

ADDENDUM TO THE REVIEW OF LEVITICUS:

IF IT TOOK SO MUCH CEREMONY AND LEGISLATION TO MAKE THE CHILDREN OF ISRAEL "CLEAN" ENOUGH FOR THE LORD TO DWELL ONLY FIGURATIVELY IN THEIR MIDST (I.E. IN THE TABERNACLE), THEN THINK HOW "CLEAN" (PURE, HOLY, CONSECRATED, ETC.) WE AS CHRISTIANS WILL HAVE TO BE IN ORDER TO DWELL IN THE ACTUAL PRESENCE OF THE LORD IN HEAVEN. WHEN THIS IS CONSIDERED, IT BECOMES THAT MUCH MORE IMPORTANT THAT WE REALIZE JUST HOW MUCH THE SACRIFICE OF JESUS THE CHRIST SHOULD MEAN TO US. THE JEWS HAD TO KEEP ALL OF THESE ORDINANCES THAT WE SEE EXPLICATED IN THE BOOK OF LEVITICUS, BUT WE AS CHRISTIANS HAVE THE ULTIMATE SACRIFICE...JESUS DIED ONCE, FOR ALL, FOREVER...THERE IS NO NEED TO HAVE THE CONSTANT REPETITION OF THE SACRIFICES OF THE BULLS, GOATS, ETC. ALL WE NEED IS THE BLOOD OF JESUS. THAT GREAT SACRIFICE, WHICH IS INCOMPARABLY GREATER THAN ALL OF THE SACRIFICES OF THE OLD TESTAMENT, SHOWS US JUST HOW GREAT, HOLY, AND PURE GOD IS...HE IS SO HOLY THAT ONLY THE BLOOD OF JESUS CAN ENABLE US TO DWELL IN HIS PRESENCE (I.E. HEAVEN). THIS THEN IS THE ULTIMATE LESSON LEARNED FROM THE BOOK OF LEVITICUS.

NUMBERS

The book of Numbers gets its name from the numbering of the children of Israel that is found in the first few chapters. The book of Numbers also provides us with a listing of the duties of the different branches of the family of Levi, the order of camping, the order of marching, and further legislation on offerings, etc. In addition to this, the book also marks the beginning of the travels of the nation of Israel from Mount Sinai toward the land of Canaan (i.e. the promised land). This book includes the sins of the children of Israel with regard to 1) the desire for meats, 2) the desire to return to Egypt, 3) their murmurings against Moses and Aaron (and ultimately their murmurings against the Lord), 4) their failure to follow the Lord's instructions about going in to take the land of Canaan, and many others. The reason for their wanderings in the wilderness is also given in the book of Numbers. The book ends with the children of Israel in anticipation of going into the land of Canaan.

CHAPTER ONE

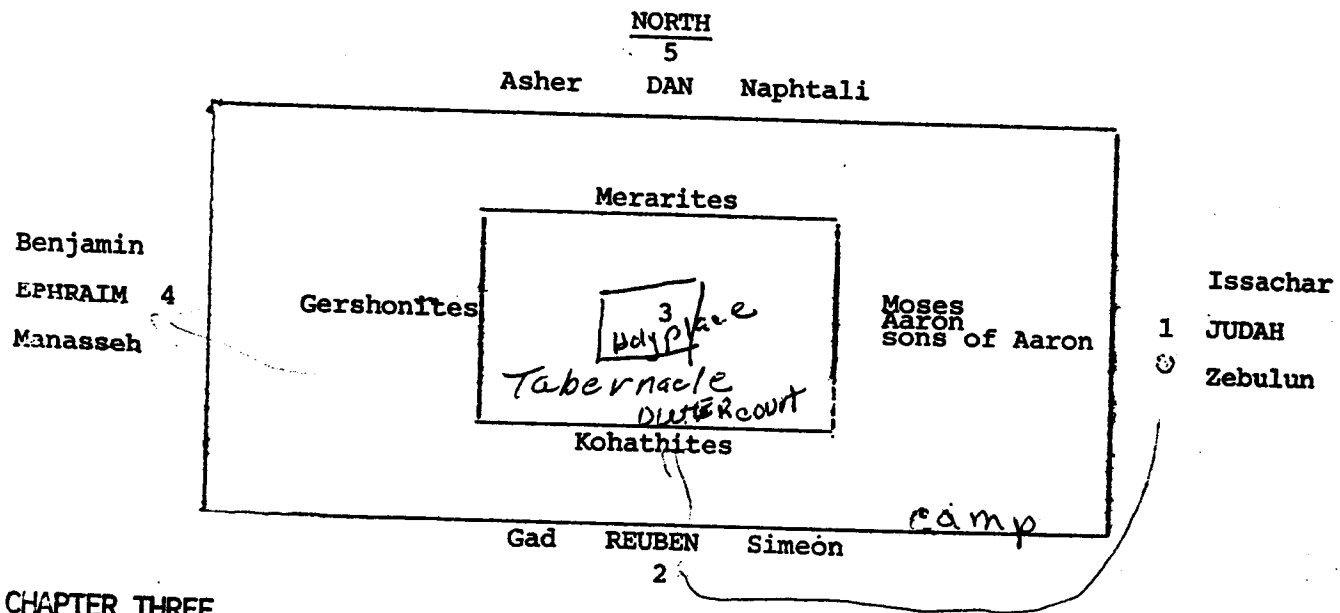
1. Notice that this book opens an account of actions which transpired almost one year after the children of Israel left the land of Egypt. (see vs.1)
2. The title of the book is derived from the numbering of the nation of Israel as mentioned in verse 2ff. Note that this poll was only for males 20 years old and up. This was the age required for men to go to war (vs.3).
3. Verses 5-15 describe the process by which the men were going to be counted.
4. The remainder of the chapter gives a detailed account of the actual number (vs.20ff) of the men from each tribe, and the appointment of the Levites (vs.47ff.).
5. Note: The Levites were not numbered because their service was over the tabernacle and not that of going to war. A separate numbering of the Levites will be noticed later (ch.3).
6. Note: The Levites were to camp about the tabernacle "that there be no wrath upon the congregation of the children of Israel:..." (vs.53). In a subsequent chapter we will see that the Levites will be separated specifically for the purpose of aiding Aaron and his sons in the priestly work. In order to serve..they were to be consecrated. Thus only they were allowed to come near to the tabernacle. They (i.e. all the Levites) formed a "buffer zone" between the tabernacle and the rest of Israel (see ch.2ff).
7. Note again (vs.54), that we see the children of Israel doing as the Lord commanded.

