged sword (Hebrews 4:12) – one edge showing the way to righteousness and the other edge showing the judgment for impurity

The Law of the Nazirites (Numbers 6:2-14)

² “Speak to the sons of Israel and say to them,
 ‘When a man or woman makes a special vow, namely, the vow of a Nazirite, to live as a Nazirite for the LORD,
³ he shall abstain from wine and strong drink; he shall consume no vinegar, whether made from wine or strong drink, nor shall he drink any grape juice nor eat fresh or dried grapes.
⁴ All the days of his consecration he shall not eat anything that is produced from the grape vine, from the seeds even to the skin.
⁵ All the days of his vow of consecration no razor shall pass over his head. He shall be holy until the days are fulfilled which he lives as a Nazirite for the LORD; he shall let the locks of hair on his head grow long.
⁶ All the days of his life as a Nazirite for the LORD he shall not come up to a dead person.
⁷ He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his consecration to God is on his head.
⁸ All the days of his consecration he is holy to the LORD.
⁹ But if someone dies very suddenly beside him and he defiles his consecrated head of hair, then he shall shave his head on the day when he becomes clean; he shall shave it on the seventh day.
¹⁰ Then on the eighth day he shall bring two turtledoves or two young doves to the priest, to the entrance of the tent of meeting.
¹¹ And the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him regarding his sin because of the dead person. And on that same day he shall consecrate his head,
¹² and shall live his days of consecration as a Nazirite for the LORD, and shall bring a male lamb a year old as a guilt offering; but the preceding days will not count, because his consecration was defiled.
¹³ Now this is the law of the Nazirite when the days of his consecration are fulfilled: he shall bring his offering to the entrance of the tent of meeting.

Man or Woman



The Nazirite Vow (from the Hebrew “nazir” meaning “consecrated/separated”) was “To Separate One’s Self to the Lord” Taken by non-Levites who wanted to serve in the Temple worship (for a time period of no less than 30 days).

Nazarite vows could be temporary or permanent; there were several life-long Nazirites in Scripture selected prior to birth: Samuel, Samson, John the Baptist.

The Restrictions of the Nazirite Correspond with the Life of the Believer

(Numbers 6:1-27)

1.	Num 6:3-4	No Wine	Denial of worldly joys and pleasures	Ps 4:7; Jer 48:33; Lk 9:23; 1 Pet 4:13
2.	Num 6:5	No Haircut	Humility; submission; faithful holiness	Ps 40:12; Jer 7:29; Mic 1:16; 1 Cor 11:14-15; 1 Pet 3:3; Gal 5:11
3.	Num 6:6	No Contact with the Dead	Separation from the spiritually dead world	Mt 8:22; Gal 6:14; Rom 4:17; Eph 2:1



The cost of the Nazirite vow was substantial as three lamb/ram sacrifices were required.

The concluding sacrifices (all without defect) are listed in a specific order:

- One male lamb a year old as a burnt offering
- One ewe lamb a year old as a sin offering
- One ram without defect as a peace offering
- A basket of unleavened loaves of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering.

Numbers 6:14

Throughout Scripture, vows often lead to the undoing of the individual (Matthew 5:34-37; James 4:13-15)

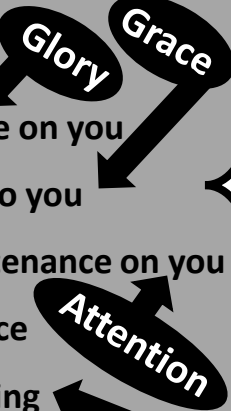
Benediction of Aaron (Numbers 6:22-27)

(The Aaronic Blessing)

**“Keep you:”
Faithfully sustain,
protect & support**

Sevenfold Blessing

1. Bless you
2. Keep you
3. His Face shine on you
4. Be Gracious to you
5. Lift His Countenance on you
6. Give you Peace
7. Double Blessing



**Peace
Šālōwm
שְׁלוֹמ**

²² Then the LORD spoke to Moses, saying,

²³ “Speak to Aaron and to his sons, saying, ‘In this way you shall **ble**s the sons of Israel. You are to say to them:

²⁴ The **L**ORD **ble**s you, and **ke**ep you;

²⁵ The **L**ORD **ca**use His face to shine on you, **And be grac**ious to you;

²⁶ The **L**ORD **li**ft up His face to you, **And give you peace.**’

²⁷ So they shall **in**voke **M**y name on the sons of Israel, and **then I will ble**s them.”

**A “Doxology”
is an Act of
Praise to God**

JESUS

**A “Benediction”
is a Blessing to
the Worshippers**



*“He shall acknowledge the firstborn...
by giving him **a double portion of everything
that he owns**, for he was the beginning of his
strength; to him belongs the right of the firstborn.”*

Deuteronomy 21:17

Israel Followed God (Numbers 9:15-23)

¹⁵ Now on the day that the tabernacle was erected, the cloud covered the tabernacle, the tent of the testimony, and in the evening it was like the appearance of fire over the tabernacle until morning.

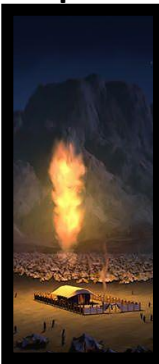


¹⁶ That is how it was continuously; the cloud would cover it *by day*, and the appearance of fire by night.

¹⁷ Whenever the cloud was lifted from over the tent, afterward the sons of Israel would set out; and in the place where the cloud settled down, there the sons of Israel would camp.

¹⁸ At the command of the LORD the sons of Israel would set out, and at the command of the LORD they would camp; as long as the cloud settled over the tabernacle, they remained camped.

¹⁹ Even when the cloud lingered over the tabernacle for many days, the sons of Israel would comply with the LORD's ordinance and not set out.



²⁰ If sometimes the cloud remained a few days over the tabernacle, in accordance with the command of the LORD they remained camped. Then in accordance with the command of the LORD they set out.

²¹ If sometimes the cloud remained from evening until morning, when the cloud was lifted in the morning they would set out; or if it remained in the daytime and at night, whenever the cloud was lifted, they would set out.

²² Whether it was two days, a month, or a year that the cloud lingered over the tabernacle, staying above it, the sons of Israel remained camped and did not set out; but when it was lifted, they did set out.

²³ At the command of the LORD they camped, and at the command of the LORD they set out; they did what the LORD required, in accordance with the command of the LORD through Moses.

Jewish Rabbis refer to this cloud as the "Shekinah Cloud of Glory" (Exodus 13:21-22; 14:19,24; 33:9-10; Psalm 78:14; 99:7).

The Hebrew word "shekinah" (שכינה) means "to dwell with."



When the Shekinah Glory filled a location, no one could stand in His presence (Exodus 40:35; Leviticus 16:2; 2 Chronicles 5:14; Isaiah 6:4; 6:11-13)

The "Shekinah Glory" revealed God's presence with His people (Exodus 13:21; 16:10; Numbers 11:25; Matthew 17:5)

The Shekinah Cloud of Glory provided shade and direction in the daytime while in the wilderness (Psalm 121:5-7; Exodus 13:21-22; 40:34-38).

In the Old Testament, clouds were the divine transportation of God which speaks to the divinity of Christ. (Daniel 7:13; Isaiah 19:1).

The Shekinah Glory	
A symbol of God's presence	Exodus 13:21-22; 14:19,24; 33:9-10; Psalm 78:14; 99:7
It obstructed Israel from Pharaoh's elite troops	Exodus 14:19-20
It led Israel	Exodus 13:21-22; Numbers 9:17-23
It covered them and protected them from the heat	Psalm 105:39
It lit up the camp by night	Exodus 13:21; Nehemiah 9:12,19
It caused the nations to fear Israel	Exodus 23:27; Deuteronomy 2:25; 11:25; Joshua 2:9
It disappeared when Israel crossed the Jordan River	Exodus 16:35; Joshua 5:12

The Trumpets of Silver (Numbers 10:1-10)

¹ The LORD spoke further to Moses, saying,

² **“Make yourself two trumpets of silver, you shall make them of hammered work; and you shall use them for summoning the congregation and breaking camp.**

³ Now when both are blown, all the congregation shall meet you at the entrance of the tent of meeting.

⁴ But if *only one is blown*, then the leaders, the heads of the divisions of Israel, shall meet you.

⁵ And when you blow an alarm, the camps that are pitched on **the east side** shall set out.

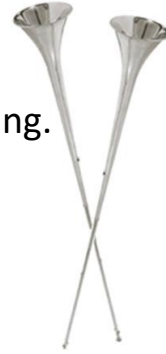
⁶ Then when you sound an alarm the second time, the camps that are pitched on **the south side** shall set out; an alarm is to be sounded for them to break camp.

⁷ When convening the assembly, however, you shall blow *the trumpets* without sounding an alarm.

⁸ The sons of Aaron, moreover, **the priests, shall blow the trumpets**; and *this* shall be a permanent statute for you throughout your generations.

⁹ And when you go to war in your land against the enemy who attacks you, then **you shall sound an alarm with the trumpets, so that you will be thought of by the LORD your God, and be saved from your enemies.**

¹⁰ Also on the day of your joy and at your appointed feasts, and on the **first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God.”**



Two (witness) horns of silver (redemption) were made to summon and send God’s people.

At the sound of the trumpets, God’s people were to gather at the door of the Tabernacle; spiritually, Jesus is that “door”

Two Types of Trumpets (1 Chronicles 15:28, Psalm 98:5-6)

Silver Trumpets	Hazozarahs	Ex 19:13-19	Manmade (Num 10:1-2)
Ram’s Horn	Shofar (Hebrew for Trumpet)	Ex 19:16-19, 20:18; Num 10:10, 29:1; Josh 6:4-8; Judges 7:16, 18; 1 Sam. 13:3; Amos 3:6; Joel 2:1; Ps 47, 81:4-5, 98:6	Provided (Gen 22:13)



When the horns play short blasts to move on, the east was to go first followed by the south.

