

CLASS NOTES -- The book of NUMBERS

INTRODUCTION.

This book could have been entitled "**The long way home.**" If it were not for the rebellion at Kadesh Barnea it would have covered a period of two years at the most. (It was only a journey of eleven days from Horeb to Kadesh Barnea! -- Deut. 1:2). Because of that rebellion, it is largely a record of going in circles, marking time, frustrations, dashed hopes, ingratitude, chastening and death.

The census at the beginning is a list of those (with but two exceptions) who die in the wilderness. The final one is a list of those who, because of God's faithfulness to His promises, do enter the land (see note at 15:2).

This book is a record of God's faithfulness to carry out His mandate -- that the generation guilty of rebellion at Kadesh Barnea would not enter the land. But it is also a testimony to His faithfulness in bringing the new generation **into the land.** **Not one** man over twenty at Kadesh (except Caleb and Joshua, a very small but important "remnant") entered Palestine. But all those listed in the second census **DID** enter the land of promise.

During the Tribulation Israel will again be in a wilderness (Ezek. 20:35; Rev. 12:14). This future day is described fully in Ezekiel twenty, where it is compared specifically with the wilderness experience narrated in Numbers (Ezek. 20:36). There will be "rebels" among them also when God gathers them into the "wilderness of the peoples." These rebels, like the generation at Kadesh Barnea, shall **not enter the land**, but will be "purged" (Ezek. 20:38). Those remaining, like Joshua and Caleb and the new generation, **will** enter the land (Ezek. 20:40) and will constitute the "all Israel" of Rom. 11:26 (Read carefully Ezek. 20:40 - 44).

It is interesting that the thirty eight years of **chastening** and **delay** for Israel were thirty eight years of **grace**, of **added life**, to the Canaanites -- who were worthy of judgment at the time of the Exodus. The second "Kadesh Barnea" for Israel (at Acts seven) brought nearly two thousand years (so far) of **chastening** and **delay** in Israel's hopes for the kingdom. During this time God has not only postponed His judgment on the Gentiles (which will yet take place during the Tribulation), but is offering them **salvation**, forgiveness and a place with Christ in Heaven!

What wonderful grace!

Many of the activities commanded for Israel's walk and worship were to take place **in the land.** These activities, which were to be observed in the land, had to be held in abeyance for thirty-eight years due to their unbelieving decision at Kadesh Barnea. "Stand thou here by me, and I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them **IN THE LAND** which I give them to possess it" (Deut. 5:31). See also Ex. 12:25; 13:5; Lev. 23:40; 25:2; Deut. 6:1, 3; 12:8, 9.

For instance, in Lev. 23:40 the instructions are given for the Feast of Tabernacles. It would be virtually impossible for them to find "the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook" in the desert through which they wandered for so many years. So, also, the decision of Israel's leaders in Acts seven, and the resulting destruction of their Temple in 70 ad, has left them without their prescribed Temple worship -- only to be restored when they are again back in the land.

NOTES:

1:3. Compare 14:29.

1:5 - 16. These men, like the 12 apostles later, were chosen of God, by name, and represented the twelve tribes of Israel (see v. 17). These men, and those named later to represent the tribes, had their work cut short by death (as a result of Kadesh Barnea -- Num. 14:35 - 38), while the 12 Apostles will enter into their greatest work in the future, in resurrection (Matt. 19:28).

1:17. The tribe of Levi is not represented here. (See vs. 47 - 49 and 2:33).

1:18. How little did they realize they were preparing a list of those who would die in the wilderness! See 14:29. Compare this census with that taken decades later in Numbers twenty six.

1:22, 23. Simeon numbered 59,300. They were the third largest tribe at this time (only Judah and Dan were larger) but, at the end of the wilderness wanderings, they had dropped to only 22,200, the smallest of the tribes by far!

1:46. The total of 603,550 represents only those "twenty years old and upwards that were able to go forth to war." The total number of people present, including women and children, would probably have been some two million or more.

2:9. The three tribes on the east (where the entrance to the Tabernacle was located) are listed first, and are lumped together as the camp of Judah. This fits with the prophecy in Gen. 49:10 and the fact that Christ came from the tribe of Judah.

3:13. Because the Passover lamb was slain for the firstborn, they belonged to God. Since Christ, our Passover, has been sacrificed for us (1 Cor. 5:7), we are His (1 Cor. 6:20).

3:46 - 48. The Levites were to take the place of the firstborn on a one-to-one basis. So each firstborn had a **personal** substitute! Christ, being the infinite God, can, and is, the **personal** substitute for each one who believes on Him -- our **personal** Savior!

4:3. Compare 8:24. The Levites evidently began to **serve** at **25**, but the Kohathites, at least, were included in this census only from **30** up to 50. The first 5 years seems to have been an "internship" of sorts. A much later census of Levites (1 Chron. 23:27) lists them from age **20**. Their service follows -- but it does not say they began to **serve** at 20, only that they were **listed** (as those available for future service?) at 20.

4:3. The Kohathites' term of service was only 20 years. They were "retired" at 50.

4:5, 6. The outer covering of the Ark was "wholly blue." The Ark, above all the other furniture, was wholly heavenly.

4:7, 8. The covering for the Table of Shewbread is most interesting. It was covered with a cloth of blue, then the Shewbread, with the articles used in connection with it, were placed on it. Over this was spread a scarlet cloth and an outer covering of badger's skins. No other item was covered with scarlet. The reason seems to be that the bread, **here**, specifically represents Christ as the Bread of Life for the people -- the twelve tribes -- and **they** needed the blood of redemption typified by the **scarlet** cloth -- Christ, to be the Bread of life, had to be "broken" and shed His blood.

4:13, 14. The vessels associated with the Brazen Altar (which typifies the Cross) were placed on top of the purple covering. Why purple instead of blue, as in other coverings? If purple speaks of royalty, then there is emphasis here, typically, that on an earthly cross (no blue to represent Heaven) the **KING** would die! What a message is in these coverings! Outside the Tabernacle proper the **King** is on the Cross on earth. Inside all is heavenly (blue). But the **people** there (represented by the Shewbread) are present due to the blood shed on that Cross (scarlet) -- and the heart of it all is Christ in glory (the Ark of the Covenant was located behind the beautiful veil).

Why is there no reference to the covering of the Laver? Perhaps, since the Laver pictures the word of God, it is intentionally omitted in this list so its carrying becomes the responsibility of volunteers?? If so, it is wonderful that, with all the religious delegation of authority to Levites only, the propagation of the word is everyone's task. See the Pulpit Commentary, vol. 2, page 25, on Numbers 4:15.

4:18 - 20. The exalted service of the Kohathites (they bore the furniture of the Tabernacle, including the Ark of the Covenant) brings great responsibility -- and severe punishment if they abuse their privileges. See what happened to Uzzah in 2 Sam. 6:6 - 8.

5:12 - 31. This method of determining guilt could only be used when God is among His people working miracles. While a guilty conscience could manifest itself in some way, perhaps, which a very perceptive priest might discern, it would not cause this physical result.

5:18. Is there any possible connection between this and 1 Cor. 11:5 - 7?

5:22. Would a guilty woman be led to confess rather than drink this filthy water? Are they depending on this to determine her guilt? (Another form of "Solomon's choice"? -- I Kings 3:6 - 27). Not likely -- see note above on vs. 12 - 31.

5:31. It seems strange that when the husband's jealousy proves to be unfounded, and his accusations are seen to be false, he is not even rebuked.

6:3. Christ did not have long hair -- for He was not a Nazirite. He drank wine (Matt. 11:19; Luke 7:34). Notice that Christ was a Nazarene, not a Nazirite. A Nazarene was one who dwelt in Nazareth.

6:5. The long hair was the sign of his separation to the Lord. Was the woman's long hair (or her hat?) a sign of her separation to her husband? See 5:18 and 1 Cor. 11:5 - 7.

6:7. The holiness of the Nazirite evidently surpassed even that of the priest, for the priest was allowed to "defile himself" when his near relatives died. See Lev. 21:1 - 3.

6:9. Why didn't Samson shave his head when one thousand Philistines died very suddenly by him (he was the one who killed them)? See Judges 15:15. Does the fact that he was a Nazirite from birth, and by God's appointment rather than by his own choice, make the difference?

6:12. He has to start over in order to fulfill the time he vowed to be a Nazirite.

6:13 - 21. This must have been the procedure Paul would have to follow when he arrived in Jerusalem after he had taken (evidently) a Nazirite vow (Acts 18:18).

6:24 - 27. Compare 2 Cor. 13:14. Here "my name" (v. 27) involves the three-fold use of the name "Jehovah." In 2 Corinthians that three-fold name of God is particularized as "Father, Son and Holy Spirit."

CHAPTER SEVEN AS A WHOLE.

Numbers seven tells of the offerings brought by the leaders of the tribes of Israel on the occasion of the dedication of the Tabernacle and its altar. We cannot really appreciate what is here for us unless we have had the patience to read the chapter all the way through! It seems to be exceedingly pleonastic, unnecessarily redundant, and boringly repetitive. We wonder why Moses took 79 verses to describe what could easily have been handled in six or eight. The Living Bible condenses 74 verses into 17 here. Josephus, in his "Antiquities of the Jews," sums up this whole chapter in a part of a paragraph. What special blessing can possibly spring from the length of this account?

The twelve offerings are identical, yet each is described in detail, and in full, as if it were the only one of its kind.

