

TORAH TABLE TALK

PART 4


NUMBERS

MOVING ON WITH GOD
A DIARY OF DIVINE GUIDANCE

AN ABC
DEVOTIONAL

ARAMAIC BIBLE COMPANION

NUMBERS Torah Table Talk

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Introduction

This devotional yearbook represents the fruition of a task long contemplated-**that of deriving from the Torah readings familiar to the Orthodox Jew** daily readings yielding commensurate benefit for Christians and a new take on the books of Moses that proposes to set us under the very best of schoolmaster's to bring us nearer to Christ. After all the "I am" of Moses is The Christ.

Bob Coffey Albion Court August 2029

Part 1

Numbers 1.1-4.20 "In the wilderness"

THE WORD OF THE LORD IN DESERT PLACES

The resemblance of the terms "word" and "desert" in the Hebrew language has fascinated lexicographers like Schultens and Gesenius. Both words share the "D" and "B" and "R" of "oracle" and since God first spoke to Moses in the desert of Sinai and again to the nation of Israel giving them commandments and instructing them to make an "tent" where He might be amongst them as their oracle it would seem that God himself first provided for "streams in the desert" and that He still gives his word and good pasture to his flock in the desert of this world. As there are oases in the desert and Israel had a "rock which followed them" so we can readily confide in the LORD'S company in the dry and thirsty places we encounter in this wilderness of the world. But we are not being handed a mere devotional tool here-but a sword and armour effective against the might of Satan. The lexicographers stumbled unawares on the necessary connection between the attempt of the Serpent to molest in the solitude and the means by which a mere mortal borne by the Spirit of God and using the Word of God prayerfully can arrest Satan in his tracts and see him flee away before the lion of Judah. On at least fifty eight occasions in the text of Numbers we have the LORD'S prophetic word passed on by Moses The significance of these "Prophetic speeches" is that each carries some pointer or pointers to Christ which the Hebrews called **TORAH**. By this means with the help of hindsight we can not fully interpret the Books of Moses and like the New Testament Apostles who were taught by Christ we can recover TORAH (signs) of our Lord that open the wealth of the books of Moses for devotion using the reading system of Jewish scribes following Ezra. Yet, wanting the Spirit of Jesus the scribes largely overlooked and bypassed the core grandeur and magnificence of what they deeply reverence much as the builders of the temple of Solomon overlooked the foundation stone prepared for their edifice.

THE DEEPER SPIRITUAL SIGNIFICANCE OF HARSH WILDERNESS TRIALS

It is often in the solitude of the soul with God that a telling world changing word is given. God spoke to Abraham on the scarp of Moriah and to Moses in the backside of the desert; God spoke to Elijah whilst he hid by the mountain stream and by the rock cliff; God spoke to David in the pasturelands of Bethlehem and by the steepes of Hermon; God spoke to Samuel in the forsaken corridors of the Shiloh tabernacle; God gave added revelation to Paul at Sinai and to John in the Patmos island of vision.

THE PRINCIPLE IS MANIFESTED BY CHRIST IN THE WILDERNESS

In the desert our LORD used three great words that parried the major assaults of Satan: **Man shall not live by bread alone in the desert; you shall not test God who is your LORD; Away from me-worship and serve the LORD your God-and all these words were given after Israel's failure and are from Deuteronomy.** That Christ should quote from them is thrilling inspiration and mighty sustenance over against continued and persistent temptation of the devil-delivering three keys for overcoming and victory in the Christian life when like our Lord we frequent the "desert place" at daybreak.

THE PRINCIPLE RE-SURFACES CLEARLY IN HEBREWS 11

The difference between the fall in Eden and the victory in the wilderness was the WORD OF GOD and prayer. It would seem to be a principle that only they who win in hand-to-hand combat with Satan

through the leading of the Spirit of God by the guidance of Christ using God's word and prayer can taste real victory in the Christian life. In this lies the enormous importance of learning about the "word in the wilderness."

God's best soldiers are unexceptionally those who came through the experience of trial in the wilderness and went on to the conquest of giants in Canaan. Samuel Elijah David and the cathedral of Heroes of Hebrews 11 were so clothed in the Spirit and enabled by the word in their utter loneliness.

DAY1 (218) 1.1-19 (104)A CENSUS -GIVING ISRAEL'S ARMY NUMBERS 1-4

And the LORD spoke to Moses in the wilderness of Sinai in the tent of meeting (God speaks 8 times in this part) in the first day of the second month of the second year of their going forth from the land of Egypt. To adopt Bullinger's dating simply for historical navigation the date might be 1492BC and the month would be April. He said, 'Lift up the head of all the congregation from twenty years and upwards who go out with the army according to their divisions. And there shall be one man with you from each tribe; the man shall be the head of the house of his fathers. In Exodus 17 8-16 we read of the first battle before this census took place. It was an intense duel between Israel and Amalek. As Josephus says it put terror into the neighbouring nations for Amalek was the most belligerent nation Israel encountered. Amazingly **not one life** was lost in that conflict. As the LORD calls on all to "Go". The knot of leaders-Moses, Hur and Aaron felt the spiritual and prayed and believed for victory.

5-15 TWELVE NAMES FROM ELEVEN TRIBES (LEVI DID NOT WAR-AWARE ISRAEL'S BATTLES WERE SPIRITUAL - A PRAYER BATTERY VITAL)

These are the names of the fighting men who are to minister with you: for Reuben Eliezer ben Shedeur ("**God is my helper**" son of "shooting fire"); for Simeon Shelumiel ben Tzurishadai ("**At peace with God**" son of "whose rock is the Almighty"); for Judah Nahshon ("enchantment" son of "the people of the liberal giving[God]"); for Issachar Nethanel ben Tzuar ("**gift of God**" son of "smallness"); for Zebulun Eliab ben Helon ("**to whom God is Father**" son of "Strong(a word which means both "perforated" and "strong"-hence wounded and surviving);from Joseph's sons, from Ephraim Elishama ben Ammihud ("**whom God heard**" son of "the people of majesty ");for Manasseh Gamaliel ben Pedahzur ("**abundant kindness of God**" son of "Rock redeemer"); for Benjamin Abidan ben Gideon ("**my father judged/was judged**" or "Father of a judge" son of my cutter down");for Dan Ahiezer ben Ammishaddai ("**brother of help**" son of "people of the Almighty");for Asher Pagiel ben Ocran ("**incident from God**" son of "trouble"); for Gad Elisaph son of Deuel ("**God added**" son of "Know ye God");for Naphtali Ahira ben Enan ("brother of the wicked" son of "having eyes") These were the men selected from the congregation, the heads of tribes of their fathers, chiefs of Israel's clans. *Though their corpses fell in the desert these leaders were named by parents who even after several hundred years in Egypt had not lost their spiritual chart and compass. They were like the slaves in the cotton fields deeply avowed to God.*

CENSUS BY DIVINE COMMAND

Moses and Aaron took these soldiers who had been determined and the whole congregation came together on the first of the second month and they gave their birth by family and house of their fathers according to number from twenty years of age and upwards man by man.

DAY 2(219) 1.20-54 MEN UNDER ARMS "A TABLE IN THE WILDERNESS"

In each case all men twenty and over from their houses and clans who could go to war

REUBEN	46,500	ZEBULUN	57,400	DAN	62,700
SIMEON	59,300	JOSEPH		ASHER	42,500
GAD	45,650	EPHRAIM	40,500	NAPHTALI	53,400
JUDAH	74,600	MANASSEH	32,200		
ISSACHAR	54,400	BENJAMIN	35,400		

An interesting comparison is drawn between astronomical figures and the census data. God did promise Abraham his ancestors would be as the stars (Gen 15.5) and Jacob compares his sons to the stars (Gen37.9) **Wenham** who retails them goes on to doubt the existence of such a host in the desert. It is enough for me to believe that God could produce such a nation under slavery and

maintain it for 40 years in the desert by Manna. What can our living LORD the bread of life not do in sustaining His church and each of us? These counted men whom Moses & Aaron and the twelve leaders of Israel counted; men over twenty years by family & house who could go out with the host. **The count is 603,550.**

The house of Levi was not reckoned by their fathers. *In Exodus 28.36 where we have the first census the count is identical and in Numbers 26.51 it is down by just under 2000 to 601,730.* **Gordon Wenham** notes that the Gematria for "**children of Israel**" adds up to 603 and their number of warriors was 603 thousand. *He finds it beyond believing for him that so many people could have survived 40 years in the desert. Equally he is astonished that at Qadesh the Hittites and Egyptians could only throw 20,000 warriors each into battle whereas Israel could field half a million men. So be it. The scripture reads plainly. Keil takes it that Numbers 3.43 enumerates the firstborn 22,273 males who were born since the Exodus and this number is consistent with 1 in 24 of 600,000 married couples beginning their married lives within months of becoming free.*

(105)THE ROLE AND UNITY OF LEVITES

The LORD had said to Moses 'Definitively you must not reckon the sons of Levi among the head count of the sons of Israel. The Levites are to carry & pitch it. Any stranger who comes near shall die. The sons of Israel are to settle each man according to his own resting place and under his own banner [*Hebrew DAGAL 'signal' cf Cant 6.4*] according to their hosts. And the Levites shall rest around the tabernacle of the congregation in order that the sons of Israel are not cut off. And the Levites shall watch the tabernacle of the congregation during set watches.

DAY 3(220) 2.1-34 THE FIRST ARMY DIVISION, JUDAH'S HOST 1-9

Yahweh spoke to Moses and Aaron saying, the children of Israel shall pitch their tents around the tabernacle of meeting and within sight of it, each man under his own signal with the sign belonging to his house. The standard of the encampment of Judah shall be pitched on the east on the side of the sunrise. The captain of the sons of Judah is Nahshon ben Amminadab-Salmon's father & commander over an army muster of 74,600. The tribe of Issachar will pitch next to them; its captain is Nehtanel ben Zuar commanding 54,400. The tribe of Zebulun with its captain Eliab ben Helon, captain over 57,400. **The full muster of the camp of Judah is 186,400.** They shall break camp first.

THE SECOND ARMY DIVISION, REUBEN'S HOST 10-16

The standard of the camp of Reuben shall be on the south according to their armies. The captain of the people of Reuben is Elizur ben Shedeur, commanding 46,500

The tribe of Simeon shall pitch by him, its captain Shelumiel Ben-Zurishaddai, captain of 59,300

Next the tribe of Gad followed with its captain Elisaph ben Deuel who commanding 45,650.

The full muster of the camp of Reuben by armies is 151,450. They will strike camp next

THE TENT OF MEETING AT THE CENTRE 17

The tent of meeting and the Levites will set out in the middle of the host; as they pitch so they will strike camp each man will pitch by the side of their standards.

THE THIRD ARMY DIVISION, EPHRAIM'S HOST 18-24

The standard belonging to the camp of Ephraim shall be towards the sea, the captain of the sons of Ephraim Elishama ben Ammihud, commanding 40,500. Next by shall be the tribe of Manasseh and the captain of the sons of Manasseh Gamaliel ben Pedahzur commanding 32, 200 troops. Next in

order was the tribe of Benjamin whose captain Abidan ben Gideoni commanded 35,400 men. The full muster of Ephraim's camp is 108,100. They move out third.

THE FOURTH ARMY DIVISION, DAN'S HOST 25-31

The standard of the camp of Dan's armies is placed on the north and her captain is Ahiezer ben Ammishaddai commanding 62,700 men. The tribe of Asher is next - its captain Pagiel ben Ocran. The count of his forces is 41,500. Naphtali with its captain Ahira son of Enan commanding 53,400 is next. The full muster of Dan's armies is 157,600. They will set out after the rest under their standards.

FAMILY TIES IN WAR AND PEACE 32-34

These are the numbers of the sons of Israel by the house of their fathers -the whole count of the camp of their military six hundred and three thousand five hundred and fifty. (603,550) The Levites were not reckoned. The sons of Israel set out camp linked to their standards each warrior with his family.

DAY4(221) 3.1-13 NAMES OF AARON'S ANOINTED SONS 1-3

These are the names of the sons of Aaron; the firstborn Nadab, then Abihu and Eleazar and Ithamar. These are the names of the anointed priests who filled their hands to minister as priests. *Names carry the weight of what a person is and manifest character, (i) Nobility and liberality, (ii) Desire of the LORD-we should seek Him and please Him (iii) having God as our helper and (iv) "breathing after palms" or "island of palm trees"-we need to live in victory and with all the provisions of God which the palm represents-especially the backbone of strength or righteousness.*

STRANGE FIRE 4

Nadab and Abihu fell down dead before the face of Yahweh in bringing near an offering of "*spreading fire*" or a "sowing" of fire before the face of Yahweh.-as if "*the Word (and Spirit) came out from them*" (1 Cor 14.36) as spiritual innovators and enablers. They had no sons and Eleazar and Ithamar ministered as priests before the face of their father Aaron.

