

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS
2009-2010

Exodus-Deuteronomy, O1602

Instructor: James Meadows

Books Required:

1. Book by Book Study of O.T. (Shelly).
2. Beacon Bible Commentary (Genesis – Deuteronomy).
3. Notes given by the teacher.

Other Helpful Books:

1. Know Your Bible – Frank J. Dunn.
2. Studies in Exodus (Denton Lectures) Ed. Dub McClish, 2004.
3. The Book of Exodus (Memphis School of Preaching Lectures) Ed. Curtis A. Cates, 1987.
4. Studies in Exodus (ETSPM Lectures) Ed. James Meadows, 1997.

Memory Work:

1. Exodus 20:1-3
2. Exodus 31:15-17
3. Exodus 25:40; 40:16
4. Leviticus 17:11
5. Numbers 12:6-8
6. Deut. 6:4-9; 18:15, 18-19; 29:29

November ^{2, 4}~~3, 6~~

1. Read the first 11 chapters of Exodus.
2. Study the handout material: I - VI.

November ^{9, 11}~~10, 12~~

1. Read chapters 12-20
2. Study handout material: VII - X.

November ^{15, 16, 18}~~17, 19~~

1. Test on Exodus 1-20.
2. Be prepared to quote Exodus 20:1-3, or write these verses.
3. Read chapters 25-40.
4. Study handout material XI-XV.

November ²³~~24~~

1. Study Exodus 25-40 on November 27.
2. Study Exodus 25-40 on November 29.
3. Test on Exodus 21-40 – Take Home.
4. Read Leviticus 1-27 before class time.

Nov. 30 Dec 1

December 1, 3

1. Study Leviticus 1-27 on December 1 and 3.
2. Study handout material.
3. Test on Leviticus – Take Home.

7, 9
December 8, 10

1. Read Numbers 1-36 before class.
2. Memorize Numbers 12:6-8.
3. Study handout material on Numbers.

14, 16
December 15, 17

1. More study on Numbers.
2. Test on Numbers.

January 5, 7

1. Read Deuteronomy 1-18.
2. Study handout material.

January 12, 14

1. Read Deuteronomy 19-34.
2. Study the handout material.
3. Memorize Deuteronomy 6:4-9; 18:15, 18-19; 29:29.

January 18-22 - Exam Week

1. Final test on Deuteronomy.

Final Grade

1. The grades for each test, outlines, etc., will be the same.
2. The final grade will be determined by:
 - a. Grade average.
 - b. Participation in class.
 - c. Memory work.
 - d. Overall cooperation with the class and the teacher.

HIGHLIGHTS FROM NUMBERS

1. 15:37-41--Fringe to help remember.
2. 16:1-7--Rebellion.
3. 17:1--Aaron's rod.
4. 19:13--Pure water, unmixed with anything else never sprinkled on anybody.
5. 20:1 ff--Moses disobedience.
6. 22:1 ff--Balak hires Balaam.
7. 26--The Numbering.
8. 27--Joshua to succeed Moses.
(1) Spirit comes from God, v. 16; cf. Eccle. 12:7; Zech. 12:1; Heb. 12:9.
9. 28-29--Need of worship, Instructions given.
10. 30--Vows to be kept.
11. 32--2-1/2 tribes east of Jordan. Read from book, pp. 491-92.
12. 33--Inhabitants to be driven out.
13. 34--The cities of refuge
(1) Read from book, p. 499.
(2) Overheads--Show.
14. Death of Moses--Observe Notes.
15. Lessons to be gained--Page 37.

Numbers

1. The Lord spoke--1st day, 2nd month, 2nd year (1:1).
2. The Lord spoke--1st month, 2nd year (9:1).
3. They leave Mt. Sinai--20th day, 2nd month, 2nd year (10:11-12).
4. Aaron died--1st day, 5th month, 40th year (20:27-29; 33:38-39).
5. Departed from Rameses (Ex. 1:11)--1st month, 15th day (33:3).

Numbers

1. Chapter 1 – The numbering of the children of Israel.
2. Chapter 2 – The placing of the tribes around the tabernacle and the order in which they were to march.
3. Chapters 3 and 4 – Charges given to the Levitical families.
 - a. The Levites were not numbered with the twelve tribes (1:47,49; 2:33), but they were numbered by themselves (3:15).
 - b. The numbering of the priests and their duties given (4:1ff). Moving the tabernacle (ch. 4).
4. Chapter 5 – Cleaning the camp.
 - a. All lepers to be put out (vv. 1-10).
 - b. Law regarding the spirit of jealousy (vv. 11-31).
5. Chapter 6 – Law of Nazarites.
 - a. Nazarite for life – Only three known (Samuel, Samson, and John the Baptist (Judges 13:5,14; 1 Sam. 1:11; Luke 1:15).
 - b. Nazarite of days – The one dealt with in this chapter.
6. Chapter 7 – Offerings of the princes at dedication of the altar.

An Overview of Hebrew Law - Lesson Six

The Book of Numbers

C. Numbers: The Hebrew title for The Book of Numbers is *bemidbar* which means “in the desert.”

1. The title is derived from the two censuses taken of the Hebrew people while they were in the desert.
 - a. The first census was taken near the beginning of the exodus (Chapter 1)
 - b. The second was taken near the end of their journey in the desert (Chapter 26).
2. The Book of Numbers continues the story of the journey, begun in Exodus, and describes some of experiences of the Israelites for a period of thirty-eight years. It covers events from the end of their encampment at Sinai to their arrival at the border of the Promised Land.
 - a. Various events described clearly in the book indicate the action of God, who punished the continuously complaining (*murmuring*) people by prolonging their stay in the desert.
 - c. Many legal ordinances are interspersed in The Book of Numbers, making the book a combination of law and history.
3. The Book of Numbers may be divided into six sections:
 - a. Census of the people (Numbers 1:1-54)
 - 1) Only males 20 years of age and older counted (Numbers 1:3)
 - 2) None of the Levite males were to be counted.
 - a) The total number was 603,550 males twenty years of age and over, and does not include any Levite males.
 - b) Estimates of the approximate number of Israelites is two million plus.
 - c) The logistics of moving this vast number of people from Egypt to Canaan was monumental.
 - b. Arrangements of the tribes (*families*) (Numbers 2:1 - 4:49)
 - c. Purification of the camp (Numbers 5:1 - 10:10)
 - d. Sins of the people on the journey (Numbers 10:1 - 25:18)
 - e. Reorganization of Israel (Numbers 26:1 - 27:23)
 - f. Conquest and divisions of Canaan (Numbers 31:1 - 36:13)
4. Correlation of The Book of Numbers to The Scheme of Redemption:
 - a. Lessons learned in trusting in the Lord (cf. John 3:14,15).
 - b. Lessons in consequences of personal behavior and penalty for sin (cf. 1 Corinthians 10:10).
 - c. Lessons regarding dangers of false teachers (cf. 2 Peter 2:15,16).
 - d. Lessons concerning the Lord's provisions for earthly life and everlasting life (cf. 1 Corinthians 10:4).

An Overview of Hebrew Law - Lesson 6

The Book of Numbers

Suggested Memory Verses: Numbers 1:2,3

Write the words of the "Suggested Memory Verses" (Numbers 1:2,3) here: _____

1. What is the Hebrew title for The Book of Numbers? _____
2. What does the Hebrew word *bemidbar* mean? _____
3. What is the title of The Book of Numbers derived from? _____

4. What is one way that God punished the people for their continual complaining? _____

5. The Book of Numbers is a combination of law and _____.
6. Which of the Israelite males were to be counted? _____
7. Which of the males were not to be counted? _____
8. What was the total number of males who were twenty years of age and older at the time of the first census? _____
9. Name three classes of people who were to be removed from the camp:
(Numbers 5:1,4) _____
10. Who spoke against Moses because he had married an Ethiopian (*African*) woman?

OUTLINE OF NUMBERS

Franklin Camp

1. Registration for Service
Every Christian a soldier – Each has something to do
2. Strength in organization.
- 3-4. Each has a special task.
5. Special work – correction.

Section I – Preparation for the March

- | | |
|---------|--|
| 1:1-46 | The first census of Israel |
| 1:47-54 | Special orders about the Levites |
| 2:1-34 | Camping order of the tribes |
| 3:1-4 | Notice of the priestly family |
| 3:5-51 | Dedication of Levites in place of first born, number charge and redemption |
| 4:1-49 | Duties of the Levites on the march |

Section II –Repetitions and Additions to the Levitical Legislation

- | | |
|---------|-------------------------------------|
| 5:1-4 | The exclusion of the unclean |
| 5:5-10 | Laws of recompense and offerings |
| 5:11-31 | The trial of Jealousy |
| 6:1-21 | The Nazrite vow |
| 6:22-27 | The formula of priestly benediction |

Section III – Events from the setting up of the tabernacle to sentence of exile at Kadesh

- | | |
|----------|--|
| 7:1-88 | Offerings of the princes at the dedication |
| 7:89 | The voice in the sanctuary |
| 8:1-4 | The lamps lighted |
| 8:5-26 | Consecration of the Levites |
| 9:1-14 | The second Passover |
| 9:15-23 | The cloud on the tabernacle |
| 10:1-10 | The silver trumpets |
| 10:11-28 | The start and order of the march |
| 10:29-32 | The invitation to Hobab |
| 10:33-36 | The first journey |
| 11:1-3 | Sin and punishment at Taberah |
| 11:4-35 | Sin and punishment at Kibroth-hattaavah |
| 12:1-16 | Rebellion of Miriam and Aaron |
| 13:1-33 | Mission and report of the spies |
| 14:1-45 | Rebellion and rejection of the people |

Section IV – Levitical Legislation

15:1-21	Law of offering and first fruits
12:22-31	Law of trespass offering and presumptuous sin
15:32-36	The Sabbath breaker
15:37-41	Law of fringes

Section V – Revolt against the Aaronic Priesthood

16:1-50	Rebellion of Korah Dathan and Abiram
17:1-13	Aaron rod that budded

Section VI – Further additions to the law

18:1-32	The charge to and support of priest and Levites
19:1-22	Law of the red heifer

Section VII – Events during the last journey

20:1-13	The water of strife
20:14-21	The insolence of Edom
20:22-29	The death of Aaron
21:1-3	Episode of King Arad
21:4-9	The brazen serpent
21:10-32	Last marches and victories
21:33-22:1	Conquest of Og

Section VIII – Balaam

22:2-38	Balak and Balaam
22:39; 24:25	Prophecies of Balaam

Section IX – Events in the plains of Moab

25:1-18	Sin and atonement at Shittim
26:1-65	Second census
27:1-11	Request of Zelophehad's daughters
27:12-23	Joshua succeeds Moses

Section X – Repeitions of and additions to the law

28:1-29, 40	The annual routine of sacrifice
30:1-16	Laws of vows made by women

Section XI – Further events in the plains of Moab

31:1-54 The Midianites spoiled
32:1-42 Settlement of the two and a half tribes

Section XII – The Itinerary

33:1-49 List of marches

Section XIII – Final instructions

33:50-56 Clearance of the Holy Land
34:1-15 Boundaries of the Holy Land
34:16-29 Allotment of the land
35:1-8 Cities for the Levites
35:9-34 Cities of refuge
36:1-13 Law of marriage of Heiresses

NUMBERS

1. Why is this book called numbers? 2 accounts of numbering Israel (1-26).
2. What is the relation of this book to the book of Leviticus?
Genesis – creation; Exodus – deliverance-redemption; Leviticus – worship, service and work.
3. What period of time is covered by this book?
4. What would you say the theme of the book is?
5. What was the purpose of numbering them?
6. Which tribe had the greatest number? Judah – 1:27.
7. How many were there that were able to go forth to war? 603,550 – 1:46.
8. Which tribe was not numbered and why?
9. What lesson is suggested from chapter 2?
10. Who was to be taken instead of the first born among the children of Israel?
11. What was the work assigned to the sons of Kohath?
12. What was the work of Gershonites:

13. What did the sons of Merari do?
14. What was the law of the Nazarites?
15. Why did the sons of Kohath not receive many wagons or oxen?
16. What was the first prince to offer his offering? What was his offering?
17. At what age did the Levites begin and cease to serve as priest?
18. What arrangement was made for certain men who were unable to keep the Passover of the 14 day of the month because they were defiled?
19. What was the penalty for the failure of one who was clean to keep the Passover at the time appointed?
20. How did the Israelites know when to pitch their tents?
21. Why were the trumpets used?
22. How long was Israel encamped at Sinai?
23. What tribe led the march?
24. Why did Moses want Hobab to go with them?
25. What did Moses say when the Ark set forward? What did he say when it rested?
26. What did the Lord do with complainers?
27. What made the Israelites weep and want to be back in Egypt?
28. What complaint did Joshua make to Moses about Eldad and Medad and what was Moses reply?
29. Why did Miriam speak against Moses?
30. Who answered their complaint? God – 12:4
31. How did God say he would speak to Moses?
32. When the cloud departed from the tabernacle what happened to Miriam?
33. What did Moses do for Miriam and how was she healed?

34. Did the Lord command Moses to send the twelve spies?
35. What did the spies bring back from the land?
36. What was the report of ten of the spies?
37. What was Caleb's report?
38. How did the ten spies say they compared with the inhabitants of the land?
39. What did the Israelites want to do after they heard the report?
40. What did the Lord tell Moses he was going to do to the Israelites because they provoked him and would not believe?
41. Tell of Moses intercession for them.
42. What did the Lord at this time decree concerning Israel?
43. What did the Lord do with the men who gave the evil report?
44. What became of the ones who repented and tried to enter Canaan?
45. What is a presumptuous sin?
46. What did Korah Dathan and Abiram do? What happened to them?
47. What did Moses say would be the evidence as to whether the Lord had sent him or not?
48. How did the people regard the death of these men?
49. What test did God tell Moses to use to prove that he had chosen Aaron?
50. What was done with Aaron's rod that budded and why?
51. What were the specific duties of Aaron and his sons?
52. What was the water of separation?
53. Where did Miriam die?
54. How did Moses fail to sanctify God when he smote the rock to bring forth water?
55. What request did Moses make to Edom?

56. Tell of the death of Aaron?
57. Why did God send firey serpents among the people of Israel?
58. What cure did God prescribe for their snake bites?
59. What reference is made to the brazen serpent in the New Testament?
60. How did this serpent later become the cause of sin?
61. Trace the journey of the Israelites from Oboth to Mt. Pisgah.
62. Why was Balak afraid of the Israelites?
63. How did Balak plan to defeat the Israelites?
64. What was God's answer to Balaam the first time he asked for permission to curse Israel?
65. When Balak sent his men to Balaam the second time what did Balaam do?
66. When Balaam tries to curse Israel what happened?
67. What prophecy did Balaam make concerning Christ?
68. How many were there in the second numbering that were in the first?
69. What request did the daughters of Zelophehad make of Moses?
70. Why was Moses not permitted to enter the land of Canaan?
71. Who was selected to take Moses place?
72. Why was Moses wroth with the officers who fought against the Midianites?
73. What request did the tribes of Reuben and Gad make?
74. What was Moses reply?
75. What did Gad and Reuben promise to do if Moses would agree to let them have their inheritance on the east side of Jordan?
76. What were they to do to the people in Canaan and what would happen to them if they failed?

77. How was each tribe to know what would be their inheritance?
78. Trace the borders of Canaan as given chapter 34.
79. How many cities were the Levites to receive? What were six of these cities to be?
80. Where were the cities of refuge to located?
81. Why were the cities of refuge provided? 35:10-12?

ANALYSIS OF NUMBERS

1. Opening chapters (1:1-10:10) – Covers a time of one month and twenty days.
2. Second section (10:11-14:45) – A period of two to four months.
3. The third (15:1-20:28) – fills nearly thirty eight years.
4. The final (21:1-36:13) – nearly two years.

“We may fairly say, then, that the controlling purpose of the book is to record, for our profit and example, the succession of historical events showing the certainty of God’s promises and threats to his children; His careful instruction and swift, prudent discipline; His daily providential care for their necessities, His zealous concern for their sole affection and undivided worship; His equity of judgment upon all.” (Numbers, p. 6, Brant Lee Doty).

"SIGNIFICANT HAPPENINGS IN ISRAEL DURING THEIR WILDERNESS SOJOURN"

NUMBERS

JAMES MEADOWS

Introduction:

- Begin 12/11/07*
1. The book of Numbers relates the history of Israel during the 40 years of wandering in the wilderness.
 - a. "Most of the events recorded occurred in the second and fortieth year of that period" (Shelly).
 - b. Korah and Aaron's rod are the only two specific incidents mentioned from the other 38 years.
 - c. The book clearly shows God's patience, pardon, and protection of his people in the wilderness.
 2. Numbers is the name of the book:
 - a. The Hebrew word BE-MIDHOR - "in the wilderness." *BEMIDBAR*
 - b. The Greek word ARITHMOI from which we get our word arithmetic.
 - c. Latin - Numbri which in English is Numbers.
 - d. There are 1,288 verses in the book.
 - e. There are two numberings of the people recorded in chapters 1 and 26.
 - f. Service is the central idea as it appears over forty times.
 - g. *written about 1500 B.C.*

Discussion:

h. God spoke unto Moses, on the equivalent, appears 80 times in the book.

ON BACK I. Brief Outline of Numbers

- A. Preparation for continuing the journey to Canaan (1-10).
- B. Exclusion and wandering (11-25).
- C. After a long period of discipline they were brought back and prepared for actual possession (26-36).

II. An Extended Outline of Numbers (Schultz, The Old Testament Speaks, p. 75)

A. While still at Mt. Sinai the Israelites received detailed instruction (1:1-10:10).

1. The numbering of Israel (1:1-4:49).
 - a. The military census (1:1-54).
 - b. Camp assignments (2:1-34).
 - c. Levites and their duties (3:1-4:49).
2. Camp regulations (5:1-6:21).
 - a. Restrictions of evil practices (5:1-31).
 - b. Nazarite vows (6:1-21).
3. Religious life of Israel (6:22-9:14).
 - a. Tabernacle worship instituted (6:22-8:26).
 - b. The second Passover (9:1-14).
4. Provisions for guidance (9:15-10:10).
 - a. Divine manifestation (9:15-23).
 - b. Human responsibility (10:1-10).

1. Numbers might well be called the book of Moses.
2. "He dominates the scene as lawgiver, as intercessor, as fence-mender, as provider, as wise counsellor, as astute statesman, as clever general, as righteous leader, and as humble servant of God" (Beacon Bible Commentary, Genesis To Deuteronomy, Vol. 1, p. 399)
3. It could also be titled "The Story of God's faithfulness" He is a Pillar of Fire by night, a Pillar of Clouds by day, a Provider of water and manna, a Captain at the front of the armies, a hovering Presence over and around the entire camp" (Beacon, p. 399)

Jewish Tradition Recited:

1. A lion to Judah
2. Human head to Reuben
3. Ox to Ephraim
4. Eagle to Dan

B. It is nearly four decades later before they arrive on the eastern banks of the Jordan River. The narration of their journey is comparatively brief and may be considered under the following subdivisions:

1. From Mt. Sinai to Kadesh (10:11-12:16).
 - a. Order of procedure (10:11-35).
 - b. Murmurings and judgments (11:1-12:16).
2. The Kadesh Crisis (13:1-14:45).
 - a. The spies and their report (13:1-33).
 - b. Rebellion and judgment (14:1-45).
3. The years of wandering (15:1-19:22).
 - a. Laws--future and present (15:1-41).
 - b. The great rebellion (16:1-50).
 - c. Vindication of appointed leaders (17:1-19:22).
4. From Kadesh to the Plains of Moab (20:1-22:1).
 - a. Death of Miriam (20:1).
 - b. Sins of Moses and Aaron (20:2-13).
 - c. Edom refuses Israel passage (20:14-21).
 - d. Death of Aaron (20:22-29).
 - e. Israel avenges defeat by the Canaanites (21:1-3).
 - f. The brazen serpent (21:4-9).
 - g. March around Moab (21:10-20).
 - h. Defeat of Sihon and Og (21:21-35).
 - i. Arrival on the Plains of Moab (22:1).

C. Instructions for entering Canaan were given to Israel as they camped northeast of the Dead Sea. This is recorded in Numbers 22-36.

1. Preservation of God's chosen people (22:2-25:18).
 - a. Balak's design to curse Israel (22:2-40).
 - b. Balaam's blessings (22:41-24:24).
 - c. Seduction and judgment (24:25-25:18).
2. Preparation for conquest (26:1-33:49).
 - a. The new generation (26:1-65).
 - b. Inheritance problems (27:1-11).
 - c. A new leader (27:12-23).
 - d. Sacrifices and vows (28:1-30:16).
 - e. Vengeance on the Midianites (31:1-54).
 - f. Transjordan apportioned (32:1-42).
 - g. Review of Israel's journey (33:1-49).
3. Anticipation of occupation (33:50-36:13).
 - a. The land to be conquered (33:50-34:15).
 - b. Leaders appointed for allotting the land (34:16-29).
 - c. Levitical and refuge cities (35:1-34).

d. Inheritance regulations (36:1-13).

(Most of the thoughts in the general outline taken from The Old Testament Speaks, by Samuel J. Schultz, pp. 75,76,79, 83.)

III. Major Themes and/or Issues of the Book of Numbers (All of the points under this heading are taken from material prepared by Rubel Shelly).

A. The taking of a census among the Hebrew people.

1. The first census was taken 13 months after the exodus, Num. 1:1.
2. It included only the men of age 20 and over who were eligible for military service, Num. 1:2-3, 45.
3. It excluded the Tribe of Levi, Num. 1:47-54.
4. The total number was 603,550, Num. 1:46; 2:32.
5. This is a large figure which suggests a nation of two to three million souls.
 - a. At the time of the descent into Egypt in Joseph's time, there were only 75 people.
 - b. Could 75 people multiply to over 2,000,000 in a period of 430 years? Cf. Ex. 12:40.
6. Delitzsch (Pentateuch II, 30) has shown how this figure could result in ten generations from an average of three sons and three daughters to every married couple of the first six generations and an average of two sons and two daughters in the last four generations.
 - a. Liberal scholars profess great skepticism about such a large number.
 - b. The Bible claims the great number to be a result of God's blessing on the Hebrews to make them especially fertile, Ex. 1:7,12.
 - c. The promise to Abraham was being fulfilled, Gen. 13:14-17.
 - d. Only the great number given in the text would make sense of Pharaoh's fear of the Hebrews, Ex. 1:9.
7. Recent attempts to explain the "thousands" of Numbers as "family units" or "captains" are unjustified and unnecessary.
8. Note: The second census of the book counted 601,730 fighting men, Num. 26:51.
 - a. The harsh desert life took its toll on their fruitfulness.
 - b. Thousands perished because of God's punishments against their faithlessness.

B. Walking by faith versus walking by sight. Cf. 2 Cor. 5:7.

1. Two to three million people in the desert. The land was desolate, water was scarce to non-existent, food was not available, etc.
2. God asked the people to trust him to supply all.
3. Repeatedly, however, they grumbled, challenged Moses, and otherwise showed their faithlessness.

Begin
12/10/09

4. Nineteen days after ordering the census, God told the people to walk toward the Promised Land, Num. 10:11.
5. No more than three days journey from Sinai (10:33-36), the problems began:
 - a. Complaining at Taberah, Num. 11:1-3.
 - b. The cry for meat, Num. 11:4-35.
 - c. Moses is opposed by Miriam and Aaron, Num. 12.
6. The nation was sentenced to 40 years in the wilderness because of their actions at Kadesh, Num. 13:ff.
 - a. Moses was prepared to lead the people directly into Canaan.
 - b. Twelve spies were sent to bring back a report of the land.
 - c. Only two had faith enough to say they could proceed confidently: Joshua and Caleb.
 - d. The camp sided with the faithless ten and wanted to return to Egypt; Joshua and Caleb made an eloquent but vain plea, Num. 14:4-10.
 - e. God spared the nation from extinction only because of Moses' intercession, but he condemned it to wandering in the desert until the older generation died off, Num. 14:11-38.
 - f. The people were then ashamed and decided to take Canaan, but the Lord was no longer party to the plan and they were defeated, Num. 14:39-45.
7. How stern is the warning to all subsequent generations from this event: walk by faith and not by sight! Cf. 1 Cor. 10.

1-13-98 ✓ C. The Wrath of a Holy God.

1. The book of Numbers records several instances of divine anger and wrath, Num. 14:10-12; 15:32-36; 16:31-35; et. al.
2. Some critics freely speak of these events as "sub-Christian" and distinguish sharply between the God of the Old Testament and the God of the New Testament.
3. The fault here is not with God but in his critics.
 - a. We are so tolerant of evil that we cannot appreciate a harsh attitude toward it.
 - b. We are unwilling to face the fact of God's wrath because we know our own sinfulness so well.
4. Divine wrath is as holy as divine love; it is not capricious and unpredictable, as human wrath often is.
5. The God presented in the New Testament is of the same nature as the one in the Old Testament, Matt. 23; John 2:13-25; Acts 5:1-11; 2 Thess. 1:7-9; Rev. 20:11-15.

D. Anticipations of Christ in the book of Numbers.

1. The brass serpent in the wilderness was a type of Jesus' death by crucifixion, John 3:14-15.
2. Jesus referred to the daily manna in explaining his role as the "bread of life," John 6:32-40.
3. Balaam prophesied of a star out of Jacob, Num. 24:17.
4. Paul declares that Jesus was active throughout the wilderness events to provide for the people's needs (1 Cor. 10:4), how much more does he supply our needs today.

12/8/11 IV. Key Verses to Mark in Numbers

- A. 1:47 - Levites not numbered among men of war.
- B. 4:15 - Holy things not to be touched unless death obtains.
- C. 6:24-27 - The precious benediction.
- D. 9:12 - Passover Lamb's bones to remain unbroken.
- E. 12:3 - Moses known for his meekness.
- F. 13:30; 14:24 - Faith and character of Caleb.
- G. 15:32-36 - Sabbath breaker.
- H. 16:1ff - Rebellion of Korah, Dathan and Abiran.
- I. 18:29-32 - Give God the best.
- J. 20:12,13 - Moses not permitted to enter land.
- K. 20:22-29 - Aaron's death, 33:38,39.
- L. 21:6-9 - Brazen serpent.
- M. 22:18; 23:10,19,20 - Good statements made by Balaam, an evil man.
- N. 24:17 - Messianic prophecy.
- O. 27:16 - God is the father of our spirits.
- P. 32:6 - "Shall your brethren go to war, and shall ye sit here?"
- Q. 32:23 - "Be sure your sin will find you out."
- R. 35:25,26,28 - Safety in the cities of refuge.
- S. Christ is the theme of the Bible.
 1. "Christ is coming" - Genesis to Malachi.
 2. "Christ has come" - Matthew to John.
 3. "Christ is coming again" - Acts to Revelation.
 4. In Numbers he is portrayed:
 - a. Passover lamb who had not a bone broken, 9:12; Jn. 19:33-36; 1 Cor. 5:7.
 - b. Sacrifice outside the camp, 19:3; Heb. 13:12.
 - c. The uplifted one, 21:6-10; Jn. 3:14-17.
 - d. Star out of Jacob and a Sceptre out of Israel, 24:17; Matt. 2:2; Rev. 22:16.

V. Lessons from Numbers

- A. God has always required orderliness, 2:1ff.