CHAPTER TWO

This entire chapter details how the children of Israel were to camp around the tabernacle. (See the chart on the following page.) In addition to the camping arrangement, this chapter also provides us with the method followed for traveling. Note vs.9,16,24,31. These verses describe the movements of the 4 large sections of the children of Israel. Verse 17 states that the tabernacle was moved between the 2nd and third ranks.

who was Aaron's descendant of

THE FOLLOWING CHART DEPICTS THE ENCAMPMENT OF ISRAEL AROUND THE TABERNACLE:



CHAPTER THREE

This chapter contains information with regard to 1) the camping places of the Levites (see chart above), 2) the numbering of the Levites (see vs.21,28,34), and 3) the duties of the Levites (see vs. 25ff,30ff,36ff).

1. Note that the children of Levi were given unto Aaron "that they may minister unto him". (vs.6)
2. Note also that vs. 9 states that the children of ^{Levi} Israel were wholly given unto Aaron.
3. The reason for the children being given (i.e. the children of Levi) is not only for them to serve Aaron, but also to replace the first-born males which were to be dedicated to the Lord (see Ex.13, et.al.) The first-born were pledged to the Lord because the Lord spared their lives when he took the first-born of the Egyptians. Now the Levites are to substitute for them. (This is to be noticed in detail later.) (see vs. 40ff and ch. 8)

CHAPTER FOUR

1. This chapter contains further instructions with regard to the different tasks of the Levites. a.) The Kohathites were responsible for the furnishings of the tent of the tabernacle, b.) the Gershonites were responsible for the curtains of the tabernacle, the hangings of the court, the door of the tabernacle, and the door of the court, and c.) the Merarites were responsible for the boards, bars, pillars, sockets, cords, etc. of the tabernacle and the court.
2. Chapter 4 also gives an account of the actual ages of those required to serve (see vs. 23,30,33,34,38,42) and the numbering of those serving (vs.34,38,42).

CHAPTER FIVE

This chapter contains 1) restrictions for the dwelling place of lepers (vs.1-4), 2) laws concerning recompense (vs.5-10), and 3) the law concerning jealousy(vs.11-31). The last of these three was given in order to determine whether or not adultery was committed. The jealous husband could not do anything more than this based upon his suspicions alone. The ritual of determining an adulteress did not harm those who were innocent.

CHAPTER SIX

The majority of this chapter contains legislation regarding the "Nazarite" vows. [NOTE: The words Nazarite and Nazarene are NOT interchangeable. The word Nazarite means "separated" and it refers to those who have taken a special vow of separation. The word Nazarene has reference to those who were from the town of Nazareth. Jesus was a Nazarene (Mt.2:23), but he was not a Nazarite.] We have already noted in the book of Leviticus that God did not require vows; they were voluntary. However, God did legislate concerning vows should they be made. In this chapter we have such legislation concerning vows.