The west and northern tribes are not mentioned specifically as Ephraim (West) & Dan (North) both fall into idolatry (1 Kings 12:25-30);

Neither is mentioned with the tribes in Rev 7:4-8. Bethel is in Ephraim - Isaiah 7:1-9, Hosea 7:1 and Dan – Judges 18:1, 2, 30, Dt 29:18-20, Lev 24:10-16, Gen 49:17

The Use of the Silver Trumpets (Numbers 10:1-10)

Reference	Use of Trumpets	Result
1. 10:3	Both Blown	All Congregation gathers at Tent of Meeting
2. 10:4	One Blown	Chiefs/Tribal Heads Gather to Moses
3. 10:5	Short Blasts/Alarms	Tribes on the East Move Out
4. 10:6	2 nd Short Blasts/Alarms	Tribes on the South Move Out
5. 10:7	Long Blast	Gathering of the Entire Assembly
6. 10:9	Both Sound Alarm	Go to War; Remembered by God
7. 10:10	Both Trumpets over Burnt Offering	Reminder of God’s People to God

God's Anger at Complainers (Numbers 11:1-15)

¹ Now the people became like those who complain of adversity in the ears of the LORD; and the LORD heard *them* and His anger was kindled, and the fire of the LORD burned among them and consumed *some* at the outskirts of the camp.

² The people then cried out to Moses; and Moses prayed to the LORD, and the fire died out. **"Burning"**

³ So that place was named **Taberah**, because the fire of the LORD burned among them.

⁴ Now the rabble who were among them had greedy cravings; and the sons of Israel also wept again and said, "Who will give us meat to eat?"

⁵ We remember the fish which we used to eat for free in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic;

⁶ but now our appetite is gone. **There is nothing at all to look at except this manna!**"

⁷ Now the manna was like coriander seed, and its appearance like that of bdellium.

⁸ The people would roam about and gather *it* and grind *it* between two millstones, or pound *it* in the mortar, and boil *it* in the pot and make loaves with it; and its taste was like the taste of cake *baked with oil*.

⁹ **When the dew came down on the camp at night, the manna would come down with it.**

¹⁰ Now Moses heard the people weeping throughout their families, each one at the entrance of his tent; and **the anger of the LORD became very hot**, and Moses was displeased.

¹¹ So Moses said to the LORD, "Why have You been so hard ¹ on Your servant? And why have I not found favor in Your sight, ² that You have put the burden of all this people on me? ³

⁴ Was it I who conceived all this people? Or did I give birth to them, that You should say to me, 'Carry them in your arms, as a nurse carries a nursing infant, to the land which You swore to their fathers?' ⁵

¹² Where am I to get meat to give to all this ⁶ people? For they weep before me, saying, 'Give us meat so that we may eat!'

¹³ I am not able to carry all this people by myself, because it is too burdensome for me.

¹⁴ So if You are going to deal with me this way, please kill me now, if I have found favor in Your sight, and do not let me see my misery."

Only "meat" recalled was Fish

The Anger of God & Moses



God's people should ask of God instead of complaining about circumstances to each other

When Israel experienced God's judgment, they cried out to Moses who mediated for them.

In His fury, God scorched those who were the furthest (most distant) from God's presence (the Tabernacle)

There was selective memory about what Egypt (the sinful lifestyle) that had enslaved them really offered. Six (insufficient) items were listed as "free": 1.fish 2.cucumbers 3.melons 4.leeks 5.onions 6.garlic

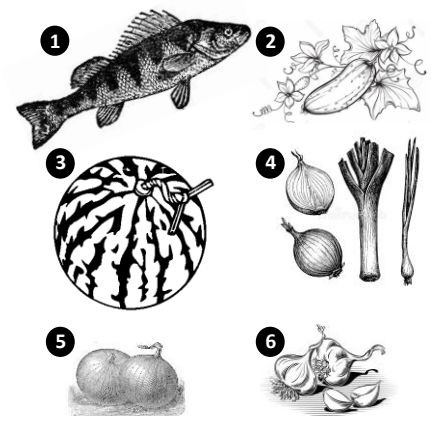
The only other place in the Bible that "bdellium" is mentioned is in description of a wonderful land outside of Eden (Genesis 2:12)

There were a number of ways that Israel prepared the manna beyond simply eating it directly. God's blessing can often be used in a variety of ways.

As the dew water (God's Word) fell, so also came the manna (bread of God)

"So be aware today that it is the LORD your God who is crossing over ahead of you as a consuming fire." (Deuteronomy 9:3)

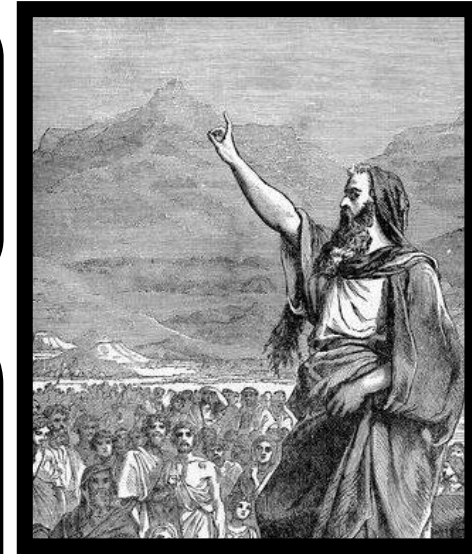
Numbers 11:33



The weeping of God's people does not necessarily please God (Psalm 56:8; Philippians 2:14)

Other Scriptural characters (who were chosen by God) also requested death: Jonah (Jonah 4:3) & Elijah (1 Kings 19:4)

Focus on Meat or Mission (Numbers 11:16-25)



The Hebrew word 'elep̄ (used in Numbers 11:21) is translated 220 times in Scripture – every time as "thousands" (by KJV & NASB) – For example, Numbers 16:49 (14,700).

Nation

Tribe

Clan

Family

Individual

The Greek term "Sanhedrin" (συνέδριον) means "sitting together" as a compound noun originating from "syn" ("together") and "hedra" ("seat")

This is one of three times in Numbers that the Lord answered the prayer of His people to their detriment: similar to Balaam (Numbers 22:20-22) and the Promised Land (Num 14:28). Later. God did the same with King Saul (1 Samuel 8:22)

The non-Levite fighting men over the age of 20 numbered 603,550 (Numbers 1:46)

God reminded Moses of His sovereignty before Moses set expectations with the Israelites (James 4:14, Ecclesiastes 10:14, Proverbs 16:4, 19:21, 20:24; Jeremiah 10:23)

The same Spirit was on Moses & the 70 men

Contrast between Selfish Request for "Meat" and Selfless Request for Shared Leadership

¹⁶ The LORD therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers, and bring them to the tent of meeting, and have them take their stand there with you.

¹⁷ Then I will come down and speak with you there, and I will take away some of the Spirit who is upon you, and put Him upon them; and they shall bear the burden of the people with you, so that you will not bear it by yourself.

¹⁸ And you shall say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the LORD, saying, "Oh that someone would give us meat to eat! For we were well-off in Egypt.'" Therefore the LORD will give you meat and you shall eat.

¹⁹ You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days,

²⁰ but for a whole month, until it comes out of your nose and makes you nauseated; because you have rejected the LORD who is among you and have wept before Him, saying, "Why did we ever leave Egypt?"

²¹ But Moses said, "The people, among whom I am included, are six hundred thousand on foot! Yet You have said, 'I will give them meat, so that they may eat for a whole month.'

²² Are flocks and herds to be slaughtered for them, so that it will be sufficient for them? Or are all the fish of the sea to be caught for them, so that it will be sufficient for them?"

²³ Then the LORD said to Moses, "Is the LORD's power too little? Now you shall see whether My word will come true for you or not."

²⁴ So Moses went out and told the people the words of the LORD. He also gathered seventy men of the elders of the people, and positioned them around the tent.

²⁵ Then the LORD came down in the cloud and spoke to him; and He took away some of the Spirit who was upon him and placed Him upon the seventy elders. And when the Spirit rested upon them, they prophesied. Yet they did not do it again.

Filling of Meat or Spirit (Numbers 11:26-35)

²⁶ But two men had remained in the camp; the name of the one was Eldad, and the name of the other, Medad. And **the Spirit rested upon them (and they were among those who had been registered, but had not gone out to the tent), and they prophesied in the camp.**



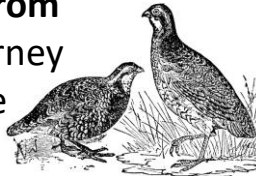
²⁷ So a young man ran and informed Moses, and said, "Eldad and Medad are prophesying in the camp."

²⁸ Then Joshua the son of Nun, the personal servant of Moses from his youth, responded and said, "My lord Moses, restrain them!"

²⁹ But **Moses said to him, "Are you jealous for my sake? If only all the LORD's people were prophets, that the LORD would put His Spirit upon them!"**

³⁰ Then Moses returned to the camp, *both* he and the elders of Israel.

³¹ Now a wind burst forth from the LORD and it brought quail from the sea, and dropped *them* beside the camp, about a day's journey on this *side* and a day's journey on the other *side* all around the camp, and about two cubits *deep* on the surface of the ground.



³² And **the people spent all that day, all night, and all the next day, and they gathered the quail** (the one who gathered least gathered ten homers) and spread *them* out for themselves all around the camp.

³³ While the meat was still between their teeth, before it was chewed, **the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague.**

³⁴ So that place was named Kibroth-hattaavah, because there they buried the people who had been greedy.

³⁵ From Kibroth-hattaavah the people set out for Hazeroth, and they remained at Hazeroth.

God is not limited to individuals or locations.

"But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain You, how much less this house which I have built!" (1 Kings 8:27)

Two (witness) young men had remained in camp: Eldad ("Love of God") & Medad ("Water of Love")

The prophecy of Moses would be fulfilled when the Spirit eventually fell on all believers (Joel 2:28)

If anyone does not have the Spirit of Christ, he does not belong to Him (Romans 8:9)

Israel worked to gather meat for two straight days, without any mention of thanksgiving to God



"The anger of the Lord became very hot" (Numbers 11:10)

As with Egypt, God also judged Israel's sin with plagues (Exodus 32:35; Leviticus 26:21; Numbers 14:12)

The Israelites then moved on from "Graves of Craving" (Kibroth-hattaavah) to "Palaces" (Hazeroth).