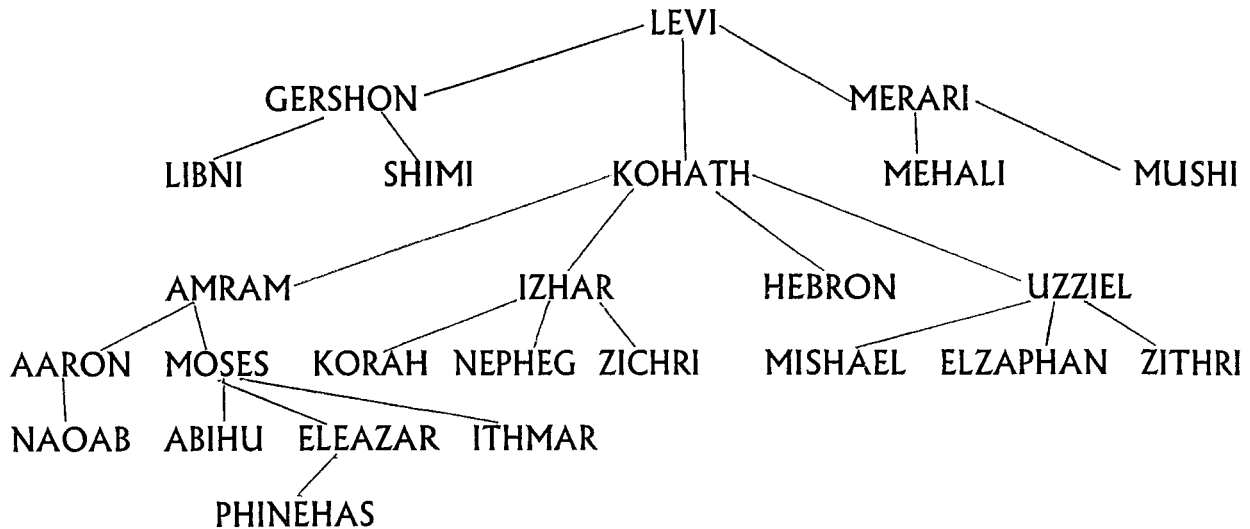
- B. Ephraim became stronger than Manasseh as Jacob predicted, Gen. 48:19.
- C. One might be jealous when no cause, 5:14.
- D. One must still do what one can even after retirement, 8:26.
- E. The cloud was the signal for moving thus one must ever be watchful lest he be left behind, 9:15-23; Cf. Matt. 24:42; 1 Thess. 5:1-6.
- F. Moses did nothing until he checked with the Lord, 9:8; 15:34.
- G. Murmuring has always displeased God, 11:1; Ex. 5:20,21; 14:11,12; 15:24; 16:2,3; 17:3; Num. 11:4,5; 14:1-4; 16:41; 20:2-5; 21:5.
- H. The "mixt multitude" (mongrel race, Ex. 12:38) caused the trouble. 11:4, consider half converted people today.
- I. Moses failed to see how God could feed so many just as the disciples later did, 11:21-23; Matt. 15:33; Jn. 6.
- J. Moses:
 - 1. Unselfish - 11:29; 27:12-17.
 - 2. Meek - 12:3.
 - 3. Mediator - 14:13-20.
- K. Moses was different from all the other prophets - 12:6-8.
- L. The "grasshopper complex" is still with us today, 13:30-33.
- M. Rebellion or disobedience is often prompted by fear, 14:9.
- N. People have always thought they could stop the teaching by killing the teachers, 14:10; Cf. Acts 7.
- O. Pardon is not granted on the basis of the personal worth of those involved but on the work and word of the mediator, 14:13-20. Cf. Christ our mediator, 1 Tim. 2:5.
- P. God accepts only those who follow him "wholly," 14:24.
- Q. They didn't think they could take the land when God was with them, now they presume to take it without him, 14:40-44. How like men today that try to save themselves their own way.
- R. Numbers 20:7-12 definitely shows that "the end does not justify the means."
 - 1. The results of Moses act was good--the people received water, but both Moses and Aaron were rejected.
 - 2. Men today form their own plans for benefitting mankind and bring many benefits, but this does not justify the means and will result in rejection.
- S. Disobedience is unbelief, 20:12.
 - 1. Moses and Aaron said "we," ruling out God.
 - 2. To sanctify God is to set him apart as the one to bring about the result. When one rejects one to bring about the result. When one rejects God's way this is not done.
 - 3. Man's unfaithfulness does not hinder God's faithfulness.
 - a. Cf. Rom. 3:3,4; 2 Cor. 1:20; 2 Tim. 2:13.
 - b. God sometimes uses man's disobedience to sanctify himself before men.
- T. The lifting up of the serpent was a type of Christ lifted up, 21:4-9; Jn. 3:14; 15.

- U. Balaam's great statements even though he acted differently.
1. "I cannot go beyond the word of the Lord my God, to do less or more," 22:18.
 2. "The word that God putteth in my mouth, that shall I speak," 22:38.
 3. "Let me die the death of the righteous, and let my last end be like his!" 23:10.
 4. "All that the Lord speaketh, that I must do," 23:26.
 5. "If Balak would give his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak," 24:13.
- V. Numbers 30 teaches that "silence gives consent."
1. "The principle is taught that when a person knows of a circumstance including some principle of right or wrong, his silence commits him to that situation" (Zerr, p. 258).
 2. "Sometimes a person will not say what he believes concerning questions that come up regarding a human expedient. When asked how he stands concerning the so-called evil he will say he is neither for nor against, but that is not true in God's estimation. Jesus taught that he that is not for him is against him" (Zerr).
 3. "When a man will not 'take a stand' against any human institution formed against the Lord's institution, he must be regarded as for it" (Zerr, p. 258).
- W. Those who "wholly follow the Lord" are blessed, 32:11,12.
- Z. The cities of refuge, 35:25; Heb. 6:18.

VI. Detailed Accounts of Events in Numbers, Chapters 1-10.

A. Levites

1. From whom were the Levities descended? Ex. 6:16-27



I. The Nazarite Vow - Numbers 6:1-21. *CHAPTER 6*

A. "Nazarite" is from the Hebrew nazir, meaning "to separate."

1. Such persons as Samson (Judges 13:5), Samuel (1 Sam. 1:11).
2. Some think John the Baptist took the vow.
3. Paul's vow which was concluded by cutting his hair (Acts 18:18; 21:26).

B. It involved three vows of abstinence.

1. They totally abstained from alcoholic drink (Num. 6:1-4).
2. He abstained from cutting his hair (6:5).
3. He avoided defilement by avoided contact with the dead (6:6-7).

C. The length of the vows.

1. It might last a lifetime.
2. It might be for a definite period of time--"the days of his separation" (6:8,13).
3. When the time elapsed he was to appear before the priest:
 - a. One he lamb for a burnt offering (6:14a) -- offering of consecration.
 - b. One ewe lamb for a sin offering (6:14b) (for atonement for sins committed during the period of his vows).
 - c. One ram for a peace offering (6:14c).
 - d. Basket of unleavened bread...and meat (cereal) offering; and drink offering (6:15) for thanksgiving.
4. By the appropriate ceremonies the priest would absolve the persons of his vows and he could then pursue a regular course of life (6:16-21).
 - a. He would shave his head (v. 18).
 - b. He could again drink wine (v. 20).
5. This was the law of his separation (v. 21).

D. Some thoughts:

1. The external signs connected with the Nazarite vows provided an evidence to the world that he was a Nazarite.
2. God's people are to be a separated people (Tit. 2:14).
3. One can see in this relationship a forecast of God's purpose that all of his children be holy, separated, dedicated to God's service.
4. Look at the consecration vows of the Christian (2 Cor. 6:14,16-18).
5. It is God's desire that all of his children be Nazarites in spirit.

II. The "Priestly Blessing"

A. This was the formula to be used by the priests in blessing the people (cf. Deut. 21:5).

1. The date of its origin is not known.
2. But Leviticus 9:22 would indicate the priests had done it earlier.

B. The value of the text is that it lights up the character of God before the people. Three clauses:

1. "The Lord bless thee and keep thee" (v. 24).
 - a. John Calvin said, "The blessing of God is the goodness of God in action."
 - b. It is the assurance of God's protection.
 - c. God's protection is promised (cf. Psa. 91; John 17:9-15; 1 Thess.

5:23).

2. "The Lord make his face to shine upon thee, and be gracious unto thee" (v. 25).
 - a. God's face toward one means his presence, his favor.
 - b. When God's face is turned toward man in favor, there is pardon (Psa. 21:6; 34:15).
3. "The Lord lift up his countenance upon thee, and give thee peace" (v. 26).
 - a. God's entire being brings peace.
 - b. It expresses the positive well-being and security of a person whose mind is stayed on God.

III. G. B. Williamson says we see "God's Benediction."

- A. The consecration of a separated life brings God's blessings and preservation.
- B. God's favor is shown in His grace.
- C. Fellowship with God is experienced in peace.

- I. The Offerings of the Princes (Numbers 7:1-89). *CHAPTER 7*
- A. Preparation for the journey from Mt. Sinai involved securing of materials and supplies.
 - B. The tent of meeting and all the instruments were anointed and sanctified (7:1).
 - 1. Anointing and sanctifying applied to things as well as sacrifices and persons.
 - 2. Several elements are inherent in the word sanctify.
 - a. Relationship to God.
 - b. Exclusion from the secular.
 - c. Positive dedication to God or sacred uses.
 - C. The princes then brought their offerings which provided the essential equipment and material needed by the priests (vv. 3-).
 - 1. The six wagons and 12 oxen were given to the clans of Gershon and Merari so they could transport the heavy equipment.
 - a. Two wagons were for the sons of Gershon who were to transport the "soft goods" (4:25; 7:7).
 - b. Four wagons were for the sons of Merari who were to transport the heavier boards, bars, pillars and sockets (4:31-32; 7:8).
 - 2. The sons of Kohath received no wagons because they were to bear their items upon their shoulders (7:9).
 - D. After the gifts of the wagons the princes, over the next 11 days brought their gifts, in the order of their assignment beginning with tribe of Judah (vv. 12,18,24,30,36,42,48,54,60,65,72).
 - E. The dedication of the altar was complete when these gifts were offered (vv. 84-88).
 - 1. These offerings helped provide spiritual preparation for the journey.
 - 2. The offering cost the people something, but they could say what David said, "Neither will we offer offerings unto God of that which doth cost me nothing" (2 Sam. 24:24).
- II. This kind of sacrifice pleases God (v. 89).
- A. Worship and sacrifice should result in hearing from God (cf. Isa. 6:1-8).
 - B. They are now ready to make the journey to the Promised Land.

12/10/09

I. Cleansing of the Levites - Numbers 8:1-26. CHAPTE 8

A. The lighting of the lamps seemed to mark the completion of the sanctification of the priests.

1. They were now ready to offer sacrifices for the people.
2. The light from the lamps was a constant symbol of the power and presence of God.

B. Instructions for Cleansing (8:5-15).

1. The Levites are now ready to begin their duties, but first they must be cleansed (v. 7).

2. The steps were thorough:

a. There was a physical as well as a ceremonial and legal purification.

b. Here is the first recorded use of the water of purifying (v. 7).

(1) It is described in 19:9, 17-18.

(2) It was prepared ahead of time and available when needed.

(3) How typical of the blood of Christ -- available when needed

(Heb. 9:13-14; 1 Jn. 2:1-2).

c. The steps in the purifying of the Levites suggests God's plan for cleansing his children today (Isa. 52:11).

(1) Provision for the cleansing (1 Jn. 1:7).

(2) Preparation for the cleansing (Col. 3:5-8).

(3) Fulfillment of the cleansing (Heb. 10:22).

d. The laying on of hands dedicated them to a special place.

C. God's plan for the Levites (8:16-26).

1. God's plan for the Levites has appeared several times earlier.

2. It was an important part of God's scheme of organization for Israel and Moses.

3. The Levites went to do their services--between 25 and 50.

a. Numbers 4:3 states from 30 to 50. It has been suggested that they began an apprenticeship at 25 and that full-service began at 30.

b. The Berkeley Version clarifies verse 26: "Thereafter they shall assist their fellow workers in the meeting tent in keeping with the office, but shall not discharge the regular duties."

1. On The Eve of Departure - Numbers 9:1-10:10 *CHAPTERS 9-10*
- A. The observance of the Passover - 9:1-14.
- ✓ 1. The Passover was one of the major Jewish feasts (Ex. 12:1-27).
- a. This is only the second observance even though two years has passed since the first.
- b. There is no record of another observance till they reached Canaan (Josh. 5:10).
2. As they were getting ready to move they needed a time of remembrance of God's great power.
3. The command to observe the Passover preceded by two weeks the command to number the people (1:1). "It is probable that the mention of it at this point was related to the exceptions for those who could not observe it earlier" (Beacon, p. 423).
4. There were exceptions to the rules laid down about the Passover.
- a. If one was unclean by reason of touching a dead body.
- b. If one was on a journey afar off.
- c. They could observe the Passover on the 14th day of the second month (vv. 5-12).
- d. They were warned that these circumstances were not to be used as excuses (v. 13).
- e. Moses always sought God's counsel (v. 8).
5. There was provision also made for the stranger.
- a. "...a proselyte or settled alien, one had cast his lot with the Israelites but who was not a native" (Beacon, p. 423).
- b. There was to be "one ordinance, both for the stranger, and for him that was born in the land" (v. 14).
- B. The cloud by day and the fire by night (9:15-23). They journeyed according to the Lord's command.
1. They had enjoyed the cloud and the pillar of fire since leaving Egypt (Ex. 13:21).
2. God here assures them that his presence will be with them as they move (vv. 15-17).
3. They also had the direct command of the Lord--what promises.
- C. God called for two trumpets of silver (10:1-10).
1. The sounding of both trumpets signaled the entire congregation to assemble (vv. 1 -).
2. The sounding of one trumpet called the princes (v. 4).
3. The sounding of an alarm, a sustained "blast" (Berkeley, v. 5).
4. Trumpets blown in days and months of celebration (vv. 21-23).

- I. Israel Journeys From Mt. Sinai to the Wilderness (10:11-14:45).
 - A. The camp moves out (10:11-36).
 1. They had been here about one year (Ex. 19:1).
 2. Left on 20th day of 2nd month of 2nd year.
 3. The order of the tribes and their leaders are given (10:14-28).
 - a. The Kohabites were far back with the furniture so that the tent of meeting would be set up when they arrived (v. 21).
 - b. Dan, possibly Asher and Naphtali, were assigned the rear guard to pick up stragglers, etc. (vv. 25-28).
 - B. Moses' Plea to Hobab, his brother-in-law (vv. 29-32).
 1. Hobab was promised a reward if he would go with them. He turned it down (v. 29).
 2. Hobab was asked to remain because he knew the land (vv. 31-32).

Killed at Post
of duty - Lev. 10:1ff

PHINEHAS

Deut. 10:5,6 - In time the priesthood was taken from line of
Eleazar and given to Ithamar.
Propheesied - 1 Sam. 2:34-36
Fulfilled - 1 Kgs. 2:27,35.

2. How many families in the tribe of Levi? Num. 3:14-20.
3. What were the special duties of KoHathites? Num. 3:27-32.
 - a. All the males from a month old and upward were 8,600. 32:28.
 - b. They had charge of the sanctuary, 32:28.
 - c. They pitched on the south side of the tabernacle, 32:29.
 - d. Elizaphan, the son of Uzziel was chief of the house, 32:30.
 - e. Their charge was the ark, table, candlestick, altars, vessels of sanctuary, the hanging and service.
 - f. Eleazar, son of Aaron was chief over the chief of the Levities.
4. What were the special duties of the Gershonites? Num. 3:21-26; 4:22-26.
 - a. All the males from a month old and upward were 7,500. 3:22.
 - b. They pitched on the west side of the tabernacle, 3:23.
 - c. Eliasaph, the son of Lael was the chief of the house, 3:24.
 - d. Their charge was the tabernacle, the tent, covering, hanging for door of the tabernacle, hangings of the court, curtain of the door of the court, and cords for all the service, 3:25,26.
5. What were the special duties of the Merarites? Num. 3:33-37; 4:29-33.
 - a. All the males from a month old and upward were 6,200, 3:34.
 - b. Zuriel, the son of Abihail was chief of the house, 3:35.
 - c. They pitched on the north side of the tabernacle, 3:35.
 - d. Their charge was the boards of the tabernacle, bars, pillars, sockets, all the vessels thereof, pillars of the court, sockets, pins and cords, 3:36,37.
6. How did the work of the Kohathites differ from that of Others? Num. 7:1-9.
 - a. The sons of Gershon received two wagons and four oxen to carry their items in, 7:7.
 - b. The sons of Merari received four wagons and eight oxen to carry their items in. 7:8.
 - c. The sons of Kohath received no wagon because they were to bear their items upon their shoulders, 7:9; cf. 2 Sam. 6:1ff.
7. What years of their life did they spend in service? Num. 4:3; 8:24,25.
 - a. Thirty years old to fifty, 4:3,23,30.

- b. They actually began training when they were twenty. They began some service at 25 years. Denotes that spiritual life of every priest of God should be one of soundness, vigor energy and completeness, 8:24,25; 1 Chron. 23:24ff.
8. What was their relationship to God? Num. 3:5-13; 8:16.
 - a. The Levites enjoyed a special relation to God.
 - b. The Levites took the place of the firstborn of the children of Israel. They were wholly given to God's service.
9. What was the probable reason for choosing the tribe of Levi to this relationship? Ex. 32:25-29; Deut. 10:8-11.
 - a. They were obedient at the mount of Sinai above others.
 - b. They stood on the Lord's side, Ex. 32:26.
10. How were they consecrated to service? Num. 8:5-22.
 - a. They were to be cleansed, 8:6,7.
 - (1) Water of purifying was to be sprinkled upon them, v. 7. (This water of purifying was water that had been mixed with the ashes of an heifer.) Num. 19:9,17.
 - (2) Let them shave all their flesh, v. 7.
 - (3) Let them wash their clothes, v. 7.
 - b. Then there was to be an atonement made, 8:8-14.
 - (1) Take a young bullock with his meat offering even fine flour mixed with oil.
 - (2) Take another young bullock for a sin offering.
 - (3) The Levites were to be brought before the tabernacle with the whole assembly present to put their hand on them.
 - (4) The Levites were then offered by Aaron to do service to the Lord.
 - (5) The Levites would then lay their hands on the heads of the two bullock and one was offered as a sin offering and the other as a burnt offering to make atonement for the Levites.
 - c. The Levites then entered into service, 8:15-22.
 - (1) They were wholly given to God instead of the firstborn, v. 16-18.
 - (2) They then served in the tabernacle to make an "atonement for the children of Israel," v. 19.
11. On what did they live? Num. 18:21-24.
 - a. They received no land for themselves, but were given a tenth of Israel for inheritance.
 - b. The tithes were used to pay the Levites.
 - c. They in turn had to give a tenth of what they received, Num. 18:25-32.

B. Priestly Offices and Duties

1. Who among the Levities could be priest? Aaron and his sons, Ex. 29:4,9,10.
2. What blemishes barred a man from the priesthood?
 - a. A blind man - lame - flat nose - anything superfluous, brokenfooted or brokenhanded man - ~~crook~~basket - dwarf - blemish in the eye - scurvy - scabbed - stone broken (ruptured) - Lev. 21:18-20. Leper, running issue.
 - b. "They were manifestly intended to denote that spiritual purity without which no one can, even now have communion and fellowship with God" - 1 Pet. 1:16. (Scheme of Re., p. 152).
3. Describe the service of consecration.
 - a. Moses brought Aaron and his sons to door of tabernacle and washed them in water, Lev. 8:5,6.
 - b. Clothed them in their proper garments, Lev. 8:7-9, 13.
 - c. He anointed, with the anointing oil, the tabernacle and all its furniture, the laver and the altar, and finally Aaron, Lev. 8:10-12.
 - d. He brought forward the bullock for a sin-offering; Aaron and his sons laid their hands on it, Moses killed it; put some of the blood on the horns of the Brazen altar, poured the rest out at the base, burned the fat thereon, took the skin, dung and flesh and burned without the camp, Lev. 8:14-17.
 - e. He brought the ram for a burnt-offering, caused Aaron and his sons to place their hands on it and killed it; he then sprinkled the blood on the altar, round about, and after washing the legs and entrails, he burned the whole ram upon the altar, Lev. 8:17-21.
 - f. He brought the other ram intended for a peace-offering (also ram of consecration, v. 22) and Aaron and his sons laid their hands upon its head; he then killed it; he took of the blood and put it on Aaron and his sons' right ears, to sanctify their ears for hearing; on their hands to sanctify them for serving; on the big toes of their right feet to sanctify them for treading God's courts, Lev. 8:22-24.
He then took the fat, rump, kidneys, caul and the right shoulder, with one unleavened cake, one cake of oiled bread, one wafer anointed with oil, and put them in the hands of Aaron and his sons, and waved them for a wave offering before the Lord and then burned them on the Altar, Lev. 8:25-28.
The breast he waved and took as his own portion, 8:29.
He then took some of the blood on the altar, mingled it with blood and sprinkled it on Aaron and his sons and their garments to sanctify them, Lev. 8:30.
He then caused Aaron and his sons to boil the remainder of the flesh at the door of the tabernacle and eat it with unleavened bread (of the

CROOKBACK

ram of consecration), Lev. 8:31,32.

- g. The same ceremonies, or at least a portion of them, were repeated for seven days to indicate that the purification and consecration should be perfect and entire, Lev. 8:33-36; Ex. 29:35-37.
- h. On the eighth day Aaron offered sacrifice for himself and the people. At the close of this the glory of Jehovah appeared to the people and fire came out and consumed the flesh upon the altar, Lev. 9.
- 4. What were their duties at the altar of incense? They were to burn sweet incense on this altar every morning and every evening, Ex. 30:7,8; 34-38.
- 5. What were their duties at the candlestick? Ex. 27:20,21; Lev. 24:1-4. To keep the lamps burning by applying the pure olive oil. It seems that the lamps may have just burned at night, 1 Sam. 3:3; Ex. 30:8.
- 6. What were their duties at the table of shewbread? They had to prepare twelve loaves of bread out of fine flour, and set them in two rows of six. This was to be done each Sabbath. The priest then took the old bread for their own use, Lev. 24:5-9.
- 7. What were their duties at the altar of burnt offering? He had to dress in his linen garment, take the ashes from the altar, change clothing, carry the ashes to a clean place without the camp; put wood on the altar every morning to keep the fire from going out, Lev. 6:8-13.
- 8. What were their duties at the ark of the testimony? When the camp moved Aaron and his sons had to take down the covering veil, cover the ark of the testimony, put on it covering of badger's skins, spread over it cloth of blue, put the staves in. They were, likewise, to prepare all the furniture of the tabernacles for moving, Num. 4:1-15.
- 9. What were their duties with reference to teaching? They were to teach Israel all the statutes and judgment of God, Lev. 10:8-11; Deut. 33:8-10.
- 10. How often were offerings made at the altar? Two lambs of the first year were to be offered every day, one in the morning and one in the evening, Ex. 29:38-46.
- 11. What provision was made for their support?
 - a. They were assigned certain cities in which to live, Joshua 21.
 - b. The Levites received tithes from the children of Israel and they in turn gave tithes to Aaron and his sons, Num. 18:25-32.
 - c. From the sacrifices and other offerings of the Sanctuary, Lev. 7:8; 6:25,26; 23:19,20; 7:31-34; 24:9; Num. 18:15; 17:18,19; Num. 18:1-32.

C. The priests were types of the citizens of Christ's Kingdom High Priest.

- 1. Who was the first high priest? Aaron, Ex. 28:1,2 - 29:9.
- 2. Who were the next two high priests? Eleazar, Num. 20:28. Phinehas, Judges 20:28.
- 3. Name and describe the garments of the high priest? Ex. 28:1-43.
 - a. Robe of the Ephod - It was a long sky-blue robe, without a seam, worn

directly under the ephod (Ex. 28:31). Around its lower border were tassels of blue, purple and scarlet in the form of pomegranates, alternating with golden belts, Ex. 29:22-26.

- b. The Ephod - A short coat worn over the Robe, with its curious girdle, with two onyx stones on which were engraved the names of the 12 sons of Jacob. Cf. Isa. 9:6.
 - c. The breastplate of judgment - This was a sort of pouch or bag, about 9 inches square, made of gold, purple, scarlet, blue and fine linen. To each of its four corners was fastened a gold ring. On its inside face were four rows of precious stones. Inside the breastplate was placed the Urim and Thummin.
 - d. The plate of pure gold with the engraving Holiness to the Lord and this was to be placed on the Turban or Mitre.
 - e. Other garments that the high priest wore as well as the other priests: Pair of linen drawers, long coat or tunic, a girdle and a Turban.
4. What restrictions as to his social relations? Couldn't uncover his head, rend his garments, wasn't to defile himself by touching a dead body, not even his father or mother, he could only take virgin to wife, Lev. 21:10-15. The high priest was a type of Christ, so also it would seem his wife was a type of the church. Paul's statement, 2 Cor. 11:2.
 5. What special duty did the high priest have? Lev. 16:1-34.
 - a. He laid aside his ordinary garments and put on his golden garments.
 - b. He then went to the laver and washed his hands and feet, and proceeded to offer the usual morning oblations, Ex. 30:17-21.
 - c. He went into the Holy place, trimmed the lamps, offered incense and came out and blessed the people, Ex. 30:7-9.
 - d. He prepared himself and the people for the more solemn activities of the day by offering the sacrifices named in Numbers 29:7-11.
 - e. He then washed his hands and feet a second time at the laver; went into the Tabernacle and put off his golden garments; bathed himself a second time in water and put on his plain white linen garments, Lev. 16:4.
 - f. He then took the bullock which had been selected for a sin offering and killed it and reserved the blood, v. 6, 11.
 - g. Lots were then cast upon the two goats to decide which one would be sacrificed and which one would be the scapegoat, v. 7, 8.
 - h. He then took a censer full of coals from the Brazen altar, his hands full of sweet incense and burned it within the veil or in the Most Holy Place, v. 12, 13.
 - i. He then took the blood of the slain bullock, entered a second time into the most holy place, sprinkled the blood seven times on and before the mercy seat, v. 14.
 - j. He then came, out into the court, killed the goat selected for sin offering, entered a third time into the most Holy Place with the blood

of the goat and sprinkled it as he had done with the blood of the bullock, v. 15.

- k. He then made an atonement for the holy place, v. 16,17.
 - l. He then went out to the altar of burnt-offering and put the mixture of the two bloods upon it seven times with his finger, v. 18,19.
 - m. He then laid his hands on the head of the scape-goat, confessed the sins of Israel over it and sent it away by a fit person to the place of separation, v. 21,22.
 - n. He then went into the tabernacle, put off his linen garments, washed himself in water, put on his special garments again. v. 23.
 - o. He then offered one ram for himself and one of the people as burnt offering, v. 24.
 - p. He then burned the fat of the sin offerings on the brazen altar and had their flesh burned without the camp, v. 25-27.
 - q. Finally he washed his hands and feet at the laver and proceeded to offer the evening oblations and trim the lamps, Ex. 30:8,20,21.
- 6. How did the high priest inquire of the Lord? By the use of Urim and Thummin, Num. 27:18-23.
 - 7. Name another capacity in which he served? Acted as judge in some matters, Deut. 17:8-13.
 - 8. The office lasted for life, but it seems that it may have been taken from the line of Eleazar and given to the line of Ithamar for a while, 1 Sam. 2:34-36; 1 Kings. 2:27,35.

D. Points of Resemblance between Aaron and Christ

- 1. "Aaron was called to his sacerdotal office by God; and so was Christ," Heb. 5:4,5.
- 2. Both bore on their foreheads evident marks of complete devotion to God.
- 3. Aaron bore the names of the twelve tribes of Israel according to the flesh, both on his shoulders and on his heart; and in like manner Christ bears on his shoulders and on his heart all the promised seed, Isa. 9:6; Heb. 2:14-18.
- 4. Aaron went once a year in behalf of Israel into the most Holy Place; so Christ has gone once, once for all into Heaven itself, in behalf of all his people; and to them that look for him will He appear again without a sin offering for their salvation, Heb. 9:1-14, 28.

VII. Detailed Accounts in Numbers Beginning with Chapter 10

A. Departure from Sinai, Num. 10:11-36.

*Chapter 9 on
page 12-13*

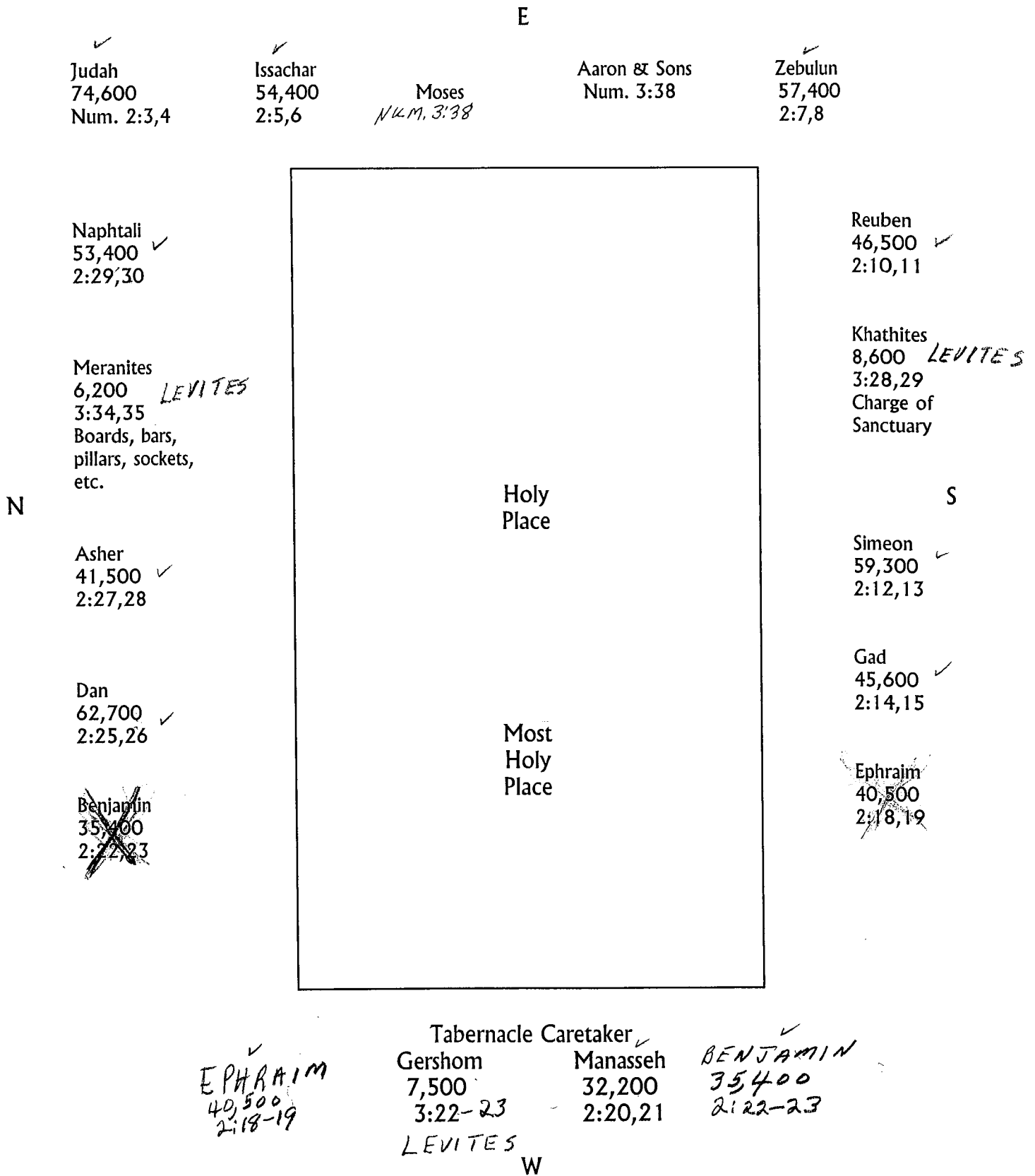
- 1. How long were the people at Sinai? Num. 10:11; Ex. 19:1.
 - a. They arrived at Sinai on third month of first year, Ex. 19:1; 12:1,2.
 - b. They left on "20th day of second month in second year," Num.