(106) 5-8

And the word of Yahweh came to Moses saying, 'bring the sons of Aaron near and present them to him to minister before Aaron the priest and "draw back" or wait on Him [*Hebrew SHERETH*] They are to attend to his watch-care (the flock) and to serve the tabernacle and furnishings of the tent of meeting. *The work of the priests is stated as watch-care and ministry. Both concepts occur six times-number of incompleteness-only Christ brings that fullness. They kept the lights trimmed, the bread of fellowship baked, the incense of prayer flowing and the blood applied.*

THE IMPORTANCE OF MINISTRY LIES IN BEING CLOSE TO GOD 9-10

Give the Levites to Aaron and to his sons. These are given -they are given from the children of Israel to him *Absolute consecration is a perpetual gift from the people; it is once-for all, a model of the gift of Christ.* Appoint Aaron and his sons. They shall take care through the priestly ministry but the stranger who comes near shall die. *The exclusivity of this ministry also models the uniqueness of Christ's ministry.*

(107) THE FIRSTBORN ARE MINE 11-13

And Yahweh spoke to Moses saying, "Behold me taking the Levites from the midst of the sons of Israel instead of every firstborn of Israel and the Levites are mine. All the firstborn are mine in or from the day I struck down the firstborn in the land of Egypt. You shall appoint all first born of man or beast as mine. I am Yahweh." *As the LORD spared every Jewish firstborn He claimed them for His own. Had he not punctuated Egypt's harsh servitude the firstborn had died and would have been cast in the Nile or slain by mid- wives. They were counted precious as being redeemed.*

DAY 5(222)3. 14-39 (108)GOD'S COMMAND TO NUMBER LEVI

And the LORD spoke to Moses in the desert saying, 'Number all the sons of Levi according to the house of their fathers and by clans; you shall number every male from one month old and upwards.'" So Moses counted them as he was commanded at the mouth of the LORD.' These were the names of the sons of Levi; Gershon Kohath and Merari. These were the names of the sons of Gershon by families, Livni and Shimei. The names of the sons of Kohath by family were Amram Izhar Hebron and Uzziel. The sons of Merari by family were Mahli and Mushi. These were the families of the Levites by the house of their fathers.

GERSHONITE RESPONSIBILITIES 21-26

To Gershon belonged the Livni and Shimei clans. These were Gershonite families. The number of males from a month old or more came to a count of 7,500. The families of Gershon settled west of the tabernacle looking towards the sea. The prince of the house of the father of the Gershonites was Elisaph ben Lael. The Gershonites were keepers of **the tent of meeting** of the tabernacle and **the tent itself, its coverings** and the **curtain of the door** of the tent of meeting, **the hangings** [*Hebrew*

QEL'A] of the court and the **curtains of the courtyard door** which were for [Hebrew AL i.e. "which concealed"] the tabernacle and altar all around and **the ropes and all that served it**. *Much beautifully worked fabric was to be packed and unpacked with great care.*

KOHATHITE MINISTRY 27-32

Levi named his son Kohath "assembly". It must have been sheer joy to obtain the power of free assembly after the servile rigour of doing exactly as the taskmasters of Egypt directed. To be able to worship freely again after many years was sheer joy

To Kohath belonged the Amram Izhar Hebron and Uzziel clans. The count of all their males was 8,600. Theirs was responsibility for tabernacle of the Holy Place. The Kohathite clans pitched on the south side of the tabernacle. The prince of the house of their fathers and clans was Elizaphan son of Uzziel. They took care of the **ark**, the **table**, the **Menorah**, the **altars**, the **articles** (as dishes and spoons and basins etc) set aside for use by which they ministered, **the curtain** and all that went with them. The principal leader of the Levite leaders was Eleazar son of Aaron. He was appointed to care for those who cared for the tabernacle. *The furniture was some of the costliest and most special ever made by man. A few perhaps just carried spoons but they also served and their role was important to the ministry. Of all these things one may well abide to this present, the Ark of the Covenant. That itself is a mirror of the abiding spiritual ark-which is Christ.*

MERARITE RESPONSIBILITY 33-37

To Merari belonged the clans of Mahli and Mushi, Merarite clans. They were reckoned by males one month old and upwards to number 6,200. The prince of the house of the father for the clans of Merari was Zuriel ben Abihail; they pitched camp on the north side of the tabernacle. Their duty was to take care of **the boards** of the tabernacle, **its bars**, its **standing posts**, its **bases** and all the **associated parts** that served it (the structure) besides **the posts** of the surrounding courtyard **their bases**, **pegs** [Heb. YETHED] and **ropes** [Heb. YETHER]. *Some of this work was heavy and there was much industry involved. Again some Merarites simply carried "pegs." Much of the structure was covered in gold or overlaid with silver.*

MOSES PITCHED TO THE EAST 38

Moses and Aaron and his sons camped before the face of the tabernacle eastward, before the face of the tent of meeting looking towards sunrise; they watched over those who took care of the holy place, the watchful sons of Israel. The stranger who approached would be put to death. *The east blessed by sunrise- earliest illumination- was a suitable pitch for the prophetic Moses.*

LEVITES WHO MINISTERED AND PASTORED 39

The total number of Levites which Moses and Aaron numbered by clans before God's face was 22,000 males from one month upwards. *These were 1/28 by proportion to the male population and so in that area of comparison with families of the nation. Over half a million wives and widows laboured in provisioning and cooking tent management and the manufacture of clothing. Apart from training in skills tent-making, hunting, shepherding and carpentry and the work of the smith would be common tasks of the men of Israel. No doubt exploration and well-digging were routine also. Because shoes did not wear easily that industry would not be heavily staffed. The human issues and sins of the people required counsel and offerings and much prayer on the part of the Levites.*

DAY 6(223)3. 40-51 (109)40-43 GOD REQUIRES "THE BEST"

The lesson of this reading is that God requires the "best". He really considered all of Israel his firstborn because he saved them from Egypt and on the analogy that Jesus was the firstborn He sought Israel's firstborn children but in their place received the whole service and ministry of Levites who by their concentration on the LORD and his offices of salvation and forgiveness "stood for" the nation's consecration pro tem. As God sought a "holy nation" he seeks a "holy church" and "holy believers" whose lives are marked by a full consecration!

Yahweh spoke to Moses saying, 'take the Levites instead of all the firstborn among the sons of Israel and the beasts of the Levites instead of their beasts and they shall be mine. I am Yahweh. *The LORD*

as the giver of life is granting the Levites as those accessible to Moses for ministry and the livestock of the Levites was also the LORD'S. So Moses count of the firstborn of the Israelites was 22,273.

(110)44-51: REDEMPTION OF LEVITES-5 SHEKELS EACH

And the LORD spoke to Moses saying, 'take the Levites for me in place of all the firstborn of Israel and beasts of the Levites in place of their beasts. They will be mine. I am Yahweh. To redeem the 273 firstborn Israelites who exceed the number of Levites take five shekels -five per head after the holy shekel, twenty gerahs each in weight. And Moses took the silver for the redemption-from the firstborn of the Israelites he took silver of 1365 shekels in temple shekels. And Moses gave the redemption money to Aaron and his sons at the mouth of the LORD-as the LORD commanded Moses.

DAY 7(224) 4.1-16 (111)

And the word of the LORD came to Moses and Aaron saying, 'Lift up the heads (i.e. 'count for special service') of the sons of Kohath who are in the midst of Levi who belong to their clans and the house of their fathers. Count all men from thirty to fifty years who go forth to tough service [*Hebrew TZABA "multitude service" "regular struggle" as in war*] in the service of the tent of meeting. This is the service of the sons of Kohath in the holy of holies of the tent of meeting. When the congregation is on the move Aaron and his sons shall come and cause to be taken down the heavily woven covering (curtain) and shall cover the ark of the covenant with it.(1) then they shall place upon it the badgers' skin cover (or better "seal" "dolphin" or "dugong" skins) and (2)spread over it a beautiful costly cloth of cerulean blue(derived from pigment of sea mussels) upon that and place the poles with it; upon the table of the presence they shall spread(3) a cloth of cerulean blue and place on it the deep dishes, the hollow spoons, the bowls [*Heb. MENAQITH*] and the jars[*Heb. QESOTH*] of outpoured drink offering and the daily bread shall be upon it. *Even in moving the table had bread upon it so that fellowship with the LORD was unbroken during times of transition. It would seem that one or more of the fresh symbols of the Christ were present as the people moved.* Over it they are (4)to put blue cloth and the covering of seal-skin and place in it its carrying poles They are to take(5) a cloth of blue and cover **the Menorah** of the light its (7) lamps, its snuffer tongs its fire-pans and all the vessels for oil used to supply it. **They shall put on it and over all these vessels a covering of seal skin and put it upon the staff yoke.** *No cloth of blue here.* And over the golden altar they shall place (6) a cloth of Cerulean blue and cover it with a cover of seal skins and place in it its staves. And they shall take all the instruments by which they minister in the holy place and put over them (7) a cloth of blue and seal skin cover and place them in their yoke. They shall remove the ashes from the **bronze altar** and place over it **a purple cloth** *The royal nature of the sacrifice of which it speaks is distinctly set apart by a purple cloth* They are to place with it all the vessels by which they minister on it, the fire shovels [*Heb. MAHETHOTH*] the forks (to withdraw meat) [*Heb. ZELAGOTH*] the shovels [*Heb. YAHIM*] and the basins for sprinkling [*Heb ZERAK*] all the instruments of the altar. They shall cover them over with a covering of seal skin and attach its poles. *No cloth of blue here either* When Aaron and his sons have finished covering the holy and all the instruments of the holy place; after this when the camp has got on the move the sons of Kohath shall come to carry. They shall not touch the holy (things) and die. Those things in the tent of meeting the sons of Kohath shall carry. Eleazar the son of Aaron the priest is appointed to take charge of the oil for light, the fragrant incense, the daily bread and the oil of anointing .He is in charge of the entire tabernacle and all which is holy in it (furniture) and its vessels *There are seven cloths of blue speaking about the offices of Christ as the Son of God depicted by these objects whereas the seal skin depicts the humanity of Christ in his offices as representative man acting for our salvation.*

SUMMARY 7- 17-20

(112) THE KOHATHITES ARE NOT TO TOUCH THE HOLY THINGS

And the LORD spoke to Moses and Aaron saying, 'The tribe of the clans of Kohath shall not be cut off from the midst of the Levites. Do this for them and they shall live and not die when they come near [*Hebrew AS*] the holy of holies.-Aaron and his sons shall go in and set each man his service and burden. They shall not go in a little moment to look at the holy things and die.

It appears plainly that when the objects that speak of Christ are not hidden in the holy place they are to be covered by two signs of Christ who reveals God to us-namely the blue and the seal skin covering. Only thus can man look upon God in this world on account of our gross sin. Christ is presented in the precious coverings as the means by which God is revealed and in a sense He is presented as Mediator in this way

The End of Part 1 "The Wilderness"

Part 2

Numbers 4.21-7.89 "Lift up the heads" NASH'A

Divine Shepherd care bringing "cheer", freedom, increase of wealth and might
INTRODUCTION

It is in moving with God we find our liberty and confidence in God's intimate care of our lives. Israel in the desert was not a servile people. They were a people used to the wide open spaces. So long as Manna and quails were steady this Sinai was as good a land as the Pilgrim Fathers founded from the Red Sea to the Persian Gulf. The people were its undisputed owners if only by squatters' rights during 40 years..Pharaoh counted "bricks" God counted his precious servants. (a)When the LORD "lifts up the heads" of his people he is acting with love and concern-in counting each of great value to him as the Chief Shepherd (b)By instructing the Nazirite to witness with his "**head**" God is both honouring the consecrated man and placing the Nazirite as a witness under his care. In both cases the "**head**" of man is the object of God's care-for in his creation God has invested so much and given man outstanding powers of mind and intellect and spiritual discernment besides His wonderful grace and mercy. **Each soul under His care is "lifted".**

DAY1(225) 4.21-33 (113)GERSHON EXPULSION TO GOD'S PRESENCE

"Gershon" had been named "expulsion" by Levi as the Jews were expelled from Egypt and now the tribe could fairly be called "friends of God because of their close fellowship in the ministry of the tabernacle. A contextual scribal section.

And the LORD spoke to Moses saying, 'Take a census of the sons of Gershon, **the increase** (in strength and wealth) of them in the house of their fathers and in their families. *There is a fine turning or declaration of the other purpose of census-which is to show how the people are growing strong and cheerful in their freedom. God wants us to appreciate what He has done for us. He desires us to take account of growth -especially in the case of Levites-spiritual growth.*

Count them from age thirty to fifty.-all who 'come' to 'labour together' in 'spiritual warfare' 'willingly' [Hebrew TZABA has all this richness of meaning] and to serve (Yahweh) [Hebrew hAVODH of 'lowly service' and 'worship'] the office of the Sovereign LORD in the tent of meeting. This is the service of the clan of Gershon to serve in worship and to bear (the holy things). They shall carry the curtains of the tabernacle and tent of meeting and cover it with a covering of seal-skin on it (literally 'after the cover belongs to it'-or 'not open to view'); and the shielding curtain cover of the opening of the tent of meeting. *Within the house of Gershon which means "a stranger there" [Hebrew GUR SHAM] TORAH of Messiah who was "a stranger here" having come from heaven. His ministry has to do with the curtain or veil for at His death the veil of the temple was rent in two and spiritually He is ministering within the veil in heaven* The hanging (covering) of the court and the screen at the opening of the door of the court which is around the tabernacle and the altar; and the curtains; and all the instruments of service and all that was made for them that they might serve or so they shall serve. At the mouth (or command) of Aaron and his sons all the service work of the sons of Gershon as to their work and ministry shall be detailed for them; all the work of their clans. *There is a lesson for our dispensation in this commission. We under Christ as believers live our lives under the appointments of prayer and worship and gospel work which is pleasing in His sight and in this we move at His bidding and carry the witness to new places. In all this the humiliation and humanity of Christ, that is his incarnation and cross represented by the seal skin and his heavenly nature represented by the*

blue covering are presented to the world. This is the service of the clans of the sons of Gershon under the hand of Ithamar the son of Aaron the priest.

MERARI MINISTRY 29-33 LIFTED FROM BITTERNESS TO SWEET SERVICE ITHAMAR BECOMES A SPIRITUAL PALM OF SUPPORT TO THE NATION

Levi had named this son Merari [Hebrew 'Bitter'] to reflect the 'bitter' service in Egypt. Now Ithamar is "raised" to direct the sweet service of Yahweh.

Number the sons of Merari according to their clans and their father's house. From thirty and above to fifty years -those who come to work and serve in the tent of meeting and this they shall care for and carry -all that belongs to tabernacle service-its boards bars pillars and sockets.