After Sanhedrin was established (Numbers 11)

The Pride of Miriam/Aaron (Numbers 12:1-15)

¹ Then **Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married** (for he had married a Cushite woman);
² and they said, "Is it a fact that the LORD has spoken only through Moses? Has He not spoken through us as well?" And **the LORD heard this**.
³ (Now the man **Moses was very humble, more than any person who was on the face of the earth**.)
⁴ And **the LORD suddenly said to Moses and to Aaron and Miriam, "You three go out to the tent of meeting."** So the three of them went out
⁵ Then the LORD came down in a pillar of cloud and stood at the entrance of the tent; and **He called Aaron and Miriam**. When they had both come forward,
⁶ He said, "Now hear My words: If there is a prophet among you, I, the LORD, will make Myself known to him in a vision. I will speak with him in a dream.
⁷ *It is not this way for My servant Moses; He is faithful in all My household;*
⁸ **With him I speak mouth to mouth, That is, openly, and not using mysterious language, and he beholds the form of the LORD.** So **why were you not afraid** To speak against My servant, against Moses?"
⁹ And **the anger of the LORD burned against them** and He departed.
¹⁰ But when the cloud had withdrawn from above the tent, behold, **Miriam was leprous, as white as snow**. As Aaron turned toward Miriam, behold, she was leprous.
¹¹ Then **Aaron said to Moses, "Oh, my lord, I beg you, do not hold us responsible for this sin by which we have turned out to be foolish, and by which we have sinned.**
¹² Oh, do not let her be like a dead person, whose flesh is half eaten away when he comes out of his mother's womb!"
¹³ So **Moses cried out to the LORD, saying, "God, heal her, please!"**
¹⁴ But the LORD said to Moses, "If her father had only spit in her face, would she not be put to shame for seven days? **Have her shut outside the camp for seven days, and afterward she may be received again.**"
¹⁵ So Miriam was shut outside the camp for seven days, and the people did not move on until Miriam was received again.

Miriam & Aaron criticized Zipporah (Ex 4:15) who was a Cushite as were all from Midian. Their sister-in-law may have had darker skin; however, God defended Moses' interracial marriage

Miriam is mentioned first (and the only one punished), She may have used her leadership to pull (weaker) Aaron into being critical.

Moses was the humblest man of all the earth, and he exemplified good religious leadership in never defending himself but instead relying on God to be his defense

Aaron and Miriam were with Moses in the Tent of Meeting



God called Aaron and Miriam to correct them

The differentiation of Moses was the way God interacted with him; God spoke to Moses directly in lieu of visions and dreams (Dt 5:4)

God's asked Miriam and Aaron, "Why are you not afraid?"

God is a Consuming Fire (Hebrews 12:29)	
"The anger of the Lord became very hot"	Numbers 11:10
"The anger of the Lord was kindled"	Numbers 11:33
"The anger of the Lord burned"	Numbers 12:9

Moses interceded for Miriam



Leprosy Symbolizes Sin (2 Samuel 3:29, 2 Kings 5:27)

The condition is often hereditary

The condition begins small and grows

It leads to loss of feeling & numbness

It results in an isolated life

The Twelve Spies

(Numbers 13:1-20)

Israel's Spies Into Canaan

	Tribe	Direction	Birth	Mother	Spy	Meaning	Father	Meaning
1.	Reuben	South	1	Leah	Shammua	"Renowned"	Zaccur	"Mindful"
2.	Simeon	South	2	Leah	Shaphat	"To Judge"	Hori	"A Prince"
3.	Judah	East	4	Leah	Caleb	"Dog"	Jephunneh	"He will be Facing"
4.	Issachar	East	9	Leah	Igal	"Avenger"	Joseph	"To Add"
5.	Ephraim	West	11*	Rachel	Hoshea	"Salvation"	Nun	"Unknown"
6.	Benjamin	West	12	Rachel	Palti	"God Liberates"	Raphu	"Healed by God"
7.	Zebulun	East	10	Leah	Gaddiel	"Gid is my Fortune"	Sodi	"My Secret"
8.	Joseph/Manasseh	West	11*	Rachel	Gaddi	"My Happiness"	Susi	"Lily/Rose"
9.	Dan	North	5	Bilhah	Ammiel	"People of God"	Gemalli	"Camel Owner"
10.	Asher	North	8	Zilpah	Sethur	"Hid/Destroying"	Michael	"Who is like God?"
11.	Naphtali	North	6	Bilhah	Nahbi	"Very Secret"	Vophsi	"Rich"
12.	Gad	South	7	Zilpah	Geuel	"Majesty of God"	Machi	"Decrease"

¹ Then the LORD spoke to Moses, saying, ² "Send out men for yourself to spy out the land of Canaan, which I am going to give the sons of Israel; you shall send a man from each of their fathers' tribes, every one a leader among them."

³ So Moses sent them from the wilderness of Paran at the command of the LORD, all of them men who were heads of the sons of Israel...

— — — —

¹⁶ These are the names of the men whom Moses sent to spy out the land; but Moses called Hoshea the son of Nun, Joshua.

¹⁷ When Moses sent them to spy out the land of Canaan, he said to them, "Go up there into the Negev; then go up into the hill country.

¹⁸ See what the land is like, and whether the people who live in it are strong or weak, whether they are few or many. ¹⁹ And how is the land in which they live, is it good or bad? And how are the cities in which they live, are the people in open camps or in fortifications?

²⁰ And how is the land, is it productive or unproductive? Are there trees in it or not? And show yourselves courageous and get some of the fruit of the land." Now the time was the season of the first ripe grapes.

"Then all of you approached me and said, 'Let us send men ahead of us, so that they may spy out the land for us, and bring back to us word of the way by which we should go up, and the cities which we should enter.'" (DT 1:22)

Hebrew: Joshua = Greek Yeshua

July/August

Spies were not to decide whether to go in, but to bring report of description and characteristics. (Numbers 13:18-20)

1. What is the land like?
2. Are the people weak or strong?
3. Are there few or many people?
4. Is the land good or bad?
5. Are the cities encampments or fortifications?
6. Is the land fertile or unproductive?
7. Are there trees in the land?

The Report from the Twelve Spies (Numbers 13:25-33)

²⁵ When they returned from spying out the land, **at the end of forty days,**

²⁶ they went on and **came to Moses and Aaron and to all the congregation** of the sons of Israel, in the wilderness of Paran at Kadesh; and they brought back word to them and to all the congregation, and showed them the fruit of the land.

²⁷ So they reported to him and said, "We came into the land where you sent us, and **it certainly does flow with milk and honey, and this is its fruit.**

²⁸ Nevertheless, the people who live in the land are strong, and the cities are fortified *and* very large.

And indeed, we saw **the descendants of Anak there!**

²⁹ Amalek is living in the land of the Negev, the Hittites, the Jebusites, and the Amorites are living in the hill country, and the Canaanites are living by the sea and by the side of the Jordan."

³⁰ Then **Caleb quieted the people before Moses and said, "We should by all means go up and take possession of it, for we will certainly prevail over it."**

³¹ But the men who had gone up with him said, "**We are not able to go up against the people, because they are too strong for us.**"

³² So **they brought a bad report of the land** which they had spied out to the sons of Israel, saying, "The land through which we have gone to spy out is **a land that devours its inhabitants;** and all the people whom we saw in it are people of *great* stature.

³³ **We also saw the Nephilim there (the sons of Anak are part of the Nephilim);** and **we were like grasshoppers** in our own sight, and so we were in their sight."

The number "40" often symbolizes "Testing" or "Trial"

The spies did not discuss their thoughts with Moses privately, but instead reported to all of the people of the land.

The report confirmed that God's promise to lead them to a land of milk and honey (Exodus 3:8, 17; 13:5; 33:3; Leviticus 20:24)

The spies left out the phrase, "that the Lord your God has given you" which was used repeatedly.

The Power & Will of God were not even mentioned

Early Inhabitants of the Promised Land		
1.	Anak	Near Hebron
2.	Amalekites	Nomadic Arabs from the South of Beer Sheba (in the Negev)
3.	Hittites	Around Hebron west of the Dead Sea
4.	Jebusites	Inhabitants of Jerusalem
5.	Amorites	Lived in the Hill Country
6.	Canaanites	Lived on the Shephelah (coastal plane)

Joshua was a Jewish leader from Ephraim which became the most powerful Tribe in the Northern Kingdom of Israel.

Jew & Gentile

Caleb's father, Jephunneh, was a Kennizite (Numbers 32:12; Joshua 14:6, 14) The Kennizites were Edomites from Esau (Genesis 15:18-19; 1 Chronicles 1:51-54)

The Nephilim were legendary giants that resulted from angelic beings sinning with worldly women (Genesis 6:4)

Israel Rebels Against God & Moses (Numbers 14:1-11)

¹ Then all the congregation raised their voices and cried out, and the people wept that night.

² And all the sons of Israel grumbled against Moses and Aaron; and the entire congregation said to them, "If only we had died in the land of Egypt! Or *even* if we had died in this wilderness!

³ So why is the LORD bringing us into this land to fall by the sword? Our wives and our little ones will become plunder! Would it not be better for us to return to Egypt?"

⁴ So they said to one another, "Let's appoint a leader and return to Egypt!"

⁵ Then Moses and Aaron fell on their faces in the presence of all the assembly of the congregation of the sons of Israel.

⁶ And Joshua the son of Nun and Caleb the son of Jephunneh, of those who had spied out the land, tore their clothes;

⁷ and they spoke to all the congregation of the sons of Israel, saying, "The land which we passed through to spy out is an exceedingly good land.

⁸ If the LORD is pleased with us, then He will bring us into this land and give it to us—a land which flows with milk and honey.

⁹ Only do not rebel against the LORD; and do not fear the people of the land, for they will be our prey. Their protection is gone from them, and the LORD is with us; do not fear them."

¹⁰ But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel.

¹¹ And the LORD said to Moses, "How long will this people be disrespectful to Me? And how long will they not believe in Me, despite all the signs that I have performed in their midst?"



The Israelites were finally situated to enter the promised land and reap the promises of God, and instead of being joyful/grateful, they wept in fear.

Be careful what you wish for...God would not allow Israel to return to Egypt; however, He would allow them to die in the wilderness as they want

Israel's "why" question incorrectly describes the situation

God's people did not want to walk in faith, and they thought that it would be easier to return to their old enslavement in Egypt.

Instead of following God's chosen leader, Israel chooses their own leader to obey their will.

Only Joshua (Jew) and Caleb (Gentile) had faith that God would fulfill His promises

God had fulfilled His promise of leading Israel to a wonderful land, but they could not see it in their lack of faith

Joshua & Caleb tell the Israelites that God will give them victory if He is pleased with them.

"Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell." (Matthew 10:28)

Although nothing is wrong, but worry; Israel prepares to stone Joshua & Caleb (Exodus 17:4)

Israel forgot God's faithfulness; selective memory over God's Grace

Israel Rejects God's Will (Twice) (Numbers 14:34-45)

³⁴ In accordance with the number of days that you spied out the land, forty days, for every day you shall suffer the punishment for your guilt a year, *that is, forty years*, and you will know My opposition.

³⁵ I, the LORD, have spoken, I certainly will do this to all this evil congregation who are gathered together against Me. They shall be worn out in this wilderness, and there they shall die.”

³⁶ As for the men whom Moses sent to spy out the land, and who returned and led all the congregation to grumble against him by bringing a bad report about the land,

³⁷ those men who brought the bad report of the land also died by a plague in the presence of the LORD.

³⁸ But Joshua the son of Nun and Caleb the son of Jephunneh remained alive out of those men who went to spy out the land.

³⁹ Now when Moses spoke these words to all the sons of Israel, the people mourned greatly.

⁴⁰ In the morning, however, they got up early and went up to the ridge of the hill country, saying, “Here we are; and we will go up to the place which the LORD has promised, for we have sinned.”

⁴¹ But Moses said, “Why then are you violating the command of the LORD, when *doing so* will not succeed?”

⁴² Do not go up, for the LORD is not among you, to prevent you from being defeated by your enemies.

⁴³ For the Amalekites and the Canaanites will be there to confront you, and you will fall by the sword, since you have turned back from following the LORD. And the LORD will not be with you.”

⁴⁴ But they *foolishly* dared to go up to the ridge of the hill country; neither the ark of the covenant of the LORD nor Moses left the camp.

⁴⁵ Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and scattered them as far as Hormah.



The judgment correlated to the offense as Israel was banished to the wilderness for forty years (one year for every day that the spies were in Canaan). (Psalm 9:8)

It took forty hours to get Israel out of Egypt, but forty years to get Egypt out of Israel during which time there were no circumcisions or Sabbaths (Deuteronomy 2:14, Joshua 5:2, Ezekiel 20:13, Amos 5:25).

The Israelite moved around for forty years just waiting to die.

Moses told Israel that they continued to sin (even in their repentance) because they were walking their own way instead of submitting to God's judgment of 40 years in the wilderness

Israel changed their minds about their decision the next day, but they remained disobedient & lose the battle (Deuteronomy 1:41-44)

God warned the Israelites that they are leaving God to attempt victory on their own.

Grand sinful acts are often reduced to 1-2 verses in Scripture which corresponds to sin's brevity.

Moses remained in the camp with the ark of the covenant of the Lord.

Death Penalty/Sabbath Offence (Numbers 15:32-41)

³² Now while the sons of Israel were in the wilderness, they found a man gathering wood on the Sabbath day.

³³ And those who found him gathering wood brought him to Moses and Aaron, and to all the congregation;

³⁴ and they placed him in custody, because it had not been decided what should be done to him.

³⁵ Then the LORD said to Moses, "The man must be put to death; all the congregation shall stone him with stones outside the camp."

³⁶ So all the congregation brought him outside the camp and stoned him to death with stones, just as the LORD had commanded Moses.

³⁷ The LORD also spoke to Moses, saying,

³⁸ "Speak to the sons of Israel and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a violet thread.

³⁹ It shall be a tassel for you to look at and remember all the commandments of the LORD, so that you will do them and not follow your own heart and your own eyes, which led you to prostitute yourselves, so that you will remember and do all My commandments and be holy to your God.

⁴¹ I am the LORD your God who brought you out from the land of Egypt to be your God; I am the LORD your God."



All of the community was to witness the righteous judgment against sin.

Sin may seem trivial while revealing a deeper, more profound heart issue.

The community was guilty of relying on themselves instead of walking in obedience to God's laws.

The Lord is emphasizing faithful obedience, an Israelite breaks the law of the Sabbath.

The Sabbath law was to reinforce rest, peace and faith in the Lord (instead of man's weak self-efforts).

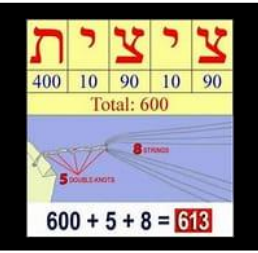
Throughout Scripture, "wood" symbolizes "humanity" as this man used human efforts to provide for himself instead of relying on the Lord.

Tassels (tzitzit) on the corners of prayer shawl (tallit).

The corner is called a "Kanaph" - in Hebrew it means "wings" (Mal 4:2; Mt 23:27; Lk 13:34).

God uses imagery of a prayer shawl (Psalm 104:1-2)

The tzitzit consisted of "5" (grace/judgment) double knots and "8" (new beginning) threads for a total of "13" (rebellion) elements.



The spelling of Tzitzit in Hebrew is calculated to "600"

"613" Laws in the Torah

The tassels to represent remembrance & faithfulness of God's command.

As many as touched the hem of Jesus garment (Jesus' authority and righteousness) were healed (Mk 6:56).



God's holiness (tassels) would fill the entire Temple (Is 6:1).

David cut off Saul's tassels as a symbol of Saul's unrighteousness.

Korah's Rebellion (Numbers 16:1-11)

¹ Now **Korah**, the son of **Izhar**, the son of **Kohath**, the son of **Levi**, with **Dathan** and **Abiram**, the sons of **Eliab**, and **On**, the son of **Peleth**, **sons of Reuben**, took *men*,
² and they stood before **Moses**, together with some of the sons of **Israel**, **250 leaders of the congregation** chosen in the assembly, men of renown.
³ They assembled together against **Moses** and **Aaron**, and said to them, "You have gone far enough! **For all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?**"
⁴ When **Moses** heard *this*, he fell on his face;
⁵ and he spoke to **Korah** and all his group, saying, "Tomorrow morning the LORD will make known **who is His, and who is holy, and will bring that one near to Himself**; indeed, the one whom He will choose, He will bring near to Himself."
⁶ Do this: **take censers** for yourselves, **Korah** and your whole group,
⁷ and **put fire in them**, and **place incense upon them in the presence of the LORD tomorrow**; and the man whom the LORD chooses *shall be* the one who is holy. You have gone far enough, you sons of **Levi!**"
⁸ Then **Moses** said to **Korah**, "Hear now, you sons of **Levi**:
⁹ **Is it too small an honor for you that the God of Israel has singled you out from the congregation of Israel, to bring you near to Himself, to perform the service of the tabernacle of the LORD, and to stand before the congregation to minister to them;**
¹⁰ and that He has brought you near, *Korah*, and all your brothers, sons of **Levi**, with you? **But are you seeking the priesthood as well?**
¹¹ Therefore **you and your whole group are the ones gathered together against the LORD; but as for Aaron, who is he, that you grumble against him?**



These were fairly prestigious folks; in David's time (1 Chron 26:19), the sons of Korah wrote several Psalms (Psalms 42, 44-49, 84-85, 87-88).

Dathan and Abiram descended from the firstborn, Reuben.

Korah acted as if he represented all of the people when instead he was looking to his personal interests.

Moses fell face down in humble prayer, and he does not argue his case.

Moses wants God to decide.

The "leaders" forgot that God does not pander to popularity.

These (Korah) Levites were to bring their fire to worship God; it would be "strange fire" in censers (Leviticus 10:1-2)

Instead of gratefully serving the Lord in the distinguished position, the leaders were ambitious for even greater authority.

Service to God brings His people near to Himself.

The focus of Korah was on Moses and Aaron instead of God.

Moses is a type of Jesus as the people have only one intercessor (Rom 8:34), and Jesus is elevated (Colossians 1:15-20).

Korah was from the Kohath family who was responsible to carry the most sacred items (Numbers 4:15).

The Levites joined with another tribe – Reuben.

Most religious heresies are built around kernel of truth such as the holiness of God's people.



Korah's Judgment (Numbers 16:28-38)

²⁶ He spoke to the congregation, saying, **"Get away now from the tents of these wicked men, and do not touch anything that belongs to them, or you will be swept away in all their sin!"**

²⁷ So they moved away from *the areas* around the tents of Korah, Dathan, and Abiram; and **Dathan and Abiram came out *and* stood at the entrances of their tents, along with their wives, their sons, and their little ones.**



²⁸ Then Moses said, "By this you shall know that the LORD has sent me to do all these deeds; **for it is not my doing.**

²⁹ **If these men die the death of all mankind, or if they suffer the fate of all mankind, *then* the LORD has not sent me.**

³⁰ **But if the LORD brings about an entirely new thing and the ground opens its mouth and swallows them with everything that is theirs, and they descend alive into Sheol, then you will know that these men have been disrespectful to the LORD."**

³¹ And as he finished speaking all these words, **the ground that was under them split open;**
³² and the earth opened its mouth and swallowed them, their households, and all the people who belonged to Korah with all *their* possessions.

³³ **So they and all that belonged to them went down alive to Sheol;** and the earth closed over them, and they perished from the midst of the assembly.

³⁴ Then all Israel who *were* around them fled at their outcry, for they said, "The earth might swallow us!"

³⁵ **Fire also came out from the LORD and consumed the 250 men who were offering the incense.**

³⁶ Then the LORD spoke to Moses, saying,

³⁷ "Tell Eleazar, the son of Aaron the priest, that he shall pick up the censers from the midst of the burned area, because **they are holy;** and you are to scatter the burning coals further away.

³⁸ As for the censers of these **men who have sinned at the cost of their own lives,** have them made into hammered sheets as plating for the altar, since they did present them before the LORD and they are holy; and they shall serve as a sign to the sons of Israel."



Different from Gehenna/Hell to come after the judgment

The families of Korah, Dathan and Abiram watched the Israelite population pull away and separate from them.

Believers are still called to separate from the rebellious (1 Corinthians 5:1-2)

Moses tells the congregation to make note of the judgment of God that would reveal that the Lord did the many miraculous works.

The sign of God would be a miraculous judgment on the rebellious instead of a natural death.

"Sheol" is the "Grave" ("Hades" in the New Testament) ; it was considered by Jews to be the holding place for the dead with two divisions: Paradise for God's people (Luke 16:19-31) and Tartarus for those who rebelled against God (2 Peter 2:4).