10:11.

- c. Must have been there a little over 11 months.
- 2. Locate the tribes as grouped around the tabernacle, Num. 2:3-7, 10-14, 18-22, 25-29.

Numbering

1. Exodus 30:11-16--The need for income to support the sanctuary.
2. Numbers 1:1-46--Military--"all that are able to go to war."
3. Numbers 26:1-51--This had to do with the assignment of territory.



3. Give the order of march, Num. 10:14-28.

a. Judah, 10:14	h. Kohathites, 10:21
b. Issachar, 10:15	i. Ephraim, 10:22
c. Zebulun, 10:16	j. Manasseh, 10:23
d. Gershonites, 10:17	k. Benjamin, 10:24
Merari	l. Dan (Rereward), 10:25
e. Reuben, 10:18	m. Asher, 10:26
f. Simeon, 10:19	n. Naphtali, 10:27
g. Gad, 10:20	
4. What was the signal for them to march? Num. 9:15-23; 10:11,35.
 - a. When the cloud was taken up they journeyed.
5. How many men able to bear arms? Num. 1:44,46.
 - a. All were numbered in Israel from "20 years old upward, all that were able to go to war," Num. 1:45.
 - b. The total number was 603,550.
6. Who among the people were not counted? Why? Num. 1:47-54.
 - a. The Levites were not numbered to go to war, 1:47.
 - b. They were appointed to care for the tabernacle of the congregation, 1:50.
 - c. They took the tabernacle down when Israel moved and set it up when they pitched camp, 1:51.
7. Who was invited to go along with them? Num. 10:29-32.
 - a. Hobab, brother of Zipporah, Moses' wife, Moses' brother-in-law, 10:29.
 - b. The KJV lists Habab (Judges 4:11) as Moses' father-in-law, but the ASV has "brother-in-law."
 - c. Consider: Moses' father-in-law. 1) Jethro, Ex. 3:1; 4:18; 18:5. 2) Reuel or Raguel, Ex. 2:18; 10:29. 3) Hobab.
 - (1) Reuel and Raguel exactly the same in Hebrew.
 - (2) "Jether or Jethro is not a proper name, but simply a title, denoting 'excellency,' and about equivalent to the Arabic 'Iman." (Haley, p. 354).
 - (3) Hobab was the son of Raguel and brother-in-law of Moses.
 - (4) In Numbers 10:29 the original is ambiguous and may denote either that Raguel or that Hobab was Moses' father-in-law. The English version of Judges 4:11 favors the latter view.
 - (5) But the ASV has brother-in-law in text of Judges 4:11 and father-in-law in margin. The Hebrew word "chothen" means properly a "relative by marriage," in fact the word is translated "son-in-law" in Genesis 19:14. "It means any near connection by marriage. The same word occurs in Arabic in the same senses" (Cambridge Bible, Judges, p. 82).
 - d. Why he was invited to go along?
 - (1) We are journeying to the promised land, Num. 10:29.
 - (2) "We will do thee good," Num. 10:29.
 - (3) You can be a help to us, Num. 10:31.
8. What do you know of the "mixed multitude"? Num. 11:4; Deut. 1:16; Ex.

Begin 13/07
12/13/05

12/10/09

12:38; Cf. Neh. 13:1-3, 30; Lev. 24:10.

a. A mixed multitude came with Israel out of Egypt, Ex. 12:38.

b. At Taberah the mixed multitude "fell a lusting," Num. 11:4.

c. "Mixed multitude" - Hebrew, *hasaphsuph*, the gathered.

(1) Lev. 24:10 - The son of an Israelitish woman whose father was an Egyptian.

(2) Neh. 13:1-3, 30; 9:2 - Israel separated from mixed multitude, "cleansed...from all strangers."

VIII. Seventy Elders Appointed, Num. 11:1-30.

A. What was the occasion of the appointment of elders? 11:1-15.

1. The children of Israel had come to Taberah and the mixed multitude began to complain and "the children of Israel also wept," 11:1-4.

2. They remembered how it was in Egypt and began to complain about having manna all the time, 11:5-9. *God "what you do for us is not enough."*

3. Moses was greatly displeased and asked God why "thou layest the burden of all this people upon me?" 11:11-15. *If this is the way it is going to be, kill me now that I may not see the utter failure of my efforts"*

B. How were these elders qualified for this work? Num. 11:16, 17, 24-30.

1. Their work was to help Moses bear the burden of the people with Moses. 11:17.

2. They were "elders of the people, and officers over them," 11:16.

3. The Lord was to take of the spirit upon Moses and put it on them, 11:17.

4. They were gathered around the tabernacle; the spirit came on them and they prophesied, 11:24-30.

C. What promise did God make Moses, and how did Moses react? Num. 11:18-23.

1. He promised to give them the flesh for which they wept, 11:18-20.

2. Moses couldn't see how it would be possible to feed 600,000 with flesh, 11:21. He wondered if God intended to slay all the herds and flocks.

3. God said: "Is the Lord's hand waxed short..." 11:23; Cf. 50:2; 59:1, 2.

D. How did the people receive their meat? Num. 11:31-35.

1. A "wind from the Lord...brought quails from the sea," 11:31.

a. Fell by the camp.

b. A day's journey from each side of the camp.

c. Quails migrate in large numbers and fly only a few feet above the ground, "two cubits high," 11:31.

2. The people gathered (the least any gathered) ten homers. "Homer means 'donkey,' and therefore a donkey-load, or about 6-1/4 bushels" (Pictorial Bible Dictionary, p. 891).

3. God's wrath came on them while flesh was still between their teeth, 11:33.

4. Place named Kibroth-hat-ta'ah "because there they buried the people that

lusted," 11:34.

Begin 12/14/06 Begin 12/11/08

IX. Rebellion of Miriam and Aaron, Num. 12:1-15.

- A. Why did Miriam and Aaron criticize Moses? 12:1.
1. Because he had married an Ethiopian woman (margin has "Cushite").
 2. Cush was the oldest son of Ham, Gen. 10:6-8.
 3. Cush, the country, mentioned in ASV in Genesis 2:18. Cush's descendants were in Africa, Asia (southern Arabia, Babylon, Ninevah, etc). Cush and Midian may be used interchangeably, Hab. 3:7.
 4. Moses may have married again.
- B. Was there a deeper underlying cause? 12:2. Miriam and Aaron were jealous of Moses.
- C. What is said of the meekness of Moses? Num. 12:3. "Very much, above all the men which were upon the face of the earth." EX. 32:10-14; NUM. 14:11-18
- D. How was Moses distinguished from ordinary prophets? 12:4-8; Cf. Deut. 34:10; Ex. 33:19ff. *
1. He spoke to ordinary prophets in visions and dreams, etc., 12:6; Cf. Heb. 1:1,2.
 2. He spoke to Moses: (1) month to month clearly. (2) Similitude (form, ASV) of Lord he would behold.
- E. How was Miriam punished for this sin? 12:9,10.
1. She was smitten with leprosy.
 2. Being white shows it was fully developed.
- F. What was Aaron's attitude? 12:11,12.
1. Aaron confesses their sin and asked it not be held against them, 12:11.
 2. He begged that Miriam be cured and not left as one half dead, 12:12.
- G. What was God's answer to the intercession of Moses? 12:13,14.
1. Moses begged God to heal her.
 2. God told Moses she must bear the shame just like a child whose father, through shame, spits in its face.
- H. How long was Miriam outside of the camp? 12:15.
1. Seven days.
 2. When a man was cured of leprosy he could come into the camp after certain washings, but must remain outside of his tent seven days.

X. Spies sent into the Land of Canaan, 13:1-33. Cf. Deut. 1:19ff. CHAPTER 13

Begin 12/13/11

Big 12/13/11

Begin 1/4/00

A. How many spies were sent? 12 (Num. 13:1-16).

1. Shammua, son of Zaccur, tribe of Reuben.
2. Shaphat, son of Hori, tribe of Simeon.
- ✓ 3. Caleb, son of Jephunneh, tribe of Judah.
4. Igal, son of Joseph, tribe of Issachar.
- ✓ 5. Oshea (Joshua), son of Nun, tribe of Ephraim.
6. Palti, son of Raphu, tribe of Benjamin.
7. Gaddiel, son of Sadi, tribe of Zebulun.
8. Gaddi, son of Susi, tribe of Manasseh (Joseph).
9. Ammiel, son of Gemalli, tribe of Dan.
10. Sethur, son of Michael, tribe of Asher.
11. Nahbi, son of Vophsi, tribe of Naphtali.
12. Genel, son of Machi, tribe of Gad.

B. What orders were they given? Num. 13:17-20.

1. Go into the land and see the people.
 - a. Are they strong or weak?
 - b. Are they many or few?
2. Look at the land:
 - a. Is it good or bad?
 - b. Is it fat or lean?
 - c. Is there wood therein?
3. Check their cities
 - a. Are they tents?
 - b. Are they strong-holds?
4. Bring back some of the fruit of the land.

C. What was their report as to the land? Num. 13:21-29; 31-33.

1. Their Efforts:

- a. Searched from Wilderness of Zin (just below southern tip of Palestine) to "Rehob as men come to Hamath" (city on Orantes River, 120 miles north of Damascus). Evidently Rehob was at the northern extremity of Palestine on the road "as men come to Hamath."
- b. They then came down the other side of the country coming to Hebron (giants dwelled) and then to Brook of Eshcol where the grapes were gathered.
- c. After 40 days they returned from their search.

D. Their report:

1. Things on which they agreed were:
 - a. The land flowed with milk and honey.
 - ✓ b. The fruit is wonderful.
 - c. The people are strong.
 - d. The cities are walled and great.

- e. The Amalekites dwell in the south.
- f. Jebusites and Amorites dwell in mountains.
- g. Canaanites dwell by sea and coast of Jordan.
- 2. Things on which they disagreed were:
 - ✓ a. Joshua and Caleb said we can take it.
 - b. The other ten said, "We be not able" to take it.
- E. How were Joshua and Caleb blessed for their report? Num. 14:6-10; 24, 30, 38.
 - 1. The Lord promised to bring them into the land and their seed would possess it, 14:24.
 - 2. They lived still and did not die in the plague or fall in the wilderness, 14:38.

XI. Rebellion of the People, 14:1-45.

- A. How were the people affected by the report of the spies? 14:1-3.
 - 1. They lifted up their voices and cried and wept.
 - 2. They murmured against Moses and Aaron.
 - 3. They wished they had never left Egypt.
- B. What did the people plan to do? 14:4. They wanted to appoint a captain and go back to Egypt. Cf. Neh. 9:17.
- C. What did God propose to do with the people and Moses? 14:11,12.
 - 1. Despite all the signs they wouldn't believe and provoked God.
 - 2. He threatened to smite them with a pestilence and disinherit them.
 - 3. He proposed to make Moses a mightier and greater nation.
- D. Tell how Moses interceded for the people? 14:13-19.
 - 1. Moses pleaded with God that if he smote the people the Egyptians would hear about it and say he had slain them "because the Lord was not able to bring this people into the land," 14:13-16.
 - 2. He begged God to forgive them of their iniquity "as thou hast forgiven this people, from Egypt even until now," 14:17-19.
- E. Did God pardon the people's sins? 14:20.
 - 1. The Lord pardoned them "according to thy word," 14:20.
 - 2. This shows the great intercessory power of Moses.
- ✓ F. Did their pardon keep them from suffering the consequences of their sin? 14:21-35.
 - 1. They would not see the land which he had promised, 14:23.
 - 2. Their carcasses would fall in the wilderness, 14:29.
 - 3. Their children would wander in the wilderness 40 years, 14:33.

Chapters 15-19- The events recorded in this section are the only records we have of what transpired during the 38 years. They are limited and are not in any chronological order.

4. The ten men that gave the false report "died by the plague before the Lord," 14:37.
- G. How was the length of their wandering determined? 14:33,34. Each "day for a year, shall you bear your iniquities."
- H. What was done to the ten unfaithful spies? Num. 14:35-37. They "died by the plague before the Lord."
- I. What next did the people attempt to do on their own authority? Num. 14:39,40. They presumed to go into the land without the Lord.
- J. What advice did Moses give? Num. 14:41-43.
1. He told them their proposal would not prosper, v. 41.
 2. The Lord is not among you, v. 42.
 3. The Amalekites and Canaanites are there before you and you shall fall "because ye are turned away from the Lord, therefore the Lord will not be with you," v. 43.
- K. What was the result of their attempt? Num. 14:44,45.
1. They presumed to go up.
 2. The ark and Moses remained in the camp.
 3. The Amalekites and Canaanites routed the Israelites.
- 12/16/10 Begin At Chapter 15*
XII. The Sabbath Breaker Punished, Num. 15:32-36.
- A. What was the law concerning the Sabbath? Ex. 20:8-11; 31:12-17.
1. All work was to be done in six days, Ex. 20:9.
 2. No work by son, daughter, manservant, maidservant, cattle, stranger to be done on Sabbath, Ex. 20:10.
 3. Death was the penalty for working on the Sabbath Day, Ex. 31:12-17.
 4. Not even kindle a fire, Ex. 35:3.
- B. How was the law violated at this time? Num. 15:32.
1. A man was found gathering sticks, 15:32.
 2. He had done presumptuously.
- C. What was the punishment? Num. 15:35,36.
1. He was put to death.
 2. All the congregation stoned him with stones.
- D. What lesson may we learn from this? Heb. 2:1-4; 10:28,29; 1 Cor. 10:5-12.
1. Every transgression under Moses' law was punished. For us, under a greater law, there is no escape if we neglect, Heb. 2:1-4.

Lessons To Be Gained

1. The people wanted to quit the moment the going became rough.
2. Caleb said, "We can do it," for the Lord is with us, Num. 14:9. Cf. Phil. 4:13.
3. Caleb had another spirit--not fear, but power, Num. 14:24. Cf. 2 Tim. 1:7.
4. Caleb hath "followed me fully," 14:24.
5. Even though one may be forgiven of sins one must still suffer consequences.
 - a. David - 2 Sam. 12:13,14.
 - b. Drunhard
 - c. Paul forgiven - but he couldn't forget what he had done to the church.
6. Just a few opposing can discourage a large group, 13:31ff. Cf. Deut. 1:28.
7. Talk about presumptuous sins. Cf. Psalms 19:13.

2. Sorer punishment on us if we wilfully walk contrary to God's law, Heb. 10:28,29.
3. These things happened for our examples and written for our admonition, 1 Cor. 10:5-12.

XIII. Rebellion of Korah and others, Num. 16:1-50. Two elements at work: Ambition and dissatisfaction. *CHAPTER 16 Envy of Moses - 106:16-17*

- Begin 12/20/03*
- A. Who were the associates of Korah? Num. 16:1.
 1. Korah was son of Izhar who was son of Kohath who was son of Levi.
 2. His associates were Dathan and Abiram, sons of Eliab; On, the son of Peleth, and the sons of Reuben.
 3. Dathan and Abiram: Sons of Eliab: (1) Eliab, son of Pallu, Num. 26:8. (2) Pallu, son of Reuben, Ex. 6:14; Num. 26:5.
On: Son of Peleth: (1) Peleth, of the tribe of Reuben. They were all of the tribe of Reuben.
 - B. What was their sin? 16:2,2,8-10.
 1. Rebellion against constituted authority: (1) By rebelling against Moses and Aaron they rebelled against God, 16:11. (2) When the people demanded a king later they were rejecting God, 1 Sam. 8:7.
 - ✓ 2. Envy caused their rebellion, Psa. 106:16,17.
 - C. What proposition did Moses make to determine God's choice? Num. 16:4-7, 16-19.
 1. Tomorrow the Lord will choose who is holy and who is to come near unto him, v. 5.
 2. Korah and all his company were to take censers, put fire and incense thereon and appear before the Lord, vv. 6,7.
 3. The sons of Levi were to do the same, v. 7.
 - D. Did all the men respond to this test? Num. 16:12-15.
 1. No, Dathan and Abiram refused to come up.
 2. They accused Moses of leading them out so he could be a prince over them, v. 13.
 3. They also said he had not fulfilled his promise, v. 14.
 - E. What was the punishment for their sin? Num. 16:25-35.
 1. They stood in the doors of their tents and Moses spake to them telling them he was doing what God sent him to do, vv. 25-28.
 2. He asked that they be put to death in an unusual way to prove the Lord was with him, v. 29,30.
 3. The earth opened her mouth and swallowed Korah, Dathan, and Abiram, their house, goods and all the men of Korah's, vv. 31,32. His children were not destroyed, Num. 26:11.

4. The 250 were consumed by fire, v. 35; Num. 26:10.
- F. What was done with their censers? Why? Num. 16:36-40.
1. Their censers were to be taken out of the fire and the fire scattered abroad, vv. 37,38.
 2. The brass censers were to be hammered into plates to cover the altar, v. 38.
 3. This was to be a sign unto the children of Israel that no one who is not of the seed of Aaron ever come near to offer incense again, vv. 38-40.
- G. Of what were Moses and Aaron accused by the people? Num. 16:41. They were accused of killing the people of God.
- H. How were the people punished for this sin? Num. 16:42-50.
1. The glory of the Lord appeared at the tabernacle, v. 42.
 2. The Lord told Moses and Aaron to get up from among the congregation that he might consume them, v. 45.
 3. A plague began and Moses told Aaron to make an atonement for the congregation, vv. 46-50.
- XIV. God's Choice Made Known, Num. 17:1-13. *CHAPTER 17*
Aaron's spiritual leadership clearly shown -
- A. How was each tribe represented in this matter? Num. 17:1-4.
1. There was a prince to each tribe of the children of Israel, Num. 1:5-16.
 2. Each prince was to take his rod, write his name on it, and place them before the ark of the covenant.
- B. What was to be the sign of God's choice? 17:5. The man's rod that blossomed was God's choice.
- C. What was the result of the test? Num. 17:8,9.
1. Moses went into the tabernacle and saw Aaron's rod budded, v. 8.
 2. He brought out all the rods and gave to the princes.
- D. What was done with Aaron's rod? 17:10; Heb. 9:4.
1. It was placed in the ark of the covenant.
 2. It was a "token against the rebels."
- E. What was the purpose of the test? Num. 17:5,10.
1. To cause murmurings to cease against God and Moses, v. 5.
 2. To take away murmurings.
- F. What effect did this have on the people? Num. 17:12,13. They were afraid and said: "Behold, we die, we perish, we all perish."

- G. What division was made in the work of the priests and Levites? Num. 18:1.
1. Aaron and his sons were to wait on the altar and within the veil.
 2. The Levites were to assist them in all the services in connection with the tabernacle.

✓ NUMBERS 19:

CHAPTER 19

"Once 'God's Provision for Cleansing' is seen as the theme, this must stand as one of the most significant passages of the entire book."

"The theme of this chapter, then, is the same as that which is central in the entire Bible-- God provides moral and spiritual cleansing. Consequently the laws and principles outlined here must be evaluated in the light of the total of scriptural teaching, especially with that which relates to the atonement of Jesus Christ" (Beacon, p. 452).

An Exposition of the Old and New Testaments, Vol. 1: Matthew Henry sees several significant references to the sacrifices of Christ in the burning of the red heifer.

1. The heifer was spotless and without blemish. *v. 2*
2. It was red (Heb. 9:14; 1 Pet. 1:19), as Christ was a Son of the red earth, red in His apparel, red with his own blood (Isa. 63:1), and red with the blood of his enemies,
3. It was to be wholly burnt, typing the extreme suffering of Christ (Isa. 53:1-12).
4. The ashes were kept for posterity (nearly 1,000 years the Jews say) and were sufficient for all people (Heb. 2:9-10, 14-18).

XV. The sin of Moses and Aaron, Num. 20:1-13.

CHAPTER 20

- Begin 12/16/08* →
- A. Where was Israel camped? 20:1. Kadesh-Barnea.
 - B. What necessary thing was lacking, and what was the attitude of the people? 20:2-5.
 1. There was no water, v. 2. Cf. Ex. 17:1ff.
 2. The people chode with Moses and complained, vv. 3-5.
 - C. What did God tell Moses to do? 20:8.
 1. Take thy rod, gather the assembly together with him and Aaron.
 2. Speak to the rock before their eyes and water will come out.
 - D. Tell how Moses followed these instructions, 20:10, 11.
 1. Moses gathered them together and said, "Hear now, ye rebels...."
 2. He lifted up his rod and smote the rock twice.

- E. What was the penalty for their sin? Num. 20:12; Deut. 1:37; 3:23-27.
1. The Lord was angry with them. Deut. 1:37.
 2. He said they had not believed him, 20:12.
 3. "Ye shall not bring this congregation into the land," 20:12.

- F. Did Aaron have a part in the sin? Num. 20:24; 27:12-14.
1. Yes. The Lord said he believed him not and rebelled, 20:12,24.
 2. Ye rebelled, 27:12-14.

XVI. Edom Unfriendly to Israel, Num. 20:14-21.

- A. Who was Edom? Edomites? Gen. 25:30; 36:1,8,9,10,40-43.
1. Edom was Esau, meaning "red," Gen. 25:30.
 2. The Edomites were the descendants of Esau, Gen. 36:9,43.
 3. They settled around Mt. Seir, Gen. 36:9.

- B. What message and request did Moses send the king of Edom? 20:14-17,19.

1. "Thy brother Israel" - The message is about their travail in Egypt and their deliverance.
2. The request was to pass through the land of Edom on the "king's highway." They would pay for whatever they used, vv. 17,19.
3. What was Edom's reply? 20:18,20,21.
 - a. "Thou shalt not pass by me," 20:18.
 - b. Edom came out against Israel with much people and refused Israel passage.
4. To what place did Israel go? 20:22. They went unto Mount Hor.

XVII. Death of Miriam and Aaron, Num. 20:1,22-29.

- A. Where did Miriam die? 20:1. At Kadesh-barnea.

- B. Give a few highlights in life of Miriam. Ex. 2:7; 15:20,21; Num. 12:1; Mic. 6:4.

1. She watched over Moses when he was placed in the Nile River, Ex. 2:1-7.
2. She led the women of Israel in songs and dances after their deliverance from Egypt, Ex. 15:20ff.
3. She and Aaron spoke against Moses at Hazeroth, Num. 11:35; 12:1ff.
4. She helped Moses and Aaron as deliverers of Israel, Micah 6:4.
5. She was the daughter of Aram and Jochebed, Num. 26:59; 1 Chron. 6:3.

- C. Where did Aaron die? Num. 20:22,28; 33:38,39.

1. On the top of Mt. Hor.
2. He was 123 when he died, 33:39.

- D. Who was chosen to take Aaron's place? 20:25,26.

Regret - Why?

1. Eleazar, his son.

E. What proof had the people of Eleazar's selection? 20:27-29

1. They went up into Mt. Hor in the sight of the congregation.

2. Moses stripped Aaron of his garments and put them on Eleazar his son, v. 28.

XVIII. Serpents Plague Israel, Num. 21:4-9. CHAPTER 21

A. Of what did the people complain? 21:4,5.

1. They complained because the way was hard, v. 4.

2. They complained because there was no water and they didn't like the bread, v. 5. (This is last recorded instance of murmuring)

3. Record of their complaints:

a. Ex. 5:20,21 - Their burdens increased because Moses tried to help. They complained.

b. Ex. 14:12 - Thought they were going to die when they came to the Red Sea.

c. Ex. 15:24 - No water at Marah.

d. Ex. 16:2,3 - Not enough food at Wilderness of Sin.

e. Ex. 17:3 - No water at Rephidim.

f. Num. 11:1 - Complained and fire destroyed many.

g. Num. 11:4ff - Lusted after flesh and complained.

h. Num. 14:1-4 - Murmured in the incident of the spies.

i. Num. 16:41 - Murmured upon death of Korah and company.

j. Num. 20:2-5 - No water at Kadesh.

k. Num. 21:5 - The way was too hard and no water.

B. How were they punished? Num. 21:6.

1. Fiery serpents were sent among the people.

2. They bit the people and many died.

People later made the brazen serpent as object of worship - 2 Tgs 18:4

C. How was relief given? Num. 21:7-9.

1. Moses was commanded to make a serpent of brass and set it on a pole.

2. Everyone that looked on it would be healed.

D. What mention is made of this in the New Testament? Jn. 3:14; 1 Cor. 10:9.

XIX. Israel Defeats Sihon and Og, Num. 21:21-35.

A. Where was Sihon's kingdom? Num. 21:24.

1. Sihon was a king of the Amorites, 21:21.

2. The Amorites were descendants of Canaan, who was a son of Ham, Gen. 10:6,16-18.

3. Sihon's kingdom was located between the brooks Arnon and Jabbok, 21:24.

THE SERPENT OF BRASS

Numbers 21:4-9

Introduction:

1. Value of O.T., Rom. 15:4; 1 Cor. 10:6,11. The text contains a principle eternally true.
2. This O.T. story could be compared to a nut. The circumstantial facts of the story are a shell, and the principle is the kernel.
3. Setting. There was rebellion in the camp. The way had been hard, and the people were discouraged. Complaining about food, water, and hardships of the journey now turned into speaking against their leader, Moses. In fact, it went further and turned into speaking against Almighty God.
4. Punishment was equally swift. Fiery serpents appeared among the people, and by their bites they commenced to die. "We have sinned," the nation cried. "Save us. Take these serpents away!" Their plea was presented to God by an interceding Moses. And God hearkened to them. "Make a fiery serpent," He said, "and set it upon a standard. And it shall come to pass that everyone that is bitten, when he seeth it, shall live." Those who did as they were bidden lived.
5. More is embraced here than a historical event. Christ tells us plainly this is an analogy to the redemption of fallen man, John 3:14,15. We are certain of sure footing as we pursue this analogy.
6. We present the analogy by noting three points.

BODY:

I. The Malady.

A. It was imparted.

1. In the case of the Israelites the malady sprang from the venom of the serpent.
2. In our spiritual case the malady is sin.
 - a. Sin is not native to man. Remember its origin, Gen. 3:1-8.
 - b. It too came from the serpent, the Devil, Rev. 20:2.

B. It was diffused in action.

1. The venom permeated the entire body.
2. When sin enters our life, the whole man is thereby defiled, Mark 7:21-23.

C. It was widespread.

1. The bite of the serpents was felt throughout the entire camp.
2. If anything, the sting of sin is yet more widespread. Wherever man is found, sin is found also, Rom. 2:9-12,23.

D. It was a painful experience.

1. The venom of the fiery serpents burned and tortured the victims.
2. Sin, too, has its fruits of pain and woe, Prov. 13:15b.

- a. Num. 32:23; Gal. 6:7,8.
- b. Sin has its way of punishing the sinner.

E. It was deadly in result.

- 1. Victims died from the venom.
- 2. In a more awful sense the victim of sin pays the penalty of death, Ezek. 18:4; Rom. 6:23; Jas. 1:15; Rev. 21:8.

F. It was incurable by human means.

- 1. That is what brought the Israelites to God.
- 2. And the fact that we cannot cleanse ourselves of our own sins nor heal ourselves of its disease, is what still brings us to God. We cry as the twelve, Matt. 8:25.

II. The Remedy

A. It was prescribed by the Lord.

- 1. Israelites could not provide their healing; they came to God and it was He who provided their healing by means of the brass serpent which was raised up.
- 2. In a similar way, Jesus was raised up, John 12:32,33.
 - a. He was raised up on the cross, from the grave, and finally to heaven.
 - b. He is also raised in our estimation, in our hearts, and lives.

B. It portrayed a remarkable resemblance between the cause and the cure.

- 1. The brass serpent looked much like the poisonous one in color, form, and outward show, but there was one real and distinct difference - it had no venom, rather it healed.
- 2. How similar to Christ.
 - a. As the serpent hurt and a serpent healed, so Rom. 5:19.
 - b. Christ came in the likeness of sinful flesh, Rom. 8:3.
 - c. Yet he had no sins, Heb. 7:26; 1 Pet. 2:22.
 - d. He bore out sins, ridding us of them, 1 Pet. 2:24.