*The Merarite is a Pointer or **TORAH** to Christ who was a carpenter all of His adult life till He commenced to minister in Capernaum at 30 years of age-though even as a child he spoke in the temple saying "I must be about my Father's business and in John 2 13-25 the Lord cleansed the temple and predicted His resurrection at the very outset of his ministry.* The pillars around the court with their sockets pegs cords and all their instruments and service and you shall appoint to each man by name the articles he shall care for and carry. This is the service of the sons of the tribe of Merari. This is all the service of the tribes of the sons of Merari involving all ministry in the tent of meeting under the authority of Ithamar [Hebrew 'son of a palm tree'] the son of Aaron the priest. *As then so now each of us has under Christ in our case a particular responsibility*

THE CENSUS OF LEVITES 34-49 KOHATH LIFTED IN LIFE'S GOLDEN TIME

And Moses and Aaron and the princes of the congregation numbered the sons of Kohath by family and their father's household from **thirty and upwards to fifty years** -all that came to the shared duties to minister in the tent of the congregation. And it was so that those numbered were two thousand seven hundred and fifty. These were numbered from the clans of the Kohathites who did all the service of the tent of the congregation Moses and Aaron numbered at the mouth of Yahweh under the hand or supervision of Moses.

DAY 2(226) 38-49 EACH LEVITE LIFTED TO SPECIFIC MINISTRY

And those who were **numbered** of the sons of Gershon by clan and according to their Father's house from thirty upwards to fifty years were two thousand six hundred and thirty.

And those **numbered** from the sons of Merari belonging to their tribes and father's house from thirty and up to fifty -all who came unitedly to work three thousand two hundred; these were **numbered** from the clans of Merari -those whom Moses & Aaron **numbered** at the mouth of Yahweh as supervised by Moses.

All that were **numbered** whom Moses and Aaron and the Princes of the Levites **numbered** by clan and family from thirty and upwards to fifty years of age who came to unite in the work were 8,580. *In terms of those who first gave themselves to the LORD in the N.T. this is a fascinating number. We read that 500 brethren were present in Galilee to see the risen Lord and then in Acts 2.41 we read of 3000souls believing and in Acts 4.4 about 5000 believed. These numbers add up to about the same figure. Thus the LORD who chose his consecrated ones under Moses in opening his ministry to the Gentiles makes a liberal sovereign choice of those who shall first serve Him reminiscent of His earlier action and thus points to His Messiah-ship in this ancient **TORAH**. From a dozen uses of the word "number" stacked on many previous uses we can readily see how the book got its name. The word "number" itself means "to visit". The act was one of shepherding and Moses and Aaron were under-shepherds of the flock. Each member of the household of Israel's Levite tribe **man by man** was given a task of a highly individual nature .The lesson of this reading is that the LORD will use each consecrated life and has a task for each to do-whether carrying a nail or cord or post or socket as was the task of Merarites; whether wrapping precious tabernacle furniture as fell to the blessed Gershonites, or whether attending to a shovel or fork or dish or pan of the altar as the Kohathites did. They were each members of the body of the church in the wilderness and each gladly ministered and united with others for service.*

DAY 3(227) 5.1-10 (114) LEPERS LIFTED ABOVE CIRCUMSTANCES THOSE WHO TOUCHED "THE DEAD" FIND LIFE, THE SICK FIND FOOD

And the word of the LORD came to Moses saying, 'Command the children of Israel that they send out of the camp the leper; the person with discharge and any defiled by touching a corpse. From male to female send them outside the camp lest the camp where I dwell among you be defiled.' The children of Israel did this and sent them outside the camp as the LORD said to Moses. *Isaiah predicts that Messiah would be ostracised as a leper [Jerome thus translates Isaiah's word "smitten" Hebrew MACCAH at His coming The children of Israel did this. This isolation meant that there was a community outside the camp-but these afflicted ones with some who had broken the law -for whatever reason-were not cut off from the manna. In Numbers 11.4-6 the rabble within the camp outskirts (11.1) close to its edges where real hardship was suffered by this expelled group complained about their total dependence on Manna and the LORD sent fire among them. We do not hear of this group itself complaining. Subsequently quail fell in piles sometimes three feet high for a days walk around the camp. In this the afflicted ones were helped whilst the complaining ones were judged.*

(115)THE PEOPLE HURT BY OTHERS WERE LIFTED BY REDEEMERS

This lovely picture shows the necessity of a "Redeemer" and also shows the weakness of the law itself which was powerless to force retribution in the case of small wrongs. Common "hurts" were dealt with by those who acted for the weak. The camp needed such "kinsmen Goelim" as today the community needs counsellors and advisors who can safeguard the poor and needy.

And the LORD spoke to Moses saying, 'Speak to the children of Israel saying, **'when a man or woman commits any sin that mankind commits to be sinfully perverse against the LORD** and that soul is guilty they shall confess their sin which they have done and return the guilt upon their own head and add a fifth to it and give it to the one offended. But if the man to whom the restitution payment is made has no **Kinsman Redeemer** the restitution must go to the LORD for the priest in addition to the ram of atonement which will make atonement for him. And every "heave offering" belonging to holy things of the children of Israel which they bring near for the priest shall be his. *In this instance we have a manner of dealing with what we might call "real or deliberate sin" as opposed to trespass. In such case there shall be restitution. When a man has none of his kin to insist on his requital the guilty party is not let off-he must acknowledge his sin before the LORD. None of us can escape God's tribunal. Scripture says, "God searches the heart" The lesson is that Israel's common life needed the Kinsman Redeemer-the Boaz figure in every tented area-else the poor and weak were trampled upon.*

DAY 4(228) 5.11-31 (116)INFIDELITY LOVE RENEWS MARRIAGE OR WIFE IS CHASTENED FOR HER SOUL- COMMUTED BY OUR LORD'S GRACE

And the LORD spoke to Moses saying, 'when the wife of any man turns [*Hebrew SHETEh-a word of similar form to 'Shittim'-which is a twisting wood-yet of this wood the holy ark was made*] lifts herself up against him in unfaithfulness[*Hebrew l [m covert excess or exalting against or fraud and perfidy]* If a man lie with her to give seed and it is concealed from the eyes of her husband and the fact that she has defiled herself is hidden; there is no witness and she is not caught if the **spirit of jealousy or loving zeal** overwhelms her husband and he is jealous for her if she has defiled herself or if she has not the man shall bring his wife to the priest and shall bring the offering required for her; one tenth of an Ephah of barley meal. He shall pour no oil on it nor provide frankincense with it; it is and **meal offering of jealousy or ardent love**, a meal offering remembrance *or rueful recall or a revisiting of iniquity.*

And the priest shall bring her near and cause her to stand before the Lord. And the priest shall take water of holy separation in a vessel of pottery and the priest shall take some dust from the floor of the tabernacle and put it in the water. And the priest shall cause the woman to stand before the Lord uncover the head of the woman and give upon her hands the approach offering of meal of remembering; an **offering of jealousy or loving zeal** and the priest shall have the water of bitterness and cursing in his hand. The priest shall cause her to swear and say to the woman, 'If no man has lain

with you and if you have not gone astray to defile or pollute [Heb TAME'A] under your husband's headship be blameless or clear from the waters of bitterness that/. But if you have erred under your husband's tryst and because you have defiled yourself and in allowing a man to lie with you apart from your husband the priest shall make the woman swear this oath and say to the woman, 'The LORD cause you to consent to be a curse among your people in the LORD giving your thigh to loose weight and your belly or womb to swell. And these waters of curse [i.e. "destruction"] shall go into your belly and your thighs shall fall away and the woman shall say, 'Amen Amen'. *The impression given is of a ready consent to what Paul calls "the destruction of the flesh" with the notable preservation of the soul (1Corinthians 5.5)* And the priest shall write these curses [or "covenants confirmed by oath"-Hebrew A'LAH] **in a book and rub them off the book** into the bitter water. And the priest shall cause her to drink the bitter abhorrent water [The term for "curse" Hebrew A'RAR is used of the mountain range on which the ark rested. Thus the ground which had been cursed retained its evil sounding names **Ararat and Armenia**-and yet in ancient time Armenia became the first Christian country] The water shall come into her body to cause it to become bitter. The priest shall take the grain offering from the woman's hand and wave it before the LORD and bring it to the altar. And the priest shall **squeeze together** [This holding tightly-Hebrew QAMATZ of the very life of the woman is symbolic of God's hand of care and concern] part of the memorial offering [This act of offering is not bringing the sin to mind but the obedience of a woman and her husband in vexatious circumstances where he desires not her death but testing and she thrusts herself on God] and burn it in honour of and as incense [This incense is a perfume to God whatever the outcome for it is a yielding of all of the woman's life] to (the LORD) and afterwards cause the woman to drink the water. *It is of first importance that the offering of the woman be pleasing to the LORD. The last act of this woman would be to bring grain from which she would be making her meal and give it to God since she would not be living to require it. Here resignation of her whole self to God was well-pleasing and overshadowed the earlier sinful resignation of herself to a paramour in its high scriptural significance.* And the priest shall cause her to drink the water and it shall be if she has defiled herself and acted unfaithful to her husband the waters of abhorrence shall flow within her to cause bitterness and her belly shall swell and her thighs loose weight and the woman shall become an execration [a marker in and for the nation of the "taking away" or absence of the glory of faithful relationship man with woman] But if the woman has not defiled herself and is pure she shall be justified and shall receive seed (of her husband)

This is the **TORAH** of **jealousy or ardent zeal** when a woman under her husband's headship turns aside from what is right and defiles herself or when **the Spirit of ardent love** passes over a man and he becomes ardent for his wife then he shall place his wife to minister before the LORD and the priest shall complete all this prophetic Torah in her regard. The man shall then be free from iniquity but the woman shall bear the iniquity. *It is noteworthy that we have no record of the outcome this test -no numbers to confirm the grace of God-but we have the NT equivalent to which the rather unique provision points-for God is even more zealous for the welfare of the repentant woman than her husband would be of continued alliance with her. The forgiveness Jesus afforded the adulteress demonstrates the prophetic fulfilment that this Torah points towards. Just as the priest of old rubbed off the curses into the water and the woman drank-so Christ rubbed off the statements and handwriting of ordinances that were against the adulteress by bearing her sin in his own body and declaring to her a complete forgiveness (John 7 53-8.1).*

CHAPTER 6 NAZARITE CONSECRATION- LIFTED UP AS EXAMPLES 6.1-21 (117) A NAZIRITE MAY NOT INDULGE IN THE PLEASURE OF WINE-4

And the LORD spoke to Moses saying, 'Speak to the children of Israel and say to them, (1) "When a man or woman is distinctive or separated or wonderful to make a vow of separation to be separate for the LORD. He shall separate himself **from wine** and from **intoxicating drink** and shall make himself drunk on **vinegar wine** and **vintage fermented drink**. He shall not drink **any grape juice** made from squashed clusters and clusters of **fresh grapes** nor shall he eat **dried grapes**. *Wine...*

according to Edersheim in his "Life & Times of Jesus the Messiah" Book ii 208...was mixed with water in NT times-"according to one statement [Nidd ii. 7.] **two parts according to another [Pes.108b] three parts.** Later vintages were red Sharon wine and black wine. Spiced wine was made with honey and pepper. Edersheim also mentions vinegar wine apple cider barley wine from Egypt and vinegar wine from Idumea. The complete range of grape related products was forbidden as food for a Nazirite. All the days of his Nazirite vow he shall not eat wine which is made from the grapevine or from sharp sour grapes or even the skin of grapes. In Matthew 11.19 & Luke 7.34 Jesus testified to drinking and eating in moderation though some called Him a glutton and tippler. Christ was perfect in the balanced use of wine and food. This did not conflict with total abstention from wine nor does it in this dispensation of grace. Nevertheless neither abstention nor a moderate use of wine in themselves guaranteed the perfection in the round which the LORD seeks.

Requisite witness to his creator in his natural beauty and strength 5

(2)All the days of his vow He shall be holy to the LORD; the hair of his head shall be loose and long. This vow was divinely endorsed by the "**watch-care**" of God which would seem to relate to the very detail of the hairs of the Nazirite-God being concerned to the last hair of his head for his conduct. In this connection Christ taught His disciples God's "watch-care" [Hebrew NATZAR] saying in Matthew 10.30 "even the very hairs of your head are all numbered"

Requisite separation unto the living God and to "life" 6

(3)All the days of his Nazirite separation he shall not come near a person who has died. This holds in respect of his father or mother, brother or sister; he shall not become unclean for them for the separation to God is on his head. *No person died in the presence of Christ -even on the cross He was taken down before the rebellious thief died and the other had trusted him and probably also witnessed his deposition. In the case of Lazarus and the widow of Nain's son and the Centurion's servant and doubtless numerous others this reality of "life-giving" was a principle of Christ's incarnate life well illustrated by the Torah or pointer of the Nazirite vigorous and vibrant with life*

(4)All the days of his vow he is holy to the LORD This total holiness through a period of life is a picture of the sinless Saviour-a Torah pointing towards Messiah.

Rededication to "the life-giving LORD" -offerings symbolic of the cross 9-12

If someone that is dying dies on the spot suddenly in his company and defiles his Nazirite head he shall shave his head in the day of his cleansing-"his" seventh day. *It would be His day of "Oath" as the first Sabbath was God's oath to "rest" and share "rest" with man.* Then on the eighth day he shall bring two doves or young pigeons to the priest at the door of the tent of meeting. The priest shall offer one as a sin-offering and one as a burnt offering and atone for him because he has sinned by contact with that body in that day. And he shall consecrate his head in that day. He shall dedicate himself to the LORD for the duration of the vow and bring a one year old lamb as a guilt offering-the previous days shall fall because he had become defiled in his separation. *The Nazirite vow resumed from the time before his contact with the dead and in this we see that the LORD discounts unholy living and seeks in us a godly pilgrimage-which can only be continued from its too frequent fits and starts by utter renewal and confession of sin with a full trust in the "lamb of God"*

Requisites for terminating a Nazirite vow 13-20

This is the Torah of the Nazirite vow in the day of fulfilment of the days of his Nazirite vow he shall come to the door of the tent of the congregation. He shall approach the LORD with his offerings-a perfect one year old lamb (Lit. "son of one year") for a burnt offering and a year old ewe lamb for a sin offering and a yearling ram for a fellowship/peace offering and a basket of unleavened cakes of fine flour, pierced cakes mixed with oil and thin wafers of unleavened bread smeared [Hebrew MASHA(OC)H anointed" or "consecrated"]and drink offerings(of wine). The priest shall offer or bring near the face of the LORD and make the sin-offering and burnt offering. And he shall make the ram a banquet or yearly (family) offering of fellowship (times) with the LORD with the basket of unleavened bread the priest shall make the meal offering and his drink offering.