CHAPTER SEVEN

This entire chapter contains an account of the voluntary offerings made by the princes of Israel for the dedication of the tabernacle. All of the gifts are listed according to the tribe that each man was from, and then the totals are given. Notice that wagons and oxen were given to Merari (i.e. the sons of Merari) and Gershon (i.e. the sons of Gershon), but not to the sons of Kohath. The reason is given in vs. 9; they were to carry the furnishings of the tabernacle by hand. [NOTE: In ch.4 we note the staves were inserted in the furniture for the sole purpose of being carried.] The last verse of this chapter (v.89) is simply a fulfilment of what the Lord had previously promised. (see Ex.25:22).

CHAPTER EIGHT

1. The first four verses depict the lighting of the lamps in the tabernacle. (see Ex.25)
2. Note that this was done "according unto the pattern which the Lord showed Moses" (vs. 4; cf. Heb. 8:5).
3. The bulk of this chapter deals with the cleansing of the Levites, which were being set apart for the service of the tabernacle. Note that this has already been mentioned in chpt. 3 and chpt.4. A fuller discussion is presented here.
4. Note that the children of Israel were to lay their hands upon the Levites, who in turn were to lay their hands upon the heads of the bullocks. In essence the children of Israel were acknowledging the Levites as their priestly servants. (see vs.10-11)
5. Verses 13ff contain a detailed reasoning for the separation of the Levites. They were to replace the first-born (Ex.13) and do the service of the tabernacle. This was done "that there be no plague among the children of Israel:"... (vs.19).
6. The last few verses (23-26) contain further reference to the age of Levitical service.

CHAPTER NINE

1. This chapter contains further instruction with regard to the keeping of the passover. There is an exception mentioned here which was not mentioned previously, and that is provision was made for those who were "unclean" during the regular observance of the passover. They were allowed to partake of the passover at a later date. (see vs. 6-11).
2. Those who were otherwise able to partake of the passover, yet did not, were to be cut off from the people (vs.13).
3. The remainder of the chapter contains further references to the providential guiding of the children of Israel by the clouds (of fire, and a regular cloud). Again, it is pointed out that the children of Israel moved as the cloud over the tabernacle moved. When it remained stationary, they remained. Note vs.18 and 23; they did as the Lord commanded.

CHAPTER TEN

The first part of this chapter contains the commands for the making of the trumpets. They (i.e. the trumpets) were to be used for 1) calling the assembly together, 2) calling for the journeying of the camps, 3) calling for a gathering of the princes, 4) calling for war, 5) sounding during days of gladness, 6) sounding for days of solemnity, 7) announcing the beginning of months, and 8) announcing offerings. Beginning with vs. 11 we have an account of the initial departure from Sinai. (NOTE: The method of traveling has already been mentioned.) NOTE: The ark of the covenant went before the Israelites (vs.33).

CHAPTER ELEVEN

1. As before, the children of Israel now again begin to complain. (vs.1) As a result the "fire of the Lord" consumed some parts of the camp. When the children of Israel saw this, they petitioned Moses to beseech the Lord on their behalf, which he did.
2. Note that even after this (vs.4), the nation of Israel continued to lust after those foods which they had in Egypt (see vs.5ff).
3. The complaining evidently became too much for Moses, (vs.10ff) so he went to the Lord to seek help. As a result, the Lord appointed 70 elders of Israel to help Moses in his work. (vs. 16ff)
4. The Lord promised the children of Israel enough flesh (i.e.meat) for them to eat for a month; enough so that it would come out at their nostrils. (vs.18ff).
5. Moses informed the people of the coming food (vs.24ff), but when it came, the children

of Israel sinned by abusing the privilege of eating the meat (see vs. 31ff). As a result, the Lord smote the people with a plague.

CHAPTER TWELVE

1. In this chapter Miriam and Aaron (the brother and sister of Moses) challenge the authority of Moses (and ultimately the authority of God). They wanted to know why Moses was the only one through whom God spoke (vs.2).
2. As a result of their challenge to divine authority, the Lord spoke unto them and condemned them for their challenge.
3. Note that Moses is portrayed as being more than just a prophet (vs.6-9).
4. Miriam was struck with leprosy as punishment for her challenge. It only remained for seven days. (vs.10-16)

CHAPTER THIRTEEN

1. In this chapter we see the instructions given to the 12 spies (one from each tribe) who were going into the land of Canaan to spy out the land. (vs.2-20)
2. The spies went up to the land of Canaan, and remained there for 40 days. (vs.21-25)
3. Upon returning the men gave their report to all the congregation of the children of Israel. (vs.26)
4. All of the men agreed that it was a great land, but 10 of the 12 were afraid to take the land (see vs. 27-28).
5. Caleb (and Joshua) disagreed; he thought the nation was prepared enough to take the land. (vs.30ff)
6. The 10 spies "brought up an evil report" (vs.32) and said 1) the land "eateth up" (i.e. destroys) its inhabitants, 2) the men there are giants, and 3) we are as grasshoppers in our own sight, so we must be grasshoppers in their sight. (Vs.32-33)