Not only did the rebellious perish, but their families and all that belonged to them.

Moses forewarns the rebellious and all of Israel how the rebellious would die; instead of dying and then being buried, these rebellious would be buried alive.

Sin affects more than just the sinner until all is lost from material items to families.

A sink hole consumed the household of the three rebellious instigators; those religious leaders who want acclaim are often swallowed up (engulfed) by the world

Fire from the Lord then consumed 250 rebellious followers



Israel's Murmuring & Judgment (Numbers 16:41-50)

⁴¹ But on the next day all the congregation of the sons of Israel grumbled against Moses and Aaron, saying, "You are the ones who have caused the death of the LORD's people!"

⁴² It came about, however, when the congregation had assembled against Moses and Aaron, that they turned toward the tent of meeting, and behold, the cloud covered it and the glory of the LORD appeared.

⁴³ Then Moses and Aaron came to the front of the tent of meeting,

⁴⁴ and the LORD spoke to Moses, saying,

⁴⁵ "Get away from among this congregation so that I may consume them instantly." Then they fell on their faces.

⁴⁶ And Moses said to Aaron, "Take your censer and put fire in it from the altar, and place incense *on it*; then bring it quickly to the congregation and make atonement for them, for wrath has gone out from the LORD, the plague has begun!"

⁴⁷ Then Aaron took *it* just as Moses had spoken, and he ran into the midst of the assembly; and behold, the plague had begun among the people. So he put *on* the incense and made atonement for the people.

⁴⁸ And he took his stand between the dead and the living, so that the plague was brought to a halt.

⁴⁹ But those who died by the plague were **14,700 in number**, besides those who died on account of Korah.

⁵⁰ Then Aaron returned to Moses at the entrance of the tent of meeting, for the plague had been brought to a halt.



The rebellious community falsely blame Moses for killing the "Lord's people"

The glory of the Lord draws near

Moses & Aaron draw near



Moses & Aaron disobeyed in humility as God told them to separate

The censer was holy to God.

"Atonement means to "make reconciliation to God; to bridge the gap between man and God"

God began the judgment on Israel with a plague as Aaron rushed into the midst of divine punishment

As a type of Christ, Aaron interceded with incense (prayer) between the "living and dead" but 14,700 additional Israelites had been killed.

*"Then the LORD sent a **PLAGUE** on the people, because they made the calf, the one that Aaron made."* Exodus 32:35

*"While the quail meat was yet between their teeth, before it was consumed, the anger of the Lord was kindled against the people, and the Lord struck down the people with a very great **PLAGUE**."*

Numbers 11:33

Believers are still called to separate from the rebellious (1 Corinthians 5:1-2)

*"The men who brought up a bad report of the land; died by **PLAGUE** before the Lord."*
Numbers 14:37

*"Now those who died in the **PLAGUE** were 14,700, besides those who died in the affair of Korah."*

Numbers 16:49

*"So Israel yoked himself to Baal of Peor... those who died by the **PLAGUE** were twenty-four thousand."*

Numbers 25:3, 9

Aaron's Staff Buds (Numbers 17:1-13)

¹ Then the LORD spoke to Moses, saying,
² "Speak to the sons of Israel, and obtain from them a **staff for each father's household: twelve staffs**, from all their leaders for their fathers' households. **You shall write each man's name on his staff**,
³ and **write Aaron's name on the staff of Levi**; for *there is to be one staff for the head of each of their fathers' households*.
⁴ You shall then **leave them in the tent of meeting in front of the testimony, where I meet with you**.
⁵ And it will come about that the staff of the man whom I choose will sprout. **So I will relieve Myself of the grumblings of the sons of Israel, who are grumbling against you.**"
⁶ So Moses spoke to the sons of Israel, and all their leaders gave him a staff, one for each leader, for their fathers' households, twelve staffs *in all*, with the staff of Aaron among their staffs.
⁷ Then Moses left the staffs before the LORD in the tent of the testimony.
⁸ Now on the next day Moses went into the tent of the testimony; and behold, **Aaron's staff for the house of Levi had sprouted and produced buds and bloomed with blossoms, and it yielded ripe almonds**.
⁹ Moses then brought out all the staffs from the presence of the LORD to all the sons of Israel; and they looked, and each man took his staff.
¹⁰ But the LORD said to Moses, "**Put the staff of Aaron back in front of the testimony to be kept as a sign against the rebels, so that you may put an end to their grumblings against Me and they do not die.**"
¹¹ Moses did so; just as the LORD had commanded him, so he did.
¹² Then the sons of Israel spoke to Moses, saying, "**Behold, we are passing away, we are perishing, we are all perishing!**"
¹³ **Everyone who comes near, who comes near to the tabernacle of the LORD, must die. Are we to perish completely?"**



The Lord had Moses convey His words to each of the 12 tribes.

Aaron represented the Tribe of Levi.

Moses was not told what the Lord would do with the staffs.

Complaints about God's chosen leaders were actually complaints against God

The awareness of the holiness of God was meant to save the rebels from themselves.

Chapter 18 emphasizes the priesthood for intercession.



The staff was the symbol of the tribal leader (Genesis 38:18)

Aaron's staff sprouts blossoms

The Lord made one of the staffs fruitful and bloom over the others.

Almond in Hebrew means "awake" as the Almond tree is the first tree after winter to bud. (Jeremiah 1:11)



The Israelites realized their hopeless lost state, and it was in that realization that they could begin to pursue God's plan for them.

The Red Heifer (Numbers 19:2-13)

Seven Blood Scars of Jesus

1. **Head:** Thorns (Mt 27:29; Mk 15:17; Jn 19:2)
2. **Back:** Scourging (Jn 19:1)
- 3 & 4. **Right & Left Hands:** Nails (Mk 15:24; Jn 20:27)
- 5 & 6. **Right & Left Feet:** Nails (Mt 27:35; Jn 19:23)
7. **Side:** Spear (Jn 19:34)

The red heifer (Hebrew *Para Adumma*) is a heifer that is sacrificed and whose ashes are used for the ritual purification of people who came into contact with a corpse.

Hebrew: "*Para Adumma*"
Para' (פָּרַעַ) "Avenge"
Adumma (אֲדֻמָּה) "Ground"

The rabbis interpreted "faultless" to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it.

A heifer is a young cow before she has had her first calf.

The animals will not have hairs of any other color, it must be in perfect health, and it must never have been used to perform work.

"No Yoke" represented unencumbered by marriage/business/etc.

The heifer was slaughtered outside the Israelite camp and then burned.

This is a type of Jesus as he was crucified outside of the city (Numbers 19:3; Hebrews 13:13)

Just as Jesus was crucified for His bride, the church, the female cow would also be sacrificed;

The heifer was shown to the high priest – Eleazar – as Jesus was shown to Caiaphas.

Both Jesus and the female dedicated to the Temple were appraised at 30 pieces of silver (Lev 27:4; Mt 27:3).

The sacrificial cows were to be three years old which corresponds to the length of Jesus' ministry (Genesis 15:9)

² "This is the statute of the law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an **unblemished red heifer** in which there is no defect *and* on which a **yoke has never been mounted**.
³ And you shall give it to **Eleazar the priest**, and it shall be **brought outside the camp and be slaughtered in his presence**.
⁴ And Eleazar the priest shall take **some of its blood with his finger and sprinkle some of its blood toward the front of the tent of meeting seven times**.
⁵ Then the **heifer** shall be burned in his sight; its hide, its flesh, and its blood, with its refuse, shall be burned.
⁶ And the priest shall take **cedar wood, hyssop, and scarlet material, and throw it into the midst of the burning heifer**.
⁷ The **priest shall then wash his clothes and bathe his body in water**, and afterward come into the camp; but the priest will be unclean until evening.
⁸ The one who burns the heifer shall also wash his clothes in water and bathe his body in water, and will be **unclean until evening**.
⁹ Now a man who is clean shall gather up the ashes of the heifer and put them **outside the camp in a clean place, and the congregation of the sons of Israel shall keep them for water to remove impurity; it is purification from sin**.
¹⁰ And **the one who gathers the ashes of the heifer shall wash his clothes** and will be unclean until evening; and it shall be a permanent statute for the sons of Israel and for the stranger who resides among them.
¹¹ 'The one who touches the dead body of any person will also be unclean for seven days.
¹² That one shall **purify himself with the water on the third day and on the seventh day, and then** he will be clean; but if he does not purify himself on the third day and on the seventh day, he will not be clean.
¹³ Anyone who touches a dead body, the body of a person who has died, and does not purify himself, defiles the tabernacle of the LORD; and that person shall be cut off from Israel. Since the water for impurity was not sprinkled on him, he will be unclean; his uncleanness is still on him.



Deaths of Leaders (Numbers 20)

Death of Miriam

*“And the people of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people stayed in Kadesh. And **Miriam died there and was buried there.**”*

(Numbers 20:1)

Death of Aaron

*“Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. And when **all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.**”*

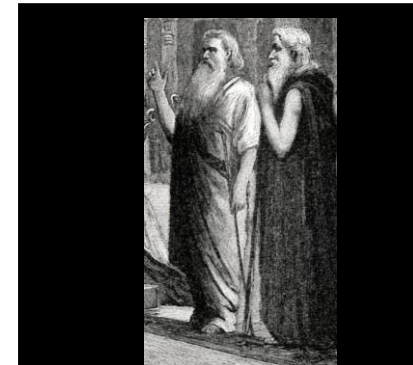
(Numbers 20:28-29)

Opening of Chapter 20

The last mention of Miriam before her death was her rebellion against Moses (Numbers 12:15)



Conclusion of Chapter 20



Moses Strikes Rock at Meribah (Numbers 20:2-13)

² Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron.

³ And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD!

⁴ Why have you brought the assembly of the LORD into this wilderness, that we should die here, both **we and our cattle**?

⁵ And why have you made us come up out of Egypt to bring us to this evil place? **It is no place for grain or figs or vines or pomegranates, and there is no water to drink.**"

⁶ Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And **the glory of the LORD appeared to the**

⁷ and the LORD spoke to Moses, saying,

⁸ "Take the staff, and assemble the congregation, you and Aaron your brother, and **tell the rock before their eyes to yield its water.** So you shall bring water out of the rock for them and give drink to the congregation and their cattle."