All this is but a foretaste of the sufficiency of Calvary. The Passover lamb for a family; the body of Jesus pierced for us; the blood of Christ outpoured for our sin-only this could bring the Nazirite back

to God and restore fellowship and the sacrifice of Christ is the alone means that can bring us to God. The Nazirite shall shave his head at the door of the tent of the congregation and put it on the fire under the sacrifice of peace offering. *His every failure and concern was dealt with in this picture as again the "head"-this time through its hair represents God's undertaking for the detail of the Nazirite's life and trespass. The symbolism here is TORAH pointing to Christ's alone sufficiency beyond even the best of human consecration. And the priest shall take the foreleg of the constantly" required"* [Hebrew SHAA'AL "asked"] ram(of Passover)]and one of the perforated or pierced cakes of unleavened bread and one wafer of unleavened bread from the basket and give them to the Nazirite after he has shaved his hair. The priest shall wave them as a wave offering before the LORD; it is holy as belonging to the priest. Together with this wave offering **the leg** (of lamb) shall have been lifted high and after this the Nazirite may drink wine. *It is noteworthy that the "leg" which reminds us of the dislocated joint of Jacob is emphasised-it also appears in the Passover rite and intimates the truth little appreciated by ancient and indeed modern Israel-to wit-the personal experience of God as man in Christ wrestling to bring the soul into conformity with his will.*

Requisite generosity of the Nazirite 21 This is the **TORAH** of the Nazirite **who vows his coming near to the LORD** upon his Nazirite separation which his hand may exceed according to the tenor of his vow which he vows; he shall act in accord with the **TORAH** of the Nazirite. *We are given to understand that the Nazirite is subjecting himself to living close to God and the offerings that conclude his vow speak of that desire and indeed emphasise his purpose in another way-which scripture is saying is a great pointer to the separation of the saint to God under Messiah by His atonement and not by our works. Thus the end of the Nazirite vow comes to have even greater significance than its initial undertaking.*

(118) v.4 The Aaronic Blessing 22-27 The whole nation lifted

This blessing features in Paul's letters as a key to his authorship and more particularly to intimate his total dependence since conversion on our Great High Priest in heaven not the Jewish priest in Jerusalem.

And the LORD spoke to Moses saying, 'Speak to Aaron and his sons saying, "In this way you shall bless the sons of Israel saying, "The LORD **will bless** you and **will keep** you. The LORD **will cause the light of his face to be upon you** and **will be gracious to you** [Hebrew *hnj*] The LORD **will lift up His face upon you** and **will establish or place peace that belongs to you or for you**. They shall name my name on the sons of Israel **and I will bless them**.

This divine blessing contains seven promises for Israel. The final one is that the LORD will bless them-and "blessing" is stooping as with Israel himself it meant that by the immense stoop of the cross Christ humbled Himself and became the cause of their salvation and that of Gentile peoples too-hence Paul the apostle of the gentiles can feature this great blessing as an opening ambit of almost all his writing.

DAY 5 (229) 7.1-11actually(4 by scribes) lifted & anointed to point to Christ

And it happened in the day that Moses continued to complete the task or appointment or portrayal of the sacred tabernacle and all its fittings that he anointed it and dedicated it. *The tabernacle was treated as a person-it was anointed much as a person would be and dedicated as a person. When we ask "Why?" the answer is that it is a "portrayal" of a person-namely Christ. This means that in modern times it is not fitting to anoint buildings for although they serve a religious purpose they do not in themselves portray Christ.* Then the leaders of Israel who were the heads of their father's houses -these leaders of the tribes who ministered [Hebrew *dm*] to those they numbered or cared for brought near their offerings. They brought their offerings before the LORD'S face; six covered carts and twelve oxen; one cart between two of the leaders and an ox each.-and they brought them nigh as offerings before the tabernacle.

(119)5. 4-10 CARTS FOR CARCASSES-TO AVOID HANDLING.

And the LORD said to Moses, 'Take these and they shall be of service for the tent of meeting. Give them to the Levites -to each man according to the nature of his service. Moses took the carts and oxen

and gave them to the Levites. And he gave two carts and four oxen to the sons of Gershon -such being their use for service. He gave four carts and eight oxen to the sons of Merari according to the nature of their work under the hand of Ithamar son of Aaron. He did not give any to the sons of Kohath for their service of the holy place was to bear (offerings) on their shoulders. *There is necessity upon these men who understood the nature of sin and had offerings to bring to act personally to minister to the spiritual needs of their fellows and to lift the offerings. No relief from their burden by means of carts or human invention was permissible. This is a TORAH of Messiah who in his person ministers to the need of His people-cf Isaiah 53 and Matthew. We observe that carts might transport the sacrifices and embers outside the camp but that the ministry that mattered was undertaken by man.* The leaders brought them by night the dedicated offerings for the altar on the day it was anointed and laid their offerings before the face of the altar.

(120) 5.11 Leaders raised up do service as TORAHs pointing to Christ

And the LORD was saying this to Moses (for some time), 'Each leader is to bring on one day his offerings for the dedication of the altar.' *The mention of the names of the leaders which instance godly characteristics and then the statements concerning their sacrifices reflects the vital concept of the "person and work of Christ These two calculations of the leaders and their offerings are TORAH par excellence of the person and work of the Saviour-they point to Him with whom we have to do-the LORD who spoke from between the cherubim but who died between the thieves for our redemption*

To summarise what the names teach about the person of Christ we have:

- | | | |
|--|-------------------------------------|--|
| 1. A prophetic figure | 6. The One added or who lives again | 11. Evil event of God-with a connection of wonderful fortune-the cross |
| 2. One sent or gifted by God | 7. The one God hears | 12. Brother of those who have sinned grievously |
| 3. The Son of God | 8. Kindness of God | |
| 4. The Rock of Ages | 9 The judge of all | |
| 5. Friend or intimate so mediator with God | 10. Our friend and brother | |

To summarise the offerings we have Christ's work:

- | | | |
|--------------------------------------|--|--|
| 1. Redemption | 3. His Intercession for our waywardness | 5. His once for all offering for sin |
| 2. His blood sprinkled | 4. His offering of soul body and spirit to bring us nigh | 6. His atonement yielding fellowship through the cross |
| 2. His body broken to feed our souls | | |
- The riches of 2,400 shekels of silver and 120 of gold leads us to the "riches of Christ's redemption" which like the original coinage of silver lambs is the payment of the entire life of the "Lamb of God" for us men and our salvation" as the Prayer Book nobly puts it.*

Day 5(366) 5. 12-41Extension in Hebrew (5Books with 52 parts each of 7 readings makes 364 days. This serves to complete the calendar of readings))The Twelve Leaders(especially Naashon)bring offerings that point to Christ This reading featuring one of the spies is rather special.

And it came to pass on the first day that **Naashon the son of Amminadab of the tribe of Judah** brought his offering was one silver dish weighing 130 shekels and one silver bowl for sprinkling weighing 70 shekels according to the holy shekel in each case, filled with fine flour mixed with oil for a **grain offering**. One **golden dish of incense** weighing ten shekels, full of incense; one young bull, one ram and one male lamb a year old for a **burnt offering**; one male goat for a **sin offering**; and for the **fellowship** offering two oxen five rams five male lambs a year old -this was the offering of **Naashon the son of Amminadab**(Divining...People of the (LORD)who gives liberally)How very appropriate that the lineal kinsman of our Saviour should be the first to give what resided often in the hand of the priest in his duties of sprinkling blood and in his duties of presenting offerings and incense. **This man who won the hand of Rahab** was a man of great courage who understood the doctrine of "substitution" (cf "our life for yours if we keep not our

promise") and clearly he appreciated the divine fellowship and the need for atonement for sin and the whole offering that brings man near to God. **After Naashon** all the leaders demonstrate the same felt need. Subsequent leaders brought identical offerings for identical needs: daily cleansing; daily spiritual food; daily prayer; blood atonement; daily sin and daily intimacy with God.

On the second day Nathanel son of Zuar (Gift of God -small) from Issachar brought his offering
On the third day Eliab son of Helon (To whom God is a Father...Strong for arms)from Zebulun
On the fourth day Elizur son of Shedeur (Whose God is a Rock...darting of fire) from Reuben...
On the fifth day Shelumiel son of Zurishaddai (Friend of God...whose rock is the Almighty) from Simeon brought his offering.

DAY 6(230) 7.42-71 NAMES AND THE SPIRITUAL STORY OF LEADERS

On the 6th day Eliasaph Ben Deuel(God added-invocation of God)from Gad brought his offering
On the 7th day Elishama Ben Ammihud (God has heard...of the people of Glory) from Ephraim
On the 8th day Gamaliel Benof Pedazur (Kindness of God- redeemed by God from Manasseh)
On the 9th day Avidan son of Gideon (Father of the judge...a cutting down) from Benjamin
On the 10th day Ahiezer son of Ammishaddai (Brother of help... of the Almighty) from Dan

DAY 7(231) 7.72-86 GIFTS OF ISRAEL'S LEADERS

On the eleventh day Pagiel son of Ocran(Incident from God...troubled)from Asher
On the 12th day Ahira son of Enan (Brother of the wicked...having eyes) from Naphtali
These were the (gifts)of the leaders of Israel in the day when the altar was dedicated; when it was anointed; twelve silver plates, twelve silver sprinkling bowls and twelve gold dishes. Each single plate weighed 130 shekels; one sprinkling bowl 70 shekels. All the silver dishes weighed 2,400 shekels in the temple shekel. The twelve gold dishes full of incense weighed 10 shekels each-together 120 shekels after the temple shekel.

SUMMARY: 87-89 NUMEROUS ANIMALS -TORAH OF THE GREATNESS OFCHRIST'S SACRIFICE

All the animals for burnt offering were twelve bulls, twelve rams, and twelve male lambs of one year with the grain offering and twelve male goats for a sin-offering. The total number of animals for the fellowship or peace offering was twenty four oxen, sixty rams, sixty male goats and sixty one year old male lambs. These were the offerings for the dedication of the altar after it was anointed.

In Moses coming into the tent of meeting to speak with Him(The LORD)he was listening to the voice of speech to him from above the cherubim which is over the atonement cover of the testimony from between the two cherubim; and he continued to speak with Him[*The Hebrew is in a Piel or "continuous" form*]These animals were "lifted" up in sacrifice to be pointers to Christ; to His complete offering of Himself for us; to His sufficiency as a sin offering and to His unique role in bringing us back by redemption to fellowship and peace with God.

In this section we read of Levites, Lepers, unfaithful wives, Nazirites, the Tabernacle itself and tribal leaders and their sacrifices which each in turn is "lifted" to constitute TORAH demonstrating something of the life and ministry of the long awaited Redeemer. The immense expense of redemption is prefigured by scrupulous attention to perfection, by lives that serve and lives that witness and most costly offerings.

God who cares for his own must weave into their lives even in these ancient times a pattern that satisfies His redemptive heart and relates to his foundation plan of atonement through Christ-else they cannot be His own and he cannot use them as TORAH to us upon whom the ends of the world are come.

The End of Part 2 "Cheer"

Part 3 Numbers 8.1-12.16 Raise the light Jtl [hb " Lift the light" DAY 1(232) 8.1-14 LIGHT ON THE COMING MESSIAH

(121)THE TORAH (OR PROPHETIC TEACHING) OF THE MENORAH

And the LORD spoke to Moses saying, "Speak to Aaron and say, "In raising up the lights of the faces of the Menorah in a forwards direction the seven light givers will give light as day or revelation." *The Menorah is a **TORAH** of Christ. The seven lights whether high or low have the same power to illumine-but set in position like the sun high in the sky they would reach further and with the seven in line facing outwards they would cast light across the entire holy place. The Menorah is a **TORAH** of the revelation Christ brings and of its perfection -and the lamp stand as distinct from the light is related to our service in lifting up the Redeemer of mankind high so that His revelation improves our fellowship and prayer life as well just as the Menorah facilitated the ministry of the table of showbread and of the incense altar.*

And Aaron did so and the light was lifted up forward of the face of Menorah as the LORD commanded Moses. And "This" "The" Menorah was made of round twisted gold from its strong thighs to its fruit-bearing (of nuts and flowers) according to the prophetic pattern which the LORD showed before to Moses. Thus the Menorah was made. *This absolutely unique item which is pictured on the relief of the Titus arch in Rome was possibly carried to Babylon whereas its later replica was transported to Rome. Just as the tabernacle in the previous Part2 of Numbers was "anointed" like a person so this Light is described as having the strength of a man's loins and as productive of fruit like trees fertilised by sunlight.*

(122)18 5-22 MORE LIGHT-THE TORAHS (OR TEACHING) OF THE SUBSTITUTIONARY BULL,WAVED LEVITE AND FIRSTBORN 18.5-22

And the LORD said to Moses, "Take the Levites from the midst of the other Israelites and make them pure [*Hebrew rhf "bright" "splendid" from a root meaning "to take away clay" or earthly filth*] And to do this for them sprinkle them from above; cause them to pass the razor over their whole body and make them wash their clothes and they shall be splendid. Let them take a young bull of the oxen with its grain offering of fine flour mingled with oil and a second young bull of the oxen for a sin offering. Cause the Levites to come near before the tent of meeting and gather the whole congregation of the children of Israel. Cause the Levites to come near the LORD and the children of Israel are to lay the weight of their arms upon them. And Aaron shall wave the Levites as a wave offering belonging to the face of the LORD from the Israelites. *This would have been a very rare sight. They are lifted of their feet and moved to and fro as sheaves. This also is a **TORAH** which speaks about our LORD and his body being hoisted upon the cross.* And they shall be for service-the service of the LORD. After the Levites lay their hands on the bulls you shall make one a sin offering and one a burnt offering to the LORD to atone for the Levites. Here **TORAH** appears in the cover for sin afforded by "substitutionary sacrifice" *That the young bull or bullock is suited for sin offering may come from its strength to bear great burdens heaped on a cart. Christ bore our sins in His body on the tree. The suitability for a burnt offering is that as in Leviticus 7.8 the skin was given to the priest and he could wrap himself in it as a "covering"-all else was burned. The skin of the bullock would make a garment sufficient to cover a man.*

So Moses concludes -"to cover" the Levites-this bullock's skin would provide a garment to cover any serving Levite. Have the Levites stand before the face of Aaron and his sons and let him elevate or wave them belonging to the LORD. *Each was placed on the high ground near the tabernacle or lifted up by the priest as a **TORAH** to Christ's uplifting on the cross.* In this way you are to isolate the Levites from the midst of Israel's sons-the Levites shall be mine.