CHAPTER FOURTEEN

1. Due to the obvious dilemma before them, the children of Israel again began to murmur against Moses and Aaron. (vs.1)
2. They preferred to have died in Egypt or the wilderness than to have this happen. (vs.2)
3. In the midst of the turmoil many of the Israelites sought a new captain, one who would lead them back to the land of Egypt (vs.3-4). [NOTE: It is hard for us to imagine that they would want to return to the place where they were in bondage, but sometimes the situation we are in blurs our vision to the best alternatives.]
4. Joshua and Caleb tried again to persuade the people to follow the Lord, and for this the people talked of stoning them. (vs.7ff)
5. Note what the Lord said to Moses in vs.11-12.
6. Moses interceded on behalf of the children of Israel, but the Lord would still punish them for their wickedness. (vs.13ff)
7. As a result of their disobedience: 1) the ten spies died in a plague (vs.36ff), 2) the nation of Israel would wander in the wilderness for 40 years (vs.33ff), and 3) the Lord would give them what they wanted (see vs.28)...they would all perish in the wilderness (see vs.21-24,29-35).
8. When the children of Israel were made aware of the gravity of their error, they were ready to go up and fight (vs.40ff)...but they were too late. Moses warned them not to go, but they did not listen and were defeated by the Amalekites and Canaanites (vs.45).

CHAPTER FIFTEEN

1. A portion of this chapter is devoted to further instructions concerning offerings. (see vs. 1ff)
2. Note that a distinction is made between one who sinneth through ignorance (vs.24ff) and one who sinneth presumptuously (vs.30ff). The latter is a reference to those who sin willfully.
3. The core of the law of Moses (i.e. the 10 commandments) stated that the sabbath was to be remembered and kept holy (see Ex.20). In this chapter we see the first account of someone who violated the sabbath and the punishment for the violation. (vs.32ff).
4. Note that the fringes upon the garments were to cause the children of Israel to remember all of the commandments of the Lord (vs.39) so that they might be holy.

CHAPTER SIXTEEN

1. This chapter contains yet another account of rebellion in the midst of the children of Israel. This time the rebellion begins among the Levites.
2. Note: In vs. 2 of this chapter we are told that those who rebelled were "famous" and men of "renown". As we read through the chapter it seems awkward that those who were already in positions of great importance and influence would challenge the authority of Moses and Aaron (and ultimately challenge God's authority), but that is exactly what we see depicted here. It should be mentioned that pride often manifests itself the strongest in those who already are important people...and desire to become even more important. Though Korah and others were sons of Levi (see vs.1,7,8, et.al.) and therefore members of the priestly tribe, they desired positions of more authority. ["Hell and destruction are never full; so the eyes of man are never satisfied." Prov. 27:20]
3. In vs. 3 Korah and company accuse Moses of taking "too much upon you". They spoke as if Moses set the limits of his own authority, but such is not the case. Moses received his authority (a delegated authority) from the Lord. (cf. ch.12:6ff)
4. In order to stem the tide of the growing revolt, Moses announced that the Lord would show who had true authority (cf. vs.5ff).
5. Note also that Dathan and Abiram were involved in this "conspiracy". When asked to come before Moses they refused. They accused Moses of failing to bring them into the land of milk and honey (as promised) and of being a self-made prince over the people (see vs.13-14). [NOTE: Dathan and Abiram referred to the land of Egypt as a land of milk and honey (see vs.13).]
6. In vs. 19 we see that the congregation of Israel gathered with Korah and his company and not with Moses and Aaron.
7. As a result of their rebellion Korah and his followers were swallowed up by the earth (vs.32ff).. [Chapter 26:9ff indicates that Dathan and Abiram were also consumed.]
8. After the demise of the rebellious Levites their censers were gathered together and formed to be a covering for the altar. (vs.37-ff)
9. We would naturally assume that after witnessing such an event that the children of Israel would realize that Moses and Aaron were in their respective positions because it was the will of God, but such was not exactly what happened. In vs.41 the people murmured against Moses and Aaron blaming them for the deaths of Korah and company. As a result 14700 people perished in a plague sent by the Lord (vs.44ff).