C. It was placed where all could see it.

- 1. It was set up in their midst so all could look upon it.
- 2. God intends that all shall have the gospel of Christ, His remedy, proclaimed unto all, Mark 16:15,16.

III. The Appropriation

A. It availed when appropriated.

- 1. The suffering Israelites were told to look upon the serpent. When they did, they were healed.
 - a. It wasn't sufficient to just believe the serpent was lifted up; nor to believe that if they looked they would be healed.

- b. Without appropriation through obedience, the remedy was useless to them.
- 2. The message of Christ to all is: Isa. 45:22a.
 - a. Before the healing Christ has prepared can benefit us, we must appropriate it.
 - (1) Must believe in Christ, John 8:24.
 - (2) Must also obey him, Heb. 5:8,9.
 - b. Need to apply the admonition of His mother (John 2:5b) -- for if we obey Him He will save us.

B. It was commended by its simplicity.

- 1. Even the weakest could lift up his eyes unto the healing that God had provided.
- 2. Mark 16:15,16.

C. It was adequate for all.

- 1. Any who looked were healed.
- 2. Even the most sinful can accept God's gracious offer made in Christ, John 6:37b; 1 Tim. 1:15.

D. It was absolutely necessary.

- 1. Was no provision apart from God's remedy for anyone's being healed, but even when the remedy had been readied, it still availed no benefit until it was utilized.
- 2. Christ of the cross is man's only hope for deliverance from sin, but even His sacrifices there is rendered useless to us unless we look upon it with faith and obedience, Matt. 7:21.

Conclusion

- 1. Turn back in your mind 1930 years ago and see Christ lifted up on the cross. Do you believe in Him? Will you obey Him?
- 2. Hear Him again as he says, "And I, if I be lifted up from the earth, will draw all men unto me," John 12:32. How can you resist the drawing power of the Cross?
- 3. As the son draws moisture up into the heavens, so God's Son on the cross draws the sinful unto Himself. Cease your resistance and bow to His sovereignty, acknowledge Him to be God's Son the savior of the world, and crown Him Lord of your life.

(Taken primarily from The Minister's Monthly, Nov. 1962, pp. 144-146)

B. What request was made of Sihon? Num. 21:22.

1. "Let me pass through thy land..." 21:22.
2. "We will go along by the king's highway."

C. What was his answer? Num. 21:23.

1. He would not allow them to pass through.
2. He gathered all his people against Israel.

D. What of the outcome of the battle, Num. 21:24-32.

1. The Israelites killed Sihon and possessed his land.
2. They dwelt in the cities of the Amorites.

E. To whom was this territory given? Deut. 3:12,16; Num. 32:33. Reuben, Gad.

F. Where was the kingdom of Bashan located? Deut. 3:8-10.

1. Bashan was the territory between the River Arnon and Mount Herman.
2. East of Jordan River.

G. Who was Og? What do you know of his size? Deut. 3:11.

1. Og was king of Bashan of the Amorites.
2. Og was a big man. His bed was 13-1/2 feet (9 cubits) long and 6-1/2 feet (4 cubits) wide.

H. What of the strength of his kingdom? Deut. 3:4-10.

1. Three-score cities (walled) beside others.
2. Fenced, high walls, gates, bars, etc.

I. To whom was this territory given? Deut. 3:13; Num. 32:33. Given to half tribe of Manasseh.

XX. Balaam and Balak, Num. 22:1-24:25. CHAPTER 22

A. Of what country was Balak king? Num. 22:3,10.

1. Balak (devastor) was the son of Zippor.
2. He was king of Moab.

"Balak was a Medianite who became king of moab"

B. What of the beginning of the Moabites? Gen. 19:30-38.

1. At the overthrow of Sodom Lot and his daughters fled to the mountains.
2. The daughters got the father drunk and conceived by their own father.
3. Moab was the son of the firstborn and Ben-Ammi of the younger. The latter is father of the children of Ammon.

C. What effect did the capture of Sihon and Og have on Balak? Num. 22:2-5.

1. Moab was sore afraid.

Balaam's Mind At First

1. I cannot go beyond the word of the Lord,
22:18.
2. And on this God told him to go with
Balaam's servants "but yet the word which I
shall say unto thee, that shalt thou do"
(22:20).
3. Balaam went (22:21)

God's Anger Because he went

1. "And God's anger was kindled because he
went" (22:22),
2. The seeming contradiction may be because of
a change in Balaam's attitude between the
evening and the morning
3. As long as Balaam was willing to say
what God wanted him to say, then God gave
him permission to go
4. The action of the donkey and message of the
angel show Balaam's "willfully obstinate
and contrary" action
5. Read verses 22:31-35.

22:20 - God told Balak to go with them.

22:22 - God was angry because he went.

God was not angry at the first but verse 24 indicated it was as he approached the city.

22:35 - Indicates that Balak went "but he had decided in his heart that he would comply with Balak's request and "curse" Israel the trigger God's anger..." Because he went' (v22) therefore has the meaning of "went with the intention of disobeying God (Coffman)

2. Balak sent messengers to Balaam.
- D. Who was Balaam? Where did he live? Num. 22:5; 23:7.
1. Balaam (devouring or devourer) was the son of Beor.
 2. He lived at Pethor of Mesopotamia, Deut. 23:4.
- E. Tell how and for what purpose Balaam was brought? Num. 22:5-20.
- F. What unusual experience did he have on the journey? Num. 22:21-35.
1. An angel stood in his way.
 2. God spake to him through the ass he was riding.
- G. What does Peter say of this experience? 2 Pet. 2:15,16.
1. He was rebuked for his iniquity.
 2. God forbade his madness through the ass speaking.
- H. Tell of Balak's efforts to obtain a curse? Num. 22:36-24:25.
1. He sent princes on two occasions to get Balaam to come.
 2. He built seven altars and prepared seven oxen and seven rams for sacrifice, 23:1-4.
 3. He brought Balaam to top of Pisgah and built seven altars and offered a bullock and ram on each, 23:14-15.
 4. He brought him to the top of Peor and built seven altars and offered a bullock and ram on each, 23:27-30.
- I. What was God's first command to Balaam? Num. 22:12.
1. "Thou shalt not go with them...."
- J. Why did Balaam wish to go after God told him not to go? Num. 22:15-20; Jude 11.
1. Balak promised to "promote thee unto very great honor."
 2. Do for him whatsoever he asked.
 3. He was greedy and loved the wages of unrighteousness.
- K. What about Balaam's profession of loyalty to speak God's word? Num. 22:18; 22:38; 24:12,13.
1. "...I cannot go beyond the Word of God," 22:18.
 2. "...the Word that God putteth in my mouth, that shall I speak," 22:38.
 3. "I cannot go beyond the commandment of the Lord...", 24:13.
- L. What subsequent act of Balaam's shows his real attitude? Num. 31:16. Cf. Rev. 2:14. He gave counsel to Balak as to how to lead Israel astray.
- M. Where and how did Balaam die? Num. 31:8. He was slain in battle.

7 Right Points of the Chapter
Benson p. 473

"LET ME DIE THE DEATH OF THE RIGHTEOUS"

Introduction:

1. Numbers 23:10, "Let me die the death of the righteous--implies that righteousness is very important. *ISA. 116:15; REV. 14:13*
2. 1 Cor. 6:9, "Unrighteous shall not inherit eternal life, 1 Pet. 4:18. For if the righteous scarcely be saved, Matt. 25:46. "But the righteous into eternal life."
3. Christ came to teach us how to live as well as how to die, Num. 23:10; Tit. 2:11-14.

I. Righteousness Does Not Come by the Law of Moses, but through Faith in Christ.

- A. Romans 3:27-32. Israel sought it by works of the law. Christ is the end of the law for righteousness, Rom. 10:1-4.
- B. Galatians 2:21. If righteousness by the works of the law, then Christ is dead in vain.
- C. Philippians 3:6-11. One's own righteousness which is of the law versus righteousness which is by faith.
- D. Romans 1:16-17. Righteousness is revealed in gospel; not in the law, Gal. 2:16; 3:9-12.

II. All Must Love Righteousness.

- A. Hebrews 1:9, Christ "loved righteousness, hated iniquity.
- B. Amos 5:15, "Hate the evil, and love the good.
- C. Psalm 119:104, "I hate every false way."
- D. Is every reason to love right doing--purity virtue, honesty, obedience, etc.

III. Must First Strongly Desire Righteousness.

- A. Matthew 5:6, "Blessed are they who do hunger, 2 Kings 6:25. Hunger--eat own children, 1 Pet. 2:2, "Desire...milk of...word....
- B. Acts 3:19,26. Can quit the sinning business if want to. Alcohol, cursing, etc.
- C. Can go "to church" if want to do it. Can be cheerful and happy if hunger and thirsting--Need spiritual appetite--enjoy services.
- D. Acts 2:37-38, Easy to tell those who want to know and obey, John 7:17.

IV. Righteousness Must be Sought Diligently.

- A. Matthew 6:33, "Seek ye first the Kingdom and his righteousness. Matt. 7:7, "Seek and ye shall find. 1 Chron. 15:13, "Find...if seek after due. Isa. 34:16, "Seek ye out of the book of the....
- B. Jeremiah 29:13, "Shall seek...find if seek...whole heart....
- C. Isaiah 55:6-7, "Seek ye the Lord while he may be found" -- Let the wicked forsake his way and the....

V. Must Seek Righteousness in Christ.

- A. 2 Cor. 5:20-21, "Made the righteousness of God in HIM.
- B. 1 Cor. 1:30; Rom. 10:1-5; Psa. 119:172.
- C. BELIEVE unto righteousness, Rom. 10:10; 4:3.
- D. REPENT, Acts 17:30-31. BAPTIZED, Rom. 6:3; 2 Cor. 5:2.
- E. Romans 6:16-18; Ezek. 18:20-26; 1 John 1:9; 3:7.

XXI. The People Sin at Peor, Num. 25:1-18. CHAPTER 25

- A. What two sins did the people commit? 25:1-2.
 1. Whoredom.
 2. Idolatry.
- B. How were they punished for their sins? 25:3-5. 23,000 killed in one day.
- C. How did Phinehas distinguish himself for zeal? Num. 25:6-15. He slew the Israelites (Zimri) who brought the Midianite woman (Cozbi) into camp. The woman was also slain.
- D. What did God tell Israel to do to the Midianites? 25:17,18. Vex them and smite them.
- E. Who advised the Midianites to tempt Israel? Num. 31:11. Balaam—Cf. Rev. 2:14.

XXII. The People of Israel Numbered. CHAPTER 26

- A. How many men of war left Egypt? Num. 1:44-46. 603,550.
- B. How many men of war at the end of the wilderness wanderings? Num. 26:51. 601,730.
- C. Which tribe had the greatest loss during the wanderings? Num. 1:23; 26:14.
 1. Simeon - 59,300 at beginning of journey.
 2. Simeon - 22,200 at numbering in wilderness.
 3. Loss of 37,100.
- D. Which tribe enjoyed the greatest growth? Num. 1:35; 26:34.
 1. Manasseh - 32,200 at beginning of journey.
 2. Manasseh - 52,700 at numbering in the wilderness.
 3. Gain of 20,500.
- E. How many tribes gained? How many lost?

<u>Gained</u>				<u>Lost</u>			
<u>Tribes</u>	<u>Begin.</u>	<u>End</u>	<u>Gain</u>	<u>Tribes</u>	<u>Begin</u>	<u>End</u>	<u>Lost</u>
Manasseh	32,200	52,700	20,500	Simeon	59,300	22,200	37,100
Judah	74,600	76,500	1,900	Reuben	46,500	43,730	2,770
Issachar	54,400	64,300	9,900	Gad	45,650	40,500	5,150
Zebulun	57,400	60,500	3,100	Ephraim	40,500	32,500	8,000
Benjamin	35,400	45,600	10,200	Naphtali	53,400	45,400	8,000
Dan	62,700	64,400	1,700				
Asher	41,500	53,400	11,900				

- F. How many Levites at this numbering? Num. 26:57-62.
 1. Levites 23,000.
 2. About one Levite for each 26-1/2 fighting men.

XXXI.

Laws of Female Inheritance and Marriage within the Tribe (chapter 26).

- A. This passage supplements chapter 27:1-11 in which the daughters of Zelophehad presented their case for inheritance.
- B. The problem: If their daughters be married to any sons of other tribes shall their inheritance be taken from their tribe (vv. 2-3).
- C. Even at the time of Jubilee the inheritance would remain within the tribe.
- D. The daughters of Zelophehad, as well as all other young ladies, were to marry within their father's tribe (v. 6).
- E. This meant that the inheritance was not to be moved from the tribe (v. 7).
- F. The inheritance was not to be moved from tribe to tribe (v. 7).
- G. This provision was given so that one might enjoy the inheritance of his father (v. 8).
- H. The daughters of Zelophehad did as they were commanded (vv. 9-13).

12/13/11

XXIII.

The law of universal inheritance and one appointed to take Moses' place (chapter 27).

- A. The daughters of Zelophehad asked that they be given the inheritance of their father (1-5).
- B. God gave the rules of inheritance (6-11).
 - 1. If a man has no son then inheritance goes to daughter (v. 8).
 - 2. If no daughter, then to his brethren (v. 9).
 - 3. If no brethren then to his father's brethren (v. 10).
 - 4. If his father has no brethren, then it shall go to next of kin in the family (v. 11)
 - 5. It is the forerunner of other great law and traditions regarding women – emancipation of womanhood and woman suffrage.
- C. Joshua is chosen to take Moses' place.
 - 1. Moses told why he could not enter the land (vv. 12-14).
 - 2. Moses' request that a man be set over the congregation (vv. 15-17).
 - 3. Joshua is selected and instructions given to him (vv. 18-23).

XXIV.

Reminder of what God expected of them in worship (Chapter 28).

- A. Instructions about worship had been given earlier, but there was a lapse in the pattern of worship in the wilderness.
- B. The Lord spake unto Moses:
 - 1. "Command Israel to be faithful to observe, to offer worship to God in due season".
 - 2. This would be in harmony with the schedule of offerings (Leviticus 23).
 - 3. This covered daily, weekly, monthly and yearly observances.
 - a. The daily offering reminded them of daily faithfulness to God (vv. 3-10).
 - b. The "monthly offerings were valuable in relating the worship pattern of the Israelites to the passing of time..." (Beacon, p. 485)
 - c. They had not observed the Passover in the wilderness, but the time was near when they celebrated all the feasts and offering again (vv. 16-40).

XXV. The Midyear offerings (Chapter 29:1-38).

- A. There was the Feast of Trumpets (vv. 1-6).
- B. On the tenth day was a “day of atonement” in they afflicted their souls and did no work (vv. 7-11).
- C. On the 15th day of the 7th month was to be the “Feasts of Booths” or tabernacles which lasted 7 days (vv. 12-37).
- D. Formal and informal worship important (vv. 39-40).

Begin 12/17/09

XXVI.

The Vows of Women (Chapter 30).

- A. The O.T. underlines the fact that a man is bound by his word to God and to man. "A man's word must be as good as his bond."
(v.1-2)
- B. The vow of the young woman (vv. 3-5).
 - 1. She is still living in her father's house and her vows are subject to his approval.
 - 2. If she makes a vow and he says nothing it shall stand.
(v. 4)
 - 3. If she makes a vow and the father disallows it then it shall not stand. (v. 5)
- C. The vow of the married woman (vv. 6-8, 10-16).
 - 1. If she makes a vow and her husband held his peace then it stands.
 - 2. If he disallows it then it shall not stand.

D. The exception to the law of vows (v. 9)
1. let speak to the widow + divorcee who do not have men to whom they are responsible.
2. They come under the same rule as do the men. Every vow is to be kept (v. 2)

XXVII.

Destruction of the Midianites, Numbers 31:1-54 (Read comments from Beacon on chapter 31, p. 488.)

- A. Why was this war fought? 31:1-3; 25:17, 18.
 - 1. The Midianites had vexed and beguiled the Israelites with their wives, 25:17, 18.
 - 2. God was meting out vengeance upon them.
- B. How many soldiers took part? Numbers 31:4-6.
 - 1. A thousand out of each tribe.
 - 2. 12,000 in all armed for war.
- C. What was the outcome of the battle? 31:7-12.
 - 1. They slew all the males and the kings of Midian.
 - 2. Took the women and children captive and took the goods of Midianites.
 - 3. Burnt the cities, castles, etc.
- D. What indicates the degenerated condition of the Midianites? Numbers 31:13-24.
 - 1. The willingness of the women to give themselves to the Israelite men.
 - 2. Indication that even the younger females had been involved.
- E. Some principles, (Beacon, 490) regarding dividing the spoils.
 - 1. One part given to the "warriors" (ASV) who actually engaged in fighting (31:27).
 - 2. One part went to the congregation (31:27) – "those who remained by the stuff" (I Samuel 30:24-25). *David*
 - 3. Then there was the offering made to the Lord. This was given to Eleazar the priest (vv. 28-29).
 - 4. Then there was a offering for the Levites (v. 30).
 - 5. There was also a special thank offering from the warriors (vv. 48-54).

6. “It reveals that, in God’s plan, there is an equal responsibility upon those who are at the front of His cause and those who remain behind on the home front, to pray, to give and to encourage.” (Beacon, p. 490)

XXVIII.

The Requests of Reuben, Gad and the half tribe of Manasseh (Chapter 32).

- A. They requested that they be allowed to remain on the east side of Jordan (vv. 1-5).
- B. Moses thought they were not going to war to help the other tribes (vv. 6-15).
- C. They assured Moses that they would build houses and walls for their families and flocks but they would go to war with the other tribes (vv. 16-19).
- D. Moses granted them their request, but told them that if they failed "be sure your sin will find you out" (vv. 20-42).
- E. There are several flaws in their request.

- 1. Based wholly on material factors. Too many today settle outside of Canaan. *Too many today settle outside of Canaan because they lose sight of the Lord's first requirement - "Possess the Land."*
- 2. Disregarded responsibility to help the other tribes in conquest of Canaan.
- 3. Related to God's spiritual purpose for all the tribes.
 - a. These tribes will to live just outside of Canaan. "In their thinking it was not out, but in God's thinking it was not in. "Certainly this represent too many Christians, who for material benefit and self interest, live this side of Jordan". (Beacon, p. 492)
 - b. They were exposed - First taken by Assyria (I Chronicles 5:26).

F. Your sin find you out (32:23)

XXIX.

The Journeys of the Children of Israel from Egypt to Canaan (Chapter 33).

- A. All the places where they encamped are named (vv. 1-37).
- B. The death of Aaron is listed (vv. 38-39).
- C. Further places of encampment named (vv. 40-49)
- D. God instructs Moses about taking the land.
 - 1. Drive out all the inhabitants, destroy their idols (vv. 50-52, 55).
 - 2. Divide the land among the tribes (v. 53-54).

XXX.

Boundaries and Division of Promised Land, (Chapter 34).

- A. Name the four boundaries of the Promised Land (Numbers 34:1-12).
 - 1. The south border from south end of Dead Sea to Ascent of Ahrabbim, to Kadeshbarnea, to River of Egypt, to Great Sea (vv. 1-5).
 - 2. The west border was the Great Sea (v. 6).
 - 3. The north border was to Mt. Hor and Hamath (v. 6-9).
 - 4. The east border was the Jordan River (vv. 10-12).
- B. What provision was made for dividing the land? (Numbers 34:16-29).
 - 1. Eleazar, the priest and Joshua, the son of Nun, were to divide the land (v. 17).
 - 2. Princes were appointed out of the tribes.
 - a. Judah – Caleb
 - b. Simeon – Shemuel
 - c. Benjamin – Elidad
 - d. Dan – Bukki
 - e. Manesseh – Hanniel
 - f. Ephraim – Kemuel
 - g. Zebulum – Elizaphan
 - h. Issachar – Paltiel
 - i. Asher – Ahihud
 - j. Naphtail – Pedahel
- D. What was to be the portion of the Levites? (Numbers 35:1-8).
 - 1. Each tribe was to give cities, according to ability.
 - 2. They were given 48 cities in all.

nor to the glories of heaven, but to go to work for Christ right here."

✓ c. Only a saved and worshipping soul is qualified to serve.

2. Order is indispensable and imperative in service and walk.

3. The book shouts "beware of unbelief."

CALEB WHOLLY FOLLOWED THE LORD

by L. E. Wishum

CALEB, through no fault of his own, lived forty years a slave and forty five more a land-dwelling wanderer. Yet, God said, "He ... hath followed Me FULLY" (Num.14:24). Five more times, the word WHOLLY is used to describe how Caleb obeyed the Lord (Num.32:12; Deut.1:36; Josh.14:8-9,14). Although, this had to do with his spy assignment, it is evident that it was typical of all of his life, for the Bible does not record one sin against him.

CALEB'S COURAGEOUS FAITH can be seen in his going as a spy and in his always standing with the Lord and against the majority. When God wanted to fulfill His land promise (Gen.15:18; Ex.3:8), spies were charged to be of good courage and go see if the people of the land were few, or many; strong or weak; well fortified, or in tents, and whether the land was good, or bad (Num.13:17-20). Ten Princes reported that the land was good, but that the people were too mighty for Israel, which report, was an "evil report" (Num.14:37). But Caleb "stilled the people before Moses, and said, Let us go up at once and possess it; for we are well able to overcome it" (Num.13:20). Both Joshua & Caleb said, "If the Lord delight in us, then He will bring us into the land, and give it unto us" (Num.14:8). But, "the congregation bade stone them with stones" (Num.14:10). This did not stop Caleb from trusting God and continuing in his worship and service unto God.

CALEB WOULD NOT BE CONFORMED TO SIN. The Lord announced forty years of wilderness wandering, during which time all men 20 years old and upward (priests excepted) would die. Also ten of the spies died at that time as punishment for their evil report. But God said, "My servant Caleb, because he had another spirit with him, and hath followed Me FULLY, him will I bring into the land where he went; & his seed shall possess it" (Num.14:24).

CALEB SUFFERED BECAUSE OF THE SINS OF OTHERS. He suffered 40 years of trials before he would receive his promised land. "None of the men that came up out of Egypt, from 20 years old and upward, shall see the land ... because they have not WHOLLY followed Me: save Caleb and Joshua ... for they have WHOLLY followed the Lord" (Num.32:11,12).

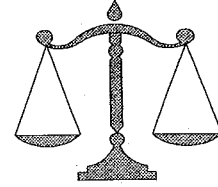
CALEB'S FAITH WAS PROCLAIMED TO ALL. He experienced the wilderness trials without sinful murmurings, while Israel did not. He experienced what caused Moses, Aaron, Miriam and the Korathites to sin and did not sin as they did. He experienced the dying and burying of over 600,000 fighting men, plus all others dying in plagues because of their sins. Near the end, Moses told Israel that Caleb would possess the land promised him of God "because he (Caleb) hath WHOLLY followed the Lord" (Deut.1:36).

CALEB ACCEPTED THE LORD'S CHALLENGES. At 85 years old, he was still ready for the challenge of taking the land from the giants. He told Joshua, "Now therefore give me this mountain, whereof the Lord spoke in that day; for thou heardest in that day how the Anakims were there, & that the cities were great and fenced; if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said" (Josh.14:12).

CALEB INHERITED WHAT GOD PROMISED because he showed complete trust in God and never wavered in faith, though all around him did, except Joshua. "Hebron therefore became the inheritance of Caleb ... because that he WHOLLY followed the LORD GOD of Israel" (Josh. 14:14). **CALEB IS A GREAT EXAMPLE!**

POWER

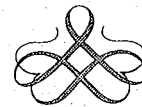
December, 1998
Volume Seven, Number Twelve



Deuteronomy 5:32

B. J. Clarke, Editor

POWER is a monthly publication
overseen by the elders of
the Southaven church of Christ,
Southaven, Mississippi.



SUBSCRIPTION TERMS (USA):

One year (12 issues)- \$5.00

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E. What was the purpose of the cities of refuge? (35:9-34).

1. They were to be refuge for anyone that killed another unintentionally.

2. They were:

a. For those in danger, Joshua 20:9.

b. Were for all, Numbers 35:15.

c. Plain road was prepared, Deuteronomy 19:3.

d. Had to remain in city to be safe, Numbers 35:26-28.

e. Had to abide in city till death of priest, Christ will not die. *35:35-37*
Must remain in church until death. *Rev. 2:10*

3. The cities of refuge were:

Joshua 20:1-9

a. On east side:

(1) Bezer in Reuben

(2) Ramoth in Gilead

(3) Golan in Manasseh

b. On west side:

(1) Kadesh in Galilee (Naphtali)

(2) Shechem in Ephraim

(3) Kiriatharba in Judah

4. *Points of Inquiry*
5. *Law Regarding the cities of refuge*
6. *The cities of refuge*

CITIES OF REFUGE
Num. 35:1-34; Deut. 19:1-21; 4:41-43; Josh. 20:1-19

A. Hebrews 6:18 - Fled for refuge.

B. The cities of refuge are typical of the hope set before us in Christ.

C. They were:

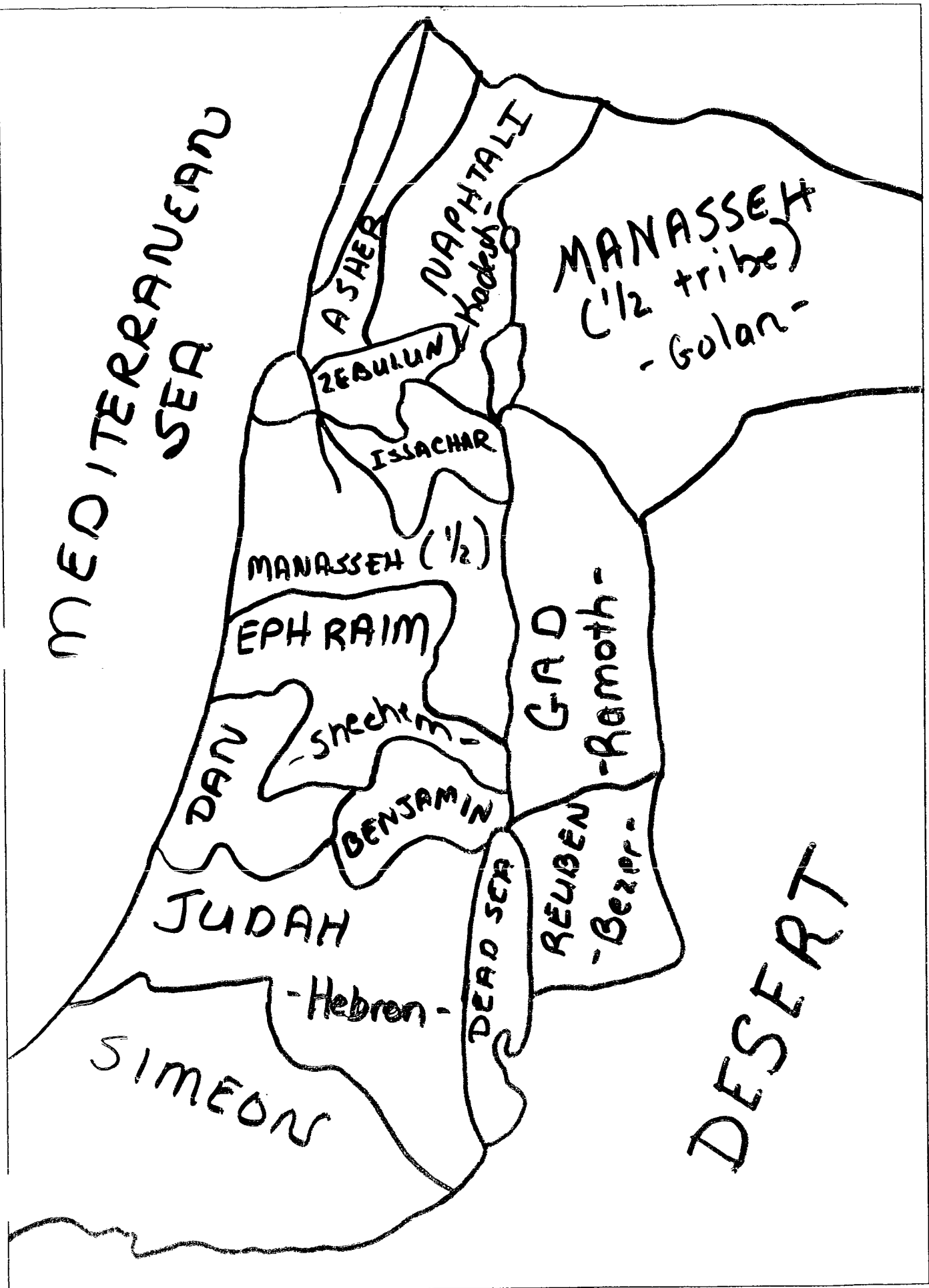
1. Appointed by God:
 - a. Moses, Num. 35:1.
 - b. Christ, Acts 5:31.
2. In charge of the Levites:
 - a. Had charge of things in connection with worship.
 - b. May represent the apostles who were ambassadors for Christ, 1 Cor. 5:20.
3. Set apart for manslayers:
 - a. Numbers 35:6
 - b. Man who commits sin is a manslayer. All have sinned and need a place of refuge.
4. To be entered in haste:
 - a. 35:6, "flee thither."
 - b. Now is the accepted time (2 Cor. 6:2).
5. A protection against a lawful avenger:
 - a. 35:12, No authority to kill outside the cities.
 - b. The law cannot save (Rom. 3:20).
6. In convenient place:
 - a. 35:14, three on each side Jordan.
 - b. Gospel is to be preached to every creature (Mt. 28:18)
7. Open for all:
 - a. 35:15.
 - b. Salvation offered to all.
8. For those who were sorry for their deeds:
 - a. 35:6--No shelter to the wilful murderer.
 - b. Death of Christ apart from faith and obedience offers no protection.
9. Places of justice and judgment.
 - a. 35:24--Judge between slayer and avenger.
 - b. Christ took our place. God's judgment against sin meted out to him.
10. Abiding place for the slayer.
 - a. 35:25--Abide till death of high priest.
 - b. As long as Christ our High Priest lives, we live (Heb. 7:22-25).