DAY2(233) 15-26 LEVITES-MORE LIGHT ON THE COMING MESSIAH

And after you have brought the Levites to serve the tabernacle purify them and *wave them* as a wave offering in this way for these are gifts -gifts for me from the midst of the sons of Israel. I have taken them instead of every firstborn that opens the womb from the sons of Israel-they are mine. For all the firstborn of Israel are mine-both man and beast-from the day I struck down all the firstborn in the land of Egypt they have been caused to be set apart for me. *This **TORAH** presents the firstborn as a pointer to Christ. The LORD spared the firstborn of Israel through the blood of a lamb. Now the*

*firstborn are claimed as God's family and the Levites stand in that place-in the place of Son-ship-they each witness to His Only Son who like them is **precious and lifted up and set apart**. I have given the Levites as gifts to Aaron and his sons from the midst of the sons of Israel to serve the service of the sons of Israel in the tabernacle of the congregation and to belong to atonement covering above the sons of Israel and there will not be any plague to strike the sons of Israel at the tabernacle. *This asset of assured safety in approaching God was purchased by substitution. Here the **TORAH** of the Levite is extended to show that by Christ our safety in God's presence is assured.* Moses Aaron and the whole congregation of Israel did with the Levites according to all the LORD commanded Moses concerning the Levites-thus the children of Israel did. The Levites purified themselves and washed their clothes and Aaron waved them before the LORD and atoned for them to purify them. And after that the Levites went to do the service of the tabernacle before the face of Aaron and his sons as the LORD commanded Moses they should do for them (the priests).*

(123)THE TORAH of THE PASSOVER DEFENCE & THE TORAH OF LIGHT BETWEEN THE EVENINGS 8-ILLUMINE MESSIAH'S DEATH 23-26

And the LORD spoke to Moses saying, "This is how it shall be with Levites: men from twenty years old and above shall come to do temple service [Lit "to be warriors" Hebrew *abx*] at the tent of meeting. But from the age of fifty they shall turn from the soldiery of service and not serve longer. They must minister [*Hebrew *trv* "attend" or "wait upon"*] to their brother at the tent of meeting to watch in the watches but not to serve the service. In accordance with this the Levites shall do their in their shutting up. *The Levites were essentially guards who did not engage in ministry but patrolled and protected the Israelites lest they come unwittingly close to the holy place. They were a kind of human wall which could only be breached by persons coming to make sacrifices. These cleansed ones kept a space between a sinful people and a holy God. In one sense they were of Israel but in another sense they belonged to the LORD. In this way like Christ who was born among men but was the Son of God they are **TORAHs** to the Christ.*

DAY 3(234) 9.1-14. PASSOVER -LIGHT IN OUR DWELLINGS

The Passover of the 1st Month of the 2nd Year & query on Observance 9.1-8

And the LORD spoke in the desert of Sinai in the second year after they had come from the land of Egypt and in the first month saying, "The sons of Israel shall sacrifice the Passover at the appointed time. At the fourteenth day of this month between the evenings you shall "prepare" or "offer" it. in its appointed time according to all its statutes and all its set up [*Hebrew *fpv* a word unique to Hebrew - not found in Phoenician or Aramaic vocabulary meaning "set up" or "judge" (for defence)]* **The Passover was a defensive arrangement of God(cf the doorpost sprinkling) as the cross was a mighty defence of the sinner over against the wrath of God-so this is an outstanding **TORAH** of Jesus Christ. It is to be observed that Jesus died between the felt darkness which came over all the earth mid afternoon and the evening that fell on that 14th Nisan of 32 AD. And Moses spoke by mandate or oracle [*Hebrew *rbd**] to the sons of Israel to keep or observe the Passover. *The continuing significance for Jew and Gentile is that in the first instance this Jewish feast should be invested with its Christ centred and proper **defensive** significance for the soul of the Jew and that this as a Christian observance should be kept in the manner Christ appended to the Passover on a regular basis by both believing Jew and Gentile for "Christ our Passover has been sacrificed for us".* 1Corinthians 5.7 And they kept the Passover on the fourteenth day of the first month between the evenings after the sun went down and before the light of day ceased which is a **TORAH** in itself to the world-wide signal of God (annotated records of this darkness are said to exist both in South American and Chinese annals)who miraculously screened the sun's rays on that day Christ died in mid afternoon. This signal marked out the cross as the fulfilment of man's need for life amid spiritual death and light in spiritual ignorance. They kept it in the desert of Sinai according to all the LORD commanded to Moses-so they observed it. *The desert setting was most dramatic-as the huge red sun disappeared over the western horizon in the twilight when desert snakes and wolves and scorpions came out to seek prey***

without the camp all Israel had their fires lighted and their lamb roasted and were sitting down in high spirits to a quick repast before daylight utterly faded.

Now there were certain men who had defiled themselves by touching a man whose soul was departing and they could not offer and keep Passover on that day and they came before the face of Moses and Aaron on that very day. Those men said to him, "We have become unclean by touching a man departing from life; why are we withheld [*Hebrew [rj] "taken away" or "scraped off like the beard of the day"*] so that we cannot come near to offer to the LORD at its appointed time in the midst of the sons of Israel? And Moses said to them, "Stand there ready to minister and I will hear what the LORD will say concerning you!"

FURTHER LIGHT ON MESSIAH

(124) THE TORAH of THE MAN WHO DIED AT PASSOVER" & TORAH & STATUTE ON INTACT BONES & TORAH ON THE STRANGER 9.1-23

And the Lord Spoke to Moses saying, "Speak to the sons of Israel saying, 'Any man among you who is *unclean by touching a dead body* or who is on a distant journey or *moving among your sepulchres* or in a circular journey *may* keep the LORD'S Passover. They may keep it on the second month on the 14th day between the evenings and they shall eat it with unleavened bread and bitter herbs. *Thus the "home-call of a soul" or "distance" or "watchfulness at a sepulchre" as considerations deriving from love of family do not breach fellowship with God but delay the observance in this case by one month. Passover itself is vital-and the timing was allowed to vary whilst all the other elements - especially defence and in this case the added "sweetness" of divine grace in hope for the soul" and appreciation of the bitterness" of death to the relative -two factors emphasised afresh by God in His grace. O the compassion of God toward the ones bereaved at this time and the great sweetness of hope signified in the unleavened or sweetbread toward the one who dies in faith. This also is* **TORAH***which points to the "proper man" who die on that very Passover day to bring us "comfort in sorrow" and hope for eternity" They shall leave no remainder from it until morning and they shall not shatter a bone of it; according to all the ordinance of Passover they shall offer or it. This further* **TORAH***demonstrates the other aspect of the observance-namely its significance as Torah for the way in which Christ died. In John 19.36 this ancient statute is quoted, "A bone of Him shall not be broken!" Who can doubt that every least incident in the story of ancient Israel under Moses was being turned by God in his precious revelation of Redemptive Truth for all time to cast light on the person and work of Christ. But the man who is clean and not on a journey and ceases to keep Passover that soul shall be cut off from his people for he has not come near to offer the Passover of the LORD in its appointed time -that man shall bear his sin. And if a stranger sojourns with you and would keep the Passover he shall keep it according to its ordinances [*Hebrew root qqj "cuttings and carving"; also "engraving and decree or sceptre"*] and according to its "rules of (spiritual) defense" [*Hebrew root fpc "to defend"*]. Thus you shall have one ordinance for yourselves-both for stranger and for the native born of the land. This* **TORAH***demonstrates the sufficiency and need for the Lamb of Passover for all-be he or she Jewish or Gentile. To be recognised as one of the people of God in old time and as one of the people of God today one needed to approach God with the Torah sacrifice then and needs to approach through the actual person of the sacrificed LORD today to come under the "defence" of the atonement and the sceptre of Christ the LORD today.*

DAY 4(235) 9.15-23THE FIRE CLOUD LIFTS fire cloud lifts-Israel moves

And in the day of the raising up of the tabernacle the cloud hid or covered the tabernacle belonging to the tent of meeting and between evening and morning it was over the tabernacle as the appearance of fire. Thus it was continually (*from day to day*)-the cloud hid it by day and it looked like fire by night. Before *the face of the lifting up* of the cloud (of fire) from the tabernacle of the congregation and after this the sons of Israel broke camp and where the cloud settled, there the sons of Israel rested. *The cloud covered and it seems concealed the tabernacle. The cloud lifted up above so the tabernacle moved from their midst and lead the way to a new location where anew the people formed around it. The people of the desert "had God nigh unto them" as Moses said. They knew by experience that*

*"God is light" and that with Him there is no night. This is a **TORAH** of the guidance of the Holy Spirit of God. And when the cloud remaining many days over the tabernacle Israel watched the tabernacle and did not set out. There was no change of position without guidance from God. And the fire which was with the cloud; would be there for a small number of days and at His mouth they would rest and at His mouth they would move. [The word "mouth" derives from "blowing" and suggests that there would be fire and wind at this time-all evidence of God's Spirit directing. The fire cloud would be there from evening to morning and the cloud would lift in the morning and they would move either by day or night the cloud would lift up and they would move. The people had to be "ready to go" by day or night. This is a **TORAH** of Messiah who also directs that we "be also ready" for his sudden return. Whether the cloud remained just days or a month or a long number of days dwelling over it the sons of Israel rested and did not move and in its "lifting up" they stuck camp. At the "command" or "breath" of the LORD they rested and at the breath of the LORD they moved. They "watched the watchings" [The Hebrew *trmcm* is used for God's preserving or "keeping"-He is the Shepherd-and they watched his signs and with his rod Moses would signal the intent of the LORD] of the LORD at the command or "breath" of the LORD by the hand of Moses Thus the Move could be executed without a word but it required that the people watch the intent of the one who watched over them. This double watch-care is a TORAH pointing to the attitude of the Bethlehem shepherds in the account of Matthew who speaks of "Shepherds watching in their watch". As in the case of the ancient Jews these Shepherds saw the Glory Cloud and discovered that God would have them move with a wonderful message of Messiah's birth.*

(125)CHAP. 10 SILVER TRUMPETS LIFTED UP (TORAH OF GOSPEL)1-10

And the LORD spoke to Moses saying, Make for your use two silver trumpets and make them from hard silver and you shall have them to call the assembly and to signal the break up camp. (1)When both sound a blast all the assembly shall assemble themselves to you at the door of the tent of the congregation. (2)And if they will sound only one the heads of the tribes of Israel shall assemble to you. When the trumpet is sounded the camp settled on the east shall set out. (3)And when two blasts are sounded the camps on the east shall set out. When a trumpet blast sounds it is for breaking up camp. (4)For gathering the congregation sound the trumpets but not a blast. The sons of Aaron the priest are to blow the trumpets. This is for them an age-long ordinance through their generations. (5)When you go down to battle against an enemy oppressing you sound a blast on the trumpets, and you will cause yourselves to be remembered by the LORD your God and saved with a Yeshua-salvation from your enemies. (6)Also in your times of rejoicing and (7) appointed festivals and (8) in your first of months sound the trumpets over your burnt offerings and fellowship offerings and this shall occasion your remembrance before the face of your God; I am the LORD your God. *Eight occasions in all are set out where the trumpets are the only way of signalling to the whole camp of several million souls. "Silver" metal has been historically associated with "redemption" since the earliest form of coinage-namely, the "silver lamb". In battle, in joy and in festival as in Israel's offerings the trumpet links with the LORD and his salvation. The silver trumpet is a TORAH of the salvation Christ provided; of the joy of his resurrection; of the times of his grace and judgement associated with Israel's festivals and of his offering on the cross*

DAY 5(236) 10.11-28 ISRAEL LEAVES SINAI- BRIGHT STANDARDS LIFTED

In the second year and the second month on the 20th day of the month it happened that the cloud lifted itself from the tabernacle of the testimony. *This was a big change at the time. So far they had known the way-they were going to meet God. Now Israel was on a pilgrimage which was aimed at entrance to the land but with the benefit of hindsight we can say that it was to be frustrated by rebellion and sin. And the sons of Israel set out to strike camp several times from the Sinai and the cloud rested in the desert of Paran.[Paran-literally "Abounding in caverns" or "leafy in splendour" or "ruddy in glory". Josephus "Wars"4.9.4 notes that Pharan had a wealth of caves-this temporary home of Israel was North east of Sinai and close to the head of the Aqaba Gulf. It had as its nearest coast the Aqaba waterway from which it was spaced by a coastal range of mountains of which Mt Paran*

was the highest peak at 3000 feet above sea level.] The sea was within reach and "sealskins would be obtainable-it lay to the West of Edom which nation controlled the King's Highway lying to the east of the mountain range from Aqaba to Petra and on to the north. The area in the shelter of the eastern mountains was probably well foliated and provided with wild-life. They set out at the first by the "breathing" of the LORD by the hand of Moses. There was unanimity obedience and expectation in the earliest movement. They had no fear and were subject to their leader, Moses.