CHAPTER SEVENTEEN

In order to quell the further continuation of the people's challenges to divine authority the Lord provided a way that all might know whom God had chosen. In this chapter we see that the Lord commanded all of the tribes of Israel to place a rod (with their names on it) in the tabernacle of witness (vs.7ff) [The name 'tabernacle', 'tabernacle of witness', and 'tabernacle of testimony' all referred to the same thing.]. The one that budded and blossomed would be the rod of the one that the Lord chose. In vs.8 we see that it was Aaron's rod that did so (it also yielded almonds). Note that in vs. 10 that this display was to be a "token" (i.e. a sign) against the rebels.

CHAPTER EIGHTEEN

1. The first eight verses of this chapter repeat information previously given (see ch. 3,4,5,et.al.) with regard to the duty of the Levites. They were given to Aaron and his sons in order to serve in tabernacle related duties.
2. The remaining part of the chapter (vs.9-32) contains further instructions concerning offerings and the portions of the priests.
3. Note: In vs. 20 the Lord spoke to Aaron and said "I am thy part and thine inheritance among the children of Israel." Like wise we as Christians should seek to inherit an eternal home with the Lord in glory and not concern ourselves so much with the temporal possessions of this earthly life.

CHAPTER NINETEEN

In chapters 12,13,14,15 et.al. of the book of Leviticus we noted many statutes that dealt with ceremonial cleanness. In this chapter we see important information that details exactly how it was that people who became ceremonially unclean through contact with the dead were to go about becoming clean again.

CHAPTER TWENTY

1. The death of Miriam (the sister of Moses) is recorded in vs. 1.
2. Verses 2ff depict another shortage of water. As before the children of Israel complained about the lack of water. [NOTE: As in ch.14:2 the children of Israel again desired death (see vs.3).]
3. In order to provide water for the children of Israel the Lord commanded Moses to speak to the rock (vs.8) that water might come forth. In vs.11 we see that Moses disobeyed and struck the rock twice...the water came forth, but as a result Moses was forbidden to bring the children of Israel into Canaan. Later, he will see the land, but he will perish before the nation actually goes into the land. Note the following:

"Set forth in almost tantalizing brevity and therefore interpreted various ways by Bible students, Moses' sin is identified here as distrust and elsewhere as rebellion (27:14) and breaking faith with the Lord (Deut.32:51). Further, other passages emphasize that Israel instigated Moses' sin (Deut.1:37, 3:25; Psalm 106:32). Moses sinned therefore not only in word (verse 10) and act (verse 11) but also in attitude. Most likely Moses and Aaron did not question the Lord's ultimate power, but perhaps [perhaps should be emphasized, JLA] feeling that Israel's complaint portended a possible repetition of the tragedy of ch.14, they may have surmised that another dreadful postponement was at hand. Thus, if but for a moment, they doubted whether God would lead such a complaining people to victory and blessing." (Woods, p.140)
4. Verses 14-21 depict the refusal by the king of Edom to grant passage through his land to the nation of Israel. (cf. Gen. 27:40) *descendants of Esau*
5. The last section of the chapter gives an account of the death of Aaron. The reason for his death prior to entering the land of Canaan is given in vs. 24. The manner of death of Aaron is not known.

CHAPTER TWENTY-ONE

1. The first 3 verses of this chapter mention Israel's victory over the Canaanites. [The name 'Hormah' means utter destruction.]
2. Due to the way of their travels the nation became discouraged (vs.4) and began to speak against Moses and the Lord (vs.5). Again they lamented their departure from the land of Egypt only to be brought into the midst of the wilderness. Again they "loathed" the manna which the Lord had so wonderfully provided for them.
3. As a result of their complaints the Lord sent serpents among them. In order to be relieved of this punishment the children of Israel went to Moses. Moses was told by the Lord to make a serpent and to place it upon a pole. When those bitten by a serpent gazed upon this serpent of brass they lived. (vs.6-9) [There exists in the N.T. an anti-type to this demonstration of the Lord's forgiveness. In John 3, Jesus in speaking to Nicodemus explained that he (i.e. Jesus) would be lifted up (a general reference to the exalted life and manner of the Lord and a specific reference to the resurrection of the Christ). In order to be "relieved" of our sins we must look to Jesus the Christ.]
4. The remainder of the chapter depicts the children of Israel's travel around Moab, and their battles (and defeats) of Sihon and Og. (see vs.10-35)

CHAPTER TWENTY-TWO

1. Balak, king of the Moabites, heard of the victories that Israel had over Sihon and Og and was fearful that they might come against his country. (vs.1-4)
2. In order to provide for his victory rather than one for Israel, Balak sent for Balaam, a soothsayer (cf. Josh.13:22), to place a curse upon the nation of Israel.
3. The man Balaam is not thoroughly described for us in scripture, but elsewhere we see references to him. (see Zerr, Vol.I, pg.246ff; Schaff-Herzog under Balaam; and Josephus, Ant.,4,6,2...page 90) Quoting from this later work we find the following information:

"...Balaam, who lived by the Euphrates, and was the greatest of the prophets at that time..."