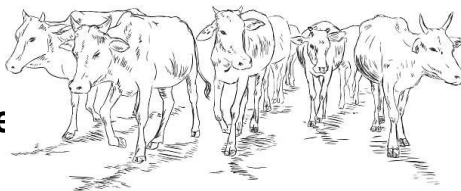
⁹ And Moses took the staff from before the LORD, as he commanded him.

¹⁰ Then **Moses and Aaron gathered the assembly together before the rock**, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?"

¹¹ And **Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock.**

¹² And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore **you shall not bring this assembly into the land that I have given them.**"

¹³ These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them **He showed himself holy.**



Instead of asking God to meet their needs, the Israelites quarreled and complained against leadership.

Selective Memory

Israel continuously overstates their situation in Egypt

Beyond their survival, Israel was concerned about their cattle (their greatest assets)

Manna was being provided for sustenance, but cattle were used in sacrifices

The Israelites do not mention that grapes, pomegranates and figs had been returned from the Promised Land before the people rebelled against entering the land.

Moses is told to speak to the rock, and focus on the rock which represents Jesus (1 Corinthians 10:1-4)

Moses had struck the rock (Exodus 17:6) the first time representing Jesus being struck in His first incarnation (Isaiah 50:6; Matthew 26:67)

However, at Jesus' second coming (Revelation 19:11), no one will strike Him, so Moses was only to talk to the rock – Moses damaged the "symbolism."

**Holy,
Holy,
Holy**

God's holiness was reflected by His "separation from" and "judgment of" His creation

The Generational Anger of Levi

The Legendary Anger of the Tribe of Levi

Reference	Occurrence
1. Genesis 34:24-26	Simeon & Levi kill the men of Shechem in Defense of Dinah
2. Genesis 49:5-7	Jacob's Deathbed Blessing – Levi's "Anger is Cursed"
3. Exodus 2:12	Moses Kills an Egyptian
4. Exodus 2:16-17	Moses Rescues Zipporah and Jethro's Daughters from Shepherds
5. Exodus 16:20	Moses Angry that Israelites disobeyed kept Manna overnight
6. Exodus 32:19	Moses Broke the First Set of Tablets with the 10 Commandments
7. Exodus 32:26-29	The Levites Kill ~3,000 Israelites for worshipping the Golden Calf
8. Leviticus 10:16	Moses gets angry at Eleazar & Ithamar on the day their brothers died
9. Numbers 16:15	Moses gets angry with Dathan & Abiram at Korah's Rebellion
10. Numbers 20:11	Moses Strikes 2 nd Rock for Water when God only said to Speak

“Hor” means
“mountain” ↘

Bronze Serpent on a Pole (Numbers 21:4-9)

⁴ From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And **the people became impatient on the way.**

⁵ And **the people spoke against God and against Moses**, “Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and **we loathe this worthless food.**”

⁶ Then **the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died.**

⁷ And the people came to Moses and said, “**We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us.**” So Moses prayed for the people.

⁸ And the LORD said to Moses, “**Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.**”

⁹ So Moses made a **bronze serpent and set it on a pole.** And if a serpent bit anyone, he would look at the bronze serpent and live.



Israelites would complain against Moses (Ex 15:24, 16:2, 17:3; Num 12:1, 14:2, 16:3, 16:41, 20:2) which was really against God Himself (Ex 16:7-8; Num 14:27).

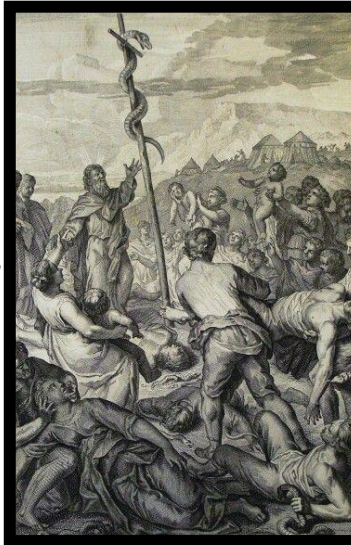
Now Israel focused their complaints directly against God.

The term used as “poisonous snakes” is literally “fiery serpent” which in Hebrew is very close relation to “Seraph” whose plural is Seraphim (Isaiah 6:2-6).

Israeli Saw-scale vipers are on the "top ten" list of the snakes with the deadliest venom; painful burning bite, reddish color, death by internal bleeding, leaping strike

When disturbed it coils and rubs its rough saw-scales together to create a rasping or buzzing warning.

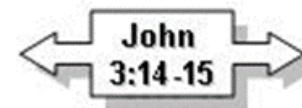
It then will leap toward the intruder with great speed at a distance that is much greater than its small size would indicate.



Moses interceded for Israel.

Before Israel was saved from God’s judgment, they confessed their sin.

Bronze Serpent on Pole
(Num 21:4-9)



Jesus on the Cross
(John 8:28, 12:32)

Brass: *Strength & Judgment*

Serpent: *Spiritual Forces (Usually Satan/Demons)*

Pole: *The Cross of Crucifixion*

} Saved by Faith

“And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.” (John 3:14-15)

This symbol was lifted on a pole, and Israelites were to look to it, and be healed. Similarly, Jesus became Sin for Believers (2 Cor 5:21)

Israel Settles East of Dead Sea (Numbers 21:21-32)

21 Then Israel sent messengers to Sihon king of the Amorites, saying,
22 “Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King's Highway until we have passed through your territory.”

23 But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel.

24 And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong.

25 And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages.

26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of Moab and taken all his land out of his hand, as far as the Arnon.

27 Therefore the ballad singers say, “Come to Heshbon, let it be built; let the city of Sihon be established.

28 For fire came out from Heshbon, flame from the city of Sihon. It devoured Ar of Moab, and swallowed the heights of the Arnon.

29 Woe to you, O Moab! You are undone, O people of Chemosh! He has made his sons fugitives, and his daughters captives, to an Amorite king, Sihon.

30 So we overthrew them; Heshbon, as far as Dibon, perished; and we laid waste as far as Nophah; fire spread as far as Medeba.”

31 Thus Israel lived in the land of the Amorites.

32 And Moses sent to spy out Jazer, and they captured its villages and dispossessed the Amorites who were there.



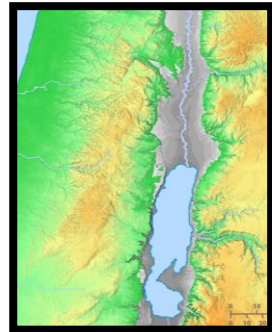
Israel requested passage from the King of the Amorites.

Instead of allowing God's people to peacefully pass, Sihon (“Warrior”) came out to attack Israel in the wilderness.



Israel conquered the Amorites in the land of the Moabites to the border of the Ammonites (north of Moab).

The Amorites had conquered the Moabites before Israel conquered the Amorites.



Poets & Artists had written a poem/song that was now to be usurped by God's

Chemosh is called the “Abomination of Moab” (1 Kings 11:4-7).

The Amorites are called the “people of Chemosh” (Baal, Molech) who was a false god.

God fulfills His promise to Abraham concerning the land of the Amorites (Genesis 15:16)

During the time of Israel's Judges the Ammonite King would challenge Jephthah with the claim that this land was his land. (Judges 11:12-28)

Israel Conquest Northward East of Jordan (Numbers 21:33-35)

³³ Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle at Edrei.

³⁴ But the LORD said to Moses, "Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon."

³⁵ So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.



After the "Battle of Edrei" Israel had complete control of the east side of the Jordan river valley

Israel now has control from the Negev up the trans-Jordan from the Dead Sea all the way up to the Sea of Galilee on the east side of Jordan River.

Prior to Promised Land | In the Promised Land

Three Nations Defeated:

Arad, Sihon (Amorites), Og (Bashan)
Num 21:7 Num 21:23 Num 21:33

Seven Nations Defeated:

Hittites, Girgashites, Amorites, Canaanites, Perizites, Hivites, Jebusites
Deut 7:7

Joshua as a Type of Jesus

During the End Times, Ten Nations will be Defeated
Rev 17:12



God foretells victory; it is so certain that God uses past tense in King Og already being delivered into the hands of Israel.

God tells Israel not to fear King Og whose iron bed was 13' 6" long (Deuteronomy 3:11)
King Og's Defeat is recorded in Deuteronomy 3.

The name "Jordan" originates from the Hebrew word "yarad" יָרַד (meaning "descend") which the river does from 700 feet below sea level to 1300 feet below sea level

According to the Jewish Talmud, Og and Sihon were brothers – the sons of Ahia and grandsons of the fallen angel Shamhazai (Nephilim Genesis 6:4)

Balaam Declines Balak's Invitation (Numbers 22:1-14)

¹ Then the people of Israel set out and camped in the plains of Moab beyond the Jordan at Jericho.

² And Balak the son of Zippor saw all that Israel had done to the Amorites

³ And Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel.

⁴ And Moab said to the elders of Midian, "This horde will now lick up all that is around us, as the ox licks up the grass of the field." So Balak the son of Zippor, who was king of Moab at that time,

⁵ sent messengers to Balaam the son of Beor at Pethor, which is near the River in the land of the people of Amaw, to call him, saying, "Behold, a people has come out of Egypt. They cover the face of the earth, and they are dwelling opposite me.

⁶ Come now, curse this people for me, since they are too mighty for me. Perhaps I shall be able to defeat them and drive them from the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."

⁷ So the elders of Moab and the elders of Midian departed with the fees for divination in their hand. And they came to Balaam and gave him Balak's message.

⁸ And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam.

⁹ And God came to Balaam and said, "Who are these men with you?"

¹⁰ And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, saying, 'Behold, a people has come out of Egypt, and it covers the face of the earth. Now come, curse them for me. Perhaps I shall be able to fight against them and drive them out.'"

¹² God said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed."