THREE POINTS OF INQUIRY

1. Was the weapon lethal in nature or not?
2. Had there been enmity between the two in the past?
3. What about the circumstances? Had the murder been planned?
4. "Motive, weapon, and occasion were the prime factors to be reviewed in any charge of murder."

GOD'S LAWS REGARDING THE CITIES OF REFUGE

1. Life was to be forfeited only in the case of wilful murder.
2. The life of the murderer was to be taken - no one could take his place. (Num. 35:31)
3. Only the blood of the murderer would suffice to cleanse the land of bloodshed. (Num 35:33)
4. No money ("no satisfaction") could be taken. (Num. 35:32)



Cities of Refuge

XXXI. Marriage & Inheritance - 36:1-13

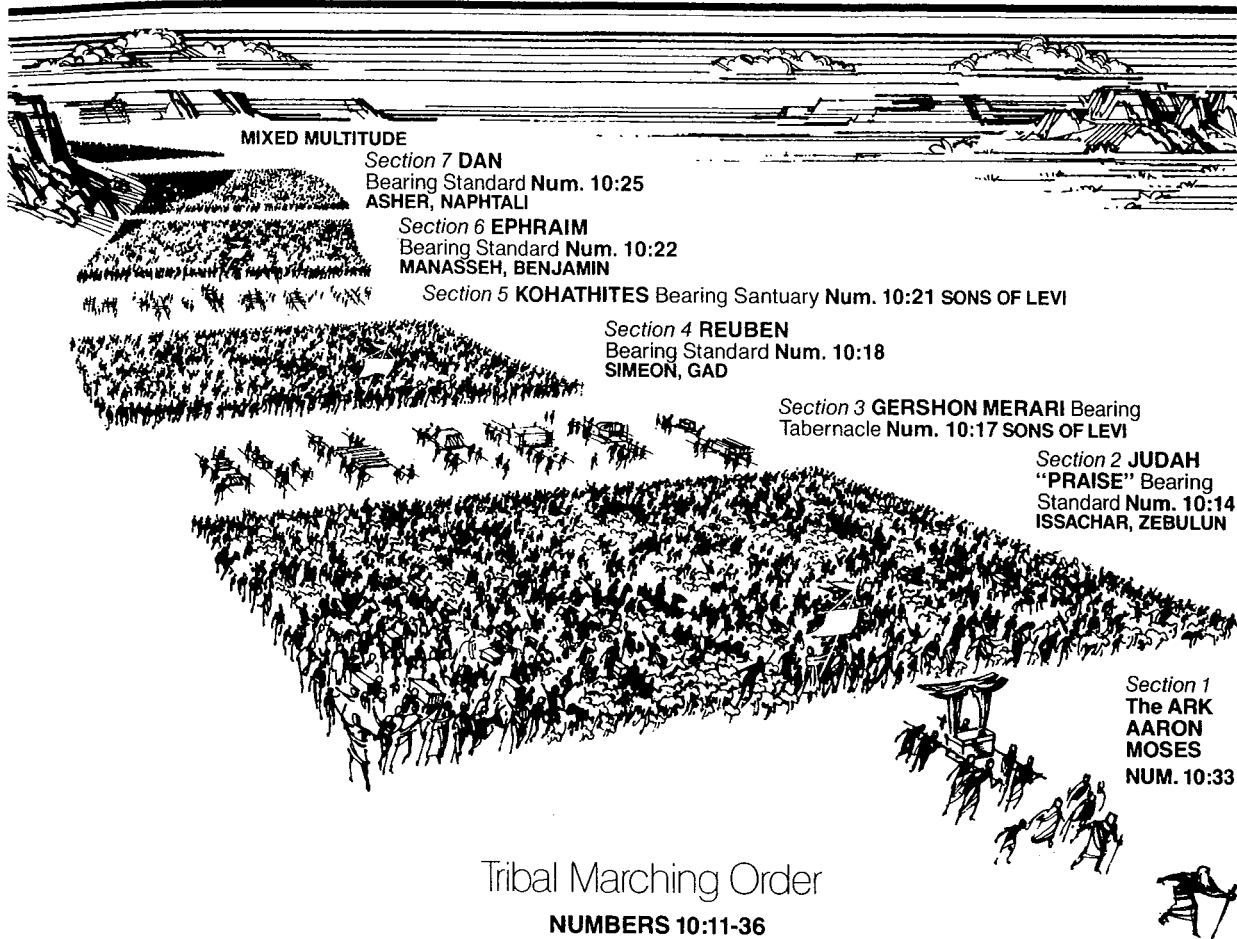
A. The issue - 36:1-4 - Daughters of Zelophehad present their case for inheritance.

B. The law given - 36:5-9

1. They must marry within their father's tribe -
2. The inheritance of one tribe was not to be moved to another (v. 9)

C. The law obeyed (36:10-13)

THE EXODUS STAGE



Tribal Marching Order
NUMBERS 10:11-36

- the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Cor. 12:7-9).
- b. God grants this regrettable request by taking some of the power of the Holy Spirit from Moses and distributing it equally to seventy chosen Hebrew elders (11:25).
 - c. Two of these men, Eldad and Medad, begin prophesying (11:26-29).
 5. A deadly diet (11:31-34).
To silence the people's constant bickering, God sent an immense flock of quail over the camp, flying approximately three feet in the air. Millions of these birds were knocked down and eaten, but with the meat God sent a plague also. (See Ps. 106:15.)
 6. A suffering sister (Num. 12:1-15).

- a. Aaron and Miriam criticize their younger brother Moses on two counts:
 - (1) Because of his wife. They could have been referring to Zipporah, but it is possible that she had died and this Cushite wife was his second one. It is indeterminate from the text as to whether the criticism was because she was a Gentile or because of her color (if indeed she was of different color). At any rate, the marriage was not contrary to the law which forbade marriage only to Canaanites. (See Gen. 24:37.)
 - (2) Because of his strong leadership. How often has this sin been committed by deacons and officials in a local church since this time. Aaron and Miriam would soon learn the truth of Psalm 105:15: "Touch not mine anointed, and do my prophets no harm."
- b. God rebukes them for their criticism, telling them that Moses was his special friend.
- c. Miriam, the ring leader, is suddenly struck with leprosy. Aaron begs forgiveness and asks Moses to plead with God concerning her restoration.

THE SPECIAL CITIES AND THE TRANS-JORDAN TRIBES RETURN HOME

JAMES MEADOWS
INTRODUCTION

Adam Clark wrote: "The book of Joshua is one of the most important writings in the Old Covenant, and should never be separated from the Pentateuch, of which it is at once both the continuation and completion."¹ In many ways the book of Joshua occupies the same position as the book of Acts in the New Testament. The first five books of the Bible contain a record of God dealing with man, the work of Moses, and the laws on which the Jewish nation would be built. The book of Joshua is a record of that establishment. The four gospels give an account of the life of Jesus Christ and laws by which the church would be established and governed. The book of Acts gives an account of the actual establishment of the church according to the promises and predictions that Christ gave.

The book of Joshua can easily be divided into two sections. The events leading up to, and the actual conquest of the land are pictured in chapters 1 - 12. Chapters 13-24 detail the dividing of the land, Joshua's farewell address and his death.

The tribes of Reuben, Gad and half the tribe of Manasseh had received their inheritance east of the Jordan. Joshua ¹⁵⁻17 gives details of Judah, Ephraim, and the other half tribe of Manasseh receiving their inheritance on the west side. This left seven tribes without an inheritance, and they seem to have been very slack and indifferent in the matter of dividing and possessing the land. Joshua rebukes them for their slackness and instructs them to select three men from each of the seven remaining tribes (Joshua 18:1-5) to survey and divide the land. There were to make the division according to the

number of people to inherit it and according to the richness of the land. When the division was made, they were to cast lots to see which tribe would inherit which division.²

(Chapters 18-19 reveal that this was carried out)

All of these matters establish a background for the appointment of the cities of refuge and the Levitical cities, which Moses had commanded.

EXEGESIS AND EXPOSITION OF JOSHUA 20-22

Chapter 20: The Cities of Refuge

Among many ancient people of antiquity (e.g., Phoenicians, Syrians, Greeks, Romans) certain shrines or sacred precincts were regarded as providing absolute security to fugitives. Innocent and guilty, criminals, runaway slaves, debtors and political fugitives passed beyond the reach of revenge and justice alike upon attaining sacred ground and claiming the protection of the deity (cf Tac. Ann III 60-63). In Israel as well, the altar of Yahweh afforded asylum to fugitives (I Kings 1:50-53; 2:28-34). But Biblical law restricted the right of asylum to the accidental homicide alone (Exodus 21:12-14; Numbers 35:9-34; Deut. 19:1-13; Josh. 20).³

The cities of refuge were appointed by a command of God. "Appoint out for you cities of refuge, whereof I spoke unto you by the hand of Moses" (20:2). "And if a man lie not in wait, but God delivers him into his hand; then I will appoint thee a place whither he shall flee" (Exod. 21:13). Moses had appointed three cities on the east side of Jordan before his death (Deut. 4:41-43).

The cities were appointed for manslayers. Every slayer could flee there (Deut. 19:3). Every slayer that "killeth any person unawares. . ." (Num. 35:11); "whosoever killeth his neighbor ignorantly" (Deut. 19:4); " . . . unwittingly" (Josh. 20:3). They were cities of refuge from the avenger of blood (Deut. 19:4; Num. 35:12; Josh. 21:3). The manslayer was to state his case at the gate of the city to the elders of that city (20:4).

They were to "take him into the city" and give him refuge from "the avenger of blood" until he stood "before the congregation for judgment" (20:4c-6). After the trial, the one found guilty of murder was to be turned over to the avenger of blood to be killed. The innocent was to be restored ". . .to the city of his refuge, whether he was fled: and he shall abide in it unto the death of the high priest. . . ." (Num. 35:25; Josh. 20:6). After the death of the high priest, ". . .then shall the slayer return, and come unto his own city, and unto his own house, unto the city from which he fled. (20:6b).

And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah. And on the other side Jordan by Jericho eastward, they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh (Josh. 20:7-8).

LESSONS LEARNED FROM THE CITIES OF REFUGE

First, God never intended for the cities of refuge to protect the one who had deliberately committed murder. The motivation behind any act of homicide was subject to three points of inquiry (Num. 35; Deut. 19).

1. Was the weapon lethal in nature or not?
2. Had there been enmity between the two in the past? (Witnesses could establish this.)
3. What about the circumstances? Had the murder been planned? Did the slayer "lie in wait for him?" (Deut. 19:11)
4. "Motive, weapon, and occasion then, were the prime factors to be reviewed in any charge of murder."⁴

Second, the laws that God gave regarding the cities of refuge were different from the primitive cultures of the time. God's laws insisted:

1. That life be forfeited only in the case of wilful murder.
2. That the life of the murderer must be taken -- no one could take his place or share the punishment (Num. 35:31).
3. That only the blood of the murderer would suffice to cleanse the land of the blood shed (Num. 35:33).
4. God's law clearly stated that no money ("no satisfaction") could be taken (Num. 35:32).

Third, even though there has been much discussion about the law regarding "the avenger of blood" its emphasis is on the value of human life.

The emerging value of the law is its emphasis upon the value of human life -- even a careless act which results in the death of another is no light matter, and preventable homicide imposes a punishment upon that one who is careless, negligent or unconcerned about another human being. The law was to be enforced not upon the Israelites only, but upon any strangers and even sojourners in their land. By this method all people who came within the scope of the law's force came under the instruction of those who saw its value and the rationale for the law itself. The basic concept was a gigantic stride forward from any law to be found in pagan contemporary society. The inherent value of each individual's life, and the awesome nature of divine justice are well established.⁵

1. Public justice intervening between the slayer and the avenger of blood accomplished the aim of controlling blood revenge.
2. The vital interest of the whole community was served by assuring the safety of the one who accidentally killed. Deuteronomy 19:10 says, "that innocent blood be not shed in the land and so be upon thee."

Fourth, there are many likenesses between the cities of refuge and our refuge in Christ and his church. *"TYPE OF THE REFUGE IN CHRIST" "TYPE OF THE CHURCH" (COFFMAN-HEBREWS)*

1. Benson states, "the cities of refuge were designed to typify the relief which the gospel provides for poor penitent sinners, and their protection from the curse of the law and the wrath of God, in our Lord Jesus, to whom believers flee for refuge."⁶ The Hebrew writer alludes to this when he states that we "have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).
2. The cities were for those in danger. The one who had killed a man was in danger of the avenger of blood (Josh. 20:9). The sinner is in danger of the wrath of God (2 Cor. 5:9-11; Rev. 20:14-15; 21:8)
3. The cities were for all. Both Israel and strangers could enjoy the refuge (Josh. 20:9; Num. 35:15). All are invited to enter Christ (John 3:16; Acts 10:34-35). Both Jew and Gentile are reconciled to God in Christ (Eph. 2:14-16).
4. A plain road was marked to each of the cities (Deut. 19:3). The way into Christ is clearly set forth in the Word of God (Isa. 35:8; Matt. 7:13-14; Acts 2:38, 41, 47; Heb. 10:19-20).
5. One had to abide in the city to remain safe, otherwise he was in the same danger as before (Num. 35:26-28). After becoming a Christian one must continue to abide in Christ (John 15:1-8; 2 Pet. 1:5-11; cf 2 Pet. 2:20-22).
6. One had to abide in the city until the death of the high priest (Num. 35:24-25). Our high priest liveth forever "to make intercession for us" (Heb. 7:25). We must remain faithful even to the point of dying for our Lord (Rev. 2:10).

7. The city of refuge was a place of protection (Josh. 20:3); a place of peace (Josh. 20:5); a place of provisions (Josh. 20:6). We enjoy all of these in Christ.

Chapter 21: The Levitical Cities

The Levitical cities were distributed according to the command that God gave Moses (21:1-2).

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in. . . And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. . . from them that have many ye shall give many; but from them that have few ye shall give few . . . (Num. 35:1-8).

The distribution of the cities and their arrangement served several grand purposes:

1. The Levites were no longer totally dependent on the tithes of the people. This provision "was precarious, depending as it did upon the piety and good feelings of the people (which must often have been found wanting; cf. Neh. 12:10; Mal. 3:8-9)."⁷
2. The priests were readily available to serve the congregation since they were dispersed among the people. This may well represent the principle of God's people living in the world and serving all mankind (cf. John 17:15; Matt. 5:13-16).
3. They would be able to participate in the day by day activities of the community. The mixing of the Levites thus with the other tribes would be an obligation upon them to walk circumspectly, as became their sacred function, and to avoid

everything that might disgrace it.⁸

4. They would have regular duties to perform in caring for their animals -- "a responsibility not without the practical values."⁹

The Levites were composed of three grand families -- Gershonites, Koathites, and the Merarites. The family of Aaron might be considered a fourth family.

Chapter 21:4-5,9, 13-26: The Cities of the Koathites

The Koathites received thirteen cities out of Judah, Simeon and Benjamin. Adam Clarke noted: 13 Cities

It is worthy of remark, that the principle part of this tribe, whose business was to minister at the sanctuary, which sanctuary, was afterwards to be established in Jerusalem, had their appointment nearest to that city; so that they were always within reach of the sacred work which God had appointed them.¹⁰

"And the rest of the children of Kohath. . ." (21:5a). The rest of the children refers to those that were simply Levites, but were not priests. They had their cities "by lot out of the families of the tribe Ephraim, and out of the tribe of Dan, and out of the half tribe of Manasseh, ten cities" (21:5g). Hebron and Shechem were their two cities of refuge (21:13,21). 10 Cities

Chapter 21: 6, 27-33: The Cities of the Gershonites

The children of Gershon had their cities out of the tribes of Issachar, Asher, Naphtali, and the half tribe of Manasseh. They received thirteen cities. Golan and Kedesh, cities of refuge, were two of their cities (21:27,32). 13 Cities

Calvin said: "God so organized it that the priestly families were placed round the spot which he had determined beforehand to choose as the site of his temple."

Chapter 21:7, 34-42: The Cities of the Merarites

The Merarites received twelve cities out of the tribes of Reuben, Gad and Zebulun. Bezer and Ramoth were their two cities of refuge (21:36, 38). *12 Cities*

Chapter 21:43-45: God's Promises Fulfilled

And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hand. There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass (21:43-45).

First, God Promised that Abraham's descendants would constitute a great nation (Gen. 1:1-2a;; 13:16a; 17:5-6; 22:17). They became a great nation.

Second, God promised that Abraham's descendants would inherit the land of Canaan (Gen. 12:1-7; 13:14-15; 15:18). Genesis 15:18 shows the extent of the land to be "from the river of Egypt unto the great river, the river Euphrates." Moses told them to go in and possess the land which the Lord swore unto your fathers" (Deut. 1:7-8). Just before his death Joshua told Israel that "not one thing hath failed of all the good things which the Lord your God spake concerning you" (Josh. 23:14). Solomon reigned over all the land (1 Kings 4:21; cf. 2 Chron. 9:26).

Third, those who hold the theory that Christ will one day return to this earth, set up His kingdom, and rule on the literal throne of David in Jerusalem for a thousand years, argue that God's promise to Abraham has not yet been fulfilled. They assert three basic things in their argument concerning God's promise: (1) Acts 7:5 states that Abraham had no inheritance in the land, therefore the promise has not yet been fulfilled; (2) Israel

must return to the land and be exalted above the nations because God's promise was an "everlasting" promise; (3) God's promise to Abraham was unconditional.

First, Joshua clearly says:

So Jehovah gave unto Israel all the land which he swore unto their fathers; and they possessed it and dwelt therein. And Jehovah gave them rest round about according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah has spoken unto the house of Israel; all came to pass" (Joshua 21:43-45; ASV).

Furthermore, Stephen correctly stated: "and he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child" (Acts 7:5).

The promise was made to Abraham, as the head or father of the nation, and the land was to be possessed by his posterity (cf. Gen. 25:25; 1 Sam. 15:28). At the time of the promise Abraham had no child, but Abraham's seed would sojourn in a strange land four hundred years, and afterwards they would come forth and serve God in Canaan (Acts 7:6-7, 17).

Second, the word "everlasting" or "forever" often referred to a definite period of time (Deut. 15:17; Gen. 17:13; Rom. 2:28-29; Jer. 33:17-22; Heb. 7:1-28). Furthermore, if Israel is to possess Palestine as an everlasting possession, then a thousand years won't fulfill it.

Third, The argument that God's promise to Abraham was unconditional is false. The book of Joshua, along with many other scriptures, shows that the land would be theirs as long as they served God faithfully (Josh. 23:6-8, 11-13, 14-16; 24:19-20; Gen. 18:19; Exod. 19:5-6; Deut. 28:1, 15; Jer. 18:1-10; 19:1-12). When they were later led

into captivity, due to their sins, they were promised that they would return (Jer. 29:10-14; 30:18; 31:17). They did return (Ezra and Nehemiah).

Fourth, it is often objected, "but how could Israel have the land when the Canaanites were still in the land?" It should be noted "that territorial occupation must be distinguished carefully from the subjugation of the native inhabitants."¹¹

Fifth, God's promises rest on four pillars which means they cannot fail:

1. God's justice which will not suffer Him to deceive (Rom. 3:25-26).
2. God's goodness and grace which will not suffer Him to forget (Rom. 2:4; Tit. 2:11).
3. God's truth which will not suffer Him to change (John 14:6; 17:17).
4. God's power which enables Him to accomplish (Eph. 3:20-21).

When these seem to be failure it "is my inferiority," not God's (cf. Isa. 77:1-10)

Chapter 22: The Trans-Jordan Tribes Return Home

When the children of Israel arrived at the east side of Jordan the tribes of Reuben, Gad and half the tribe of Manasseh made a request of Moses. "Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan' (Num. 32:5). Moses misunderstood their motive and said: "Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them" (Nu. 32:6-7). They assured Moses that they would build sheepfolds for their cattle, cities for their little ones, go to battle with the other tribes, and not return to their inheritance until the children of Israel had inherited every man his

inheritance" (Num. 32:16-19). They renewed this promise to Joshua at the beginning of the conquest of Canaan (Josh. 1:10-18).

This war is now ended and Joshua disbands his army. The tribes of Reuben, Gad and half of the tribe of Manasseh have performed their bargain and Joshua gracefully dismisses them to return to the "land of their possession" (22:4). Though they were the first to receive their possessions, they were the last to enjoy them.

Joshua dismisses them with the greatest of commendation (22:2-3). First, they had kept all that Moses commanded them. Second, they had obeyed Joshua. Third, they had not left their brethren. Fourth, they had "kept the charge of the commandment of the Lord" (22:3c).

Joshua sends them away by blessing them (22:7) and by giving them their pay. "Return with much riches unto your tents, and with much cattle, with silver and with gold, and with brass, and with iron, and with much raiment; divide the spoil with your brethren" (22:8). Paul said, "Who goeth a warfare any time at his own charge. . ." (1 Cor. 9:7a). Jesus taught that "the workman is worthy of his meat" (Matt. 10:10c). They were to divide "the spoil" with their brethren who had remained behind. Moses had given a similar command concerning the dividing of the spoil of the Midianites (Num. 31:27). David stated the same principle: "But as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff; they shall part alike" (1 Sam. 30:24). Likewise, in the church all cannot do the same work, but each must labor faithfully and diligently with what one has, and in the place where God appoints.

Joshua dismisses them by giving them some great counsel. First, they were to "take diligent heed to do the commandment and the law" (22:8a). Second, they were "to love the Lord your God" (22:8b). Jesus taught that the first and greatest commandment is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). Third, they were "to walk in all his ways" (22:8c). Fourth, they were to "keep his commandments" (22:8d). Fifth, they were "to cleave unto him" (22:8c). Sixth, they were "to serve him with all your heart and with all your soul" (22:8f). The wonderful advice that Joshua gave to them is given to us all. May God give us the strength and willingness to heed it.

Reuben, Gad and half of the tribe of Manasseh departed to go to their land, but when they came to Jordan they decided to build an altar, "a great altar to see to" (22:9-10).

The children of Israel "heard say" (about the altar), and "gathered" themselves together at Shiloh, to go up to war against them" (22:11-12). But, before going to war, they decided to send Phinehas and the princes of Israel to investigate the matter (22:12-13). When they arrived they immediately made accusations against the tribes. First, they accused them of building the altar "that ye might rebel this day against the Lord" (22:15-16). Second, what you are doing will bring God's wrath upon the whole congregation, just like the "iniquity of Peor" (22:17-18) and the sin of Achan (22:20). Third, if your land is unclean then go to the "Lord's tabernacle", but "rebel not against the Lord, nor rebel against us, in building you an altar beside the altar of the Lord our God" (22:19-20).

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Reuben, Gad and half the tribe of Manasseh listened patiently (to the false charges), just as they had done when Moses misunderstood their motive (cf. Num. 32:6-7). Then they made their defense! First, the form of their appeal to God shows a profound awe and reverence for God (22:22). Those who "make their appeal to heaven with a slight careless 'God knows', have reason to fear lest they take his name in vain, for it is unlike this appeal."¹² Second, they point out that the motive that actuated them was the exact opposite of what they were charged. We did not build this altar "to offer thereon burnt offering and meat offering" but we have "rather done it for fear of this thing" (22:23-24). Building it to worship would have been in direct opposition to the law (Lev. 17:809; Deut. 12:4-6, 10-11). Third, "the altar built by the Reubenites, etc., was for no religious purpose, but merely to serve as a testimony that they were one people with those on the west side of Jordan. . ."¹³

Therefore we said, Let us now prepare to build an altar, not for burnt offering, nor for sacrifice: But that it may be a witness between us, and you, and our generation after us, that we might do the service of the Lord before him with our burnt offerings, and with our sacrifices, and with our peace offerings; and that your children may not say to our children in time to come, ye have no part in the Lord. . .God forbid that we should rebel against the Lord. . .(22:26-29).

Phinehas and the princes with him were "pleased" (22:30) and said: "this day we perceive that the Lord is among us, because ye have not committed this trespass against the Lord: now ye have delivered the children of Israel out of the hand of the Lord" (22:31). Phinehas' report pleased the children of Israel and they resolved not to go to battle against the tribes (22:32-34).

Was this altar presumptuous; was it necessary? This altar was, in my judgment, in the realm of those things that are neither right nor wrong within themselves. The tribes of Reuben, Gad and the half tribe of Manasseh may not have used the best judgment, but one could not say they committed sin. Matthew Henry observed:

This altar was innocently and honestly designed, but it would have been well if, since it had in it an appearance of evil, and might be an occasion of offense to their brethren, they had consulted the oracle of God about it before they did it, or at least acquainted their brethren with their purpose and given them the same explication of their altar before, to prevent their jealousy which they did afterwards, to remove it. Their zeal was commendable, but it ought to have been guided with discretion . . . yet, when their sincerity was made to appear, we do not find that they were blamed for their rashness."¹⁴

LESSONS LEARNED

First, the altar was misunderstood. The altar was built as an act of patriotism, but it was understood as an act of apostasy. How often it happens that the best intentions are wilfully or unwittingly misunderstood! We often read into the actions of other motives which do not exist. Because people do things which we either do not like or do not understand, it is easy to misjudge their motivation.¹⁵ How tragic and sad the consequences of misunderstanding. Men rush to make war, rather than attempting to find the truth. Man calls for revenge, but God says, "Come now, and let us reason together" (Isa. 1:18).

Second, we also learn the peril of rumor. The children of Israel "heard say" (22:11) and made a decision without the facts. How many lives have been destroyed and how many churches have been divided because of rumor and gossip. But the story also shows how to resolve rumors. Get the facts before passing final judgment (cf. 22:14-20).

1. There was lack of communication.
2. They did not consult the priests.
3. Suspicion based on "jumping to conclusions."
4. An attempt to promote unity almost caused division.
5. Need to learn not to live on fumes of our faith - Jordan story between

Third, we learn that what hurts one hurts all. The "iniquity of Peor" (22:17) and the sin of Achan (22:20) had hurt the whole nation (Josh 7:1-11). The members of the body of Christ are so closely related to the head and to one another that what hurts or helps one effects all (1 Cor. 12:13-26). "For none of us liveth to himself. . ." (Rom. 14:7). Christians today need to learn this principle. Paul told the Corinthians: "Know ye not that a little leaven leaveneth the whole lump" (1 Cor. 5:6). Failure to deal decisively and spiritually with sin in the church can have serious consequences for the whole body of Christ (1 Cor. 5:2, 6).

CONCLUSION

Joshua faithfully fulfilled the charge that God and Moses had given to him. He led the children of Israel to take the land of Canaan. He appointed the cities of refuge as God directed. He gave the Levites their portion of cities among the tribes. He dealt fairly with the trans-Jordan tribes. God was truly glorified when His promises were fulfilled.

ENDNOTES

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⁴Brant Lee Doty, *Numbers* (Joplin, Mo.: The College Press, 1973), p. 375.

⁵Doty, p. 371.

⁶Joseph Benson, *Benson's Commentary - Genesis To the Second Book of Samuel* (New York: George Lane and Levi Scott, 1850), Vol. I, p. 646.

⁷R. Winterbotham, *Pulpit Commentary: "Leviticus and Numbers"* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1950), p. 445.

⁸Matthew Henry, *Matthew Henry's Commentary - Joshua To Esther* (New York: Fleming H. Revell Co.), Vol. II, p. 99.

⁹Doty, p. 371.

¹⁰Clarke, p. 82.

¹¹Gary Ealy, *The Spiritual Sword Lectureship - The Living Messages of Joshua*, Edit. Garland Elkins and Thomas B. Warren (Jonesboro, Ark: National Christian Press, 1977), p. 94.

¹²Henry, p. 106.

¹³Clarke, p. 88.

¹⁴Henry, p. 104.

¹⁵Joseph R. Sizoo, *The Interpreter's Bible -- Leviticus Thru 2 Samuel* (New York: Abingdon Press, 1953), Vol. II, p. 658.

¹⁶King James Version used.