(1)**The banner** belonging to the armies of the camp of Judah set out first. Naashon son of Amminadab was over the host. Over the host of the tribe of Issachar was Nathanel son of Zuar. Over the host of the tribe of Zebulun was Eliab son of Helon. Then the tabernacle was taken down and the Sons of Gershon and Merari, its porter, set out.

(2)**The banner** of the camp of the tribe of Reuben with their armies set out next, led by Eleazar son of Shedeur. Then over the host of the tribe of Simeon was Shelumiel son of Zurishaddai and over the tribe of the sons of Gad was Elisaph son of Deuel. Then the Kohathites set out carrying the Holy things. The tabernacle was to be erected before they arrived.

(3)**The banner** of the host of the sons of Ephraim set out next with their armies led by Elishama son of Ammihud. Then over the host of the sons of the tribe of Manasseh was Gamaliel son of Pedahzur. And over the host of the tribe of the sons of Benjamin was Abidan son of Gideoni.

(4)And **the banner** of the host of the sons of Dan with their armies set out as a rearguard addition to the whole host. Ahiezer son of Ammishaddai led the army division. And over the sons of the tribe of Asher was Pagiel son of Ocran. And over the sons of the tribe of Naphtali was Ahira son of Enan.

In this marching order the sons of Israel set forth linked with their military divisions
The raising of four major banners held up before the tribes the LION of Judah; the MAN of power and strength signal of Reuben, the JUDGE and VIPER signal of Dan and the VINE signal of Ephraim and Manasseh are all of them TORAH of the Saviour-hoisted to cast light on the leadership of Christ. We have to think back to the prophetic remarks of the dying Jacob in Genesis 49 to see the glory of this nation now with military splendour and numerous children-in fact numerous as to deserve the name "children of Israel".

THE COMPANY OF HOBAB And Moses said to Hobab, son of Reuel the Midianite father-in-law of Moses, "We are setting out for the place which the LORD said he would give us. Come with us and we will be kind to you (or) do that which is best for you (or) confer benefits on you. [Hebrew Hiphil of *bwf*] for the LORD has promised good or kindness or benefit to Israel. And he said to him, "I will not come for I will stay with my own land and close by those my relatives. And He (Moses) said to him, "Please do not depart from us for this reason, you know where we should camp in the desert and you will be our "eyes". Then it shall be so that of the benefit that the LORD gives us we will benefit you. So they set out on a three day journey and the ark of the covenant of the LORD set out before their faces to search out a place for them to camp. The cloud of the LORD was over them by day each day they set out from camp at night. *The blessing of God's people is for sharing. Relatives stand to benefit through relationship with Christians who walk with God. Many may also benefit spiritually and practically in fellowship with God's people & use expertise for believers.*

DAY 6(237) 10.35-11.29 GOD RISES UP ALL-GLORIOUS THE PRESENCE OF THE LORD 10 35-36

[And it happened when the ark set out that Moses said, "Rise, O LORD and let your enemies be scattered and may those who hate you flee from you. *It is a maxim of Drthat an enemy is one who "hates what you love and loves what you hate."* When it came to rest he said, "Return O LORD to the many thousands of Israel"] *In Hebrew this famous statement is bracketed to emphasise that the matter of first importance was that the LORD led the way and that the LORD appointed the place of rest. The relationship with God at base involved his "presence" which was a matter of first importance. The ark accompanied the hosts and the LORD was the source of victory over the enemy and the source of true rest. This is a magnificent TORAH of Christ-whose resurrection from the dead pronounces a signal victory and whose provision of rest gives his people contentment and security.*

Christ is the ultimate light that is lifted to bring revelation and splendour to the life of man. In His presence is fullness of joy.

FIRE FROM THE LORD 11 1-3 GOD'S ANGER RISES UP

And it happened that the people had continued to complain of hardship in the sharp ear of the LORD and the LORD was listening and his anger was kindled against them and the fire of the LORD swallowed up those at the extremities of the camp. *It would appear that some had withdrawn far from the tent and there they brewed their complaints and distanced themselves from God. It is never good or safe to withdraw from the life-giving presence of God.* And the people cried out to Moses and Moses kept praying to the LORD and the fire sank down. *There was a co-relation between Moses constant prayer and the assuaging of the fire.* And they called that place Taberah for there the fire of the LORD kindled consumed & removed [Hebrew *r[b]*]

THE PEOPLE LONG FOR QUISINE; QUAILS PROVIDED BY THE LORD 4-35 THE RELEVANCE OF PROPHECY 23-30

The ingathering of mixed people who were in their midst were wailing seriously and the sons of Israel also were revolting and weeping with tears and they were saying, "Who shall have meat to eat?" We remember the free fish in Egypt; the cucumbers melons leeks onions and garlic. But now our souls have dried up. We see nothing but this manna.

"MANNA" LUX PERPETUUS ON MESSIAH-THE BREAD OF LIFE

THE NATURE OF MANNA 7-9 SHINING MANNA -CHRIST UPLIFTED BEFORE THE PEOPLE

(1)The manna was as the seed of Coriander [Hebrew *dq* -a medical constituent]

(2) It had eyes like fountains of Bdeillum *This description is applied to its fountain like areas-it would appear to have a whitish and weeping character(cf resin which weeps from the tree)-not unlike wounds in the body.*

(3)The people went to and fro to glean it and ground it in a mill [Hebrew *mjr* two revolving stones-suggesting solid substance as wheat-so in reference to "Manna from heaven" Jesus quite understandably referred to it as "bread"-it processed like bread and cooked like bread and provided staple as bread] or crushed it in a mortar and boiled it in a pot [Lit. Hebrew *mp* "a pot" or "bubbling pot"]

(4) and made cakes and it was to taste or discernment like moist juice cake of oil(as we would say, with "butter ingredient")

(5)As the dew [Hebrew *lwf* "that which casts itself down"] came down upon the camp at night the manna came down upon it.

This TORAH of Christ points to Him as the great physician and to his wound by which our healing comes. It points to Him as the "bread of life" and also to His sweetness to the believer which links with His sending of the Spirit into our lives. In Christ there was double humiliation-He came down from heaven like dew and He cast himdown as a servant to die upon the cross.

MOSES APPEAL TO BE RELIEVED OF RESPONSIBILITY MOSES BURDEN LIFTED BY THE BURDEN BEARING LORD 10-15

Moses heard the people wailing family by family -each man at the door of his tent. The anger of the LORD was kindled and it seemed ominous or bad to Moses. And Moses said to the LORD, "Why doe this evil belong to your servant and why have I not found grace in your eyes that You place the burden of this entire people on me? Did I bear all these people as my own family? Did I father them? Why did you say to me, you should or must lift them up in your bosom as a nurse carries a sucking child to the fertile land You promised to their forefathers. Where can I get meat for all these people? They continually wail close by me, saying, 'Give us meat that we may be satisfied!' I am not able to carry this entire people on my own. It is too heavy for me. If this is how You are acting with me slay me now if I have found grace in Your sight and I shall not see my own calamity. *The TORAH continues showing us this single figure whose role and mission was to love the people and to provide strong meat for them (by miracle) and yet ironically Moses sought death instead of this ministry and at this depressing moment esteemed this "a mercy. Christ would find the burden heavy too as His*

strong crying in the garden of Gethsemane showed and He equally was ready to sacrifice Himself- thought unsparingly and for the well-being of His people.

(126)SEVENTY ELDERS APPOINTED TO SHARETHE BURDEN 16-17

And the LORD said to Moses, "Gather seventy men from the elders of Israel whom you know intimately as elders and magistrates and take them to the tent of meeting and they shall stand with you there [*Hebrew bxy "stand as conquerors"*] *These men would have no "defeatist" attitude-they would be men who had succeeded by God's help in their current roles.* I will come down and speak with you there. I will join like a tree making roots the Spirit that is upon you and place it on them and they shall bear the burden of the people with you and you shall not bear it alone.

MOSES QUESTION-IS POSSIBLE TO FEED ISRAEL FOR A MONTH? 18-22

Say to the people, 'Consecrate yourselves for tomorrow and you will eat flesh because of your wailing in the ears of the LORD,' "Why have we no meat to eat?". It was better for us in Egypt. The LORD is giving you flesh to eat and you will eat lots of it. You will not eat it for one day or two or for just five or ten days nor even twenty. You will eat it for a month until it comes out of your nostrils and it becomes to you loathsome (*Hebrew rnc "like an estranged wife" that you once loved*) because you rejected the LORD who is in your midst and wailed saying, "Why is this that we should have left Egypt?" And Moses said, 'Here I am among six hundred thousand marching men and You say, "I will give them meat to eat for a month!" If flocks and herds were slaughtered for them would they find it or if all the fish of the sea were caught would they find that *sufficiency of meat?*' *The query of Moses shows that he had never thought of quails making their flight path over the desert. He had not conceived of such a miracle even though these great numbers of people had now been sustained for 14 months and more in the desert*

(127)ELDAD AND MEDAD AND THE SEVENTY: THE WORD LIFTED UP IN PROPHECY 23-27

And the LORD said to Moses, "Is the arm of the LORD cut short or deficient [*Hebrew rxq "come to the best it can do and cut down like harvest wheat"*] or "*past its best*"? You will now see whether my promised word will happen or not. So Moses went out and told the people the promise of the LORD and he gathered the 70 men of the elders of the people and he caused them to stand [*Hebrew dm "stand as ministers" as distinct from "conquerors" cf v.16*] around the tent of meeting. *The tent was of cloth fabric and was joined together as one unit just as the prophets were united with Moses and they prophesied as one man just as on the day of Pentecost. This event however short-lived is significant of the best in the Old Testament period-where the place of prayer and communion is surrounded by men prophesying. This also is a TORAH of the N.T. outpouring* And the LORD came down in a cloud and was speaking with him and He joined from the Spirit which was upon him and gave it to rest upon the seventy men who were elders and it happened as it came to rest upon them they also prophesied but they did not add to prophecy again. And the remnant (of elders), two men, had remained in the camp. The name of the first was Eldad and the name of the second Medad. [*"Love" and "the one God loved"*] and it(the Spirit) rested and remained on them and these were in the listing of elders but did not go out to the tent and they were continuing to prophecy in the camp. *First the elders' names is most suggestive; one is called "love" and one "beloved". We might say with Paul "Now the seventy abide but the two who personify the message of "divine love" through the "beloved" go on like the timeless message itself.* A young man ran in haste and explained to Moses saying, "Eldad and Medad have become "Husbands of Prophecy in the camp" [*Hebrew mybantm literally "married to prophecy for life"*] And because Joshua son of Nun had been a minister of Moses from his selection he said, "My Lord Moses, stop them." And Moses said to him, "Are you provoked to jealousy for my sake? But I wish that He would give all the people of the LORD to be prophets because the LORD gave His spirit upon them. *There was no rebellion here-only unity and spirituality. Moses had a fleeting encouragement after his depressing experience the outpoured Spirit for once quenched the spirit of complaint. This is TORAH of other times when Christ our great Prophet and Priest and King poured out His spirit on His church and continues so to do on all flesh in the latter day.*

DAY 7(238) 11.30-12.13 LIGHT ON THE REJECTED MESSIAH

Then Moses was gathered back to the camp-he and the elders of Israel. Now a wind "broke camp" ("changed position") and travelled from the LORD and cut off quails from the sea and they were spread or abandoned over the camp about a days walk in both directions and they "abandoned themselves" or "struck" 2 cubits above the ground. *[Hebrew cfu "to strike" or "abandon" or "spread about" (flying) the birds seemed to be confused and weakened and flying low -so striking canvas and anything else in their path and falling]* And the people went out all that day, all that night and all the following day and gathered no less than ten homers and they strewed them round the camp. The flesh was still being chewed between their teeth the anger of the LORD burned against the people and the LORD smote among the people with a very great plague. The name of the place was called Kibroth Hattaavah for there they buried the people of double food. From Kibroth Hattaavah the people moved to Hazeroth and rested in Hazeroth

CHAPTER 12 TORAH OF THE REJECTED MESSIAH

Miriam and Aaron were constantly speaking in criticism of Moses on account of his Cushite wife for he had married a Cushite wife. And they said, "Has the LORD definitely only spoken through Moses? Has He not also certainly spoken through us? And the LORD heard. **And the man Moses was very humble** *[Hebrew hn "meek" "afflicted"]* more than any man upon the face of the fertile earth. *Moses in his humility which was outstanding-and his affliction which was constant is a special and noble TORAH of the Messiah. Many men who lived in a sumptuous environment as he previously had would have it so much easier than Moses did in Egypt but as an Egyptian soldier "warrior" of God even in the luxury of Egypt he was submissive and he was afflicted not to speak of his difficulties in the desert.* So the LORD said to Moses Miriam and Aaron, "Come out the three of you to the tent of meeting" and the three came out. And the LORD came down in a ministering or supportive or defending pillar of cloud and was (Himself) standing to minister at the door of the tent and called Aaron and Miriam and they both came to Him. *The humility of Moses is matched by that of the LORD who lowered himself to settle this puny dispute-who stood to minister like a Mediator.* And He said, "Listen please to my words. When there is your prophet of the LORD I will make myself known to him in vision. I will speak to him in a dream. My servant Moses is not so in all his house or personal affairs he is faithful. I will speak to him mouth to mouth and by sight not in parables or enigmas *[Hebrew duj]* He looks with respect and expectation at the very form of Yahweh and why did you not fear to speak against my servant Moses?" The anger of the LORD was kindled against them and He left them. *We have in these three words a very terrible punishment-"He left them". Envy and criticism of the ministers of God can result in this sore punishment and so is to be most carefully avoided. To look deeper is to see future criticism of Messiah Himself who was perfect in His house and to understand the solemnity of this attitude.* When the cloud turned away from above the tent behold Miriam was a leper white as snow. And Aaron caused himself to turn towards her (in sorrow and pity) and behold a leper. Aaron said to Moses, "Please my Lord do not leave the burden of this sin which we have wilfully and foolishly *[Hebrew lay]* committed upon us. Please do not let her be like a dead child coming from its mother's womb with its flesh half eaten away. *We learn that Aaron had deep and affecting impressions from the trauma of the people he served.* And Moses cried to the LORD, saying, "El Please heal please have to do with her!" *Here is an equally affecting intercession by the prophetic leader who knew that though man might reject this leprous woman her brother loved her and her God would not cast her off.*