"Note that Josephus never supposes Balaam to be an idolater, nor to seek idolatrous enchantments, or to prophesy falsely, but to be no other than

From all available information Balaam seems to have been aware of the one true God. Just how he came to such knowledge of God is not indicated.

4. Balak sent two different groups of men to Balaam in order to convince him to curse Israel. Note that they offered him (vs.7 "the rewards of divination") money and prominence (vs.17) In vs. 18 Balaam, aware of the fact that he is being offered great rewards, states that he cannot accept such in order to go against the word of God.
5. It seems peculiar that Balak would be so persistent (as we shall see even more later) in his attempts to coach Balaam into cursing Israel. Some commentators have thought that because of Balaam's greatness with the Lord God a curse from him against the children of Israel would have been a sure sign of victory for Balak.
6. Furthermore, it seems unusual that Balaam, if indeed a true prophet of God, would go to God to see if the command were still the same as before. (cf. vs. 12,19ff) God already told Balaam not to go to curse the children of Israel, but after the men came the second time, Balaam went and asked the same thing again. Was this because he hoped that the Lord would change his mind so that Balaam might go and place a curse in order to obtain the reward? (Some scholars think this is the case.) [In this case the statement made by Josephus holds true. Balaam was basically a true man, but ill-disposed in this instance.]
7. In vs.21-35 we have the account of the speaking donkey. The question has been asked why Balaam was now on the way to Balak when he initially was prohibited by the Lord to do so (vs.12). In this regard note the following:

" RISE UP, AND GO WITH THEM.- There is no real inconsistency with verse 12. The absolute and immutable prohibition had reference to the cursing. The going with the messengers, which was forbidden in mercy at first, was enjoined in judgment at last. God often punishes disobedience to His declared will by permitting the transgressors to "eat the fruit of their own way, and to be filled with their own devices: (Prov.i.31)." [Ellicott's Commentary, Numbers, pg.542]

The account of the donkey's speaking presents one of two things: 1) a parallel to the disobedience of Balaam with respect to the will of the Lord, or 2) a method employed by the Lord in order to prevent Balaam from his will. (cf. 2 Pet.2:16; see also 22:33)

8. Note that Balaam admits sins in vs. 34, and is further admonished to speak only what the Lord would have him speak.
9. The last few vs. (36-41) depict the arrival of Balaam at Balak's.

CHAPTER TWENTY-THREE

In this chapter we see an account of sacrifices offered by Balaam (see Ellicott) and the blessings pronounced by him. This occurs twice in this chapter, and each time Balak was upset that Balaam did not curse Israel, but rather pronounced blessings upon them. Each time Balaam mentioned that he had to speak the word of the Lord. Balak's perse verance is indicated again in this chapter. He evidently wanted a curse from Balaam quite a bit.

CHAPTER TWENTY-FOUR

This chapter presents a continuation of the account of Balak's attempts to provoke Balaam to place a curse upon the nation of Israel. The first verse of this chapter indicates a very important point, one worthy of our consideration. It says that Balaam, when he saw that it pleased God to bless Israel, went not (i.e. went not to speak) as before, but rather looked toward the wilderness. These questions need to be considered: 1) Did Balaam somehow not know from God's commands that God was pleased with blessings upon Israel?; 2) To what extent was Balaam a true prophet of God as some allege? [NOTE: This vs. indicates that Balaam previously sought for 'enchancements'. Enchantments are not truth. Note also that Ellicott's Commentary on Numbers indicates that the manner of sacrifices as depicted in this chapter was after that of pagans. (See the number of altars and the fact that they are often mentioned as being in high places, a common pagan ritual. Add this to the fact that Balaam sinned in coming presumptuously in the first place and it is easy to see that Balaam is not so righteous as has been imagined.); and 3) Why (if Balaam is not a faithful prophet of God) did God use him to speak to Balak? This last question is answered within the chapter. God often uses men/countries that are evil to accomplish his purpose for the righteous.

CHAPTER TWENTY-FIVE

1. This chapter indicates that the children of Israel fell into whoredom. (vs.1)
2. Those who instigated this sin were to be slain in the midst of the people (vs.4) and that those who were involved were to be slain as well (vs.5).
3. The remainder of the chapter (vs.6-18) tells us of the zeal of Phinehas, the son of Eleazar, in his slaying Zimri and Cozbi, who openly engaged in immorality.