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus-Deuteronomy 01602

Instructor: James Meadows

Test No. 3 on Numbers

General Questions

1. Most of the events recorded in Numbers happened in what two years? _____
2. What two incidents are mentioned from the 38 years? (1) _____

(2) _____
3. What is the central idea in Numbers? _____
How many times does it appear? _____
4. Give a brief outline of Numbers in three words and the chapters.
a. _____ c. _____
b. _____
5. Approximately how many times is it recorded that God spoke to Moses? _____
6. Who was numbered in the first numbering? _____
What was the number? _____
7. Why do some think the God of the Old Testament is not the God of the New
Testament? _____

8. Give two types of Christ in Numbers.
a. _____ b. _____
9. Who is the theme of the Bible? _____

10. Who was the "mixed multitude"? _____

11. What is meant by the "grasshopper complex"? _____

12. Of those numbered, 20 and above, who were the only two to reach Canaan?

13. The Nazarite vow involved three vows of abstinence. Name them:
(a) _____ (b) _____ (c) _____
14. Name two occasions on which they observed the Passover before reaching Canaan.
a. _____
b. _____
15. Who was invited to go with Israel to Canaan? _____
16. Why did Aaron and Miriam criticize Moses? _____
17. Name two things on which the twelve spies agreed.
a. _____
b. _____
- Name one thing on which they disagreed.
18. What was the sin of Korah and his crowd? _____
What caused their rebellion according to Psalms 106:16-17? _____
19. Where is the last recorded instance of murmuring? _____
20. Who was Balak? _____
_____ Who was Balaam? _____

21. What was to be Israel's first duty in the Promised Land? _____

22. Name the cities of refuge?

On the East

On the West

a. _____

d. _____

b. _____

e. _____

c. _____

f. _____

23. What was the purpose of the cities of refuge? _____

24. What request did Moses make of God just before he died? _____

25. How old was Moses when he died? _____

What was his physical condition? _____

26. What do we see in the order of the first four books?

a. _____

b. _____

c. _____

d. _____

27. What was the purpose of the brazen serpent? _____

True or False

- _____ 1. From the Hebrew word BE-MIDHOR we get our word Arithmetic.
- _____ 2. There are 1,288 verses in the book.
- _____ 3. The second census counted 603,550.
- _____ 4. Christ is anticipated in the book of Numbers.
- _____ 5. Man's unfaithfulness does not hinder God's faithfulness.
- _____ 6. The Nazarite vow was just a short time.
- _____ 7. The sons of Merari and Gershon were given six wagons to transport the tabernacle.
- _____ 8. The sons of Kohath were given two wagons.
- _____ 9. The Levites went to do their services between 25 to 50.
- _____ 10. Those on a far journey could observe the Passover later.

BONUS QUESTION: Five extra points if correct.

What commentator saw several significant references to the sacrifice of Christ in the burning of the red heifer? _____

EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus-Deuteronomy O1602

Instructor: James Meadows

Test No. ⁴/₈ on Numbers

General Questions

1. Most of the events recorded in Numbers happened in what two years? 27 & 40th
2. What two incidents are mentioned from the 38 years? (1) Korah's Rod
(2) Aaron's rod
3. What is the central idea in Numbers? Service
How many times does it appear? 40
4. Give a brief outline of Numbers in three words and the chapters.
a. Preparation - 1-10 c. Discipline - 26-36
b. Wandering - 11-25
5. Approximately how many times is it recorded that God spoke to Moses? 80
6. Who was numbered in the first numbering? 20th + above
What was the number? 603,550
7. Why do some think the God of the Old Testament is not the God of the New Testament? God's wrath is manifested rather quickly - Overlook his justice and give emphasis to the
8. Give two types of Christ in numbers.
a. Brother serpent b. Manna
9. Who is the theme of the Bible? Christ

10. Who was the "mixed multitude"? Those not Israelites who became a part of Israel
11. What is meant by the "grasshopper complex"? "I can't do it" it's too hard
12. Of those numbered, 20 and above, who were the only two to reach Canaan?
Joshua + Caleb
13. The Nazarite vow involved three vows of abstinence. Name them:
(a) Abstinence from alcohol (b) Abstinence from hair cut (c) Abstinence from the dead
14. Name two occasions on which they observed the Passover before reaching Canaan.
a. At Mt. Sinai in Egypt
b. Before they left Mt. Sinai
15. Who was invited to go with Israel to Canaan? Moses' father-in-law
16. Why did Aaron and Miriam criticize Moses? Marrried an Ethiopian woman

Was there a deeper underlying cause? If so, what? There may have been jealousy

17. Name two things on which the twelve spies agreed.

- a. Land of milk & honey
b. They are mighty

Name one thing on which they disagreed. As to whether or not they could take the land

18. What was the sin of Korah and his crowd? Rebellion

What caused their rebellion according to Psalms 106:16-17? Envy

19. Where is the last recorded instance of murmuring? 21:5 - way down Mt. no bread & water

20. Who was Balak? King of Moabites
Who was Balaam? False

Prophet

open 21. What was to be Israel's first duty in the Promised Land? Drive out the inhabitants

22. Name the cities of refuge?

On the ~~East~~ ^{WEST} ~~EAST~~ WEST

a. Kedesh

b. Shechem

c. Hebron

On the ~~West~~ ^{EAST} ~~WEST~~ EAST

d. Bezer Joshua 20:7-8

e. Ramoth

f. Golan

23. What was the purpose of the cities of refuge? Safety for those who accidentally killed someone

24. What request did Moses make of God just before he died? Let me go over and see the land 3:23-25

25. How old was Moses when he died? 120

open What was his physical condition? His eye was not dim, nor his natural force abated.

26. What do we see in the order of the first four books?

open a. Gen Genesis - Man ruined

b. Exodus - Man Redeemed

c. Leviticus - Man Worshipping

d. Numbers - Man serving

27. What was the purpose of the brazen serpent? To cure those that
looked on it.

True or False

- F 1. From the Hebrew word BE-MIDHOR we get our word Arithmetic.
- T 2. There are 1,288 verses in the book.
- F 3. The second census counted 603,550.
- T 4. Christ is anticipated in the book of Numbers.
- T 5. Man's unfaithfulness does not hinder God's faithfulness.
- F 6. The Nazarite vow was just for a short time.
- T ~~F~~ 7. The sons of Merari and Gershon were given six wagons to transport the tabernacle. 7: 7-8
- F 8. The sons of Kohath were given two wagons. 7: 9
- T 9. The Levites went to do their services between 25 to 50.
- T ~~F~~ 10. Those on a far journey could observe the Passover later.

Bonus Question: Five extra points if correct.

What commentator saw several significant references to the sacrifice of Christ in the burning of the red heifer? Matthew Henry

An Overview of Hebrew Law - Lesson Seven

The Book of Deuteronomy

- D. Deuteronomy: The Hebrew title for the book is *devarim* which means "Words."
1. The Hebrew title is taken from the first words of the book (*Eleh ha-dvarim*) which means "these are the words."
 2. Deuteronomy is a compilation of speeches by Moses that give a record of events which took place during the forty days that Israel was in the plains of Moab before their crossing the River Jordan.
 3. The Book of Deuteronomy can be divided into five sections:
 - a. Moses' first speech: a historical review and exhortation (Deuteronomy 1:1 - 4:49)
 - b. Moses' second speech: Israel's obligations to God and His covenant (Deuteronomy 5:1 - 6:25).
 - 1) The law is to be obeyed and taught to the children (Deuteronomy 6:1-16).
 - 2) God will bless those who faithfully adhere to His law (Deuteronomy 6:17-25).
 - c. The conquest of Canaan (Deuteronomy 7:1-26).
 - d. Rewards and punishments; promises and warnings (Deuteronomy 8:1 - 11:32).
 - 1) Care of foreigners and the poor (Deuteronomy 10:17-21).
 - 2) A blessing or a curse (Deuteronomy 11:13-32).
 - e. Laws explained (Deuteronomy 12:1 - 27:1).
 - 1) God would raise up a prophet from the Israelites similar to Moses (Deuteronomy 18:15).
 - 2) Just as Israel had hearkened unto Moses, they were to hearken to the prophet whom God would raise up (Deuteronomy 18:15).
 - f. Moses' final words (Deuteronomy 27:1 - 34:12).
 - 1) What God has revealed, we can know (Deuteronomy 29:29).
 - 2) That which God has not revealed cannot be known (Deuteronomy 29:29).
 4. Correlation of The Book of Deuteronomy to The Scheme of Redemption:
 - a. It is a summary of legal and prophetic teaching with warning not to add or to delete anything from God's word.
 - b. It shows that obedience brings blessings and life, while disobedience brings curses and death.

An Overview of Hebrew Law - Lesson 7

The Book of Deuteronomy

Suggested Memory Verse: Deuteronomy 12:32

Write the words of the "Suggested Memory Verse" (Deuteronomy 12:32) here: _____

1. What is the Hebrew title for The Book of Deuteronomy? _____
2. What do the Hebrew words *eleh had-dvarim* mean? _____
3. What was to be obeyed and taught to the children (Deuteronomy 6:1-16) _____
4. Whom would God bless (Deuteronomy 6:17-25)? _____
5. God would raise up a prophet like unto whom (Deuteronomy 18:15)? _____
6. Name a likenesses (*similarity*) between Moses and Christ: _____
7. Is it possible to know and understand what God has revealed in His word (*the Holy Bible*) (Deuteronomy 29:29; Ephesians 5:17)?
() Yes () No
8. Everything in the Holy Bible, from the first verse unto the last, has been revealed to us by God?
() Yes () No
9. There are some things which God has not revealed to human beings?
() Yes () No
10. God selected the virgin Mary to be the mother of His son Jesus. Has God revealed why He selected Mary?
() Yes () No
11. God revealed to us whom He selected to be the mother of His son Jesus, but He did not reveal to us why He selected her:
() True () False
12. Have these lessons helped you to have a better understanding of God's word?
() Yes () No () Somewhat

DEUTERONOMY

Franklin Camp

1. **First Five Books by Moses.**
 - a. Five natural divisions.
 - b. Each complete in itself.
 - c. Yet, therefore, from a unit – One main division of the Bible.
 - d. Bible in miniature.
 - e. Genesis – ruin thru sin.
 - f. Exodus – Red by blood.
 - g. Leviticus – Communication by atonement.
 - h. Numbers – Direction by the will of God.
 - i. Deuteronomy – Destination thru the faithfulness of God.
2. **Deuteronomy – Hebrew name “the word” taken from 1:1.**
 - a. The history and legislation of the earlier books reviewed in Deuteronomy, but as a basis for the words of admonition in Deuteronomy.
3. **A Book of Transition.**
 - a. A transition to a new generation – Caleb, Joshua and Moses.
 - b. A transition to a new possession – Wilderness to give place to Canaan.
 - c. Transition to a new experience – new life.
 - (1) Houses instead of tents.
 - (2) Settled living instead of wandering.
 - (3) New diet – Wilderness diet – Manna; Canaan diet – the fruit of Canaan.
 - d. A New Revelation of God – of His love.
 - (1) From Genesis to Numbers the love of God not spoken.
 - (2) But here (Deuteronomy) 4:37, 7:7-8; 10:15; 23:5.
 - e. Gospel and Acts – Historical
 - f. Acts – Transition from Gospel to epistles.
 - (1) New generation – regeneration.
 - (2) New possession – Spiritual – Ephesians 1:3.
 - (3) New nature – love.
 - (4) New revelation – mystery – Ephesians 3:3-6.

DEUTERONOMY

James Meadows

A. Background Material To This Book:

1. In study of Genesis we saw:
 - a. The problem of sin (Gen. 2-3).
 - b. The purpose of God announced (Gen. 3:15).
 - c. The promise to Abraham (Gen. 12).
2. In the study of Exodus we have the development of that purpose and promise into the nation of Israel. In Exodus we have the redemption of the nation of Israel and the following thoughts need to be kept in mind:
 - a. God--The source of the nation and its redemption.
 - b. Mediator--of the nation was Moses.
 - c. Need for redemption--bondage in Egypt.
 - d. Fact of redemption--set forth in the Passover.
 - e. Object of redemption--was separation, salvation and service.
3. In the book of Leviticus we have the worship of the nation.
 - a. The separation, salvation and service seen in Exodus are emphasized in the book of Leviticus.
 - (1) Salvation is to be manifest.
 - (2) Separation from other people is to be kept up according to the principles set forth in the book--ceremonial law.
 - (3) Service is to be kept up in their service unto God.
 - b. In the book of Leviticus we also have:
 - (1) The problem of sin set forth again.
 - (2) The place of redemption was the tabernacle.
 - (3) The price of redemption is the sacrifice.
 - (4) The persons in redemption were the priests and Levites.
 - (5) The plan of redemption is emphasized in the day of atonement.
 - (6) The possibility of redemption and access to God is set forth in Leviticus.
 - (7) The principles of holiness that man might maintain his fellowship with God.
 - (8) The purpose of their maintaining fellowship with God was that they might be a light to the nations about them.
4. In the book of Numbers we have the pilgrimage of faith.
 - a. The perils to faith and the power of faith.
 - b. The besetting sin of God's people is unbelief which Paul also sets forth in Hebrews 12:1ff.
5. The last book in the Pentateuch is Deuteronomy.
 - a. The Hebrew title means "the words," or more fully written, "these words."
 - b. The title given in the English version comes from the Greek Deuteronomion, which means "the second law" or "the repeated law."
 - (1) This name, however, does not necessarily mean a new legislation, but a repetition or enforcement of laws already given.
 - (2) "It is not a mere repetition of the law, but rather an application of the law in view of the new conditions Israel would meet in Canaan, and

because of their former disobedience."

6. The book was given just before they entered Canaan. Why?
 - a. It began to be given on the 1st day of the 11th month of the 40th year after they had come out of Canaan, 1:3.
 - b. It was given because many of them had not witnessed the transactions in the wilderness, the former generation having all died except Joshua and Caleb.
 - c. It was given to impress their hearts with a deep sense of their obligation to God, and to prepare them for the inheritance which God had prepared for them.
 - d. The purpose of the book is probably most clearly stated in Deuteronomy 30:15-20.
7. The key word of the book would probably be "possess." Go in and possess the land which I have given you, 1:8,21,39; 2:5,9,19. Appears 52 times – Take possession of. OTHER KEY WORDS: REMEMBER – FORGET – OBEDIENCE

The year at Horeb had been a time of learning, building, training, and organizing. Now it is time to move on. "Religion divorced from active employment will soon lose its zest and degenerate into sickly religiosity." (Felton Spraggins)

 - a. The emphasis on "land" occurring almost 200 times.
 - b. Take possession of the land appears 52 times.
 - c. Moses refers to the covenant promise (Gen. 17:1-7; 13:14-17; 15:18; 22:16-18). Deut. 1:15; 4:31; 6:10,18,23; 7:8,12; 8:1,18; 9:5.
 - d. The promise consisted of about 60,000 square miles (which is a little more than the state of Georgia – 58,876).
 - e. The boundaries:
 - (1) Great Sea on the West.
 - (2) Arabian Desert on the East.
 - (3) The Euphrates in the North.
 - (4) The river of Egypt in the South.
 - f. The land promise was completely fulfilled in the reigns of David and Solomon (1 Kgs. 4:21; 2 Chron. 9:26).
8. The contents of the book might be listed under these heads:
 - a. Chapter 1:1-4:40--Moses spoke to them of the way along which they had come.
 - b. Chapter 5:1-27:10--Moses gives a resume and explanation of the laws.
 - c. Chapter 27:11-28:68--Great address warning the people against perils that threatened them through forgetting.
 - d. Chapter 29:1-30:20--Representing the effect of the words, and the immutability of the king who gives them.
 - e. Chapter 31-32--Discourse that ends with the song of Moses.
 - f. Chapter 33:2-29--Blessing, benediction given to the people.
 - g. Chapter 34--Death of Moses.
9. The key verses of the book are Deuteronomy 11:26-28. Deut. 1:27 also a key verse.
 - (1) Has reference to a generation that died.
 - (2) Had application to the second generation.
 - (3) It is a mistake to read history and think we are different.

- (4) We belong to the human race; therefore, the verse has something to say to us.

10. In Deuteronomy, we find the true expression of divine love.

- a. Chapters 1-4 – God's love in the past. Moses reviews the past. He calls attention to same things that happened and some attitudes. Chapters 4-31 sets forth some principles for successful service to God. Historical
- b. Chapters 5-26 – God's love in the present. Legislative
- c. Chapters 27-34 – The assurance of his love in the future. Prophetic

11. Deuteronomy is vitally related to the first four books – there are 259 references to them.

- a. 30 to Genesis.
- b. 94 to Exodus.
- c. 61 to Leviticus.
- d. 74 to Numbers.
- e. In other O.T. books there are at least 356 references to Deuteronomy.
- f. There are 96 references in the N.T., found in 17 of the 27 books.

12. Christ in Deuteronomy.

- a. The coming prophet (18:15-18). Act 5
- b. The cause of crucifixion (21:22-23, Gal. 3:13).
- c. Spiritual bread (8:3, Mt. 4:4; John 6:31-35).
- d. "Thou shalt not tempt the Lord" (6:16).
- e. "Thou shalt serve God only" (6:13).
- f. The great commandment (6:5; Mt. 22:37).
- g. Necessity of two witnesses (19:15; Mt. 18:15-16; 1 Tim. 5:19).

B. In the study of Deuteronomy (about ca. 1410 B.C.) there are some thoughts we need to have in mind.

- 1. The book of Deuteronomy is made up primarily of the last words of Moses (1:1). 30 days
- 2. One could think of the book of Deuteronomy as a book of sermons given by Moses.
- 3. It is now the first day, 11th month and 40th year since they left the land of Canaan (1:3). J
 - a. Thirty-eight years had been given over to their wandering.
 - b. This identifies the time of the place of Deuteronomy.
- 4. In Deuteronomy 34:8 we have the death of Moses and the mourning for 30 days--30 additional days.
- 5. Then Joshua 4:19 shows they entered Canaan on the 10th day of the 1st month in the 41st year--70 days.
 - a. Deut. 1:3--1st day, 11th month, 40th year--30 days in the 11th month.
 - b. Deut. 34:8--30 days of mourning.
 - c. Joshua 4:19--10th day of 1st month in 41st year--10 days.
 - d. So a total of 70 days since they came to the east side of Jordan and then crossed into Canaan.
- 6. Thus Deuteronomy is the last words of a man who had only 30 days left to live.
- 7. All the men of war who had left Egypt were now dead except three at the time of the discourses in Deuteronomy--Joshua, Caleb and Moses.
- 8. So with the book of Deuteronomy we have a new generation standing on the very verge of entering into the land of Canaan

4
A BOOK OF TRANSITION

- a. There would be a new leader which was Joshua.
- b. There would be new challenges which they would face because life would be different than the wilderness wandering.
- c. There would be new dangers with which they would face.
- d. There would also be new blessings for them.
- e. Part of the purpose of Deuteronomy then is to prepare them to meet the new challenges, deal with the new dangers and enjoy the new blessings.
- f. How then should this new generation face these things--purpose of book.
- g. Numbers 36:13 and Deuteronomy 1:3 shows the relationship between the two books.
- h. While the discourses of Moses cover a period of about 30 days in Deuteronomy, some of the events mentioned cover a period of 40 years.
- i. Brother Franklin Camp thought the book of Deuteronomy, as far as Christians are concerned, is the most important book in the Old Testament.

C. Some important truths:

1. Israel was to carry the name of Jehovah over into Canaan and establish it there. In the midst of pagan worship his name must be established.
2. Israel was to rid Canaan of idolatry and all that accompanied idolatry. Romans 1 shows this.
3. The question--how can this generation succeed in their purpose--the answer is found in the book of Deuteronomy.
4. The book of Deuteronomy sets forth some principles that will keep a person from failing in the service of God.
 - a. Do I really want to know what it takes to be successful in serving God.
 - b. That is what Moses is doing in Deuteronomy.

D. The book of Deuteronomy sets forth the spiritual qualities that belonged to the Jewish system.

1. If the nation of Israel had understood the principles set forth in this book they never would have developed the spirit of self-righteousness.
2. The law of Moses was not a legalistic system, but that is what the Jews turned it into--it had spiritual qualities about it.
3. The book of Deuteronomy was intended to interpret the law and show how the application of these principles would produce the right kind of life.
4. The counterpart to the book of Deuteronomy in the New Testament is the book of John. John sustains the relationship to Acts as Deuteronomy does to Joshua.
5. "The obedience of faith as set forth in Genesis, Exodus, Leviticus, Numbers and Deuteronomy must have as its motivation love for God" (Camp).
 - a. What causes one to love God is answered in the book of Deuteronomy.
 - b. One of the fundamental errors of the first generation was they didn't love God. How could they love God when they thought God hated them?
 - c. God's goodness should have motivated them to love God.
 - d. We forget his goodness--we don't remember what he has done for us.
6. The faith that teaches one to love and serve God must be Bible based. It also

gives emphasis to man's heart.

(Several of the preceding thoughts gleaned from lessons of Franklin Camp.)

7. The Holy Spirit produced the book through Moses.
 - a. Deuteronomy 1:1; 4:44; 29:1 records Moses' work.
 - b. Deuteronomy 31:9,26 claims Moses wrote it.
 - c. The book is attributed to Moses by Jesus (Matt. 19:7; Mk. 7:10; Luke 24:28).
 - d. The account of Moses' death was probably added by someone else--possibly Joshua.
8. It was written in Moses 120th year (Deut. 31:2).
 - a. The 40-year period of wandering has ended.
 - b. The people are preparing to enter Canaan.
9. The book of Deuteronomy "is the book most questioned by the destructive critics and dreaded by Satan" (Hudson, Bible Survey Outlines, p. 39).
 - a. It is a divine treatise on obedience.
 - b. "It reviews the past with an eye to the future."
 - c. The words "remember," "forget," and "obedience" are key words throughout the book.
 - d. It has certain unique features:
 - (1) The "children of Belial" (13:13) are first mentioned in the book.
 - (2) First reference to death by hanging on a tree (21:22-23).
 - (3) The only reference in the Old Testament to Moses' vision in Exodus chapter 3 (33:16).
 - (4) The prediction of the coming Prophet--Christ (18:15-19; cf. Acts 3:22-26).
10. The book of Deuteronomy gives details about the cities of refuge (4:41-49).

E. The Moral and Spiritual Values of Deuteronomy

1. The moral and spiritual tone of Deuteronomy is clearly reflected in the words "thou shalt" and "thou shalt not."
 - a. "Thou shalt" suggests the positive side of obedience.
 - b. "Thou shalt not" indicates the need for negative restrictions.
2. The spiritual value was experienced and attested by Jesus in his most trying hour. He met each temptation with an "It is written" from Deuteronomy.
 - a. "Man shall not live by bread alone," Matthew 4:4; Deuteronomy 8:3.
 - b. "Thou shalt not tempt the Lord thy God," Matthew 4:7; Deuteronomy 6:16.
 - c. "Thou shalt worship the Lord thy God, and him only shalt thou serve," Matthew 4:10; Deuteronomy 6:13.
3. It was from Deuteronomy that the Lord summarized the entire old covenant in a single statement, Matthew 22:37-40; Deuteronomy 6:5.
4. The apostle Peter appealed to the book of Deuteronomy when proving that Christ was the prophet that was to come, Deuteronomy 18:15,18,19; Acts 3:22,23.
5. Paul appealed to Deuteronomy when teaching Christians their proper attitude toward their enemies, Romans 12:19; Deuteronomy 32:35.
6. The Jews highly cherished Deuteronomy and some of its words are in constant

use, Deuteronomy 6:4-9. "Hear, O Israel" is still inscribed on many of their homes.

7. It has been said that the book of Deuteronomy and the Epistle to the Hebrews are the best commentary on the nature, design, and use of the law.

F. Some Points of Unique Emphasis in the Book *Existing as the only one, like no other.*

1. Jehovah is a unique God. He is the only God, Deuteronomy 4:35,39. Several features of God:
 - a. The greatness of God, 3:24; 5:24.
 - b. He is a jealous God, 4:24.
 - c. He is a merciful God, 4:31.
 - d. He is the living God, 5:26.
 - e. He is the faithful God, 7:9.
 - f. He is the God of Gods and Lord of Lords, 10:17.
 - g. He is the eternal God, 32:27.
2. Israel was a unique people and enjoyed a unique relation with God.
 - a. Enjoyed a closeness to God that no one else enjoyed, 4:7.
 - b. Brought out of Egypt to be a people of God's own inheritance, 4:20.
 - c. Received a covenant that no other nation did, 5:2,3.
 - d. A special people above all people on earth, 7:6-8.
 - e. Chastised by God for own good, 8:2,3,16.
 - f. Obey him because love him, 6:5.
3. The uniqueness of the one sanctuary--where God recorded his name.
 - a. Bring all that I command you to a "place which the Lord your God shall cause his name to dwell there," 12:11.
 - b. Eat in the place "which he shall choose to place his name there," 14:23,24.
 - c. Sacrifice the passover "in the place which the Lord shall choose to place his name there," 16:2,6.
 - d. Rejoice in the place where the Lord chose to place his name," 16:11.
 - e. Bring the first fruits to the place where the Lord shall choose to place his name, 26:2.

G. The Importance of Deuteronomy to the Christian.

1. Importance of studying it emphasized in New Testament.
 - a. Romans 15:4. ~ *learning*
 - b. 1 Corinthians 10:11. ~ *to mind*
 - c. Hebrews 2:1-3.
 - d. Prophet predicted by Moses must be heard, Acts 3:22-26.
2. Just as Deuteronomy shows the need of laws once delivered need repeating and enforced so do the gospel truths.
 - a. Each new generation must be indoctrinated with the laws of the covenant.
 - b. Fathers to instruct children, Ephesians 6:4.
 - c. Paul, Philippians 3:1.
 - d. Jude 3.
3. The idea of monotheism (one God) was not abolished when Christ died on the CROSS.

- a. There is still only one God, Ephesians 4:6.
- b. The one sanctuary under the old covenant gave way to the one church, Ephesians 1:22, ~~33~~, 4:4.
- c. The importance given to the public reading of Deuteronomy should impress Christians with importance of reading the gospel.

12/27/11 H. Principles from Deuteronomy, which, If Applied, Would Go Far in Settling the Social and Industrial Unrest which Presently Plaques Our Country.

1. Deuteronomy 5:20.
 - a. You shall not gossip about your neighbor.
 - b. Mutual respect and confidence.
2. Deuteronomy 6:6-8.
 - a. The parent shall assume the responsibility of giving the child initial instruction in law and religion.
 - b. A parent-teacher program.
3. Deuteronomy 15:12, 13. Cf. 15:7-11.
 - a. That is, when you are through with an employee, you shall not send him out into society without funds, to become a public charge.
 - b. Old age and retirement insurance.
4. Deuteronomy 16:18, 19.
 - a. You shall not take a bribe or show partiality.
 - b. An honest judiciary, faithfully and impartially administering the laws of the realm.
5. Deuteronomy 17:14-19.
 - a. He (the ruler) shall not exploit his office for personal gain or pleasure.
 - b. He shall keep this great religious literature by him, read it daily, and allow his administration of government to be in harmony therewith.
 - c. Official integrity.
6. Deuteronomy 17:10.
 - a. You must enforce the law and restrain the criminal.
 - b. Expeditious court procedure, and conviction.
7. Deuteronomy 22:6.
 - a. No individual has the right to exploit natural resources for personal gain to the detriment of social interests.
 - b. Conservation of natural resources.
8. Deuteronomy 24:6.
 - a. You shall extend credit to a man in economic distress, and shall permit him to retain means of rehabilitation.
 - b. The Homestead Law.
9. Deuteronomy 25:13, 14.
 - a. You must have definite standards of weights and measures, for such are essential to economic stability.
 - b. Marketing Control.
10. Deuteronomy 31:9-12.
 - a. The state shall provide instruction in the cultural heritage for all classes, regardless of wealth, sex, or citizenship.

- b. Public Education, Standardizing, Equalized.

Deuteronomy

James Meadows

- A. The main body is made up of three discourses.
 - 1. Delivered by Moses in the plain of Moab over against Jericho.
 - 2. They began on the first day of the 11th month of the 40th year – just 2-1/2 months before the close of the 40 years since the start out of Egypt (Deut. 1:3).
- B. ✱ The first discourse begins at 1:6 and closes at 4:40.
 - 1. It is a historical sermon.
 - a. It consists of a rehearsal of all the leading events of the previous 40 years.
 - b. It draws practical lessons from them.
 - c. Exhortations are based on them.
 - 2. The first discourse is followed by a brief statement about the cities of refuge east of Jordan. This kind of introduces the second discourse (4:41-49).
- C. ✱ The second discourse begins with the 5th chapter and closes with chapter 26.
 - 1. Moses rehearses many of the laws that had been given in the past beginning with the ten commandments.
 - 2. He adds a few new statutes and warmly exhorts them to keep the law and teach them to their children.
 - 3. God's love is emphasized in this discourse more than any other part of the Pentateuch.
 - a. He appeals to God's love as the one great motive for obedience.
 - b. The ground of that love is "painted out repeatedly in the unexampled goodness of God toward Israel."
- D. ✱ The third discourse begins with the 27th chapter and closes with the 30th.
 - 1. It is prophetic.
 - 2. It proclaims a long and fearful list of curses, which would happen to them if they departed from Jehovah.
 - 3. It proclaims the blessings if they would be faithful.
- E. The last four chapters – 31-34 – are occupied with the announcements:
 - 1. The approaching death of Moses.
 - 2. The formal charge to Joshua as his successor.
 - 3. A statement about him committing the law to writing and charging the Levites with its preservation.
 - 4. Two poems.
 - 5. An account of Moses' death and some comments by a later writer on his career.
- F. "The time covered by the Pentateuch, according to the figures given on its pages, is 2,760 years. This is nearly twice as much time as is covered by the rest of the Bible" (J. W. McGarvey, A Guide to Bible Study, p. 22).