So in Romans 12:1 we are urged to bring our bodies as living sacrifices to the Lord. Even though every believer brings the same sacrifice (his body) God takes note of each offering individually, and in detail, as though it, too, were the only one. There are no ditto marks on God's record book. We are never just another cog in the machine with Him -- we never get lost in the crowd! Just as we must **personally** honor His sacrifice at Calvary by believing the gospel and resting on His finished work for salvation -- so He takes note of our sacrifice **personally** and **individually** in service. We are not just a statistic with Him. Praise the Lord!

Not only did each man receive individual attention to his offering, that it might be personal, but the total is noted also (verses 84 - 88), that he might be aware of fellowship in giving and not feel that he is alone in his sacrifice. Hence individuality without a sense of aloneness, and a sense of belonging without collectivism.

Notice also that a day was given to each of the offerings. What could have been done in a few hours takes twelve days! God is not in a hurry.

With all eternity ahead of us I do not think our Lord will hurry through the giving of rewards at the Judgment Seat of Christ. At college commencements they will often have those graduating (several hundreds sometimes) stand together as their degrees are conferred en masse. It is not so with God.

How satisfying it will be in glory to hear the testimony of each believer. No one will be pressed for time, nor wondering when the meeting will be over. We will be able to hear, from each saint's own lips, the wondrous story of his walk of faith, his heartaches and sufferings, his victories through Christ -- and rejoice with him when he receives his rewards. Our turn will come, too, in God's good time, to tell how He worked in our lives. What a "missionary conference" that will be!

Now re-read the chapter, when you are not in a hurry, and try to imagine how each group felt when it was their offering. It was not passed over, nor lumped with that of others -- they each had their day. All eyes were upon the gifts of their hands and hearts, and God felt it was worth a few extra verses to tell about it in detail. What a wonderful God!

7:3. There was cooperation in their service (one wagon shared by two princes) yet a recognition of the individual service of each (for each one an ox).

These gifts were given by the princes, but they were used by the Levites (7:6 - 8).

7:9. The curtains and coverings of the Tabernacle (carried by the Gershonites) could be transported on wagons, as could the boards, pillars and sockets (in charge of the Merarites) -- but the furniture of the Tabernacle must be carried by **men** (the Kohathites). Though the curtains, boards, etc., had a typical significance, the heart of the Tabernacle was its furniture -- which in a special way spoke of Christ in various aspects of His person and work. Too precious to be committed to a wagon, it must receive the personal loving care of God's servants. Compare 2 Sam. 6:3 - 7 and 1 Chron. 15:11 - 15. The Ark of the Covenant was not to get occasional attention when the oxen stumbled, but be borne on the shoulders of the Levites every step of the way. Committees may do for a building program, but carrying Christ to the lost is for individual **men!** 2 Tim. 2:2.

7:12 - 83. "Both by appointing that each leader was to have a separate day for his gift, and in giving the reports equal space, regardless of the contrast in the tribe's strength and rank in the camp, God had a definite purpose. It was 'that an equal honor might thereby be put on each several tribe ... Thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal share in the sacrifices that were offered upon it. Though one tribe was posted more honorably in the camp than another, yet they and their services were all alike acceptable to God. ... Rich and poor meet together before God. ... He was letting us know that what is given is lent to the Lord, and He carefully records it, with everyone's name prefixed to his gift, because what is so given (as a labor of love, Heb. 6:10) He will repay. Christ took particular notice of what was cast into the treasury (Mark 12:41)." -- Matthew Henry (from a footnote in the Amplified Bible).

A footnote in the Berkeley Bible suggests that stretching the offerings over twelve days may have been necessary since there would not be room in the Court of the Tabernacle to receive and offer 252 animals in one day. While this is a "practical" reason, there must be deeper truth here.

8:21. The Levites were by birth the Lord's (having been bought by the blood of the Passover lamb), but they must be purified, and even their clothing cleansed, so they can be offered to the Lord as a sacrifice. We, though we belong to God by purchase (1 Cor. 6:20; 7:23) and by birth (new birth), must offer our bodies to God as a sacrifice first (Rom. 12:1) and then

He cleanses us (Rom. 12:2; Eph. 5:26).

8:26. "They, however, may assist their brothers ... but they themselves shall do no work" -- NASB. Evidently they could **volunteer** to **help** but had no more **obligation** to work.

9:11. If they had a legitimate reason for not keeping the regular Passover they could keep it one month later, but just "excuses" would not do (v. 13).

9:18. The Lord knew where, and how long, to rest as well as when, and by what path, to travel. So for us -- there are times of rest and refreshment as well as times of ceaseless toil (Mark 6:31). We should no more feel "guilty" for not working during rest time than we should feel "overworked" or "imposed upon" during work time. Our times are in His hand. We should know how to rest and how to work just as Paul had learned "to be full and to be hungry" (Phil. 4:12).

9:22. They couldn't put down roots, for they were in day by day expectation of moving on. So should we be ever ready to move on -- whether to a new field of service, death or the Rapture.

10:2 - 10. The trumpets were to be used for almost every occasion of their lives. They were utilized to assemble the people for worship (v. 3), to assemble the leaders (v. 4), to sound an alarm (vs. 5, 6), to call an assembly (v. 7), and to go to war (v. 9). They also announced the beginning of the months (v. 10), and made their burnt offerings and peace offerings a memorial (v. 10). Life was just one trumpet after another. Such an occasion as the Rapture would surely involve a trumpet and, being the final event for **US**, it would be **OUR** "last trump!" (See 1 Thess. 4:16; 1 Cor. 15:52).

10:9. The alarm not only called the people to the battle, but also called the Lord to undertake on their behalf. Action and prayer go together -- unless it is to be a time when the Lord calls upon us to be still and see **HIS** salvation, as in Ex. 14:13, 14. Compare Ex. 17:9, 10; Eph. 6:10 - 18.

10:31 - 33. Though God may bless Hobab through Israel, He does not need his help in guiding them. He is sufficient in this area. Just as He had spied out the land (Ezek. 20:6) and did not need the twelve spies, later, to be eyes for Israel, so now He knows the desert better than Hobab and does not need his help in guiding Israel on their journey. God also knows **our** destination and He knows how to get us there.

10:35. The Lord Himself is not only eyes for Israel to guide them, but a strong arm to defend them.

11:1. "As it was those farthest from the Tabernacle who complained, so the farther we get from the Lord the more we complain" -- pastor Tim Heath.

11:4. The "Mixed multitude" was the "rabble who followed Israel from Egypt" according to the Amplified Bible.

11:5. All of these items they were lusting for (except the fish) tended to leave an odor on the breath. So the things of the flesh for which we are prone to lust are an offensive odor to God, and may give a stench to our lives even before men.

11:6. This was after only a year or so on their journey. Their faithlessness and complaining doomed them to 38 more years of the same diet.

11:7. The coriander seed was "a small round seed about the size of a black pepper corn used for seasoning" according to a note in the Berkeley Bible.

11:8. Elsewhere it tells us that the manna tasted like cakes made with honey (Ex. 16:31). Here the flat, if not actually repulsive, taste of fresh oil may be because of all the things they have done to it. Their "recipes" have ruined the flavor. So also people's taste for the things of the Lord is lost when they turn from the "simplicity that is in Christ" and doctor the word with their religious recipes and humanistic interpretations. See 2 Cor. 1:12; 11:3.

11:12. Compare 1 Thess. 2:7, 11 and context.

11:16, 17. The problem here is instructive! He already had an organization -- set up at the instigation of his father in law (Ex. 18:19 - 26) but it evidently was not considered adequate by God. God's answer is not just a "committee" but a group of Spirit filled men. What a difference! In Ex. 18:19 Moses' father in law says, "Hearken now unto my voice, I will counsel thee and God will be with thee." We cannot count on God blessing a plan which is from man. We should not say, "God bless our way!" (a motto often seen on Jeepneys in the Philippines), but "God **show us** Your way!"

11:17. It seems likely, in light of many passages in Judges and elsewhere (where the Holy Spirit came upon men as an enablement for specific tasks), that the "spirit" here is the "Holy Spirit." If so, Moses lost nothing when God took of the Spirit which was on him to put upon the others. There is far more than enough of the Holy Spirit to "go around." He, as a Person, cannot be divided but, as God, He is omnipresent.

11:20. As we would say today, "Until it comes out of your ears" -- until you are sick of flesh.

11:22. Compare the question of the apostles concerning the feeding of the 5,000 (Matt. 15:33).

11:23. They were not short of meat because God was not able to provide it, but because, in His wisdom, He was not willing -- for their own good. A very simple, though adequate, fare on the desert would cause them to look forward eagerly to the "good corn of the land," the milk and the honey. Instead of looking forward with joyous anticipation, they looked backward in bitter resentment.

So, too, if we had everything too nice now we would not look forward to glory. Too often, instead of setting our eyes on the hope set before us, we look back to what we had before

our conversion -- and seek to have the things of the world to make us a little heaven down here! See note at 13:26, 27.

11:26. "-- They were of those who were selected and listed, yet they did not go out to the tent [as they were told to do]; but they prophesied in the camp." -- Amplified Bible.

11:29. This will evidently be the experience of Israel in the Millennium. See Joel 2:28, 29.

11:31. "-- and let them fall [so they flew low] beside the camp ... about two cubits (three feet) above the ground" -- Amplified Bible

11:32. Evidently they were drying the meat in the hot dry desert climate to preserve it for future use -- quail "jerky."