SUMMARY

(128) 14-16 PALM FRONDS LIFT THEIR HEADS TO SHELTER ISRAEL FROM THE LIGHT-A TORAH OF LIGHT TOO MUCH FOR LITTLE FAITH

The LORD replied to Moses, "If her father had spat in her face would she not have been ashamed seven days? Shut her outside the camp for seven days and after that she may be received back. *[Hebrew psa "harvested-as ripe grain from a stormy experience]* Miriam was confined without the

camp seven days and the people did not move on till she was received back. *There was no forward movement of the people of God till this matter was resolved. God desired that the leading family among the Jews would be again in fellowship with Him and one another and then he would bring the fold of Israel further along the path of His providing. After that the people moved from Hazeroth and rested in the wilderness of Paran. They had dwelt in a place of "enclosed pasture" or by "pastoral villages"-now they were to move on to a place of "foliage" and glorious trees but a place also known for its general wilderness nature. It was sandy country but as wilderness tracts do it had pasturage for sheep. The move if anything took the nation further from community with the outside world yielding only contact with the occasional desert nomad or trader. This certainly was not the Promised Land though the lofty palms lifted up their glorious fronds and provided some shelter from the relentless sun. The LORD was leading his people "by the green pastures". The TORAH here shows that He who suffered outside the gate was very gracious to Moses and Miriam and was longing to take them to the land of promise-so much so that He was about to give them an earnest of that good land in calling for spies to be sent.*

The End of Part 3 "The Light"

Part 4

Numbers 13.1-15.41 Send for you יל יל"ם Great Commission"

In this section the "spies" are sent. The Hebrew name רִי means "explorers" or indeed "doves" because they get a "bird's eye view" of the whole land. They were to be "leaders" or princes who had been "lifted" by God and the tribes to leadership. They are also described as "Enoshim" or men of military skill-the elite commanders of Israel's armies. In the word "sent" there is a sort of "loneliness" and a certain "commission". These men are to "bring back word"-they are to prophecy on the potential of the land and how it might be taken. They are told that it is the "gift of God"-and will surely come to them

DAY 1(239) 13.1-19 Commissioned to "see a future" of the people in the land

Just like the apostles -sent at the mouth of Christ-the spies were chosen to have first experience of the future God had for the people-to see how the **old life** of Canaan and the **new life** differed so they could advise its excellence and draw the people towards it. Their task was to make known **the nature of the gift God was setting before His people. A TORAH of Christ's apostolic commission (129)** And the LORD spoke to Moses saying, "Send out" on your behalf mighty men and they shall explore the land of Canaan which I am giving to the sons of Israel.-one single warrior for each tribe of his fathers-you shall send every leader among them. *It is a stern requirement that for a time the tribes be leaderless and that the mighty ones do an ongoing assessment-in the light of the fact that the land is a "gift of God.* And Moses sent them from the desert of Paran at the word of the LORD'S mouth-they were the entire band of the mighty leadership of the sons of Israel. And these were their names:-

(1) Shammua son of Zaccur of the tribe of Reuben ...Renowned-one of whom many have heard.

(2) Shaphat son of Hori of the tribe of Simeon...judgement or defence

(3) Caleb son of Jephunneh of the tribe of Judah...one who "barks out" commands

(4) Yigal son of Joseph of the tribe of Issachar...May God redeem him

(5) Joshua son of Nun of the tribe of Ephraim...Jehovah saves

(6) Palti son of Raphu o the tribe of Benjamin...Deliverance of the LORD

(7) Gadiel son of Sodi of the tribe of Zebulun...Fortune of God or troop of God

(8) Gaddi son of Susi of Manasseh that belongs to Joseph...fortunate (as Joseph's offspring)

(9) Ammiel son of Gemali of the tribe of Asher...The people of God

(10) Nahbi son of Vophsi of the tribe of Naphtali...Hidden or protected by the LORD

(11) Geuel son of Machi of the tribe of Gad...Majesty of God.

These are the names of the mighty that Moses sent to explore the land and Moses called for Joshua son of Nun and Moses sent them to explore the land of Canaan. He said to them. "Go up this way into the Negeb and go up the mountain". *This instruction meant that they would approach from the south*

and come to the mountain of Abraham-which was the most famous location in the land-the setting of David's city and the centre of Jeremiah's sorrow and later in time of Christ's death and resurrection. And see the land (prophetically) what it is like and the people who dwell in it, whether they are undaunted and obstinate or in decline and relaxed, few or many. See what the land in which they dwell is like. Is it good rich land or poor. Look at the cities in which they dwell-whether they are camps or fortified places. See what the nature of the land is-whether it is fertile or barren and wasting. See if there is wood in it or not. And **it is imperative that you have been strong** to this point and that you take of the fruit of the land. Those days were the days of first-ripe grapes. *Moses emphasised that they were men of proven strength and encouraged them by their leadership to date. He emphasised that they should maintain a constant assiduous and indomitable spirit. It was here that nine of them were to fail lamentably.*

DAY 2(240) 13.21-14.7 The leaders sensed a spiritual struggle lay ahead

Then they went up and explored the land from the wilderness of Zin to Rehob-the approach to Hamath. Then they went up to the Negeb and came to Hebron. There Ahiman, Sheshai and Talmai who were scions of Anak, lived. And Hebron (*place of Abraham's tomb*) had been built seven years before Zoan(*seat of the Shepherd kings*) in Egypt. And they came to the river or torrent of Eschol and cut down from there a branch (*for carrying and to demonstrate the wood*) and one cluster of grapes (*to demonstrate the vines*) and lifted them up on a staff between two of them and took from the pomegranates and figs. The place is called the "torrent of the cluster" on account of the cluster which the sons of Israel cut down there. *[There is a play upon words here. The Hebrew לִיָּן pointed with a qamez and pathah means "inheritance" whereas pointed with two pathahs it means "torrent". So we could say the place got the name ""Inheritance or possession of the vine cluster (which vine is symbolic of Israel-God's vine)]* And they returned from exploring the land at the end or cutting off of the fortieth day. And they were walking on and were coming to Moses and Aaron and all the assembly of the children of Israel at the wilderness of Paran to Kadesh; and they brought word to them and the whole congregation and showed them the fruit of the land. And they were relating to Him and saying, "We came to the land where you sent us and surely it flowed with **milk and honey** and this is its fruit." **Because** *[Hebrew יָקוֹן the other extreme [Hebrew שָׂא literally "extreme" or "the other side of the coin" or "bad news" as we would say]* **the people who dwell in the land are strong** and the **cities have very great fortifications** or walls and **we have seen the young or new born of Anak there**. *The significance is that a prominent powerful race of giants was emerging at this time. Amalek inhabits the southern Negev and the Hittite and Jebusite and Amorite dwell in the mountain whilst the Canaanite dwells by the sea and along the Jordan. The remit was to investigate the highland terrain and the Jerusalem area and this was the conclusion from exploration of this area and the Canaanite dwells by the sea and by the banks of Jordan. If as I consider Joshua made this opening demonstration and statement on the quality of timber and fruit and reported on the riches of nature and the cattle-all good news-he also covered five other vital facts:-*

1 The military prowess and fortification of the territory

2 The current increase in Anakim or giants

3 The racial mix and main seats of occupancy

4 The highland situation especially in the historic area of Jerusalem

5 A final comment on the Jordan valley-which would be the ultimate point of entry.

CALEB (PRINCE OF JUDAH) STILLS THE PEOPLE

Satan's opposition to the commission (the Nephilim) and God's enabling

And Caleb stilled the people *[The Hebrew hsh is like our "hush" and equivalent to the Greek σιωπή which describes the quiet sequel to the fierce storm on Galilee Matthew 8.26 and Mark 4.30 with Luke 8.24]* The Hebrew text has an "S" writ large as a sign of this great "hush". Clearly great alarm had broken out among the people in the late evening. The previous speaker who had showed the prospects but also put the extreme difficulty presented for any assailant. Was the speaker the renowned Shammua of the senior tribe of Reuben? I think not! It was Joshua Prince of Ephraim (cf

13.16) who was in full flow when his friend Caleb saw they had lost the support of the crowd. He punctuated Joshua and regained calm on that vital evening. This prince of Judah is lionised in Numbers and Deuteronomy-and deservedly so because "He wholly followed the LORD"-and we might ask, 'Who else could have restored calm?' Caleb stilled the people turning in the direction of Moses and said, 'Let us go up right away and let us seize possession of it for we will be made able to prevail concerning it!' The Hophal Future appears as a noun in Jeremiah 37.3 & 38.1 where Jeucal (the enabled) is one of those who were sent to Jeremiah to cause him to pray for the people. It was faith that believed for the ability God would give. "God's commissions are his enablings!" But the mighty men who went up with him said, "We are not going to be enabled to go against this people for they are stronger than we are. These men did not see the God of Jacob nor did they have like faith to Caleb. They issued or published abroad a word like a bear silently drawing up behind [Hebrew *tbd* from *bnd*] to the sons of Israel concerning the land they had explored saying, "The land we passed through to explore is a land that eats up its inhabitants and the mighty men we saw were tall We saw the Nephilim there-sons of Anak (the tall long necked one) from the Nephilim(those angels who had "fallen down" from heaven).We were in our own eyes as "locusts [Hebrew *bmg*] and so we were in their eyes. Israel was well aware of this "fall" which occurred in the pre-flood days. These spirits had survived the floods beings that inhabit the air and demon spirits who sought to possess man as demons and degrade the gene bank of humanity by incestuous relations with women. These princes were enlightened as to the spiritual corruption of earlier days and yet had not the faith to tackle the corruption of their own times or to believe that Satan to Yahweh must bow.

CHAPTER 14 The people give up on God's commission at the outset

And the whole congregation rose up and gave their voice and the people wept that night. And all the children of Israel murmured [Hebrew *ml*] A word in frequent use meaning both "remaining" or "continuing in a state" in this case of sullen complaint and also "murmuring" against Moses and Aaron and said to them, "Would God we had died in Egypt or in this wilderness. Why has the LORD brought us to this land to fall by the sword? That our wives and children should be a prey? Was it not better for us to return to Egypt? And every man said to his friend, "Give us a captain and we will return to Egypt!" And Moses and Aaron fell on their faces before all the assembly of the congregation of the sons of Israel. And Joshua the son of Nun and Caleb the son of Jephunneh rent their clothes and said to all the congregation of the sons of Israel, "The land which we passed through to explore is a very good one."

DAY 3(241) 14.8-23 Two hold to the commission trusting God's resources

"If the LORD delights in us He will bring us to this land and give us a land which flows with milk and honey. Definitely do not rebel or revolt against the LORD and do not fear the people of the land for they are bread for us [Hebrew *mj*] I as we would say "a piece of cake"] their shadow defence has left them and the LORD is with us, do not fear". And the whole congregation were speaking of stoning them to death with stones but the glory of the LORD caused itself to be seen at the tabernacle of the congregation to all the children of Israel. We have a clear case of the divine intervention on behalf of two men of faith-which immediately reversed the situation and caused serious thought about the misdeed Israel were conspiring to undertake. This is less well known than the defense of Daniel or Esther but it demonstrates the Lord Himself strong on the behalf of those who trust in Him.

(130) 11-16 Moses pleads for the current generation to fulfil the commission using the argument of divine strength

And the LORD said to Moses, "How long will this people despise reject or provoke me? How long until they believe me because of all the signs which I have done in their midst? This belies God's foreknowledge despite which the LORD resolutely sustains His people and maintains their commission though they care little about it. With a word I will cause pestilence to seize or dispossess them. I will make of you a great people and mightier than they. And Moses said to the LORD, "The Egyptians shall hear-for You brought this people up by your great might from their midst. And they will tell it to the inhabitants of this land for they have heard that You O LORD are among

this people-that You have caused Yourself to be seen 'eye to eye'; that Your cloud stand over them to minister to them and that you walk before their face by day and in a ministering pillar of fire by night. Now if You kill this people as a man the nations who have heard Your fame will say, 'From his lack of strength to bring this people to the land He swore to them He slew them in the wilderness.'" *The LORD'S concern was "lack of faith" and Moses' concern was "the glory of God."* A nation's continuance is due as this case demonstrates not to its His faithfulness to God but to God's concern for promote testimony to His name amongst other peoples that they may stand in awe of Him and turn to Him for salvation and recognise the blessings that follow from His choice of any people.