In the first three chapters
Moses reviews the past;

1. He reminds the nation of some things that had happened.
2. He calls attention to some attitudes that had characterized that first generation.
3. From chapters 4 - 33 he sets forth some principles for successful service to God.

Deuteronomy 5

- A. The sabbath day not a universal religious obligation from the time of creation (Neh. 9:13-14).
- B. Deuteronomy 5:6-21--First covenant.
 - 1. Verse 31--7th Day Adventist--Civil or ceremonial.
 - 2. Question: 5:31-6:3--Is this the civil or second covenant? Yes or No.
 - 3. Is verse 6:5 a part of the civil law? Was it nailed to the cross?
 - 4. If 5:3-21 is the first covenant--"it was taken away (Heb. 10:9). If 5:31-6:5 is the 2nd covenant then it was established. What a dilemma!

DEUTERONOMY - SOME IMPORTANT VERSES

Not Outward Sacrifice, But Righteous Conduct

Dt. 10:12; 11:1,13; Micah 6:6-8

- 1. Deuteronomy 18:1-22.
- 2. Deuteronomy 21:22-23; Cf. John 19:31; Gal. 3:13.
- 3. Deuteronomy 1:17; 23:5; 33:3.
- 4. Deuteronomy 25:5-10; Ruth 4:6-12; 25:17-19; 1 Sam. 15; Ex. 17:8-13; Luke 20:28.
- 5. Deuteronomy 27 & 28 --Blessings and Curses
- 6. Deuteronomy 28:48 -- Jer. 27:12; 28:14.
Deuteronomy 28:49 -- Jer. 5:15; 6:22,23
Deuteronomy 28:49 -- Jer. 48:40; 49:22
Deuteronomy 28:50 -- 2 Chron. 36:17; Isa. 47:6
Deuteronomy 28:51 -- Jer. 5:15-17
Deuteronomy 29:52 -- Jer. 37:8
Deuteronomy 29:53 -- Jer. 19:9
- 7. Deuteronomy 29:1ff
- 8. Deuteronomy 30:6,10:16; 30:11-14
- 9. Deuteronomy 31:1ff
- 10. Deuteronomy 32:4,10-11,21 (Cf. Rom. 10:19); 35 (Rom. 12:19); 44-47 (Rom. 10:5).
- 11. Deuteronomy 34.

DEUTERONOMY

CHAPTER 9 – WARNING AGAINST DANGERS

Begin
1/12/06

1. Moses points out that the difficulties they faced were not difficulties with God (1-3).
2. He next emphasizes that God didn't take them into the land because of their righteousness, but for the wickedness of the nations God drove them out (4-6).
3. The truth was confirmed by their failures in the past (7-29).
4. "In this chapter he warns against a danger that all believers constantly face: The reappearance of an old sin. In Israel's case, that sin was rebellion against God" (Warren Wiersbe, p. 11).
5. Self-confident people who failed:
 - a. The wealthy farmer (Lk. 12:13-21).
 - b. The apostle Peter (Mt. 26:31-35).
 - c. A mighty ruler (Dan. 4).
 - d. A self-satisfied church (Rev. 3:14-22).
 - e. Some successful businessmen (Jas. 4:13-17).

CHAPTER 10 – TWO IMPORTANT THEMES BALANCED: LAW AND LOVE

1. In recounting the giving of the law the second time Moses affirmed that God wrote it (1-11).
2. Moses makes a summary of what God requires of them (12-13).
3. In order to encourage them he made two great declarations about God:
 - a. The first concerned their relationship with God (14-16).
 - b. The second declares the greatness of God (17-19).
4. He makes a final appeal to them (18-22).

CHAPTER 11 – WHAT GOD DID, ASKS, PROMISES

1. First, he reminds them of what God did (1-7).
 - a. He uses the phrase "what He did" five times (3,4,5,6,7).
 - b. Their eyes had seen all God's great acts.
2. Second, what does God ask? (8-21).
 - a. They must depend entirely on God.
 - b. They were going to a land which God "careth for" (v. 12).
3. Third, God promises (22-32).
 - a. God "I will" is all we need (v. 23).
 - b. He reminds them of the blessing and curses God had set before them (26-32).

CHAPTER 12 – THE LAND COULD BE A PLACE OF ENTANGLEMENT, ENJOYMENT OR ENLARGEMENT

1. Moses now deals with statutes and judgments.
2. "A change in geography does not overcome a flaw in character."

3. Moses warned them that the land could be a place of entanglement (1-4, 29-32). "Today's pluralistic society tends to treat all religions alike, but God demands that we worship and serve him alone" (Wierske, p. 113).
4. The land would be a place of enjoyment (5-19).
 - a. They would have safety, rest and blessing.
 - b. They would have a central place of worship (11,14,18,21).
5. It was to be a place of enlargement (20-32).
 - a. The command to assemble was obligatory (14,18).

CHAPTER 13 – FIDELITY TO TRUTH

1. Warnings against idolatry continued from chapter 12.
2. He then lists the ways by which they might be seduced.
 - a. First, there would be the danger of curiosity (1-3).
 - b. Second, there would be the peril of signs and wonders which the false prophets would work (4-5).
 - c. Third, there would be temptation presented by kinfolk (6-11).
3. How one was to deal with charges brought (12-18): a. Enquire; b. Make search; c. Ask diligently; d. If it be true; e. The thing certain.
4. One faithfulness to God's word is not determined by ability to perform miracles--even Satan can do that (2 Cor. 11:13-15; 2 Thess. 2:9-12).
5. Success does not determine truth, nor does personal affection (6-11).
6. Numbers do not determine truth (12-18).

CHAPTER 14 – CLEAN AND UNCLEAN

Begin 1/12/10

1. First, he warns them against the seduction of sorrow (1-2).
 - a. "Holy"—Basic meaning of Hebrew word translated "holy" is to be different.
 - b. First, he warns.
2. Second, he gives careful instruction on eating—clean and unclean (3-21). Dietary code does not apply today (1 Tim. 4:1-5) but the spiritual principle does – We must be a separated and obedient people.
3. Third, he gives instruction on tithing (22-28).
 - a. Warned not to neglect it.
 - b. They must personally present at the place of God's appointment.
 - c. If they lived too far away to carry it they could turn it into money—more easily carried (24).

4. Ritual – v. 21 – Pass Shammir Tablets

CHAPTER 15 - Provisions for the Poor

1. "There shall be no poor among you" (4) was possible only if they diligently hearkened unto the Lord (5).
2. "If there be among you a poor man" (7).
3. "For the poor shall never cease out of the land" (11; Cf. Mk. 14:9).
4. First, he gives instruction about the release every seven years (1-6).
5. Second, he charged them to help the poor and showed the attitude of heart they were to have (7-11).
6. Third, when one let a servant go at the end of seven years he was to make provisions (12-18). Old

age retirement.

7. Fourth, he charged them to obey the command which meant the consecration of their herds, etc. (19-23).
8. The blessings of God ought to motivate us to help others (4,6,10,14,18).

1/6/11 1/15/08 CHAPTER 16 - The Importance of the great feasts.

1. This section began with emphasis on the plans of worship (chapter 12) and closed with emphasis on worship in the great feasts.
2. First, the feast of the Passover. It reminded them of their deliverance from Egypt and must not be forgotten (1-8). *It is also a type of the Christians deliverance from sin via the blood of Jesus Christ - 1 Cor. 5:7*
3. Second, the feast of Pentecost. The first-fruits were to be offered to God reminding them that their very existence depended on God (9-12). *A type of the giving of the Law of Moses the Pentecost of course is the Christian Pentecost (Loffner, p. 177)*
4. Third, the feast of Tabernacles. This was a time of rejoicing (13-15). Reminded them they were sojourners. *It is a type of the Harvest Home when the saints of all ages shall be welcomed into the Home of the Lord (Loffner, p. 177)*
5. On these three occasions all males were to appear and offer gifts. The value of united and stated times of worship.
6. In this chapter we also have the beginning of the section dealing with judgments (16-22).

CHAPTER 17 - Continuation of Chapter 16.

1. No false sacrifices and no false worshippers permitted to approach (1-7). How to deal with such.
 - a. First, there must be careful inquiry—two or three witnesses (1-7).
 - b. Where extremely difficult cases arose they were to be to priests and supreme judge—religious and civil court (8-13).
2. Presumptuous sin to be dealt with (12-13). Must not go beyond what God permits.
3. Moses gives instructions about dealing with a king.
 - a. The king must be chosen of God (14).
 - b. He must be from their own nation (15).
 - c. He was not to multiply gold, horses, wives, etc. (16-17).
 - d. He was to be a student of the law (18-20).

CHAPTER 18 - Care of the Priests—Warnings against false prophets.

1. Provisions made for the priests (1-8). A generous people.
2. Moses warns against false prophets and reveals their methods (9-14). A separated people.
3. The true prophet is revealed—fulfilled in Christ—both lawgiver and mediator (15-22), Acts 3:22-23. A discerning people.
4. Some Thoughts:
 - a. People have always been interested in the occult.
 - b. God warns his people.
 - c. No need of listening to such but to God's message.
 - d. The mark of a true prophet is that everything he predicts comes to pass—not 75% but 100% (22).

EAST

1. Beyer
2. Ramoth
3. Golan

WEST

1. Kedesh
2. Shechem
3. Bebron

CHAPTER 19 - The cities of refuge and their purpose.

1. The cities of refuge and their purpose (1-13).
2. No ancient landmarks to be removed (14).
3. Truth between man and man must be maintained (15-21).

Joshua 20

1/10/12

CHAPTER 20 - Priests and officers in the war as they enter the land.

1. They were to keep before them the vision of God—free them from fear (1-9). Before the battle: Courage. During the battle: Obedience. After the battle: Complete conquest.
 - a. The priests were to speak unto them (2-4).
 - b. The officers were to speak unto them and sift the army (5-9).
2. Instructions about the cities (12-18).
 - a. Leniency shown toward cities that submitted (10-11).
 - b. No mercy shown to rebellious cities (12-18).
3. No trees to be destroyed that sustained life (19-20).

CHAPTER 21 - Instructions about murder, captive women and rebellious sons.

1. The sin of murder dealt with (1-9).
2. The question regarding marriage to a captive woman (10-14).
3. Guarding the rights of children's inheritance (15-17).
4. Dealing with a rebellious son (18-21).
5. The hatefulness of sin to God clearly set forth (22-23).

CHAPTER 22 - Divers laws and ordinances.

1. Laws regarding life and care for one another (1-4). Lost possessions.
2. Women to dress properly (5), kindness toward birds (6-7), and protection against an accident (8). Lost pests
3. Some "Thou shalt not" emphasized (9-12).
4. Chastity demands at all costs that a man be chaste and a woman pure (13-30). Lost reputations.

1. If it were kindness
the whole book would be
forbidden
2. It may be the guidance
in the balance
of water: Birds
keep down
pests

CHAPTER 23 - Divers laws and ordinances:

1. Certain ones excluded from worship and others from the camp (1-11). "Enter into the congregation" ("assembly" ASV) – 1, 2, 2, 3, 3, 8)
2. Various subjects covered:
 - a. Keep the camp clean (12-14).
 - b. Take care of slaves (15-16).
 - c. Warnings against whores and homosexuals (17-18).

Notes on extra pages

- d. No interest charged brethren (19-20).
- e. Vows to be kept (21-23).
- f. Eating in a neighbor's vineyard (24-25).

CHAPTER 24 - Divers laws.

1. Law about divorce (1-4). *Genesis of Difficult Passages - Jack Lewis pp. 13-32*
2. No man with a new wife to go to war (5). *The certificate of divorce - Deut. p. 34-36*
3. Nothing to be taken with which a man earned a living (6).
4. Laws about stealing (7), leprosy (8-9), loans and pledges (10-13), in all business enterprises the poor to be kept in mind (14-22).
5. Extra notes on pages 8-9.

CHAPTER 25 - Divers laws.

1. Punishments were to be administered and never excessive (1-3).
2. Taking care of animals, but had a spiritual application (4; 1 Cor. 9:8-10).
3. The law of the kinsman's redeemer (5-12).
4. Just weights essential (13-16).
5. Amalek mentioned (17-19).

Wiersbe sees this in the chapter:-

1. Respect for people (1-3).
2. Respect for animals (4).
3. Respect for family (5-10).
4. Respect for truth (13-18).

CHAPTER 26 - Firstfruits and Tithing.

1. The final movement in the second of the farewell discourses.
2. Moses tells them how they were to worship in the new land (1-12). *Read V 11, 10-11*
3. Prayer was offered to God (13-15). *V 15*
4. It ends reminding them of their relationship to God (16-19).

CHAPTER 27 - Altar, Mount of blessing and mount of curses.

1. An altar to be erected on Mount Ebal after they entered the land (1-10).
2. Those to pronounce blessing from mount Gerazin (11-12).
3. Those to pronounce curses from mount Ebal and the curses (13-26).

CHAPTER 28 - The third discourse of Moses begins. Blessings for obedience and curses for disobedience.

1. Blessings (1-14).

Begin 1/17/58

Called the Lord thy God 12 times in first 10 verses
of chapter 30

1. In chapter 29 he is called the Lord thy God, a God of power and the judge of all.
2. In this chapter he is called the Lord thy God, a God of grace, and in covenant with thee.

29:5 - "Providence has been so liberal in supplying your wants in the desert land, that you ^{have} never been under the necessity of letting your clothes grow old upon your backs, but have always been supplied with new before the old were worn out" (See Clarke, quoted in Bensons, pp. 505-506) Really no miracle

1. They had sheep + goats and were good at the art of rearing
2. Nothing hindered them from buying from their neighbors.

Chapter 32 - 1. Introduction - 1-3

2. Conclusion -

3. The faithfulness of God and the

unfaithfulness of Israel (4-18)

4. The punishment and the need of its execution by God (19-33)

5. God's Compassion upon the low and humbled state of his people (34-42)

2. Curses (15-68).

CHAPTER 29 - Four discourse of Moses.

1. Exhorts the people to obedience (1-9).
2. The results of breaking the covenant (10-28).
3. Secret things (29).

CHAPTER 30 - Tenderness and urgent appeal.

1. The long look ahead of love (1-10). Promises upon their repentance (1-10)
 2. Moses reminds them of the supreme glory of the nation (11-14). Righteousness of faith set before them (11-14)
 3. He reminds them of his faithfulness in delivering God's message (15-20).
- Lord thy God*
Summary of the Law (v.15)
Life & death offered to their choice (15-20)

CHAPTER 31 - Conclusion of the fourth discourse.

1. Moses talks to them about his departure and encouraged them (1-7).
2. Moses wrote the law (8-13).
3. Moses and Joshua appear before the Lord at the tabernacle (14-21).
4. Moses wrote a song and gave charge to Joshua (22-23).
5. Law written and committed to the priests (24-30).

6. Read vv. 24-30

CHAPTER 32 - Song of Moses

1. The song of Moses (1-43).
2. Moses' final call (44-48).
3. Moses ordered up to Nebo to die (49-52).

CHAPTER 33 - Moses blesses the tribes.

1. Each tribe blessed (1-27).
2. Israel's safety assured (28-29).

CHAPTER 34 - Moses on Mt. Nebo.

1. Another hand may have written this chapter (1-4).
2. The death of Moses (5-8).
3. Joshua becomes leader (9).
4. The prophet like Moses (10-12).
5. Moses' death: "When your time comes to die, the important thing is not the grandeur of your funeral

Coffman 30:11-14 - GOD'S WORD
has been clearly revealed. God's word and will for man is nothing so complicated that people need any special help to understand it. It is not want of information regarding God's will that want of will to do what is right. It is not want of will to do what is right that is the cause of the plague of unbelief as it did in the days of Moses. "All that is essential in revelation is plain; it is within the compass of human understanding and will" (Dummore)

but the greatness of your life" (Wiersbe)

- a. Moses lived in the heights and died in the heights.
- b. Moses lived in the will of God and died in the will of God.
- c. Moses lived with a forward vision and died with a forward vision.
- d. Live in such a way that you will be missed when you are gone.

XVI. Death of Moses, Deut. 34:1-12.

- ✓ A. What request did Moses make of God, Deut. 3:23-25. "Let me go over and see the good land that is beyond Jordan...."
- B. Why could not this request be granted? Num. 20:10-13; 27:12-14; Deut. 32:48-52. They transgressed and disobeyed God at Kadesh.
- C. What favor did God show Moses? Deut. 3:26,27; 34:1-4. He shewed him the land which the children of Israel were to receive.
- D. Where was Moses buried? By whom? Deut. 34:5,6.
 - 1. Buried in a valley in the land of Moab.
 - 2. He was buried by God.
- E. How old was he? What of his physical condition? Deut. 34:7.
 - 1. He was 120.
 - 2. "His eye was not dim, nor his natural force abated."
- F. What is said of Moses as compared to other prophets? Deut. 34:10-12. There arose not a prophet like Moses in Israel "whom the Lord knew face to face."
- G. Who was to be a prophet like Moses? Deut. 18:15-19; Acts 3:22,23. Jesus Christ.

Numbers fhas a three-fold message.

- 1. We are saved to serve.
 - ✓ a. How significant is the order of the first four books of the Bible?
 - (1) In Genesis we see man ruined.
 - (2) In Exodus we see man redeemed.
 - (3) In Leviticus we see man worshipping.
 - (4) In Numbers we see man serving.
 - b. Dr. Henry Clay Morrison says: "God has not save3d us merely from the fires of hell

APPENDIX A

What was the law concerning divorce? Deut. 24:1-4; Mt. 19:3-9.

1. When a man found some uncleanness ("matter of nakedness," margin) in his wife he could give her a writing of divorcement and "send her out of his house," Deut. 24:1.
2. She could become another man's wife, 24:2.
3. If the latter husband gave her a bill of divorcement or he died, the former husband could not take her to be his wife again, 24:3,4.
 - a. She is defiled.
 - b. To take her would be abomination.
 - c. Would cause the land to sin.
 - d. Among others a priest could not "take a woman put away from her husband," Lev. 21:7.
4. Divorce was suffered because of the hardness of the people's hearts, Matt. 19:8.

APPENDIX B

What provision was made for the childless widow? Deut. 25:5-10.

1. The childless widow could not "marry without unto a stranger," 25:5.
2. Her "husband's brother" ("next kinsman," margin) was to take her for his wife.
3. The firstborn of this union was to carry on the dead brother's name, 25:6.
4. If the brother did not want to take her for wife, then she was to report his refusal to the elders of the gate.
5. The elders then called him and talked to him about it and if he stood firm:
 - a. Came unto him in presence of the elders.
 - b. Loosed his shoe from off his foot.
 - c. Spit in his face.
 - d. Said: "So shall it be done unto that man that will not build up his brother's house."

APPENDIX C

The Extermination of the Canaanites and the Righteousness of Jehovah, By John Waddey, G.A., April 12, 1973, p. 235-36.

When the Israelites were camped on the east bank of Jordan, ready to cross over and take the land promised, God instructed them: "But of the cities of these peoples, that Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth; but thou shalt utterly destroy them...as Jehovah thy God hath commanded thee; that they teach you not to do after all their abominations...so would ye sin against Jehovah your God" (Deut. 20:16-18).

An oft-heard assertion of the infidel is that Jehovah could not be a totally benevolent God, one of love and mercy, and at the same time order the annihilation of the Canaanite nations. They go even further and equate the God of the Bible with murderous tyrants such as Hitler and Stalin who committed genocide. Some of them attempt to make a distinction between the "cruel" God of the Old Testament and the God of love of the Gospels as though there were two different beings. Their conclusion is that a God who would order the extermination of a nation is not worthy of our adoration. Of course, their real purpose is to discredit the God of the Bible and the religious system that worships him. Today the same objections are being raised by liberal theologians. Really, this assault is not new, for the Gnostics of the second and third centuries held the same views. (See Robert Milligan, Scheme of Redemption, page 194.)

When Christians meet such challenges to their faith in the classroom they are often shaken, not knowing how to respond to the charge. Every Christian should be able to give an answer to this blasphemous indictment. The ten reasons given below give a scriptural and logical vindication of God's actions in dealing with the Canaanites.

1. We must remember that God is not only benevolent, but he is also just. "His work is perfect; for all his ways are justice: a God of faithfulness and without iniquity, just and right is he" (Deut. 32:4). Justice requires that sin be punished, "The wages of sin is death" (Rom. 6:23). This same attribute of justice required that he severely punish his own chosen nation of Israel when they sinned (Lev. 18:26-29).
2. The Canaanites were punished because of their own sins, not just because of a whim of an unhappy God. "The land is defiled: therefore, I do visit the iniquity thereof upon it, and the land vomiteth out her inhabitants" (Lev. 18:25). They had filled their cup of iniquity and their judgment had come. (Compare Genesis 15:16 and Revelation 17:4.)
3. God, being the creator and sustainer of life, has the right to destroy those of his creatures that rebel and defile themselves and dishonor their Creator. This is illustrated in Jeremiah 18 when the prophet pointed out a parable of the potter making a vessel on the wheel. When it marred in his hand "he made it again another vessel, as seemed good to the potter" (Verse 4). So God does with nations (18:5-12).
4. The Lord had the total good of the total race in mind in this judgment. A doctor is not cruel who removes a cancerous growth from the body to spare the whole body from infection and death. Nor is God cruel when he removes and destroys a fatally diseased Society of people who would corrupt many others if left alone.
5. It was necessary for God to cleanse the land to protect the chosen nation (Israel) from the moral and spiritual corruption of idolatry in order to preserve a fit

environment for Messiah to spring from. "Thou shalt drive them out before thee. Thou shalt make no covenant with them, nor with their gods. They shall not dwell in the land, lest they make thee sin against me; for if thou serve their gods, it will surely be a snare unto thee" (Ex. 23:31b-33).

6. Infants who died were saved by his mercy, whereas they would have grown up into idolatry and condemnation if left in that awful environment. Only the soul that sins is held morally responsible in eternity (Ezek. 18:20).

7. Arrangements were made for the sparing of any righteous souls who wished to turn to the God of Abraham. (See the case of Rahab, Josh. 6:17.) Also leniency was offered to some of the tribes (Deut. 20:10-11).

8. This act of judgment demonstrated to the whole world the awful penalty for gross wickedness. Others could benefit from this, repent and be spared. Thus, it was a deterrent to other sinners.

9. The Canaanites had been exposed to the true knowledge of Jehovah and his righteousness in an earlier day. They had had Melchizedek, priest of God Most High, in their midst (Gen. 14:18-19). Abraham, Lot, Isaac, Jacob and the patriarchs had lived among them for some 150 years. Their ancestors had known the traditions of God from the days of Noah. They had witnessed the judgments of God upon Sodom and the cities of the plain (Gen. 19:24-29). They had consciences that cried out against their infractions of moral law (Rom. 2:14-15). Like the Gentiles of Romans 1, they had refused to have God in their knowledge, therefore, God had given them up to destroy themselves (Rom. 1:21-28). With the knowledge of God that could be deduced from nature, they were "without excuse" for their idolatry and abominable sins.

10. The Lord, in his goodness had spared those nations 450 years because their situation was not wicked enough to warrant expulsion from the land (Gen. 15:16). This time could have been used for reformation. But it was not.

God with infinite wisdom, purity and justice is able to decree an act of severe judgment upon a whole nation such as we have been discussing. No man has the totality of knowledge to make such an awesome decision. One little point overlooked might change the whole picture. Nor has any man the total sense of fairness and justice and the moral purity to pass such judgments on his fellowman. Man is so easily prejudiced by many factors that he should never attempt such a decision. Fiends like Hitler and Stalin were more evil than the people they exterminated. They exterminated people for selfish motives. They destroyed good people who were trying to do their best. No such charge can be leveled against Jehovah and his judgments upon the Canaanites.

The Christian trembles when he considers the judgments of Jehovah against the wicked. With faithful Abraham, he confesses, "Shall not the Judge of all the earth

do right?" (Gen. 18:25). We need not give place to the infidel who blasphemes our God. "Is there unrighteousness with God?" With Paul we cry out, "God forbid" (Rom. 9:14). "There is no inequity with the Lord our God, nor respect of persons, nor taking of gifts" (2 Chron. 19:7). With David we sing, "The judgments of the Lord are true and righteous altogether" (Psalm 19:9).

APPENDIX D

Rise of False Teachers Anticipated (Deut. 12:32; 13:1-18).

1. Warnings against false teachers in New Testament (Mt. 24:11; 1 Tim. 4:1; 2 Pet. 2:1).
2. Why are people ready and willing to believe false teachers?
 - a. Sometimes it is due to a lack of knowledge (Eph. 4:14-16).
 - b. Sometimes it is an "itch" for the novelties (2 Tim. 4:3).
 - c. Sometimes it is from a diseased craving for the marvelous—witness the credulity displayed in connection with spiritualism (2 Thess. 2:9-13).
 - d. Sometimes it is due to adaptation to depraved hearts (2 Tim. 3:1-8).
3. Temptations to desert may come from many sources—three mentioned here:
 - a. False prophet (13:1-15).
 - b. Family (13:6-11).
 - c. The city (13:12-18).

ENDNOTE

[1] J. B. Tidwell, The Bible Book by Book (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959), p. 38.

CHRIST A PROPHET LIKE MOSES

JAMES MEADOWS

INTRODUCTION

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hear him. According to all that thou desiredest of the Lord thy God in Horeb in the day of the assembly, saying, Let me now hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him (Deut. 18:15-19).¹

God has always had a spokesman for his people. During the Patriarchal Age, it was the father of the household. During the Mosacial Age, it was Moses and the prophets. But God was going to raise up a prophet like Moses. It is my responsibility in this lesson to show who that prophet was and how he was like Moses.

The methodology planned in this study is as follows: (1) Who is a prophet?; (2) Efforts to prove that Deuteronomy 18:15-19 does not refer to Christ; (3) Definite evidence that Deuteronomy 18:15-19 does refer to Christ; (4) Ways in which Christ was like Moses; and (5) Conclusion.

WHO IS A PROPHET?

It can simply be stated that a “prophet” was a spokesman for God. Vine describes a prophet as:

One who speaks for or openly... a proclaimer of a divine message, denoted among the Greeks an interpreter of the oracles of the gods. In the Sept. it is the translation of the word *roeh*, a seer; I Sam. 9:9, indicating that the prophet was one who had immediate intercourse with God. It also translates the word *nabhi*, meaning either one in whom the message from God springs forth or one to whom anything is secretly communicated. Hence, in general, the prophet was one upon

whom the Spirit of God rested, Numb. 11:17-29, one, to whom and through whom God speaks, Numb. 12:1 Amos 3:7,8.²

The Bible clearly shows that one who speaks for another is deemed a prophet. When Moses made the excuse about not being eloquent and able to speak, God told Moses, regarding Aaron.

And thou shalt speak unto him, and put my words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God (Ex. 4:15-16).

Later, after Moses had complied with God's plan for working with Aaron, we read: "And the Lord God said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet" (Ex 7:1). **Hence, a prophet is one who speaks for another.**

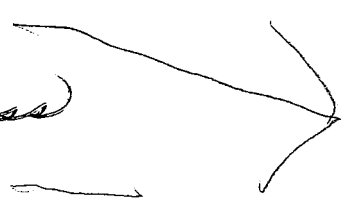
In both ancient and modern times, there have always been false prophets. There were false prophets during the days of Elijah (I Kgs. 18:20). Peter and John both warned against false prophets (2 Pet. 2:1-2; I Jn 4:1). Moses provides the surest test for determining the true prophet. "When a prophet speaketh in the name of the Lord, if the thing follow not, nor came to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him" (Dt. 18:22).

There are also several other tests that may be applied to one who claims to be a prophet of God.

(1) The prophet spoke only by revelation and inspiration. (2) The prophet of God was conscious of his prophetic work. (3) The prophet's commission was always accompanied by confirmation from God. (4) The true prophet spoke only in the name of Jehovah (Deut. 13:1-5; 18:20). (5) The true prophet's message was always in harmony with all previous revelation of God's word. (6) The quality of the message of the true prophet was easily discernable over that of the false prophet. (7) Many times a seventh test of prophecy was the moral character of the prophet (Note, edited by J.S.).³

The Islam religion claims "that Jesus Christ is not the prophet mentioned in Deuteronomy 18:18." Instead, they claim that, "the prophecy refers to the prophet Mohammed and not to Jesus, because Mohammed is more like Moses than Jesus."

D and Watson lists 21 points of likeness between Moses and Jesus Christ.