11:34. "Kibroth-hataavah" means "grave of the greedy" according to a note in the Berkeley Bible.

12:1. Miriam evidently was the leader in this, for it is she who became a leper (v. 10). Aaron displayed a fatal weakness. He was too easily led by others (see Ex. 32:22 - 24). It is evident why Aaron (though the elder brother) was not chosen to be the deliverer of Israel. Compare the faithfulness of Moses (v. 7).

12:1. This appears to be a second wife for Moses. His first wife was a Midianite (10:29).

12:1, 2. Compare Deut. 9:20. Aaron would not even be alive at this point if it were not for Moses!

12:3. This parenthetical note was surely not written by Moses. Those putting the account in its final form must have added it. But the verse is inspired. Compare Matt. 11:29.

12:4. Evidently God interrupted their conversation.

12:6 - 8. Moses was a prophet, but he, like Christ, was much more than a prophet. See Deut. 18:18, 19. Of course Christ was also much more than Moses! Heb. 3:2 - 6.

12:7. See Heb. 3:2, 5.

12:8. See 1 Cor. 13:12. See note at v. 6. It is not that God did not speak through Aaron and Miriam, but how He spoke through them is in question. They were prophets, but Moses was much more than a prophet.

12:10. Here Miriam, who had been used to preserve the life of Moses as a baby, and to lead the women in their praise to the Lord (Ex. 15:20, 21), steps out of her place -- she leads Aaron and rebukes Moses. She is sternly chastened for it. See 1 Tim. 2:12. That Miriam did

have a God appointed place in leading Israel is shown by Micah 6:4. But her ministry was not the equal of that entrusted to Moses.

12:12. "As one dead" -- i.e., as one **born** dead. Spiritually, everyone is born dead. Eph. 2:1, 5.

12:14. God will forgive and heal, but He will not do it in a way that makes light of her sin. She needs to learn a lesson, and to stand as a warning to others. This problem was very serious, for the family of Moses and the very leadership of Israel was being divided.

Chapters 13, 14. Other Scripture to be studied in connection with these chapters: Acts seven; Hebrews 6:1 - 9; 10:26 - 39. See "Hebrews - Chapters Six and Ten" in "Help in Hard Places" -- Available also as a separate Bible Study from William P Heath, 423 Burke Ave., Leavenworth, WA, 98826, USA.

13:1 - 3. At first glance it seems it was God's plan to send the spies into the land. But consider the following train of events:

- God had already spied out the land. There was no need for a committee to see what it was like. They just needed to believe what God had reported to them. Ezek. 20:6; Ex. 3:8, 17.
- It was the **people** who suggested that spies be sent in. Deut. 1:22.
- Moses liked the idea and, it seems, did not consult God about it. Deut. 1:23.
- God permitted them to go, and selected the spies for the task. Num. 13:1 - 3.
- Ten of the spies brought back an unbelieving and "bad" report.
- God chastened them. The ten spies, themselves, died and the nation wandered in the wilderness one year for each day spent on their mission. 14:34; Psa. 106:24 - 26.

13:8. "Oshea" is "Joshua." See v. 16.

13:11. Here the "tribe of Joseph" is the same as the "tribe of Manasseh."

13:19, 20. See Joshua 2:1. When Joshua sent spies into Jericho he did not send them to see **IF** the land was "good or bad" or whether it **could** be taken or not -- as Moses evidently did in this passage -- but to see **how** they should order the attack to **take** it. With this in view they gave the heartening report of Joshua 2:24.

13:23. See Heb. 6:4, 5. It is very important to see Kadesh Barnea as the background for both Hebrews 6:4 - 9 and 10:26 - 31. Here they **knew** of the riches of the land, they had even seen (and some no doubt **tasted**) its fruit. But they did not take the one last step and **enter in**. Later they could not "renew them again unto repentance" (Heb. 6:6) and were turned back in defeat.

So some individual Jews (like the nation as a whole before them in Acts chapters 2 - 7), had tasted of the powers of the world to come (the Millennial age -- Heb. 6:5). But they were in danger of failing to take the last great step of **FAITH** so they could enter into life -- and later experience the Millennium itself. Having been fully informed, if they turned back to Judaism

and the Temple, with its sacrifices, they could not return again to the place of decision. They would have committed personally what the nation in its leaders had committed already nationally -- the "unpardonable sin."

13:26, 27. Compare Heb. 6:4. After a year of only manna (except for the quail), the fruit, milk and honey must really have seemed **wonderful**. They should have been looking **forward** to this (see Ex. 3:8, 17; 13:5; 33:3) instead of looking **back** to the leeks, garlic and onions! See note at 11:23.

13:30 - 33. "The ten spies saw the giants and themselves -- so the giants looked **BIG**. The two saw the giants and GOD -- so the giants looked **small!** You can't see God and yourself in the same glance." -- Donald Grey Barnhouse.

13:31. The ones who believed "we are not able" tried it on their own and, sure enough, **they were not able**. Their assessment of the land and their chances of success was accurate -- when God was left out of the picture. Man's wisdom, often, is not foolish because it is **inaccurate**, but because it is **incomplete**. See 1 Cor. 1:19 - 21.

They had forgotten, or didn't believe, the prophecy of Ex. 15:14 - 17. While the Israelites were trembling for fear of the **Canaanites**, the Canaanites were trembling for fear of **Israel's God**. See Josh. 2:9 - 11; Ex. 23:27, 31.

13:32. This was a "slander upon the land" -- 14:36 (KJV).

13:32, 33. Read Deut. 3:11; 1 Sam. 17:4 - 7; Amos 2:9 for an idea of the size of these giants. Yet Caleb, who had said, "We are well able to overcome" the giants (13:30), was not "just talking." Later he **did** overcome them -- when he was 85 years old! (Josh. 14:12).

Chapter 14. Compare Ex. 15:14 - 16; Num. 32:8 - 15; Deut. chapter one and 6:23.

14:2. It is easier to moan, "I wish we had died" than to face actual death in the future. If they thought death so desirable, why fear the Anakim? To hide behind professed concern for family (v. 3) is not only unbelief -- it is cowardice in disguise. Compare verse 31.

This prayer, like the prayer in Matt. 27:25, was answered! See Num. 14:28, 29.

14:4. This accurately pictures the willful sin of Heb. 10:26.

How do they think they could return to Egypt without the manna, water from the rock, fire by night, etc.? Also, do they think Egypt will welcome them back with open arms?

14:6 - 9. This impassioned appeal for "repentance" from their rebellion of verses 1 - 4 compares strikingly to the appeal in Acts chapters one through seven to those who had rejected and crucified Christ. Their violent reaction (v. 10) is almost identical to that of Israel's leaders at the close of Acts seven. Here, as there, the rejection of the last fervent plea to repent is an "unpardonable sin." The die has been cast; they are now doomed to die in the wilderness!

My note at 31:49 reads: ***This could have been the result at Kadesh Barnea -- if they had believed God and entered the land. How very groundless were their fears!*** See also Josh. 2:9 - 11; 9:9.

14:8, 9. Their last chance to enter the land. See Acts 3:19 - 21; 7:51 - 53.

14:10. Compare Acts seven. See also Psa. 78:41.

14:11, 27. The many long delays Israel has faced in their history are mostly due to their unbelief and sin. What could have been a march of a couple of weeks became a death march of 38 years. Centuries later, when they could have had their King and their "times of refreshing" (their Millennial Kingdom) in but a few years (Acts 3:19 - 21), their rebellion in Acts seven postponed it nearly 2,000 years! The cry, "How long?" rings out in the Psalms -- God replies, "How long ... will you love worthlessness and seek falsehood? (Psa. 4:2-- NKJV).

14:12. Even this suggestion to "disinherit" Israel, and generate another nation to be His people, bears some resemblance to what happened at Acts chapters seven to nine. Compare Romans 11:12-a, 15-a. The final decision to not disinherit Israel, but to severely chasten them -- to doom that generation to die in the wilderness -- is somewhat similar to the fate of Israel in the Acts period. The nation was not finally and eternally set aside (Rom. 11:1, 12-b, 15-b, 25, 26), but the generation that rejected the risen Christ came under the severe judgment of God in 70 ad, and their kingdom was postponed for almost two millennia.

14:14. See John 1:18; 1 Cor. 13:12. Compare Num. 12:8.

14:18. "Longsuffering" is illustrated in the book of Jonah. "By no means clearing the guilty" is demonstrated in Nahum. Consult "A City of Two Tales" -- William P Heath, page 2 (Published by Grace Publications, Grand Rapids, Michigan)

14:19, 20. How great the power of intercession! Compare the previous incident of this nature in Ex. 32:10 - 14. See also Ex. 17:11, 12. In the advocacy of Moses, here in Numbers fourteen, we observe at least one reason why God has not "cast away His people" (Rom. 11:1).

14:20 - 23. As in Acts, God will not cast away His people (Rom. 11:1) but their entrance into the land is **delayed**, and another generation shall enter the land. The impending destruction on the Gentiles in the land is also delayed. The severe judgment on Israel was a gracious, but temporary, amnesty to the Gentiles. Compare Rom. 11:11, 15.

14:24. Caleb (and Joshua) illustrate the truth of Rom. 11:1 - 5. "His seed" can also illustrate the fact that the "all Israel" at the close of the Tribulation shall have "another spirit" (or "attitude"? -- one like the attitude of Caleb.