CHAPTER TWENTY-SIX

1. The first 51 verses of this chapter contain another census of those 20 yrs. and up among the men of Israel. [Compare this census to the one in ch.1]
2. Vss. 52-56 teach us that the inheritance in the land of Canaan would be according to the number of people in each tribe.
3. The last verses (vs.57-65) tell us of the numbering of the tribe of Levi.
4. Note: The last two verses tell us of the fulfillment of the punishment that the Lord said would come upon the nation of Israel (cf. ch.14). All the men of fighting age (20 and above) who were numbered in ch.1 perished in the wilderness with the exception of Caleb and Joshua. Not one of the men numbered in this chapter was previously numbered in the first census. [NOTE: This fact (i.e. of only 2 men living out of the 603,550 initially numbered) is often used to represent the ratio of people alive today (or at any time) who will go to heaven. Though Jesus himself said that the way was narrow (cf. Mt.7:13,21, et.al.), there is no indication that the exact proportion of those saved to those lost is 2/603,550.]

CHAPTER TWENTY-SEVEN

1. The first part of ch.27 contains regulations with regard to inheritance of the land of Canaan by the daughters of Zelophehad (and other daughters of men who had no sons). They, too, would receive an inheritance. (vs.1-11)
2. Verses 12-15 depict the account (later to be mentioned again) of Moses viewing the land of Canaan prior to his death.
3. The last portion of this chapter (vs.16-23) contains the account of the selection of Joshua as the successor to Moses.

CHAPTER TWENTY-EIGHT

This chapter contains further information (some of it has been mentioned previously) about the offerings. Rules about daily offerings, offerings for feasts, etc. are given.

CHAPTER TWENTY-NINE

This chapter contains a continuation of the account in the previous chapter. This chapter deals with rules of offering for the day of atonement, the feast of tabernacles, etc.

CHAPTER THIRTY

This entire chapter is devoted to legislation concerning vows. Vows were not mandatory, but rather voluntary. Once given (or made), however, there existed a body of rules which regulated them (cf. Lev.27; Eccl.5). Exactly why fathers and husbands could annul the vow of a daughter or wife is not clear. Some scholars have suggested it was to prevent the keeping of rash vows. (see Clark, Barnes, et.al.)

CHAPTER THIRTY-ONE

1. Vs.2 contains the command of God to avenge Israel of the sin which Midian caused them to be involved in. (cf. ch.25)
2. NOTE: In the midst of battle against the Midianites the children of Israel slew Balaam. (cf. vs.8) Vs. 16 tells us that the Midianites, through the counsel (advice, suggestion) of Balaam, caused Israel to commit sin against the Lord. (cf. Deut.23:4ff) Balaam is used in the N.T. to represent the epitome of a sinful man/traitor. (Cf. 2 Pet.2:16, Rev.2:14)
3. The remainder of the chapter (vs.17-54) contains an account of what the children of Israel were to do with their captured possessions (women, children, and booty). Of the booty retained, the children of Israel gave tribute to the Lord (vs.25ff).

CHAPTER THIRTY-TWO

This entire chapter contains the following: 1) the request by Reuben and Gad to inherit

Study more about Boalem

land on the east of the Jordan. Moses warned them of the punishment that the disobedient received prior to this (cf. ch.14). They agreed to help the nation of Israel fight in the land of Canaan in return for their inheritance of the land east of the Jordan. The land east of the Jordan was very suitable for cattle, a mainstay of Reuben and Gad. Note also that $\frac{1}{2}$ the tribe of Manasseh also were to settle there.

CHAPTER THIRTY-THREE

1. The first 49 verses of this chapter contain an account of the places that the children of Israel passed through in their wilderness wanderings. [It is necessary to notice that the 40 years mentioned as punishment for sin in ch.14 of Numbers has transpired by this point in Numbers. (see 32:13)]

2. ~~Israel is again commanded to expell all the inhabitants of the land of Canaan when they come into the land. (vs.50-56)~~

CHAPTER THIRTY-FOUR

1. The first 12 verses of this chapter describe the borders of the land of Canaan.
2. The next 3 verses (13-15) depict how the children of Israel settled; $9\frac{1}{2}$ tribes in the land of Canaan and $2\frac{1}{2}$ tribes east of the Jordan.
3. The last section of this chapter provides us with an account of the manner in which the land would be divided. Joshua and Eleazar (the high priest) and one prince from every tribe that would settle in the land of Canaan were to divide the land.