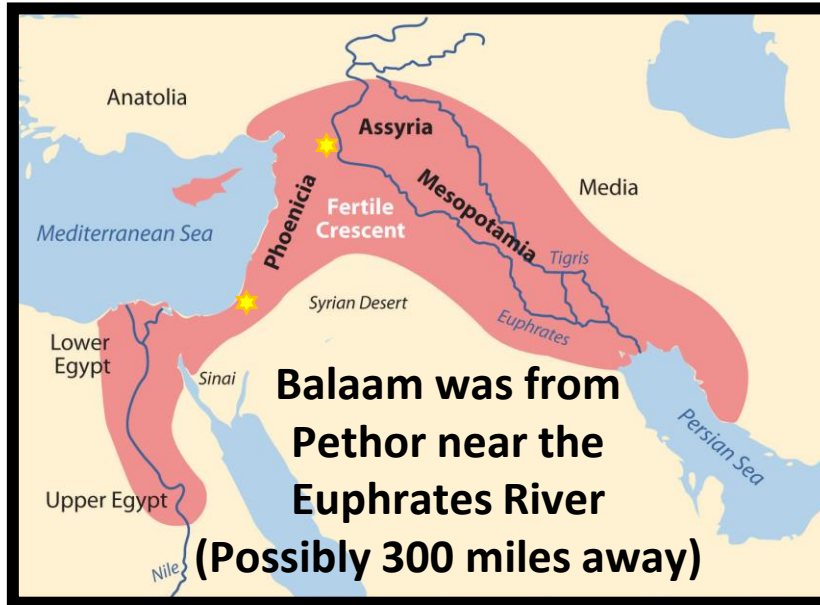
¹³ So Balaam rose in the morning and said to the princes of Balak, "Go to your own land, for the LORD has refused to let me go with you."

¹⁴ So the princes of Moab rose and went to Balak and said, "Balaam refuses to come with us."

Moab is fearful of the large number in Israel, but not conquered by Israel until King David (2 Samuel 8:2)

God's people are often symbolized by Oxen as workers and servants of God.

Balak ("to make waste") sent envoy for Balaam ("the destroyer"), a gentile who was the son of Zippor ("small bird")



Focus on the man instead of God

Scripture refers to Balaam by the Hebrew word "kosem" (meaning diviner/sorcerer).

Spiritual gifts do not reflect the heart, but the "fruits" do.

The goal of Moab & Midian elders was to buy religious favor & curse

The Bible does not call Balaam a prophet, but he was grouped with "false prophets" in 2 Peter 2:15.

Scripture invests a great deal of material to Balaam (mentioned 66 times): Numbers, Deuteronomy, Joshua, Nehemiah, Micah, Peter, Jude, Revelation

Identity

Balaam Accepts Balak's Invitation (Numbers 22:15-21)

¹⁵ Once again Balak sent princes, **more in number and more honorable** than these.

¹⁶ And they came to Balaam and said to him, "Thus says Balak the son of Zippor:

'Let nothing hinder you from coming to me,

¹⁷ for I will surely do you **great honor,** and **whatever you say to me I will do.**

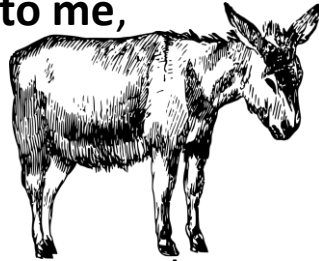
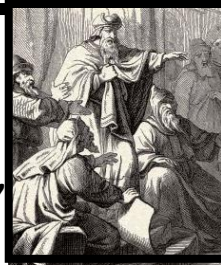
Come, curse this people for me.'"

¹⁸ But Balaam answered and said to the servants of Balak, "Though Balak were to give me his house full of silver and gold, **I could not go beyond the command of the LORD my God to do less or more.**

¹⁹ So you, too, **please stay here tonight,** that I may know what more the LORD will say to me."

²⁰ And God came to Balaam at night and said to him, "**If the men have come to call you, rise, go with them; but only do what I tell you.**"

²¹ So Balaam rose in the morning and saddled his donkey and went with the princes of Moab.



After the initial rejection, Balak sends a more attractive offer

Balak's messengers are clear about their King's message, and Balaam should also be clear about his King's message.

Balak's offer was extravagant, but it would cost Balaam his life. (Joshua 13:22)

"For what does it profit a man to gain the whole world and forfeit his soul?" (Mark 8:36)

While Balak's words seemed to be in line with God's desires, his heart was far from God.

Balak may have been suggesting (in a Jewish way) a possible payment.

"So whoever knows the right thing to do and fails to do it, for him it is sin." (James 4:17)

Balaam knew the right thing to do, but he desired riches. (Jude 1:11)

God warned Balaam to only speak His words, and Balaam pretended to be open to God, but in reality Balaam's will (2 Peter 1:21) was for profit (Jude 1:11).



Balaam should not be praying about what God has already told him (1 Kings 3:11)



This donkey in Numbers 22:21 is perhaps the most famous animal in Scripture

Balaam's Object Lesson (Numbers 22:22-35)

²² But **God's anger was kindled because he went**, and the angel of the LORD took his stand in the way as **his adversary**. Now he was riding on the donkey, and **his two servants were with him**.

²³ And **the donkey saw the angel of the LORD standing in the road, with a **1** drawn sword in his hand**. And the donkey turned aside out of the road and **went into the field**. And Balaam struck the donkey, to turn her into the road.

²⁴ Then the angel of the LORD stood in a narrow path **2** between the vineyards, with a wall on either side.

²⁵ And when the donkey saw the angel of the LORD, she **pushed against the wall and pressed Balaam's foot against the wall**. So he struck her again.

²⁶ Then the angel of the LORD went ahead and stood in a narrow place, **3** where there was no way to turn either to the right or to the left.

²⁷ When the donkey saw the angel of the LORD, she **lay down under Balaam**. And Balaam's anger was kindled, and he struck the donkey with his staff.

²⁸ Then **the LORD opened the mouth of the donkey**, and she said to Balaam, **"What have I done to you, that you have struck me these three times?"**

²⁹ And Balaam said to the donkey, **"Because you have made a fool of me. I wish I had a sword in my hand, for then I would kill you."**

³⁰ And the donkey said to Balaam, **"Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?"** And he said, **"No."**

³¹ Then **the LORD opened the eyes of Balaam**, and he saw the angel of the LORD standing in the way, with his drawn sword in his hand. And he bowed down and fell on his face.

³² And the angel of the LORD said to him, **"Why have you struck your donkey these three times? Behold, I have come out to oppose you because your way is perverse before me"**

³³ The donkey saw me and turned aside before me these three times. **If she had not turned aside from me, surely just now I would have killed you and let her live."**

³⁴ Then Balaam said to the angel of the LORD, **"I have sinned, for I did not know that you stood in the road against me. Now therefore, if it is evil in your sight, I will turn back."**

³⁵ And the angel of the LORD said to Balaam, **"Go with the men, but speak only the word that I tell you."** So Balaam went on with the princes of Balak.

God conceded to let Balaam follow his greedy ambition, but the Lord was angry that Balaam wanted to profit against the Lord.

Two unnamed servants are present as witnesses against Balaam.



Balaam had also left the Lord's path for his life, and wandered off into the world for riches.

Balaam had hurt himself on the rock (the Lord) by pursuing the wealth of the world.

As the foot represents where one goes, a hurt foot speaks of judgment against where one goes.

God Opened: Donkey's Mouth Balaam's Eyes

The Donkey speaks wisdom, and Balaam says "Nay"

The third time that the Lord hindered Balaam's progress, there was nothing to do but fall down at His feet for mercy.

Balaam's spiritual walk is likened to the donkey's physical walk.

Numbers 22		
Balaam	Donkey	Truth
1. First visit, Balaam follows self-desires and asks the Lord when there is no need (Numbers 22:1-13)	First sight - Left her master's path (Num 22:22-23), just as Balaam left the Lord's path. (Dt 11:28)	Balaam should have trustingly followed the Master without going his own way.
2. Second visit, God allows Balaam to follow his wicked ambitions (Num 22:14-21)	Second sight - Hurt Balaam's foot (where he goes) against the rock (Jesus) - Num 22:24-25	Balaam hurt his "spiritual walk" against the desires of the Lord
3. Third time was still yet to be seen - Balaam would die with Midianites. (Rev 2:14; Num 31:8; Joshua 13:22)	Third sight - Falls to knees when there is no other way (Num 22:26-27) Balaam joins her on his knees (Num 22:31)	Although Balaam would have killed his servant (the donkey - Num 22:29), God allows Balaam to live (Num 22:31)
God expects His people to know His will instead of requesting permission to sin.		

Balaam's First Oracle (Numbers 23:1-12)

¹ And Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams."

Bulls & Rams were the largest sacrifices

In Scripture, the number "7" represents "full" & "complete"

The Israelites always offered on one altar, but Balaam attempted to win God's favor against Israel

² Balak did as Balaam had said. And Balak and Balaam offered on each altar a bull and a ram.

³ And Balaam said to Balak, "Stand beside your burnt offering, and I will go. Perhaps the LORD will come to meet me, and whatever he shows me I will tell you." And he went to a bare height,



Israel was unaware of the intent of King Balak while God defended them (Psalm 121:4-8)

The worldly King Balak complied with Balaam's religious direction as long as the King expected to get his own way.

⁴ and God met Balaam. And Balaam said to him, "I have arranged the seven altars and I have offered on each altar a bull and a ram.

⁵ And the LORD put a word in Balaam's mouth and said, "Return to Balak, and thus you shall speak."

Balaam emphasized that he had constructed seven altars with a bull and ram for a sacrifice. (1 Samuel 15:22; Jeremiah 7:21-23)

God did not respond to the altars & sacrifices, but instead called for obedience

⁶ And he returned to him, and behold, he and all the princes of Moab were standing beside his burnt offering.

Transjordan Mountains overlooking the Jordan River Valley

⁷ And Balaam took up his discourse and said, "From Aram Balak has brought me, the king of Moab from the eastern mountains:

The eastern direction often symbolizes a move away from the Lord.

'Come, curse Jacob for me, and come, denounce Israel!'

⁸ How can I curse whom God has not cursed? How can I denounce whom the LORD has not denounced?

A burnt offering represented a life that was completely dedicated to the will of the Lord which was the polar opposite of Balak following his personal desires.

**God curses and blesses
Man conveys God's Will**

⁹ For from the top of the crags I see him, from the hills I behold him; behold, a people dwelling alone, and not counting itself among the nations!

¹⁰ Who can count the dust of Jacob or number the "fourth part" of Israel? Let me die the death of the upright, and let my end be like his!"

Jacob
Individual
Worldly
Self-Reliant

Israel
Nation
Spiritual
God-Reliant



The "fourth part" is a figure of speech meaning "small amount" (2 Kings 6:25)

¹¹ And Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them."