14:28, 29. Here is God's answer to their prayer in v. 21. Review the note at 1:18. Compare Ezek. 20:38 and context. Similarly Israel's leaders prayed, in Matt. 27:25, "His blood be on us and on our children." How literally their prayer was answered in 70 ad!

14:31. Concern for their children was not a legitimate excuse for refusing to enter the land (v. 3). They should have trusted God to take care of them. He was more concerned for them than they were (See Jonah 4:11 and pages 138, 139 in "A City of Two Tales" -- W.P.H.).

Both His concern and His ability to care for them were demonstrated. Their children **DID** go into the land; but the unbelieving parents did **not!** Notice v. 33. The children did suffer, but not due to God's lack of care for them. They suffered due to the unbelief and wickedness of the parents. The children shared in the **consequences** of the parent's sin, but not in the **judgment** brought on by it (v. 33).

14:34. There is a one-to-one correspondence between the days of searching out the land and the years of wandering in the wilderness. This indicates their sin began when they proposed that spies be sent in (Deut. 1:22) instead of believing God's report (Ezek. 20:6). Consider the notes at 13:1 - 3. (God was gracious in counting the two years before their rebellion as part of the forty years)

14:35. Refer to 1 Thess. 2:15, 16. Compare the "consumption" ("destruction" in NKJV [New King James Version]) which is foretold in many prophecies concerning the Tribulation period (Isa. 10:20 - 23 for example).

14:37. Compare the destruction of Jerusalem in 70 ad which was visited on the very generation which had rejected the risen Christ.

14:38. The believers escaped the slaughter during the destruction of Jerusalem in 70 ad by obeying the directions given them in Luke 21:20, 21.

14:40, 44. TOO LATE! See Heb. 6:4 - 6; 10:27. Obeying a Scripture at the wrong time is disobedience! What they did was courageous, it was belated "obedience," it was repentance ("we have sinned") and it was no doubt carried out with zeal and determination. However it was **NOT FAITH**, it was merely **PRESUMPTION!** Notice the dispensational applications. For instance obeying 1 Cor. 14:1-b, 39 is not real obedience today in light of 1 Cor. 13:8.

14:42, 43. In the evil report they saw the enemy in his power -- but not the Lord. Now they will face the enemy in all of his power without the Lord!

14:45. Similarly Israel refused the offer of the kingdom (Acts 3:19 - 21) in Acts seven. Later (in 70 ad.) they tried to establish it on their own -- with tragic results!

15:2. After all of the sin, rebellion and presumption of the people -- and God's verdict that this generation will die in the wilderness -- God addresses the younger generation and says, "**WHEN**," not "**IF**"! In spite of the refusal to enter the land (14:4 - 10), and their inability to do so (14:45), God is faithful and will yet keep His word. Israel will live in the land! Cp. Rom. 11:26 and context -- also Num. 15:18. Consider the introductory note on page 1.

See page xii of the introductory material to Numbers in the Pulpit Commentary, vol. 2.

Many details of life prescribed in the Law at Sinai could not be executed in the desert, and were put off for 38 years by their rebellion at Kadesh Barnea (see introductory material in this study). Similarly, the prospects presented to Israel in the Gospels and early Acts were rendered impossible, until this age of Grace is past, by the action of their leaders in Acts seven:

-- They had been assured that their sacrifices on behalf of the kingdom would be more

than repaid when the Kingdom was established (Mark 10:28 - 30). With the kingdom postponed they were poor, and God used Gentile believers to supply their needs (Rom. 15:25 - 27).

-- The lifestyle promised in the Sermon on the Mount, and so on, became impractical when kingdom was postponed (Matt. 6:25 - 34). Promises of full supply of their needs depended on their going into the kingdom (Matt. 6:33).

-- Promises of automatic and full answers to prayer presuppose millennial conditions (Isa. 65:24, 25).

-- The possibility of John the Apostle still being alive at the return of Christ (John 21:21 - 23) required entry into the Millennium during his lifetime. Since he lived longer than any of the other disciples, he could have lived to see Christ's return if this had not been made impossible by the decision of Israel in Acts seven -- and the subsequent postponement of the kingdom to inaugurate this age of Grace.

-- As the rebels died in the wilderness before entry into the land, so the rebels in Israel during the Tribulation will die in the wilderness before the remnant arrives in the land, entering into it under a heavenly Joshua (Jesus). See Ezek. 20:33 - 44; Rev. 12:14 - 16.

15:14 - 16. The Gentile who lives among them must become a proselyte and follow the same laws as the Jews. Instead of conforming to the Gentiles, they were to convert them! (See Isa. 56:3 - 7) Contrast these verses with Acts 15:11, where, in contrast, it is the Jew who is to conform to the believing Gentile.

15:28. See 1 Tim. 1:13 where Paul tells of his sins done "ignorantly and in unbelief." Forgiveness is available for the one who is ignorant of his sin -- but no provision for the one who rejects the sacrifice for sin.

15:30, 31. "Reproacheth" should be "blasphemes." This word is only translated "reproach" in this one verse in the KJV. It is "blaspheme" in 2 Kings 19:22; Isa. 37:6, 23; Ezek. 20:27 and Psa. 44:16. It is translated "is blaspheming" in Num. 15:30 in the NASB.

"He does anything defiantly ... that one is blaspheming the Lord --. ... - He has despised the word of the Lord" (15:30, 31 – NASB.) These verses indicate what blasphemy is -- and that the leaders of Israel were guilty of it in Acts seven, even though the word "blaspheme" is not used there! Compare Num. 14:44 where just such a sin of presumption is described.

16:2. This was quite an imposing delegation, evidently the strongest leaders, and most respected men in the whole congregation. Probably it was the influence of these very men that had caused the rebellion at Kadesh Barnea.

16:3. It is instructive to see just who considered themselves "holy." They were the same people who turned back at Kadesh Barnea, an "evil congregation" (14:27). They would have been destroyed "as one man" (14:15) if Moses had not interceded for them, a congregation that, even as they complained against Moses and Aaron, were wandering in the desert because of their sin. They were much like the Corinthians who thought they were spiritual (1 Cor. 14:37) but were babes and carnal (1 Cor. 3:1 - 3). They show no gratitude toward Moses for his intercession for them. Perhaps they did not know how close they had come to extinction -- or, if Moses had told them, they didn't believe it. See Prov. 30:12.

Aaron got a taste of his own medicine! See Num. 12:2. Chapter 17 is God's final word concerning the fact that He had chosen Aaron -- and his authority stands!

16:5. "Who are His" -- See 2 Tim. 2:19.

16:7. Although the tribe of Reuben was represented (v. 1), most of these 250 "famous" leaders were evidently Levites. Though the priests were Levites, not all Levites were priests. See v. 10.

16:11. Although verse 3 says that the rebellion was against Moses and Aaron, it seems to have been chiefly against Aaron (see verse 10).

16:13. They had so turned back in their hearts to Egypt that eventually **Egypt** was recalled as a "land flowing with milk and honey." Compare Paul's charge to us not to set our affections on things on the earth (our "Egypt") but on things above (Heaven) -- Col. 3:2. We can never move **up** by looking **down** any more than they could move **ahead** by looking **back**!

16:14. They forgot (or denied) whose fault it was they did not enter the land! Also they were never told that **Moses** was to bring them into the land -- it was **God** who was to do this.

16:17. They were given a chance to "try their hand" at being priests.

16:18. "The door of the Tabernacle" was where the Brazen Altar was located. This altar prefigures the Cross. Here the place of salvation became the place of judgment (v. 21). They put fire in their censors, but evidently not fire from the altar. Thus they offered "strange fire" as Nadab and Abihu had done -- but these fellows are not even priests! See Lev. 10:1, 2; 16:12.

16:22. "They" here are Moses and Aaron. Again intercession spares the congregation from the judgment which fell on the leaders (v. 19). In v. 41 the very ones whose lives were spared through Moses' intercession **blame** him for the death of the others.

16:30. "Quick" means "alive."

16:30 - 33. Is "the pit" Sheol (the same place as the NT Hades)? If so, how could their physical bodies be involved? Do the bodies perish, buried deep in the cleavage of the earth, and their souls go on into Sheol? Do they by-pass death, Sheol and the resurrection of Rev. 20:13 and, like the Beast and False Prophet later (Rev. 19:20), go directly into the Lake of Fire?

My note on Matt. 5:30 (in Class Notes on Matthew) reads, "**Hell,**" **here, is not the grave but neither is it Hades. It is Gehenna, which seems to be the "Lake of Fire" of Rev. 19:20; 20:14, 15; 21:8.** **Souls are not cast into the grave and bodies are not cast into Hades -- but all three, body (resurrected for the purpose -- Dan. 12:1, 2; Rev. 20:13, 14), soul and spirit will be cast into the Lake of Fire.**"¹

¹All italicized print is in bold since regular Italics does not print well when photocopied.

16:35. Prayer (typified by the offering of incense -- vs. 6, 7) is no substitute for obedience! The 250 leaders who were with Korah did not share the special judgment created to destroy him, but they were judged. The fire that came out from the Lord evidently came from the Brazen Altar.

16:37, 38. The censers of the rebels were used to cover the Brazen Altar. When the altar is covered it cannot be used for sacrifice and hence can be only a place of impending judgment. Today Christ is Savior, but the time is coming when the perversity of man will be dealt with and in that day He will not be the Savior, but the Judge. The Altar will be covered.