CHAPTER THIRTY-FIVE

1. The first part of this chapter (vs.1-5) explain the inheritance of the Levites. Because they were the priestly tribe they did not receive a portion of the land as did the rest of the tribes, but rather received an inheritance of cities in the land. The size of the cities is given in vs. 5.
2. Among the cities given to the Levites, 6 were to be considered cities of refuge. (vs.6) This will be explained in the following verses.
3. All together, the children of Levi received 48 cities, 6 which were cities of refuge. The cities would be given according to the amount of inheritance of the rest of the tribes. For example, if Reuben had the largest population, that tribe would receive the greatest amount of land and would therefore provide a greater number of cities for the Levites than the remainder of the tribes. (see vs.7-8)
4. The remainder of the chapter (vs.9-34) contains legislation dealing with murder. The cities of refuge were established in order to provide for a waiting place (refuge) for one who killed someone until a trial could be conducted. Note: These cities were provided for both the innocent accused of murder and the guilty who committed murder. Note that a distinction is made between intentional and accidental deaths (vs.16-24). Note also that more than one witness was needed in order to convict a person of the crime (vs.30ff).
5. Notice that these statutes were given that the children of Israel would not pollute the land where the Lord was dwelling. (vs.33-34)

CHAPTER THIRTY-SIX

1. This last chapter deals with the law of female inheritance. In the first 4 verses of this chapter men from the families of Gilead and Manasseh suggested that if a woman with inheritance married out of her tribe, that she would lose her inheritance among that tribe and taken to the tribe that she married into.
2. The last few verses (5-12) contain the rule which Moses gave. The women with inheritance were to marry within their own tribes so that the inheritance would not move from tribe to tribe.
3. The last verse of this chapter (and of the book) indicates that these were the commands given by the Lord to Moses.

NUMBERS: A REVIEW

In our preceding studies we have noted that Genesis was the book of beginnings, that Exodus was a book which depicted the greatness of God in behalf of the children of Israel, that Leviticus demonstrated the holiness of God and the sinfulness of man. This book Numbers continues the scheme of God by demonstrating the actual initiation of movement toward (and up to) the land of Canaan. In this book we see a census of the nation of

Israel (ch.1). The numbering as it appears in the initial chapter may not seem to be too significant when it is first read, but when we learn that all of these men (with the exception of Joshua and Caleb) were to die...the census takes on a great meaning. As a result of the sin committed by the nation of Israel in ch.13-14, all of the people were condemned to wander in the wilderness for a period of 40 years. During this length of time all of those men perished. Thus, in the book of Numbers we learn that God is not a respecter of persons. Israel, though they were the chosen people of God, still received the wrath of God when they sinned. The example of ch.13 is perhaps the greatest incident of this type, but it is by no means the only one found in the book. Many times within the book we notice that 1) the nation rebelled against the authority of Moses and Aaron, 2) the children of Israel murmured because of the manna, and 3) the Israelites complained because they had no water. As a result of their complaints, murmurings, and rebellions they learned that "in great crises they could not distrust Jehovah who had revealed so clearly to them His presence and power, and not suffer the consequences of that distrust". [Dickson, p.167] In addition to that, the people of Israel learned a great lesson in humility. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut.8:2-3) During the forty years of wandering in the wilderness the nation of Israel was being tested/proved for the time that they were going to live in the land of Canaan. Hopefully, when they entered the land of Canaan they would rely on their experience in this period of wandering and continue to lean upon the Lord for all of their needs. To remember such a great period of history, the Israelites were to keep the feast of the tabernacles once each year. The keeping of this feast would serve to remind them (and their future generations) of the time spent "tabernacling" (camping) in the wilderness. Also within the book of Numbers we see the Christ typified as the brazen serpent which is to be lifted up (John 3:14; Numb.21:9). Finally, from the book of Numbers we learn a great lesson of obedience and disobedience to the Lord. Balaam, a supposed prophet of God, who was not to speak anything other than what God commanded him to speak...did otherwise...and lost his life. (ch.31:8,16)

DEUTERONOMY

The book of Deuteronomy constitutes the last book of the law (Pentateuch, books of Moses). The name means "second law" and represents the repetition of many of the previous laws rather than a totally new law. The work contains many admonitions to obedience to the word of God and many warnings should the people disobey. This theme of obedience/disobedience is oft repeated in the form of blessings and curses which will result from the respective actions of the children of Israel. The conclusion of the book depicts the death of Moses, the leadership of Joshua, and the final preparation of the nation of Israel to enter the promised land.

CHAPTER ONE

1. Much of the material to be mentioned in our study of Deuteronomy will have already been studied in conjunction with our studies of Gen.-Numb. For that reason we will simply refer to the places in those books where we first notice these events. We may then turn to the corresponding page in our notes.
2. Note that these words (i.e. the book of Deut.) were spoken by Moses unto the children of Israel prior to the entrance into the promised land (vs.1).
3. Verse 3 states that this is taking place 40 yrs., 11 months, and 1 day after the departure from the land of Egypt.
4. The land which is about to be received by the entire nation of Israel is that land which God initially promised to Abraham (vs.8, Gen.12).
5. Verses 9-18 recount the appointment of judges. (see Ex.18 and Numb.11)
6. Verses 19-46 repeat the narrative of Numbers 13 & 14.