¹² And he answered and said, "Must I not take care to speak what the LORD puts in my mouth?"

"I will surely multiply your offspring as the sand" Genesis 22:17



Balaam's Second Oracle (Numbers 23:13-30)

¹³ And Balak said to him, "Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there."

¹⁴ And he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar.

¹⁵ Balaam said to Balak, "Stand here beside your burnt offering, while I meet the LORD over there."

¹⁶ And the LORD met Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you speak."

¹⁷ And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, "What has the LORD spoken?"

¹⁸ And Balaam took up his discourse and said, "Rise, Balak, and hear; give ear to me, O son of Zippor:

¹⁹ **God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?**

²⁰ Behold, I received a command to bless: he has blessed, and I cannot revoke it.

²¹ He has not beheld misfortune in Jacob, nor has he seen trouble in Israel. The LORD their God is with them, and the shout of a king is among them.

²² God brings them out of Egypt and is for them like the horns of the wild ox.

²³ For there is no enchantment against Jacob, no divination against Israel; now it shall be said of Jacob and Israel, 'What has God wrought!'

²⁴ Behold, a people! As a lioness it rises up and as a lion it lifts itself; it does not lie down until it has devoured the prey and drunk the blood of the slain."

²⁵ And Balak said to Balaam, "Do not curse them at all, and do not bless them at all."

²⁶ But Balaam answered Balak, "Did I not tell you, 'All that the LORD says, that I must do'?"

²⁷ And Balak said to Balaam, "Come now, I will take you to another place. Perhaps it will please God that you may curse them for me from there."

²⁸ So Balak took Balaam to the top of Peor, which overlooks the desert.

²⁹ And Balaam said to Balak, "Build for me here seven altars and prepare for me here seven bulls and seven rams."

³⁰ And Balak did as Balaam had said, and offered a bull and a ram on each altar.

Balak believes that a different perspective will result in a curse of God's people.

The "field of Zophim" was the "field of watchers". This would be a place to watch the testimony of the Lord.

Pisgah was a tall range of mountains which was utilized by Moses to look over into the Promised Land (Deuteronomy 34:1).

This second time, Balaam stated that he would seek the Lord instead of questioning whether the Lord would meet with him. (Numbers 23:3)

Balak asked Balaam what the Lord had said. This is the first sign that Balak understood that the declarations would be from someone other than Balaam.

God's first oracle began with Balak's call of Balaam. This second message focused on the Lord's call to Balak: 1. Get up 2. Listen 3. Pay attention (Numbers 23:18)

No "dark power", Satanic rituals or demonic curses have any power against a child of God.

People will witness the lives of God's people and credit Him for their deeds.

At this point, Balak wants to "cut his losses" and requests that Balaam neither curse or bless God's people.



First Mention

Judah (the Lion of the Tribes) will lead Israel

A Temple was built to Baal at Peor, so the location became Baal-Peor. (Numbers 25:3)

Balaam's Third Oracle (Numbers 24:1-30)

¹ When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens, but set his face toward the wilderness.

² And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And **the Spirit of God came upon him,**

³ and he took up his discourse and said, "The oracle of Balaam the son of Beor, **the oracle of the man whose eye is opened,**

⁴ **the oracle of him who hears the words of God, who sees the vision of the Almighty, falling down with his eyes uncovered:**

⁵ **How lovely are your tents, O Jacob, your encampments, O Israel!**

⁶ Like palm groves that stretch afar, like gardens beside a river, like aloes that the LORD has planted, like cedar trees beside the waters.

⁷ **Water shall flow from his buckets, and his seed shall be in many waters;** his king shall be higher than Agag, and his kingdom shall be exalted.

⁸ God brings him out of Egypt and is for him like **the horns of the wild ox;** he shall eat up the nations, his adversaries, and shall break their bones in pieces and pierce them through with his arrows.

⁹ **He crouched, he lay down like a lion and like a lioness;** who will rouse him up? **Blessed are those who bless you, and cursed are those who curse you."**

¹⁰ And Balak's anger was kindled against Balaam, and he struck his hands together. And **Balak said to Balaam, "I called you to curse my enemies, and behold, you have blessed them these three times.**

¹¹ Therefore now flee to your own place. I said, 'I will certainly honor you,' but **the LORD has held you back from honor."**



The third time, Balaam understood God's will (to bless Israel)

Balaam pursued God's will straightaway

Then the Spirit of God came on Balaam.

Balaam refers to himself as a man who was blind, but now can see.

His eyes have been opened to the Lord's will; the Seer's eyes are now opened.



"Agag" was probably a Title of a Ruler like Pharaoh or Abimelech.

The Lord's living water will bring life while making His people fruitful.

"Agag" is Hebrew for "fiery one", and the Lord's living water would quench the fiery trials.

25% of all Nobel Prizes have gone to Israelites even though they make up less than 1% of the world's population.

Due to the Holocaust, the number of the Jewish population worldwide was reduced from 17 million in 1939 to 11 million in 1945.

Not only had Balaam blessed Israel three times, but a curse would be on King Balak for attempting to curse Israel.

15M in 2022



The world tells believers that God has denied them the pleasures of this world, but God has promised greater rewards in the life to come which the world knows nothing about.

Balaam's Final Oracle (Numbers 24:17)

¹⁷ I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth.

Balaam foretells of Jesus' dominion (scepter) - foretold as is the star of Jacob (Matthew 2:7).

Balaam says that someone is coming in the future that Balaam has not yet seen;

- Jesus is called the "bright and morning star" (Rev 22:16).
- The Magi followed the star to the new King (Matthew 2:1-2)

A scepter was the instrument that testified to the right to rule as a king

- The Heavenly Father's scepter is Jesus (Hebrews 1:8)
- When the scepter is extended to an individual, they could approach the King (Esther 4:11).

Balaam tells the King of Moab that he would be smashed by the coming one. The coming one would destroy all the sons of "tumult."

- Sheth may be a town on the border of Moab or a prince affiliated with Moab
- If "Sheth" means the son of Adam in the line of Noah, then all of the survivors of the flood would now be held accountable.

Progression of Balaam's Oracles

Numbers 23-24

	Communicating w/ God	Opening
1.	God might talk with me (Num 23:3)	Balaam's story (Num 23:7)
2.	I'll seek God (Num 23:15)	Command for Balak to know God (Num 23:18-19)
3.	Balaam knows God's will to bless (Num 24:1-2)	Testimony of eyes and ears being opened (Num 24:3-4)
4.	Balaam knows God's will to prophesy about Christ (Num 24:7)	Testimony of eyes and ears being opened (Num 24:15-16) as well as the knowledge of God

God expects His people to know His will instead of requesting permission to sin.



Perpetual Priesthood of Phinehas (Numbers 25:1-13)

¹ While Israel lived in Shittim, the people began to whore with the daughters of Moab.

² These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods.

³ So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel.

⁴ And the LORD said to Moses, "Take all the chiefs of the people and hang them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel."

⁵ And Moses said to the **judges of Israel**, "Each of you kill those of his men who have yoked themselves to Baal of Peor."

⁶ And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting.

⁷ When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand

⁸ and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped.

⁹ Nevertheless, those who died by the plague were twenty-four thousand.

¹⁰ And the LORD said to Moses,

¹¹ "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy.

¹² Therefore say, 'Behold, I give to him my covenant of peace,

¹³ and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.'"

The Moabites and Midianites were allies that worked together for Israel's destruction.



Physical Adultery Leads to Spiritual Adultery

"The teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, so that they might eat food sacrificed to idols and practice sexual immorality." (Revelation 2:14)

Although "judging" was identified as a function of the elders, this was the first mention of "Judges" as a position.

The Moabites descended from Lot's eldest daughter while the Midianites descended from Abraham's concubine, Keturah (Genesis 25:2)

Zadok's lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).

Priest Zadok was continually faithful to the rightful King

- King David against the insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21).
- After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King's return (2 Sam 19:11).
- Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).

Zadok ("Zedek" means "righteous"), and Melchizedek's name (Malki-Tzedek מַלְכִי־צֶדֶק) is translated "king of righteousness" (Genesis 14:17-19; Hebrews 7:10)

Phinehas

Ezekiel 40:46, 44:15, 48:11

The Daughters of Zelophehad (Numbers 27:1-11)

¹ Then drew near the daughters of Zelophehad the son of Hopher, son of Gilead, son of Machir, son of Manasseh, from the clans of **Manasseh the son of Joseph**. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah.



² And they stood **before Moses and before Eleazar the priest and before the chiefs and all the congregation**, at the entrance of the tent of meeting, saying,

³ "Our father died in the wilderness. He was not among the company of those who gathered themselves together against the LORD in the company of Korah, but **died for his own sin. And he had no sons.**

⁴ **Why should the name of our father be taken away from his clan because he had no son? Give to us a possession among our father's brothers."**

⁵ Moses brought their case before the LORD.

⁶ And the LORD said to Moses,

⁷ "The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them.

⁸ And you shall speak to the people of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter.

⁹ And if he has no daughter, then you shall give his inheritance to his brothers.

¹⁰ And if he has no brothers, then you shall give his inheritance to his father's brothers.

¹¹ And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the LORD commanded Moses."

The story of the Daughters of Zelophehad is repeated three times in Scripture (Numbers 36; Joshua 17:3-4)

The Daughters had no brothers (Numbers 26:33), so they received land/title as an inheritance.

The Five Daughters of Zelophehad:

1. Mahlah ("Weary")
2. Noah ("Comfort"/"Resting")
3. Hoglah ("His Festival"/"Dance")
4. Milcah ("Queen")
5. Tirzah ("Favorable")

The father had died a natural death and had not participated in Korah's rebellion (Numbers 16:1-22)

The law made allowance for the man's name and legacy to be passed down with the land through his male descendants (Deuteronomy 25:6).

THE DAVIDIC COVENANT

2 Samuel 7; 1 Chronicles 17:11-14; 2 Chronicles 6:16

Although the kingship passed through Joseph's ancestry (Matthew 1:11), his lineage was "cut off" at Jeconiah (Jeremiah 22:24-30).

The kingship of Jesus actually passed through Mary's ancestry (Luke 3:30) via King David's son, Nathan.

Joseph & Mary were to travel to Bethlehem to register for taxation.

The Daughters of Zelophehad show that the name (Numbers 27:4) and kingship could pass through Mary to the Messiah.