16:40. We need the background of this chapter to really appreciate the access we, Jews or Gentiles, have today under grace. See Rom. 5:2; Heb. 4:16.

16:41. Consider the note at v. 22. When will they ever learn? Here they reveal that they shared the rebellious heart of the leaders -- so they also share in their judgment. See vs. 44 - 49.

16:46. The censer symbolizes prayer (offering of incense). Prayer (when offered in rebellion against God and God's people) can be sin (the judgment of the 250 men who bore censers). However, on this occasion, the sin had to do with the men who offered the prayers, not prayer as such (v. 37). It is prayer based on Calvary (fire off the Brazen Altar) which restrains God's judgment. It is intercession (symbolic of the intercession of our High Priest -- Christ) which stands "between the living and the dead." (v. 48).

16:46 - 49. They had complained about Aaron being the one to burn incense -- but it was Aaron, burning incense, who turned away God's wrath from the whole congregation.

17:3. This is not Moses' rod which Aaron used in Egypt, but a special rod for the occasion.

17:5. The life bursting from the dead rod pictures the resurrection of Christ. Just as the budding of the rod marked out Aaron as God's choice to be High Priest, so Christ was declared ("horizoned as" in the Greek) the Son of God with power ... by the resurrection from the dead (Rom. 1:4).

17:8. Aaron's rod not only blossomed as promised (v. 5), it produced fruit!

17:12. In light of 14:31 - 33 they **MUST** all die within the 40 years for their children's sakes -- so their children can go into the land. It seems they would be reconciled to their deaths for the sake of their children -- if they really loved them.

17:13. "Everyone who comes near ... to the Tabernacle of the Lord must die. Are we to perish completely?" (NASB) If it were not for the advocacy of Moses and the grace of God they would already have perished completely. See 16:21, 22, 45 - 48 and Ex. 32:10 - 12. Every day of life for them was a gift of God's grace even more than the 15 years added to the life of Hezekiah.

18:3. If the Levites are allowed to do the work delegated to the sons of Aaron, not only will the Levites be slain because they will be where they should not be, but those allowing it will die also.

See the danger faced by the priests when King Uzziah went into the temple to offer incense. The priests carried out their responsibility and withheld him (2 Chron. 26:18), thrust him out (2 Chron. 26:20), and were not judged. God showed Uzziah grace however. He did not die -- but he was chastened, he became a leper.

18:10. Surely they were not to eat in the "Holy of Holies"! Only the High Priest was allowed to even enter the Most Holy Place -- and then only once a year. See v. 11. The NASB translates this verse, "As the most holy **gifts** you shall eat it --." It is translated, "- in a most holy place -" (not "the most holy place -") in the NKJV (New King James Version).

18:20, 23, 24. The Levites were to have no land, as the other tribes did. Today, as the song puts it, "this world is not my home." My hope is in Him. Compare, "Be content with such things as ye have for He hath said, 'I will never leave thee or forsake thee'" (Heb. 13:5). What things do we have? Whatever they may be, we can be content -- for we have **HIM!**

18:26. The Levites tithed the tithe.

CHAPTER 19 -- THE RED HEIFER -- See Heb. 9:13, 14

This offering was (as far as Scripture indicates) a once for all sacrifice. It typifies Christ's death by the hands of the Roman soldiers, at the instigation of Israel's leaders, outside the city (Heb. 13:12, 13). This emphasizes their guilt in His death (Acts 2:23). How graciously God over-ruled their wicked act to make that death the source of cleansing for sin, even the very sin of murdering the Son of God, if they would avail themselves of it. Notice the remarkable parallels, in the following notes, between this chapter and what happened at Calvary.

19:2. "Without spot ... no blemish." It is not a defect in the sacrifice that causes the uncleanness of those offering it. The uncleanness pictures the sin of Israel in taking the One "delivered by the determinate counsel and foreknowledge of God" and "by wicked hands" crucifying Him outside the camp. Consider Acts 2:23 and the note at 19:7, 8 below.

Even though Christ's life was also without spot or blemish (1 Pet. 1:19) it is His **DEATH** that saves!

"Upon which never came yoke." It is not the ministry of Christ, inspired as it was, but His sacrifice; not His works, great and perfect as they were, but His death, which can save lost men.

19:3. Christ was not offered on the Brazen Altar at the Temple, but outside the city -- "outside the camp," even as the sin offering in Lev. 4:12, 21; Heb. 13:11, 13.

Berkeley translates this verse, "Have **someone** slaughter it in his presence" -- and then goes on to say, in a footnote, "Probably a representative of the congregation for whom the offering was being made." In the anti-type, the sacrifice (Christ) was actually slain by the Roman soldiers, but in the presence and at the instigation of the High Priest. Berkeley also

translates verse 5, "Someone must then burn the heifer before his eyes." The Romans accomplished the entire "offering" of Christ.

19:4. "Sprinkle some of its blood toward the front of the tent of meeting" (NASB). The blood was to be sprinkled toward the Brazen Altar, the place where other sacrifices were made. This indicates Christ's death outside the camp was for the sins of those inside the camp. It also acknowledges that His death should have been at the Brazen Altar, and would have been there if He had not been rejected and murdered by Israel.

19:6. These are the same items used in the cleansing of the leper (Lev. 14:4).

19:7, 8. Everyone who had any part in this sacrifice became unclean, even though the sacrifice was of a clean animal, in a clean place, and used by God as a source of cleansing! See Acts 2:23 with Num. 19:21, 22. Notice the relationship of the sacrifice to the unbelief at Kadesh Barnea and the rebellion under Korah. Contemplate the Scofield note at Lev. 4:12.

19:9. Since the ashes had to be kept outside the camp in a clean place, it was necessary to proceed "Outside the camp" to be cleansed. So also, after Acts seven, the Jew who desired cleansing was called upon to break with the leadership in the Temple and go outside the camp, identifying himself with the Christ they had murdered there. See Heb. 13:11 - 13.

19:12. "It" -- the "water of separation" (v. 9). How the ashes were used to produce this "water of separation" is described in verses 17, 18. Compare the note at v. 17.

The one who is sprinkled on the third day will be clean on the seventh day. (The number seven speaks of perfection, completeness) So those Jews who received the risen Christ (who rose again on the third day) are "kept by the power of God through faith unto salvation ready to be revealed in the last time [the 'seventh day']" (1 Pet. 1:5). Those not receiving the risen Christ shall not take part in the salvation of "all Israel" when she, as a nation, enters into her Sabbath rest. See Heb. 4:9 and context. See also Numbers 31:19.

19:17. As far as Scripture records, the Red Heifer was only sacrificed once² -- but cleansing was made available from then on, as water ran through the ashes retained from the sacrifice, and was then sprinkled on the unclean. So Christ does not have to be offered over and over -- for the word of God (typified by the water -- Eph. 5:26) applies the efficacy of Calvary to every heart "sprinkled" by it as long as sin remains in the human race.

19:22. It is emphasized here that sin is virulent in its spreading of contamination. Even one who touches something which has been touched by an unclean person will be unclean!

20:1. This is evidently the 40th year after the Exodus. See v. 28 and 21:12; 33:38.

20:3 - 5. Moses is hearing the same old dirge -- about verse 999!! How **often** they voiced this accusation against God. The fault was theirs. They had refused to enter into the place that was (according to their own spies) a place of figs, vines, etc. See 21:5.

²Historically, the Jews arranged for further sacrifices of red heifers to replenish the ashes over the years -- but their authority for this is the teaching of the Rabbis, not Scripture.

20:6. Since Moses and Aaron knew there was no water (v. 5), why did they wait until the people complained before they went to the Lord with the problem? It seems there was a lack of sensitivity to the people's needs and a failure to take them at once to the Lord. Often it is when we are "at the end of our rope" and on our faces in desperation that the glory of the Lord appears.

20:8, 9. This is not the same rod used in Exodus seventeen. There it was the rod of Moses. Here it is the rod of Aaron. See Num. 17:10 and Heb. 9:4. Also the word for rock in this chapter is not the same as the one in Exodus. Here it denotes a **high** rock. This, with the difference in rods, indicates two distinct types. In Exodus seventeen Christ is pictured as on the Cross. Here He is in His post-resurrection exaltation. -- From "Gleanings from Numbers" by Arthur W. Pink.

The rod in Exodus seventeen is the one used to bring judgments on Egypt. The rock being struck with it speaks of Christ being smitten for our sins. The rod here speaks of the resurrection and Christ in His heavenly priesthood. For us to be **saved** the Rock had to be **smitten**. To restore the waters which have dried up in our souls, because of our sins as believers, requires only that we **speak to the Rock** (1 John 1:9). Consider also the note at 21:17.

20:9. It is too bad he didn't **continue** "as He commanded him."

20:10. In verse four the people were looking to **Moses** instead of to **God**. Here Moses goes along with their little game -- he accepts the responsibility! In so doing, he, himself, becomes a "rebel." See 20:24 and 27:14.

20:11. Not only did he **smite** the rock (denying, in type, the once for all efficacy of the death of Christ -- and the eternal security of the believer) but he smote it **twice**. What grace that the water flowed forth anyway! False views of the Savior, or of salvation, will not prevent some coming to the joy that is theirs in Christ, but will bring chastening on those responsible for those views. Also, just because "people are being saved" is no justification for false or weak doctrine, or assurance that our doctrine is necessarily true. See Psa. 78:15 - 20. See note at Num. 21:17.