EFFORTS TO PROVE THAT DEUTERONOMY 18:15-19 DOES NOT REFER TO CHRIST

“There is no primary reference here to the Messiah, though the words naturally suggest to the Christian reader the Great Prophet.”⁴ When truth is so self-evident, those who do not want to accept it resort to, “Well, it doesn’t mean that.”⁵ **There is no need for Israel to employ such acts of divination, because Jehovah himself will communicate his will to them through his prophets that he raises up and instructs... ‘A prophet’ does not refer to a particular individual.⁵** The passage says nothing about prophets (plural). “Nowhere in all the Bible is the singular employed to mean more than one individual.”⁶

“There would be no need for appeal to false prophets, for God would provide his people with a succession of prophets like Moses himself.”⁷ This is proven to be false because no such thing every happened. God spoke face to face with no prophet in Israel except Moses. Furthermore, there was a period of over 400 years when God did not speak to Israel through prophets. Where is all that “succession” of prophets?

Another, who does not believe the prophecy refers exclusively to Christ, states it in this way.

Thus explained, the prophecy had no *exclusive* or even *direct* reference to the Messiah, and there is no evidence that the Jews understood it to have any reference, except as *one of the series* of prophets that God would raise up and send to instruct the nation.⁸

To avoid the application of this passage (Deut. 18:15-18) to Jesus Christ, the traditional Jewish exegesis applies this to “a prophet rising in each generation.”⁹ Harrison states that “Such an exegesis is untrue historically.”¹⁰



EVIDENCE THAT CHRIST IS THE PROPHET LIKE MOSES

First, the apostles and the people of Jesus' day believed he was a prophet. When Jesus was at Caesarea Philippi, he asked the question, "Whom do men say that I the Son of man am?" And they said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets" (Matt. 16:13-15). Then when Jesus went into the city of Nain, at the gate, he found a young man who had died. Then the Lord "came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise... And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, that God hath visited his people" (Luke 7:13-16). Philip told Nathanael, "We have found him of whom Moses in the law and the prophets, did write, Jesus of Nazareth, the son of Joseph" (Jn 1:45). The priests and Levites asked John, "Art thou that prophet?" (Jn. 1:21). And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (^{Mt.} ~~Jn.~~ 21:11). "But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (^{Mt.} ~~Jn.~~ 21:46). The Samaritan woman at the well said, "Sir, I perceive that thou art a prophet" (Jn. 4:19). After Jesus fed the five thousand men, plus women and children, the men who witnessed the miracle said, "This is of a truth that prophet that should come into the world" (Jn. 6:14). Jesus was called a prophet by the people (Jn. 7:40). After Jesus restored sight to the blind man, he asked about the one who had healed him. The response was, "He is a prophet" (Jn. 9:17).

Second, after the Lord's resurrection, Cleopas, not knowing he was speaking with Jesus, said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people" (Lk. 24:19). As Peter preached, after healing the lame man, he declared

For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you, And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people (Acts 3:22-23).

Stephen clearly stated that Moses spoke unto the children of Israel about that prophet that God would raise up (Acts 7:37).

Third, Homer Hailey made the following comments relative to Deuteronomy 18:18-19:

The clearest statement that Deuteronomy 18:18-19 was Messianic prophecy fulfilled in Jesus is its use by two New Testament speakers—Peter and Stephen—who applied it to Jesus. In his second sermon, Peter quoted these verses and applied them to Jesus (Acts 3:22-23), as fulfilled in “these days,” the time of Peter’s preaching (v. 24). In Stephen’s defense before the Jewish council, he used the passage spoken by Moses about Jesus, as the one to come (Acts 7:37). The biblical requirement for testimony is that at the mouth of two witnesses, or three, every word is established (Deut. 19:15; Matt. 18:16; II Cor. 13:1). Accordingly, Peter’s and Stephen’s use of Deuteronomy 18:15-17 established it as Messianic in its import. Immediately after Jesus called Philip to follow Him, Philip found Nathaniel, and saith unto him, “We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph” (John 1:45). And just prior to His ascension back to heaven, Jesus said to the eleven, “These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the Law of Moses, and the prophets, and the psalms, concerning me” (Luke 24:44).¹¹

“Without a doubt, those who lived during the Lord’s ministry on earth—whether they were apostles or unbelievers—recognized and confirmed that Jesus was a God-sent prophet, and that He did the work of a prophet.”¹² One can clearly see that the words of Moses in Deuteronomy 18:18-19 had their ultimate fulfillment in Jesus Christ. In one of the Lord’s discussions with the Jews, he stated: “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had he believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

SOME WAYS IN WHICH CHRIST WAS A PHOPHET LIKE MOSES

Christ was a prophet like Moses in that both were lawgivers. “For the law was given by Moses...” (Jn. 1:17). “And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of

God” (Ex. 31:18). “These are the commandments and judgments, which the Lord commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho” (Num. 36:13).

Thou comest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments: And madest known unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant (Neh. 9:13-14).

The law given by Moses was to be strictly obeyed. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. You shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord (Lev. 18:4-5). Under the law of Moses “... every transgression and disobedience received a just recompence of reward” (Heb. 2:2). “He that despised Moses’ law died with mercy under two or three witnesses” (Heb. 10:28).

Christ gave the new covenant. “... but grace and truth came by Jesus Christ” (Jn. 1:17). Jeremiah had prophesied about a new covenant.

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more (Jer. 31:31-34).

Isaiah had prophesied that the new covenant would go forth out of Jerusalem (Isa. 2:2-3).

Christ understood this because he told the apostles to remain in the city of Jerusalem until they received power from on high (Lk. 24:49). They were to receive this power when the Holy Spirit

came on them (Acts 1:8). The Holy Spirit came on them on the day of Pentecost, and they began to reveal the new covenant to mankind (Acts 2:1-47). God “hath in these last days spoken unto us by his Son...” (Heb. 1:2a). On the mount of transfiguration, Moses and Elijah appeared. Moses represented the old law and Elijah represented the prophets. On this occasion God spoke from heaven and said, “... This is my beloved Son, in whom I am well pleased; hear ye him” (Mt. 17:5). They were no longer to hear Moses and the prophets, but must now hear Christ.

The law given by Christ, like the one given by Moses, must be obeyed. “Therefore we ought to give the more earnest heed to the things which we have heard... How shall we escape if we neglect so great salvation...” (Heb. 2:1,3). Those that disobeyed Moses’ law died without mercy under two or three witnesses.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:29).

Second, Christ was a prophet like Moses in that both were deliverers. God called Moses to deliver the Israelites from Egyptian bondage.

And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them (Ex. 2:23-25).

God appeared to Moses near mount Horeb, where he kept the flock of his father-in-law, and called him to deliver Israel.

And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now

therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt (Ex. 3:7-10).

Moses accomplished his job. He told Israel "... Remember this day, in which ye came out from Egypt..." (Ex. 13:3b). "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore" (Ex. 14:30).

Jesus Christ came to deliver men from the bondage of sin. Isaiah clearly stated that he "was wounded for our transgressions, he was bruised for our iniquities..." (Isa. 53:5). "For the Son of man is come to seek and to save that which was lost" (Lk. 19:10). "... I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "...Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5c).

Third, Christ was like Moses in that God spoke directly to both of them. God spoke these words to Aaron and Miriam.

And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak to him in a dream. My servant Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were you not afraid to speak against my servant Moses? (Ex. 12:6-8).

From Moses to Christ every true prophet spoke in harmony with Moses. "None inaugurated a new system or gave a contradictory revelation. This is one reason why it was said that 'there arose not a prophet since in Israel like unto Moses'" (Deut. 34:10).¹³

Christ received his mission and his words from his father. "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (Jn. 5:30). "For I came down from heaven, not to do mine own will, but the will of him that sent me... And this is the Father's will... And this is the will of him that sent me..." (Jn. 6:38,39,40). "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, which I should say, and what I should speak" (Jn. 12:49). "For I have given them the words which thou givest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (Jn. 17:8). When the officers returned to the priests and Pharisees, after being in Jesus' presence, they said: "Never man spake like this man" (Jn. 7:46).

Fourth, Christ was like Moses in that both were mediators. Strong defines a mediator as "a go-between, i.e, (simply) an internunciator, or (by impli.) a reconciler (intercessor) – mediator."¹⁴ Webster defines a mediator as "a person who mediates, esp. between parties at variances."¹⁵

"The word *mesites*, a mediator signifies (a) one who mediates between two parties with a view to producing peace, or (b) one who acts as a guarantee so as to secure something which otherwise would not be obtained. The former is the significance of the present passage, though there is more involved here in Christ's mediatorship than that simple fact. More than mere mediatorship is in view for

the salvation of sinners necessitated that the mediator should Himself possess the nature and attributes of Him toward whom he acts, and should likewise participate in the nature of those for whom He acts (sin apart); in other words He should be possessed both of deity and humanity.”¹⁶

Moses was the mediator between God and Israel. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made: and it was ordained by angels in the hands of a mediator. Now a mediator is not a mediator, but God is one” (Gal. 3:20-21).

At Mount Sinai there were thunderings, lightnings, trumpets, and a smoking mountain. It was intended to impress their hearts with due respect for God.

This had the desired effect; the people were impressed with the deep religious fear and terror of God’s judgments; acknowledged themselves perfectly satisfied with the discoveries God had made to himself: and requested that Moses might be constituted the *mediator* between God and them, as they were not able to hear these tremendous discoveries of the *Divine* Majesty.¹⁷

Christ, likewise is mediator of the new covenant. “For there is one God, and one mediator between God and men, the man Christ Jesus” (I Tim. 2:5). “But now hath he obtained a more excellent ministry, by how much also he is the *mediator* of a better covenant, which was established upon better promises” (Heb. 8:6). “And for this cause he is the *mediator* of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance” (Heb. 9:15). “And to Jesus the mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel? (Heb. 12:24).

In the New Testament *mediator* is applied to Christ only here (I Tim. 2:5) and in Hebrews. In ascribing this function solely to him, the text excludes Jewish and

Gnostic mediators, whether Moses or the law, high priest or angel, or any “acon,” from the central position of mediatorship.¹⁸

Clarke, commenting on the people's request at Mount Sinai, makes this observation: "This teaches us the absolute necessity of that great Mediator between God and man, Christ Jesus, as no man can come unto the Father but by him."¹⁹

CONCLUSION

The evidence is overwhelming that Christ was the prophet like Moses. This lesson has emphasized the major ways in which Christ was like Moses, but this list is not exhaustive.

Coffman lists at least twenty eight ways he was like Moses. This prophet has delivered God's ~~David nation lists 21 ways~~ ^{at least 28 ways} last covenant to mankind, and he must be heard and obeyed (Heb. 2:1-4).

ENDNOTES

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EAST TENNESSEE SCHOOL OF PREACHING AND MISSIONS

Exodus-Deuteronomy 01602
Test: Number 4

Instructor: James Meadows

Deuteronomy

1. What is the purpose of this book? _____

2. When were the words of this book spoken _____
3. What does the word Deuteronomic mean? _____

4. How long did Moses have to live when he spoke these words? _____
5. What characteristic of God is emphasized in this book more than any other part of the Pentateuch? _____ What characteristic of God is not mentioned in the first four books? _____
6. Each book gives a background to the ones that follow. What do we see in each of these books?
 - a. Genesis - _____
 - b. Exodus - _____
 - c. Leviticus - _____
 - d. Numbers - _____
 - e. Deuteronomy - _____
7. The key word in the book would probably be _____. How many times is it mentioned? _____ Name two more important words _____

8. The book of Deuteronomy is mentioned 615 times in the O. T. and 96 times in the N. T. Why, in your judgment, do you think it is mentioned so many times? _____

9. What man called the book of Deuteronomy, as far as Christians are concerned, the most important book in the O.T.? _____
10. Name the three quotes, from Deuteronomy, the Lord used in his temptation:
- a. _____
- b. _____
- c. _____
11. Name at least eight characteristics of God mentioned in Deuteronomy:
- a. _____ e. _____
- b. _____ f. _____
- c. _____ g. _____
- d. _____ h. _____
12. Name the three major feasts and the purpose of each.
- a. _____

- b. _____

- c. _____

13. What was the mark of a true prophet? _____

14. Blessings were pronounced on Mount _____
and curses were pronounced on Mount _____
15. Who was the prophet that Moses said was coming? _____
Prove this _____

16. What principles are discussed in the following verses? (**Open Bible**)
- a. Deuteronomy 5:20 _____
 - b. Deuteronomy 6:6-8 _____
 - c. Deuteronomy 16:18-19 _____
 - d. Deuteronomy 24:6 _____
 - e. Deuteronomy 25:13-14 _____

True and False

- _____ 1. From the Hebrew word BE-MIDHOR we get our word Arithmetic.
- _____ 2. There are 1,288 verses in the book.
- _____ 3. The second census counted 603,550.
- _____ 4. Christ is anticipated in the book of Numbers.
- _____ 5. Man's unfaithfulness does not hinder God's faithfulness.
- _____ 6. The Nazarite vow was just for a short time.
- _____ 7. The sons of Merari and Gershon were given six wagons to transport the tabernacle.

- _____ 8. The sons of Kohath were given two wagons.
- _____ 9. The Levites went to do their services between 25 to 50.
- _____ 10. Those on a far journey could observe the Passover later.
- _____ 11. Deuteronomy could be thought of as a book of sermons.
- _____ 12. They mourned 35 days at Moses' death.
- _____ 13. The events mentioned in Deuteronomy cover a period of only 30 days.
- _____ 14. John sustains the same relationship to Acts as Deuteronomy does to Joshua.
- _____ 15. The book was written in Moses' 120th year.
- _____ 16. Deuteronomy is the book most questioned by critics.
- _____ 17. The "children of Belial" are not mentioned in the book.
- _____ 18. Deuteronomy is merely a repetition of the law.
- _____ 19. "Thou shalt" and "thou shalt not" reflect the moral and spiritual climate of the book.
- _____ 20. Jehovah is a unique God.
- _____ 21. Israel was a unique people.
- _____ 22. The N. T. does not emphasize Deuteronomy.
- _____ 23. The idea of one God was abolished when Jesus died on the cross.
- _____ 24. The book of Deuteronomy sets forth some principles that will keep a person from failing in services to God.
- _____ 25. The children of Israel thought God hated them.
- _____ 26. The book of Deuteronomy is made up primarily of the last words of Moses.
- _____ 27. The book of Deuteronomy is the most questioned by critics and hated by Satan.

- _____ 28. It is from the book of Deuteronomy that the Lord summarized the entire old covenant in a single statement.
- _____ 29. The first reference to “hanging on a tree” is in Deuteronomy.
- _____ 30. A coming prophet is not mentioned in the book.

Match the following:

- | | |
|-------------------------------|------------------------------------|
| _____ 1. Unbelief | a. Last words of Moses |
| _____ 2. Object of redemption | b. Attributes Deuteronomy to Moses |
| _____ 3. Deuteronomy | c. 38 years |
| _____ 4. Wandering | d. Mount of blessings |
| _____ 5. Gerizim | e. Last book – Deuteronomy |
| _____ 6. Jesus | f. The Land |
| _____ 7. Pentateuch | g. Appealed to Deuteronomy |
| _____ 8. Paul | h. Besetting sin |
| _____ 9. Possess | i. Mount of curses |
| _____ 10. Ebal | j. Separation, salvation, service |

BONUS QUESTION: Three extra points if you answer it correctly.

What mountain did God give Esau for a possession? _____

Translations of Deuteronomy 24:1

1. NASV - "When a man takes a wife and marries her, and it happens that she finds no favor in his eyes because he has found some indecency in her, and he writes her a certificate of divorce..." (v.1).
2. NIV - "If a man marries a woman who becomes displeasing to him because he finds something indecent about her..." (v.1).
3. ASV - "When a man taketh a wife, and marrieth her, then it shall be, if she find no favor in his eyes, because he hath found some unseemly thing in her..." (v.1).
4. Douay Version - "When a man, after marrying a woman and having relations with her, is later displeased with her because he finds in her something indecent..." (v.1).
5. RSV - "When a man takes a wife and marries her, if she then finds no favor in his eyes because he found some indecency in her..." (v.1).
6. New World Translations - "In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent in her..." (v.1).
7. The Jerusalem Bible - "Supposing a man has taken a wife and consummated the marriage, but she has not pleased him and he has found some impropriety of which to accuse her..." (v.1).
8. The Life Recovery Bible - "If a man doesn't like something about his wife..." (v.1).
9. LBP - "If a man doesn't like something about his wife..." (v.1).
10. Contemporary English Version - "Suppose a woman was divorced was divorced by her first husband because he found something disgraceful about her..." (v.1).
11. The Book - "If a man doesn't like something about his wife..." (v.1).
12. The New English Bible - "When a man has married a wife, but she does not win his favor because he finds something shameful in her..." (v.1).

Deuteronomy 24:1 "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."

Commentaries:

1. "Some uncleannes" - "is most natural to understand of immodest or indecent behavior" (S. R. Drives. Deuteronomy. "The International Critical Commentary". Quoted in Beacon Bible Commentary p. 581).
2. Benson's Commentary - "Some hateful, thing, some distemper of body, or quality of mind, not observed before marriage: or some light carriage as this phrase commonly signifies, büt not amounting to adultery". (Vol. 1, p. 545).
3. Clarke - "Any causes of dislike, for this great latitude of meaning the fact itself authorizes us to adopt..." (Commentary, Vol. 1, p. 798).
4. Cook - "...as equivalent to anything which made the woman unacceptable to her husband... Adultery is lclearly out of the question, since this was a capital crime (F. C. Cook, Vol. 1, p. 886).
5. Pulpit - "literally, a thing or matter of nakedness, i.e. some shameful thing, something disgraceful... Adultery, however, cannot be supposed here because that was punishable with death..." (Vol. 3, p. 381).
6. New International Commentary - "...because there is something indecent in her...Is this context, the words may indicate some physical deficiency in the woman..." (Book of Deuteronomy, p. 305).
7. The Interpreter's Bible - "The precise nature of the indecency is not specified...sometimes being confined to adultery, at other times expanded to include trivial causes." (Vol. 2, p. 474).
8. Cambridge Bible - "...something indecent or repulsive. The expression is so indefinite that it gave rise to controversy in the Rabbinic schools; that of Shamma's understanding by it unchastity, that of Hillel any physical blemish or other, even the most trivial, cause of dislike. It cannot be adultery for this was punished by death. The words suggest some immodest exposure or failure in proper womanly reserve." (Deuteronomy, p. 278).

THE DEATH OF MOSES

JAMES MEADOWS

SPRING QUARTER

Deut. 34:1-12

PLAN OF THE LESSON

Introduction

1. God Showed Moses All The Land (Deut. 34:1-4)
2. Moses Died And Was Buried In The Land Of Moab (Deut. 34:5-8)
3. There Arose Not A Prophet In Israel Like Moses (Deut. 34:9-12)
4. A Summary Of Israel's Salvation And Our Salvation

Golden Text Explained

Points To Ponder

INTRODUCTION

Nearly forty years have passed between our present lesson and the preceding one. The children of Israel have been delivered from bondage (Ex. 13,14); God has brought them into the wilderness of Sin, near mount Sinai, where they received the law (Ex. 16-40; Lev. 1-27); they journeyed to the southern tip of Canaan, where the spies are sent into Canaan (Num. 1-13:25); the spies give their report and the people rebel, resulting in their having to wander thirty eight more years in the wilderness (Num. 13:26-36:13); finally they arrive in the land of Moab, just east of the Jordan, where Moses declared the law. (Deut. 1:1-5.)

The Hebrew word for Deuteronomy means "the words" or "these words" and the Greek (Deuteronomion) means "the second law" or "the repeated law." Thus Moses repeated and rehearsed all the law in the ears of the people in the plains of Moab before he died. (Deut. 1:6-33:29.)

LESSON STUDY

"And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho . . ." It seems obvious that Moses did not write the closing chapter of Deuteronomy about his death, (although the Spirit dictated ^{ing} it to him before it happened is not impossible) but the writer, whoever he may have been, was inspired by the same Spirit that inspired Moses. The "plains of Moab" were east of the Jordan, opposite Jericho, and were eight miles long (north to south) and seven miles wide (east to west). The Bible speaks of "the mountain of Abarim" (Num. 27:12; Deut. 32:48) and the "mountains of Abarim, before Nebo" (Num. 33:47); "the top of Pisgah" (Num. 21:20; Deut. 3:27); and "mount Nebo" (Deut. 32:49). "From Nebo, the top of Pisgah, of the mountains of Abarim, Moses had his first and last view of

the promised land." (Elam.)

"And Jehovah showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea, and the South, and Plain of the valley of Jericho the city of palm-trees, unto Zoar. And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither." Moses had spoken many times about this land to the children of Israel, but he had never seen the whole of it before. William M. Taylor describes Moses' wonderful experience like this: "At his feet, flowing along the edge of the plains of Moab, was the Jordan, hastening to lose itself in the waters of the Dead Sea; to the right, his eye took in the land of Gilead, until it ended far away in the north, to the left, the grassy fields of Beersheba shaded off into the brown barrenness of the Egyptian desert; while directly in front of him lay all the land of Judah, with the distant hills of Naphtali on the northern horizon, and the 'ut-most sea' in the far west. 'From Jezreel, with its waving corn, to Eschol, with its luxuriant vines; from Bashan, with its kin to Carmel, with its rocks dropping honey; from Lebanon, with its rampart of snow, south again to the dim edge of the desert,' the prospect was before him. As he gazed upon it, the words fell to his ears, 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes;' and then, not in sternness, nor in anger, but in utmost love, like a mother lifting her boy into her arms, the Lord added, 'but thou shalt not go over thither;' and in a moment, in the twinkling of an eye, the soul of Moses had passed within the veil, and was at home with God."

Moses' long cherished goal had been to enter the land of Canaan, but he was not allowed to do so because of his disobedience at the waters of Meribah. (Num. 20:1-12.)

Moses Dies And Is Buried In The Land Of Moab (Deut. 34:5-8)

"So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Bethpeor: but no man knoweth of his sepulchre unto this day." What a great compliment paid to Moses--he 'the servant of Jehovah.' He was a servant by choice (Heb. 11:24-26), as all of us must be. Moses died as God had commanded. The Jews say, "with a kiss from the mouth of God." "Bethpeor was a city which "probably had its name from a temple of the god Peor, who was worshipped

there." (A. Clarke.) It was in "this valley in the land of Moab over against Bethpeor" that the Lord buried Moses. Thomas Fuller has quaintly said, he "buried also his grave", for "no man knoweth of his sepulchre unto this day." Moses' death is referred to as being "gathered unto his people." (Deut. 32:5a.) "Why Moses was thus privately buried we do not know, because God never saw fit to give the reason." (Elam.)

"And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended." The years of the life of Moses were three forties: the forty years he lived in Pharaoh's court; the forty years he served as a shepherd in Midian; the forty years he spent leading God's people in the wilderness. Even though Moses was one hundred and twenty years when he died, he "was still a vigorous man," demonstrating that hard work "does not necessarily consume the physical man." The national period of mourning was thirty days. The ending of the days of weeping for Moses is an "intimation, that how great soever our losses have been, we must not abandon ourselves to unceasing grief; we must suffer the wound to heal up in time." (Scott)(cf. I Thess. 4:13-18.)

"But Michael the archangel, when contending with the devil he disputed about the body of Moses . . . " (Jude 9a.) We do not know why this dispute took place between Michael and the devil. Some think the devil wanted to make known Moses' burial place so it would be a snare to Israel, and Michael would not let him. Some think it was with reference to Moses' resurrection "so that, with Elijah, the great prophet Moses might stand in glorified humanity with Jesus upon the Mount of transfiguration." (Lanier.)

There Arose Not A Prophet In Israel Like Moses (Deut. 34:9-12)

"And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses." Joshua, before the death of Moses, had been appointed to succeed Moses. "And Jehovah said unto Moses, Take thee Joshua the son of Num, a man in whom is the Spirit, and lay thy hand upon him; and set him before Eleazar the Priest, and before all the congregation; and give him a charge in their sight. And thou shalt put of thine honor upon him, that all the congregation of the children of Israel may obey." (Num. 27:18-20; cf. Deut. 3:28; 31:3-8, 24, 23.)

Our text says that Joshua "was full of the spirit of wisdom." The reason given is that "Moses had laid his hands on him." This miraculous endowment was given Joshua by the laying on

of Moses' hands. Joshua "needed wisdom from above in order to accomplish the great task of leading the people of Israel, as had been true of Moses . . . Joshua needed something which would command the respect of the people, and cause them to obey him, just as in the case Moses; and nothing could do that better, than for them to realize that the power and authority of Jehovah were with the new leader." (Lanier.) The people obeyed Josh^{ua} just as they had obeyed Moses.

"And there hath not risen a prophet since in Israel like unto Moses, whom Jehovah knew face to face, in all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all the mighty hand, in all the great terror, which Moses wrought in the sight of all Israel." "In word and deed Moses showed himself as instrument of the Lord, unapproached by any other. He was the prophet without rival in respect of his intercourse with God and of what the Lord did and revealed by him. Of Moses it is said more frequently than of all other prophets together: 'God talked with him,' or 'God spake to him.' He is not only called 'Servant of the Lord'--and, indeed, most frequently of all the men of God in the Old Testament,--'Servant of God,' a designation used of him exclusively; but he is also called the greatest among the prophets on account of the intimacy and familiarity of the intercourse he enjoyed with God, and on account of the clear directness which in consequence distinguished the revelation given to him. Moreover, his mission consisted, not merely in being a channel of the divine word, but in a unique, creative work--it was Moses who, through the divine word, introduced the divine rule in Israel." (James Hastings.)

Moses' spiritual insights were more profound, and his knowledge of God greater, than any of the prophets that came after him. Unless the context demands it, "face to face" does not mean that an individual literally sees God. The closeness of a manifestation of God to Israel was called face to face (even though Israel did not see God in reality), (Deut. 5:4,5; Num. 14:14; 14:14) Moses had a clearness and fullness of revelation beyond that of the other prophets " . . . with him will I speak mouth to mouth, even manifestly, and not in dark speeches . . . (Num.12:2-8.) Moses was the prophet the nearest like Jesus. (cf. Deut. 18:18,19; Acts 2:22)

A Summary Of Israel's Salvation And Our Salvation

Salvation has always been a theme of vital interest to concerned individuals, but so many theories are taught today about salvation that many are confused. The religious institutions

and services of the Old Testament were "constructed and arranged with a view to pictorially express the truths and principles of God's holy religion." (J. W. Monsor.) Paul twice declared in the Corinthian letter that the events recorded in the Old Testament are our "examples" (I Cor. 10:6) and "ensamples," (I Cor. 10:11), literally our "type, model" (Typos). The feast days of the law were shadows (Col. 2:17), the priests and the tabernacle were shadows or types (Heb. 8:5), and "the law having a shadow of good things to come" (Heb. 10:1.)

Israel's bondage and deliverance are typical of our bondage and deliverance. First, Israel was in Egyptian bondage (Ex. 1:7-14.) They became helpless to deliver themselves and cried unto God (Ex. 2:23-25.) The longer they stayed the worse it became (Ex. 5:6-9.) Man was in the bondage of sin when Christ came, helpless to deliver himself. (Rom. 3:23; I Cor. 1:21.) He was and still is helpless, and the longer he stays in sin the worse it becomes. (Lk. 15:11-16.) Second, God raised up Moses as their deliverer, (Ex. 3:7,8a,10.) God sent Christ into the world to deliver man from sin, (Matt. 1:21; Acts 3:32; Gal. 4:4.) Third, the passover and the paschal lamb typified the sacrifice of Jesus Christ, (Ex. 12:3.) Paul declared "for even Christ our passover is sacrificed for us," (I Cor. 5:7.) Fourth, they had to believe in Moses, their deliverer. Moses recognized this truth when he said: "But, behold, they will not believe me, nor hearken unto my voice" (Ex. 4:1.) God gave him signs (evidence) to convince the people, (Ex. 4:2-9). If they had not believed Moses they would have died in Egyptian bondage, (Ex. 4:30,31.) The alien sinner must believe in Christ or die in his sins, (Jn. 8:24; Heb. 11:6.) Christ performed miracles, and they are recorded to convince us that He is the Son of God. (Jn. 20:30,31.) Fifth, the people repented (they resolved to follow Moses out of Egypt.) (Ex. 12.) One who has believed in Christ must repent (Acts 2:38; 17:30,31), and one that does this will confess him as Lord, (Acts 8:36,37.) Sixth, they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:2; Ex. 14:21,22,29.) Their bondage, the Egyptians, was put off in the Red Sea, (Ex. 14:26-28.) They saw them dead upon the sea shore, (Ex. 14:30.) They were completely under Moses' leadership only after they crossed the sea. The alien sinner is baptized in water into Christ, (Rom. 6:3,4; Gal. 3:26,27.) One puts off the old man (Col. 3:9) and puts on the new (Col. 3:10), and is completely under the leadership of Christ. Seventh, Israel rejoiced after they had crossed the Red Sea (Ex. 15) and the sinner rejoices after baptism into Christ, (Acts 8:38; Acts 16:34.) Eighth, Israel was made to wander in the wilderness for forty years, (Num. 14:33,34.) We are strangers and pilgrims in this world (I Pet. 2:11)