20:12. Rebellion is the outgrowth of unbelief. See 27:14.

20:13, 24. "Meribah" means, "quarrel" -- Ex. 17:7 NASB margin. Strong's Concordance says the word means "quarrel, provocation, strife." This Meribah is not the same place as the one in Ex. 17:7. That one was at Rephidim (Ex. 17:1), this one at Kadesh (Num. 20:1). Both evidently given this name by God because of the strife involved. See Deut. 33:8; Psa. 81:7; Num. 27:14.

20:17. When they had water from the rock, they did not have to drink from the world's wells. See John 4:28 where the woman left her water pot when she found the living water!

20:19. We, too, will "pay for it" if we drink water from the world's wells. My note at Deut. 23:4 reads: "***The world has no water which satisfies, and would not make it available to***

us if it did!"

20:22. "Just as God would not let Esau injure Jacob, so now He forbade Jacob injuring Esau (Deut. 2:4, 5)" -- Student's Commentary. Refer to 21:4 and note there.

20:24. Review the note at verse 10. Aaron, as well as Moses, was involved in the sin of vs. 10, 11 and, like Moses, was kept out of the land.

20:28. See 33:38.

21:4. That is, they went out of their way, around Edom, rather than fight the Edomites.

21:5. The Israelites are still singing the same old dirge! See 20:3 - 5. This is the new generation, probably led by the last of the old generation -- which is due to die in the forthcoming plague.

21:7. It was too late for preventive measures. They needed a remedy -- for they have already been bitten. "If the serpent bites before being charmed, there is no profit for the charmer" (Ecc. 10:11 NASB). Compare John 3:14, 15.

21:8. "Make a fiery serpent [2 Cor. 5:21] and set it upon a pole [John 3:14; 12:32] ... every one that is bitten [Rom. 3:23] when he looketh [Heb. 12:2; Isa. 45:22] shall live [John 3:15, 16, 36; etc]."

21:8, 9. My note at 2 Kings 18:4 reads: -- *Men want to "walk where Jesus walked" instead of letting Him walk today in their shoes; see something Jesus touched rather than allowing Him to touch their lives; have a piece of the "true cross" instead of recognizing that we were crucified with Him -- and crucifying the flesh with its affections and lusts; to have a link from the chain which bound Paul rather than being Christ's bond slaves themselves; find the robe He wore when they could have the spotless robe of His righteousness for their very own. Men value artifacts instead of living realities, shadows instead of substance. Life becomes a "search for the Holy Grail" instead of an enjoyment of spiritual reality and a search for the lost.* This brazen serpent, which was made at God's direction, later became a stumbling block to the Israelites when they began to worship it instead of the God who, at His appointed time (only), had used it for their good.

21:12. Compare Deut. 2:14. This marks the end of the 38 years from Kadesh and the 40th year from the Exodus. In 33:38 the death of Aaron (described in 20:23 - 29) is said to have taken place in the "fortieth year after the children of Israel were come out of Egypt."

21:16. See Heb. 10:25, "Not forsaking the assembling of ourselves together--." Why did "Doubting Thomas" doubt? It was because he had missed the meeting where Jesus was present.

21:17, 18. Compare the **smiting** of the rock (picturing salvation), **speaking** to the rock (for restoration) and, here, **singing** to the rock (grateful joy). They sang by **faith** -- after the

promise of water was given (v. 16) and before they dug the well (v. 18). While the circumstances were different in these three instances, they all relate to Israel's need for water, and all seem to point forward typically to the water mentioned by Christ in John 4:14.

There were other ways God provided water in the wilderness: Ex. 23:25; Deut. 2:6, 28. God could have enabled them to exist without water if He saw fit (Ex. 34:28), or stretch the water as He did the widow's oil (2 Kings 4:1 - 7). See Num. 24:7 NASB "Water shall flow from his buckets --."

21:21 - 31. Compare Judges 11:15 - 24.

21:27 - 30. This is in poetic form in the Hebrew.

CHAPTERS 22 - 24 -- the story of BALAAM.

In this story we have an illustration of the distinction between the "directive will of God," the "alternate will of God," and the "permissive will of God."

-- The directive will of God is that course of action which is His very best for us. He never **leads** us to do that which is less than His perfect plan for our lives. In the story of Balaam, it was God's directive will that he not go with Balak's messengers. "And God said to Balaam, "You shall not go with them; you shall not curse the people, for they are blessed" (Num. 22:12).

-- The alternate will of God relates to that which is not **bad** or **sinful in itself**, but fails of His very **best** for us. We can fail to achieve His best for us not only by taking a path of outright wickedness and rebellion, but by being satisfied to accept a "second choice" offered by God when we do not rise in faith to accept His first choice. This is not an openly and flagrantly sinful way, and God can and does guide us through it and brings good out of it, but it falls short of what He could have done through us if we had "wholly followed the Lord." When Balaam asked God for permission to do what He had already told him not to do, God gave reluctant permission, "Now therefore, please, you also stay here tonight, that I may know what more the LORD will say to me.' And God came to Balaam at night and said to him, 'If the men come to call you, rise and go with them; but only the word which I speak to you; that you shall do'" (Num. 22:19,20). Though God let Balaam know He was not pleased with his decision to accept God's second best (Num. 22:22 & following), He did use Balaam to prophesy to Balak concerning the blessing awaiting Israel and the judgments ahead of the Gentile nations who were Israel's enemies.

-- The permissive will of God, as I see it, should refer only to those things which God allows, even though they are contrary to His will and, often, are outright wicked. Balaam was permitted to counsel Balak to have his women seduce the men of Israel to immorality. "But I have a few things against you, because you have there those who hold the doctrine of Balaam, who taught Balak to put a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality" (Rev 2:14). This was the "will of God" only in that He permitted it to happen, wicked though it was. For this God brought judgment on Balaam. "The children of Israel also killed with the sword Balaam the son of Beor, the soothsayer, among those who were killed by them" (Josh 13:22).

The following is a listing of the specific prophecies of Balaam:

- **First** prophecy 23:7 - 10
- **Second** 23:18 - 24
- **Third** 24:3 - 9 From here on God put him into a trance so he was not able to do any prophesying on his own -- saying what Balak wanted to hear -- 24:4, 16.
- **Fourth** 24:16 - 25
 - * First part -- 24:16 - 19 Christ's future judgments against Moab and Edom,
 - * Second -- 24:20 – Judgements against Amalek.
 - * Third -- 24:21, 22 – Judgments against the Kenites.
 - * Fourth -- 24:23, 24 – Judgments against Asshur (the Assyrians).

22:5. Balaam is called a soothsayer ("diviner" in the NASB) in Josh. 13:22. There are three New Testament references to this man. The "way of Balaam" (2 Pet. 2:15); the "error of Balaam" (Jude 11); the "doctrine of Balaam"" (Rev. 2:14).

22:12. He received very clear instructions. Here is God's "directive will" for Balaam.

22:13. Balaam reveals here that he wants to go -- and has asked permission.

22:15 - 17. Here Balak is trying to put the pressure on Balaam.

22:17. No one can bribe **God** by paying his **servant**.

22:18. So far Balaam is on the right track. This should have been his final word to Balak.

22:19. In this instance prayer is **sin**. He already knows God's will in the matter. It is time for obedience. He is not seeking **God's** will -- he is seeking God's indulgence to **his** will. See **23:19**.

22:20. Here is God's **alternate** will -- His second best for Balaam.

22:20 - 22. The sign to Balaam was "**IF the men come to call thee.**" There is no record that they came to call -- he just rose up (on his own) and prepared to go. It now becomes God's **permissive** will that he chooses, for Balaam is not planning to **bless** Israel to please **God** (v. 12) but somehow to **curse** Israel (v. 11) to please **Balak**. He wants the pay. It does not please God when we choose His permissive will.

22:23. The ass had more spiritual sight than the prophet. The ass was choosing the permissive will of Balaam -- and Balaam didn't like it!

22:28. (Compare v. 31) Balaam evidently was so engrossed in the honors and riches before him, and so angry at the donkey, that it didn't occur to him to marvel that a donkey was speaking to him with man's voice (2 Pet. 2:16).

22:29. The donkey was mocking Balaam, but **Balaam** was mocking **God!** Balaam

here judged himself, much as David did before Nathan (2 Sam. 12:5, 7, 13). In both cases God was more gracious to the men than the men were to themselves. See v. 23. Balaam was ready to slay the ass when the ass was really protecting him, But God did not slay Balaam.

22:32. The "permissive will" of God is **not** the will of **God** at all! It is the will of **man** followed just as far as God will permit. The distinction between the permissive and the alternate will of God is not always clear. An example of the "alternate will" of God is seen in connection with David and the Temple. Told he was not to build it, he did everything short of actually putting it together, yet his motive was right (2 Chron. 6:8). The difference between the two examples is **motive**.

22:33. The donkey was not as worthy of the rod as was Balaam.

22:34. "If it displeases Thee --." He should **know** by now that it is displeasing to the Lord! "I have sinned" -- compare 1 Sam. 15:24; Luke 15:21; Matt. 27:4. David also said, "I have sinned" (2 Sam. 12:13). What a difference there is between the confession of David, in Psalms 32 and 51, and that of Balaam.

22:37. Look who is the "lord" of Balaam now -- expecting instant obedience, offering a reward for service! A man cannot serve two masters! Balaam tried! But he ended up completely on Balak's side and, as a result, died at the hands of Israel. See 25:1 - 3; Rev. 2:14; Num. 31:8, 16. Satan used the same strategy against Israel in 1 Chron. 21:1. He could not touch Israel directly so he tempted David to a sin involving Israel -- so that God would touch Israel for him.

22:40, 41. The permissive will of God puts one into poor company, the wrong places, spiritual compromise and, eventually, may result in severe chastening..

23:1. My note at Micah 6:5, 6-a reads: *Notice that Balaam and Balak brought sacrifices to the Lord (Num. 23:1, 14, 29) but these did not avail for them. They were not doing justly, loving mercy, nor walking humbly with God (Micah 6: 8).*

23:2. "Balak and Balaam" -- here is the unequal yoke we are warned against over and over.

23:3. In Israel's sacrificial system the burnt offering speaks of Christ's complete and loving obedience to the Father. What blasphemy to offer a "burnt offering" in view of the disobedience and grudging subjection (22:38) of Balaam!

23:4. Obedience is better than sacrifice -- as God later told King Saul through Samuel.

23:8. The prophecy does not determine the future (as Balak thought -- see 22:6), but it is God, who knows and can determine the future, who decides the prophecy. Balak was trying to get the tail to wag the dog! Josh. 24:10.

23:9. "The people" -- that is, Israel.

23:13. We should not try to "get around" God's will, but to obey it. Balak thought, "If he can't curse all of the people, surely he can curse part of them."

23:19. "God is not a man ... neither the son of man --." This passage has been misapplied and used against the deity of Christ. True, God is not a man, but centuries after this He took humanity upon Him and, without compromising or sacrificing His deity, became a man at the incarnation.

This is a rebuke to Balaam and Balak for seeking the second time to get a curse pronounced against Israel after the **blessing** of 23:7 - 10 and the plain statement of v. 8.

23:21. "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Did Balaam assume God was referring to their state here, and later concluded that if he could introduce iniquity and perverseness into the camp God would then cast them off? It is their standing that is in view -- for their state has been far from this perfection, as God knew very well! The truth of Prov. 30:10 and Rom. 14:4 is illustrated here.

"The shout of a king is among them." God is their King. See Judges 17:6; 1 Sam. 8:7 -- and the meaning of the name of Naomi's husband, Elimelech -- "my God is king." God -- the very God that Balaam professed to serve -- is Israel's King.

23:27. Balak didn't believe what God had said in verse 19!

24:1. Balaam decided that if God wouldn't let him have his way, he would go his own way in spite of Him. God's word did not please him; so he tried to substitute **his own word** and pass it off as God's word. God didn't let him get away with this. He put him in a trance (vs. 4, 16) and spoke His word through him in spite of him.

24:2. This is the first time it mentions the Spirit of God coming on him. Evidently the Holy Spirit spoke through him to overcome Balaam's will in the matter. In this instance -- with this hireling "prophet" -- God made an exception, temporarily, of the principle of 1 Cor. 14:32. Those today who claim to prophesy, and say they cannot help themselves, but are under a power they cannot resist, are either under the power of Satan, or are Balaams!

24:9. God gives Balaam and Balak a way to be spared from Israel, yea, even to profit from Israel's presence. All they have to do is bless Israel and they will be blessed. History is strewn with the wreckage of nations that thought the way to deal with Israel was to curse her. Egypt was the first such nation and they haven't learned their lesson yet. In 1979/1980 they seemed to have begun at last to learn, with a peace treaty with between Egypt and Israel, but they "blew it" later, when hostilities resumed in 1987!

24:11. Praise the Lord! God does not need any Balaks to honor His servants; He takes care of that Himself!

24:13. Balaam did try to say what Balak wanted to hear (v. 1). He could not speak from himself, however, because God put him in a trance. Then he tried to "play innocent" and said that he would not speak for himself (the real thought of the last part of v. 13).

24:15, 16. Evidently he is again under the control of the Spirit of God. Balaam would not have offered this additional prophecy on his own initiative -- for he still wanted the rewards of Balak, as is shown by what he "taught Balak" later (Rev. 2:14).

24:17. If Balaam is not a justified man -- as seems evident from the text and related passages -- then he **will** see Christ at the Great White Throne Judgment, but he will, indeed, not be "nigh" to Him, for he will be cast away from His presence forever. Contrast Phil. 1:23; 1 Thess. 4:17.

24:17, 18. "Moab" -- the descendants of Lot; "Sheth" means "tumult" according to the NASB margin -- describing the Moabites as the "sons of tumult;" "Edom" -- the descendants of Esau.

24:22, 24. "Asshur" refers to Assyria (New Bible Commentary [NBC]; Student's Commentary). "Chittim" ("Cyprus" in NKJV) refers to the Greeks under Alexander the Great (NBC). The first verse of First Maccabees says that Alexander the Great came out of the land of Chittim.

24:25. Balaam "returned to his place" -- after, evidently, giving his advice to Balak so he wouldn't miss out on the rewards. He still had an itchy palm to match the "itching ears" of Balak. (See 2 Tim. 4:3) He evidently returned later and met his death (Num. 31:8).

Other verses on Balaam -- Deut. 23:4, 5; Joshua 13:22; 24:9, 10; Neh. 13:2; Micah 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14.

25:2. That is, the Moabites invited the Israelites to join in their heathen worship, following Balaam's advice. See Num. 31:16; Rev. 2:14.

25:3. Both Balaam and Jonah tried to use their knowledge of the character of God to defeat the will of God. Jonah knew of the grace of God, but also knew the truth of Rom. 10:14, "How shall they hear without a preacher?" and tried to frustrate God's grace to Nineveh by not preaching to them. Balaam knew of God's righteousness and tried to frustrate God's grace to Israel by putting Israel into a sinful situation where God's righteousness would force Him to curse them. God in His wisdom and sovereignty over-ruled both stratagems -- but Balaam's was nearer success than Jonah's. Jonah's plan brought chastening on him. Balaam's brought chastening on Israel, but judgment on himself.

25:6. This was outright **defiance** -- openly flaunting their sin before Moses and the judges.

25:6 - 13 (Especially v. 13). Is this where the Mormons get their "blood atonement" theory?

25:14, 15. Both of these people were prominent in their nation. They defied the authority of Moses and flaunted their sin openly before everyone, possibly thinking they would be exempt from judgment due to the prominence of their fathers.

THE SECOND CENSUS OF ISRAEL -- chapter 26.

Tribe	First census	Second census
Reuben	46,500	43,730
Simeon	59,300	22,200
Gad	45,650	40,500
Judah	74,600	76,500
Issachar	54,400	64,300
Zebulun	57,400	60,500
Manasseh	32,200	52,700
Ephraim	40,500	32,500
Benjamin	35,400	45,600
Dan	62,700	64,400
Asher	41,500	53,400
Naphtali	<u>53,400</u>	<u>45,400</u>
Sub total	- - - - 603,550	601,730
Levites	- - - - <u>22,000</u> (Num. 3:39)	<u>23,000</u> (Num. 26:62)
Grand total	- - - 623,550	624,730

26:9. How different the history books would be if the attention were placed on those who were strong in the Lord (Heb. 11 as a sample) instead of those famous among men! This would be true of church history books also. The sad, and often sordid, story of Christendom (what **men** have been doing) is a far cry from the history of the church that is Christ's Body (what **God** is doing). Christ has not lost a single member, and will present them "without spot or blemish" with Him in glory. See Phil. 1:6; Eph. 5:27; Col. 3:4. **This** history will be recounted by those who lived it, and the millennial world will see us and glorify Him who has done the work in us (Eph. 2:10; Phil. 1:6; 2:13; 4:13; Heb. 13:20, 21). See 2 Thess. 1:10.

26:11. Compare Num. 16:27 - 33. There it seems all of Korah's children were destroyed (see v. 27). Perhaps it was the children of Dathan and Abiram, but not the children of Korah (for some reason known only to God) who died.

26:51. At least 623,548 have died during the last 40 years -- more if you count the women and children. None of the generation of men who entered the land could have been over 60 years of age except Caleb and Joshua.

Including the Levites mentioned in verse 62, the grand total of those men numbered in this chapter is 624,730.

26:64. The people numbered in this chapter -- to a man -- are a new generation. Of those numbered in chapter one only two men are still alive (aside from Moses who also died later, before they entered the land) -- Joshua and Caleb (v. 65). Now they are being prepared to enter the land. From here to the end of Deuteronomy is a very short period of time.

27:1 - 11. Zelophehad had died in the wilderness, as a part of the judgment of God on

Israel. Yet, even though he had no sons (v. 3), God graciously kept his family alive in the land through **five** daughters. Five is the number of grace.

27:7 - 11. This can be applied to the relative importance of heirs even today -- that is, in the order of descending importance: sons, daughters, brothers, uncles, nearest remaining relatives.

27:14. See notes at 20:10, 12. My note at Psalm 99:8 reads: "*Thou wast a forgiving God to them, and yet an avenger of their evil deeds*" -- NASB. *That is, the evil deeds of Moses, Aaron and Samuel (v. 6). Both Aaron and Moses died in the wilderness because of their rebellion at Meribah (Num. 20:2; 27:14). As to Samuel, I can't think of any evil he did for which he was chastened -- unless it was putting his wicked sons as judges, thus losing his own place as judge when the people used that as an excuse for demanding a king (I Sam. 8:1 - 5).*

27:17. At one point in the Gospels it tells us that Christ had compassion on the people because they were as sheep with no shepherd (Matt. 9:36). Compare John ten. Remember, the name "Jesus" is the New Testament form of the Old Testament "Joshua" (Heb. 4:8 -- KJV).

27:17, 21. "Out" -- that is, out of the wilderness. "In" -- that is, into the Promised Land. Compare John 10:9 where the order is reversed -- "they shall go **in** and **out** and find pasture." That is, into the fold for rest, protection, etc., and out to find food. Today we go in for fellowship, worship and instruction and out to serve.

29:1. This is the Feast of Trumpets.

29:7. This is the Day of Atonement. See Lev. 23:27.

29:12 - 32. For seven days bulls are offered each day, but the number decreases each day by one -- from 13 on the first day to 7 on day seven. This is like a "count-down." This first of the days (the fifteenth day of the month) is the beginning of the Feast of Tabernacles. See Lev. 23:39 - 43.

29:35. This was the day after the conclusion of the Feast of Tabernacles. Dispensationally it would speak of the eternal state -- beyond the millennial kingdom typified by that feast.

29:36. On the eighth day it is now only **one** bull and **one** ram (and seven lambs instead of fourteen). The "count-down" (note at vs. 12 - 32) was followed by a day of new beginning, the eighth day. Does this at least hint that the dispensational "count-down" will end with a single sacrifice (Christ) and herald a new beginning? Even the **seven** lambs could suggest that the **real** end of the count-down has not yet come, but when it does (at the return of Christ) it will be spiritually perfect and complete (the significance of the number seven).

29:38. All through chapters 28, 29 various offerings are made, with changes from day to day (see notes on vs. 12, 36). But as to the "continuous burnt offering" there is no change. Man's needs, and God's special adaptations of Christ's work to meet those needs may, and do,

vary. There is no change, ever, in the manifestation of the Son's full obedience, in love, to the Father. This aspect of the Cross rises above dispensational considerations and the needs of fallen men. If not one sinner had ever believed and been saved through the Cross, it would have undiminished value in Christ's loving obedience to the Father. The Cross would glorify Him: first by proving the possibility of men doing the will of God (in contrast to Adam who, with no sinful nature to affect him, fell) and, secondly, by rendering fallen man without excuse. Also God is fully vindicated -- for the provision for fallen men was there, whether they received it by faith or not.

30:6 - 15. These principles should be borne in mind in connection with the wife's subjection to her husband as unto the Lord. Eph. 5:22 - 24.

30:8. A husband is not only to be a guide to his wife in the decisions she makes, but the guard against wrong decisions -- and the consequences of them. Also the husband is protected against wrong decisions made by the wife without his knowledge.

The door to door salesman would have to get the husband's signature on the contract too -- or it would not be binding.

How does this principle affect the decision made by Eve in the Garden of Eden?

30:11. If the topic is still the widow or divorced woman (v. 9), where does the "husband" come in? Do verses 11 - 15 refer back to what happened before the death of the husband, or the divorce -- so that they cannot hold the widow or divorced woman responsible for her oath, once the husband is out of the way, if he voided that oath when he was still there?

30:14. "Silence is consent."

30:16. The father has dominion over his daughter only as long as she is still young and living in his home.

31:8. See Josh. 13:22; Num. 22:1 -- 25:3 and v. 16 below. Here is the result of one man, Balaam, following his **own** will just as far as God would allow him to go.

31:40. The 16,000 persons here are the half given to the soldiers. The 16,000 in v. 46 are the half given to the people (see vs. 36, 42). The total number (32,000) is noted in v. 35. See v. 27.

31:49. This last battle before Moses died is a clear refutation of Israel's reasons for fear at Kadesh Barnea. Not only did they win an unquestioned and complete victory over superior numbers,³ but they did so without the loss of a single soldier -- what a mighty miracle! (See the Pulpit Commentary, vol. 2, pages xv and xvi in the introduction to Numbers.) This was convincing proof that He could have taken them victoriously into the land back at Kadesh!

32:6. This is a good question today also. See 1 Cor. 4:8 - 13; 2 Tim. 2:3.

³ There were 12,000 soldiers from Israel (v. 4). With 32,000 unmarried women taken, there must have been an even greater number of soldiers in the army of Midian.

32:20 - 22. This illustrates the principle behind 1 Cor. 4:8. None of the believers are to quit the battle until the battle is won. Then **ALL** can enjoy the peace and rest **together**.

33:14. Compare Ex. 17:1 - 7. It would have been completely impossible for some two million people or more to live in the desert, even for a week, without a direct and constant miraculous supply from God. Compare the daily supply of manna, the shade by day and light by night, the lasting quality of their clothing (Deut. 29:5) and the promise of freedom from disease (Ex. 15:26; Deut. 7:15). See also Ex. 23:25, 26.

33:36. This verse records the second arrival at Kadesh mentioned at 20:1. The first arrival there is found in 33:17, 18 (though Kadesh is not mentioned there by name). In Num. 11:35 they are at Hazaroth. From there they moved into the wilderness of Paran (12:16). It was in this place that the spies were sent into the land (chap. 13). So, in this summary of their journeys, 38 of the "40 years" are covered between 33:18 and 33:38.

33:49. Up to this point I count 40 moves after they left Egypt. They must not have spent much time in the locations between v. 38 and v. 49 -- eight moves in but a few months, evidently.

33:52. Pictures as well as sculptures were considered idols.

33:55. This prophecy was fulfilled in the book of Judges.

35:9 - 28. Compare Josh. 20:1 - 6.

35:15. The cities of refuge were for those guilty of manslaughter (described in verses 22, 23), not for the murderer (described in verses 17 - 21). The murderer is not to be protected there.

35:25, 28, 32. As long as the high priest lived the man was safe in the city of refuge. Praise the Lord our High Priest never will die -- so we are safe forever. See Heb. 7:25. However, according to Josh. 20:6, the slayer could not be slain even in his own city (when he was allowed to go home) after the death of the high priest -- a sort of "statute of limitations."

Is it possible that the safety of the believer before and after Calvary is in view typically? Notice that, during the Passover, those firstborn who did not remain in the house would die (Ex. 12:22) and, during the taking of Jericho by Joshua, those not abiding in Rahab's house were not protected (Josh. 2:19). It seems that the one who has fled to the city of refuge for safety does not need this protection after the death of the high priest -- that his guilt is taken away and anyone now who slays him (cp. v. 27) shall himself be a murderer. If so, this would well illustrate how those whose sins were but covered (atonement) before the Cross are now fully free of guilt (redemption) because of the death of the High Priest (Christ).

35:30. In the case of murder, only one witness is not sufficient

35:31. "Satisfaction" (KJV), or a "ransom" (NKJV) will not be acceptable, even in the case of manslaughter, if the man returns to his home before the death of the High Priest, nor will

a ransom allow him to return home before the death of the High Priest (v. 32).

35:33. This is a strong verse for capital punishment in the case of murder.

36:6. The restraint noted here is somewhat similar to that given in 1 Cor. 7:39.

36:7 - 9. Tribal identities are maintained by this restriction. The tribal identities continue to the last when, during the Millennium, there will be 12 tribes to be ruled over by the Apostles (Matt.19:28).

36:11. Did they marry their first cousins -- which was forbidden by the Law? Surely "father's brothers" means "father's relatives."

As we have pointed out before, the book of Numbers not only chronicles God's faithfulness to carry out His verdict that the generation guilty of rebellion at Kadesh Barnea would not enter the land, but also His faithfulness to bring the new generation in. Not one over 20 at Kadesh (except Caleb and Joshua -- a very small but important "remnant") got in -- and all those listed in the second census did enter the land of promise.

Similarly, during the Tribulation (when this age of grace is past and God is carrying out His kingdom program), Israel will again be gathered into a wilderness. "And to the woman [Israel] were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time [three and a half years], from the face of the serpent [Satan -- Rev. 12:12, 13]" (Rev. 12:14).

While they will be protected from Satan (working through the antichrist), as Israel in the Exodus was protected from Pharaoh. God will enter into judgment with them. "And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God" (Ezek. 20:35, 36). At that time "I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel" (Ezek. 20:38).

However, those who are not rebels are assured, "Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers" (Ezek. 20:42). This remnant from the judgment in the wilderness will see Christ, recognize Him from the nail prints in His hands, will mourn for Him and receive Him as their Savior -- and will become the "all Israel" Paul says will at last be saved (Zech. 12:10; Rom. 11:26).

Also, beautifully illustrating this age of Grace, the 38 extra years of delay for Israel brought 38 years of added life to the Canaanites -- who were worthy of, and destined for, judgment at the time of the Exodus.

The second Kadesh Barnea for Israel (at Acts seven) brought almost 2,000 years of delay for Israel's kingdom hopes. God was "willing to show His wrath." Instead He, "endured with much longsuffering the vessels of wrath fitted to destruction [the unbelieving world, including Israel]: ... that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory" (Rom. 9:22, 23). He not only postponed His prophesied judgments on both Jews and Gentiles (which both so greatly deserved), but offered them, as individual sinners, forgiveness, salvation, and a place with Christ in Heaven! **What wonderful**

grace! Compare Rom. 11:11, 15.

--- William P Heath

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