THE APPEAL REACHES TO THE HEART OF GOD

Moses holds out in hope and further appeals on grounds of compassion- for pardon 17-19 And now my Lord let the strength of my Lord be great according to that which you have spoken saying, 'It takes long for the LORD to become angry; and lifts up iniquity and transgression and freeing will not free from guilt the guilty; visiting the iniquity of the fathers upon the sons to the third and fourth generation'" Pardon, I pray You, the iniquity of this people according to the greatness of your covenant mercy and as You have borne [*The Hebrew hcl may mean "pardon" "forgive" and "carry"*]*this people from Egypt till now.*

(131) 20-24 The LORD ensures Israel's safety with no guarantee of fast fulfilment

And the LORD said, "I have pardoned as you have spoken *The great grace and promptitude of the LORD is preserved for us in this speech. It might be rendered "I pardon as you reason."* God in His heart was reaching for the allegiance o fall men-*this Moses knew -but it was to be set out plainly in this speech.* And commensurate with my living the Glory of the LORD will fill all the earth. *This statement has two implications-1)In every age of man God's glory is seen in all the earth and 2)The earth(orbis terrarum) that the LORD created and revives in the millennium and replaces in the eternal kingdom shall in each phase be filled with God's glory.* Because all these men of flesh who have seen my glory and my signs which I did in Egypt and in the desert and have tempted or tested me (*with*) these ten hammer blows [*Hebrew m[p "time" or "blow"*]*and not obeyed my voice and all who provoked or insulted me shall not seethe land I swore to their fathers but my servant Caleb will be recompensed because there is another Spirit with him and he was wholly following after me and I will cause him to come into the land where he went and his seed shall possess it. But the Amalakites and Canaanites dwell in the valley. Tomorrow strike camp or travel into the wilderness by the way of the Red Sea. The protective care of the LORD abides despite disobedience yet in the term of less than forty years only the obedient will see the land promised to the patriarchs.*

DAY 3(242) 14.8-25(132)Rejection of the commission leads to death

And the word of the LORD came to Moses and Aaron saying, "How long shall I belong to this evil congregation which murmur against me? I have heard the murmurings or "abiding complaints [*Hebrew ml carries the significance of "a continuing state" and "a complaint"*]" Say to them, "As I live whispers the LORD as you have spoken in my ears so will I do to you. Your carcasses shall fall in this wilderness and all who were mustered in the census-all who were numbered from twenty years of age and older who murmured against me. Whether you come into the land concerning which I lifted up my hand that you should dwell in it -surely Caleb son of Jephunneh and Joshua son of Nun will come in. *The implication is that as they fall in the wilderness they will not enter Canaan.* But your little ones whom you said would be a prey I will bring in and they shall know the land intimately that you despised and you will become weary and fall in this wilderness. And your sons shall live pastorally in this wilderness forty years and bear your fornication until your corpses all fall in the wilderness. In line with the number of days you explored the land-forty days-a day for a year you shall bear your iniquities forty years and you shall be well aware of my declining or restraint or prohibition [*The Hebrew m is an which is exactly by spelling and sound our "No". The LORD retains the right to say "No!" where He once said "Yes!"*]" I the LORD have said, "If I will not do this to this entire evil congregation which have ganged up [*Hebrew d[m]*] against me. In this wilderness they shall

be orphaned and there they shall die. *[There is a severe play on words in the expression the LORD uses to spell out an inexorable state; transliterated it reads, "yithanmu wesham yamuthu"]* And the strong men whom Moses sent to explore the land and returned and made all the congregation insult him by bringing up a slander on the land died by a calamitous smiting before the LORD'S face but Joshua the son of Nun and Caleb son of Jephunneh **lived on** from those who went up to view the land. And Moses told all these saying to all the children of Israel and the people mourned much. And they rose up early in the morning and said, "We will go up to the place where the LORD said for we have sinned" And Moses said, "What is this-you pass over the mouth of the LORD; it shall not prosper or "pass over a river" *They would never get to cross the Jordan* Do not go up for the LORD is not among you and you will not be smitten before your enemies for the Amalekites and the Canaanites are there before you and you will fall by the sword for this reason, you have turned from following after the LORD and the LORD will not be with you. But they proudly or presumptuously went up to the top of the hill and the ark of the LORD and Moses did not depart (*Hebrew ~~ומו~~*) from the camp and the Amalekites and Canaanites who lived in the mountain descended and smote them and hammered them or crushed them even to Hormah

(133)CHAPTER 15 The gospel at the heart of the commission re-emphasised

And the LORD spoke to Moses saying, "Speak to the children of Israel and say to them, 'When you come to the land where you are to dwell which I am giving to you and you make

- (1) A burnt offering to the LORD or
- (2) A sacrifice to separate yourselves by vow or
- (3) A freewill offering or
- (4) In on appointed festivals

to make a savoury smell to the LORD from the herd or flock **He shall cause** the grain offering **causing** or means of coming near or access **of his encounter** with the LORD made up of a tenth mix of fine flour mingled with a quarter of a hin of oil and the wine of drink offering a fourth part of a hin you shall make or prepare with the burnt offering or sacrifice of a lamb. *This speaks volumes. It tells us that beast alone in these great offerings are of no avail-as the prophets rightly understood sacrifice-but the only approach was the "bread of heaven"-the refined flour representative of Messiah who suffered and was broken for us and the oil representative of the Holy Spirit who draws man nigh to God in his heart. Thus at the heart of the Commission we are reminded of the way in which the people of God can be assured of a future-through the **person** of Messiah alone. You might ask, "Why is animal sacrifice required?" The answer is it emphasises **the blood** which speaks of **the work** of Messiah on the cross-which is further emphasised by **the wine** element. The wine was balanced with the oil as our joy in Messiah is balanced with the work of the Spirit in our hearts. The explanation of the amount of meal and oil is that there is a balance to be maintained between the meal segment of offering and the animal factor and this was in terms of cost.*

Or for a ram you shall make a meal offering -two tenth deals of flour mingled with a third of a hin of oil. And the wine of the drink offering of approach or access shall be a third of a hin -for a sweet savour to the LORD. *These offerings express the pleasure of the LORD answers to the pleasure of the one who approaches in experiencing personally intimacy with God characterised by the joy of the indwelling Spirit and the atoning assurance of the precious blood of Messiah.*

DAY5(243) 15.8-16 Or when you prepare a bullock for a burnt offering or an offering belonging to separating yourself by vow or for a fellowship offering to the LORD you shall also **bring near** along with the bullock a meal offering of three tenths of fine flour mingled with half a hin of oil. And you shall come near with half a hin of wine for a drink offering. It is an offering of sweet smell to the LORD. In this manner it is to be done for a single bullock ram sheep or lamb or kid. As you offer each one of these you shall do with them all. All who are new and growing up[like "plants"] shall prepare offering in this way to and cause themselves to come nigh with a burnt offering which is a sweet smell to the LORD. *The burnt offering well represents the whole sacrifice of Calvary and as a **TORAH** of Messiah it is pleasing to God as He was pleasing to the Father.* [cf "This is my beloved

son in whom I am well pleased". Consequently there is no exception to the manner of the offering-as Christ and only Christ can bring us nigh and atone for sin] And when a stranger living as an alien with you or anyone in your household through your generations offers a burnt offering to please the LORD he shall offer it in this way. The congregation has one rule for yourselves and the stranger living among you. The law is for you and the stranger perpetually in your generations; as you are so is the stranger before the LORD. One **TORAH** and one **basis of punishment and defence** shall be in use by you and the stranger. Again the emphasis is that the "burnt offering" of approach to God is one for all. The idea translates easily into the Pauline statement, "All one in Christ Jesus...Galatians 3.28.

DAY 6(244) 17-26(134) And the LORD spoke to Moses saying, 'Speak to the sons of Israel and say to them, when you come into the land where I am bringing you and you eat of the bread of the land give a portion [*Hebrew חִמּוּרְת*] heave offering] of it to the LORD. Present a cake of your flour-a heave offering heaved as a lifting up of the threshing floor-in this way lift it up. *This comparison is very suggestive. The corn is lifted high to the wind on the flat exposed threshing floor. In like manner Christ was lifted up. The same purpose is served-the Christ feeds mankind and gives life-the pure corn produces the staple of life also.* Through coming generations you shall give the LORD this heave offering. Now when you wander and do not do all these commands which the LORD gave to Moses-all that the LORD commanded by Moses hand from that day of command through your generations. If this takes place away from the eyes of the congregation and they are ignorant of it the whole congregation shall come near with a young bullock for a whole burnt offering for a sweet smell to the LORD and its meal offering and drink offering according to **the administration of punishment and defence** [*Hebrew פָּקַד*] and one male goat for a sin offering. And the priest shall atone for all the congregation of the sons of Israel and they shall be forgiven [*Hebrew חָלַס meaning "have the burden of sin lifted"*] for they did it without intent and brought the burnt offering and sin offering before the LORD for their unpremeditated breach.

DAY 7(245) 27-36 THE BLOOD APPLIED But if one soul sins without being aware he shall come near with a year old female goat for his sin. And the priest shall atone for the unintentional sin of that person before the LORD and when atonement is made he shall be forgiven. *The principle of smearing or applying the blood being complete guilt is gone and this assurance is set out plainly by this Old Testament TORAH* One and the same **TORAH** applies to the native born and stranger living among you for the unintentional sin. But he who sins with a high hand be he native born or stranger -he blasphemes the LORD that soul cuts himself off from the midst of the people. Because he is a despiser of the command of the LORD and in breach of His command that soul shall be cut off; his rebellion and guilt remains.

BREACH OF THE SABBATH

And it happened when Israel was in the desert that a man was found to have been gathering wood on the Sabbath. Those who found him brought him near to Moses Aaron & the Assembly. And they rested him in custody (for Sabbath)for (law) was not expanded to cover his case

(135) And the LORD said to Moses, "The man must die. The whole assembly shall stone him to death outside the camp. The whole assembly brought him outside the camp and stoned him and he died by the rod of the LORD to Moses.

(136) SUMMARY 38-41 And the LORD spoke to Moses saying, "Speak to the sons of Israel and say to them, 'You are to make tassels [*Hebrew xyx*] on the wings of your garments with blue cord or "twistings" or "wrestlings"[*Hebrew lf*] *The idea is that the prayer shawl shall have sign of a nation that still wrestles with God like Israel Himself.* These tassels are for you; you shall look upon them and remember all the commandments of the LORD and do them and not spy or turn around or **TOR[A part of Torah-the Torah of lust-the other "law that is in our members as Paul says]** after your hearts and eyes that whoredom which comes of following them-i.e. their lusts. Then you will

remember to do all my commands and be holy to the LORD. I am the LORD God who brought you from Egypt to be your God. I am your Strong God. The word command itself [*Hebrew ~~hix~~ means "constitution" or "commission" and links with Christ as "pointers. The Jews were commissioned to look for His coming*].

The End of Part 4 "The commission"

Part 5

Numbers 13.1-15.41 Korah jrq" Smooth, bald, ice-hence 'cold'

INTRODUCTION The Levite Korah and his company though priests-grew "cold" and conspired against Moses. Their unreal religion drew on the wrath of the LORD and brought great sorrow and death in its wake. Yet his family -the Korahites- produced the most zealous song leaders of Israel after the settlement and through the period of monarchy.

CHAPTER 16

DAY 1(246)13.1-13 *Coldness conspires against Christ*

Korah son of Ithar, son of Kohath, son of Levi and Reubenites Dathan and Abiram sons of Eliab and On son of Peleth took hold like fire or persuaded and they rose up against the face (and word) of Moses and two hundred [*The Hebrew word 'Hundred' transliterates 'Math' and is the root of the Greek "Mathematics" from which our word derives-another evidence of the Hebrew language as the first language of mankind*] and fifty leaders of the congregation from the sons of Israel, called by the Assembly, men of renown. They conspired together against Moses and Aaron and said to them, "Does greatness belong to you, for the congregation whole and entire is holy and the LORD is in their midst and why have you made yourselves leaders over the assembly of the LORD?" And Moses listened to this and fell down on his face and he spoke to Korah and his mob saying, "Tomorrow the LORD will make known who belongs to Him and who is holy and whom He will have come near to Him, even the person of His choice to come near Him. Korah and all his appointed company shall take censers and give fire and put incense on them before the LORD tomorrow and the man whom the LORD chooses shall be the holy one and you sons of Levi are big(in your own eyes)" And Moses said to the company, "Hear now, you sons of Levi, Isn't it more than (He did for others)that the God of Israel has separated you from congregation of Israel to come near to Him, to serve the service of the tabernacle of the LORD, to minister before His face and to lead the congregation's worship? He caused you and your brethren to come near to Him but now you are seeking the priestly office. For this you and all your brethren have come together against the LORD; and who is Aaron that you should show yourself stubborn against him? And Moses sent to call for Dathan and Abiram sons of Eliezer, but they said, "We will not go up!" Is it of little significance that you brought us up from a land of milk and honey to meet our death in the desert and now you have twisted till you are tying us up by oppressing us? *This cohort of conspirators renames Egypt a land of "milk and honey" and calls Moses a "twister. Their spirit is altogether unworthy of worship. The prophetic TORAH reminds us of the treatment accorded to Messiah who was dubbed a "blasphemer" by the high priest of His time*

DAY 2 (247)14-19 *The Holy Spirit chases coldness from the breast*

You have "definitely" not brought us to a land of milk and honey Will you pierce or dig out the eyes of these great men? We will not come up! *The conspirators defend the viewpoint of the spies who saw the obstacles-they commend sight before faith.* And Moses was becoming very angry and he said to the LORD, "Do not countenance their meal offering-I have not lifted one donkey from them nor done them one evil. Then Moses said to them, "You and all your company are in the routine of things to come before the LORD -you and your company and Aaron tomorrow. Each man is to take his censer and give incense upon it and come near in the LORD'S presence-250 censers in all-you and your company and Aaron -each man with a censer. Each man took his censer and gave fire upon it and put incense on it and stood to minister at the door of the tent of meeting with Moses and Aaron. When Korah mustered all the assembly against them at the door of the tent of meeting the glory of the

LORD appeared to the **whole** assembly. *The fire and incense were there but there was no prayer and no zeal for God besides so the ministry of these men was at an end. The conclusion of the Korah episode was imminent. God Himself "appeared" and was about to show His gross displeasure with Korah. The prophetic TORAH in this reading points to Messiah through whom prayer is made and from whom the Holy Spirit came in the New Testament times*

DAY 3 (248)16.20-17.8 (SPEECH No.137) Judgement upon coldness

And the LORD spoke to Moses and Aaron saying, "Separate yourselves from this assembly and I will end them instantly [*Hebrew [gr "in a wink"]*] But they fell on their faces and said, "O God, God of the spirits of all flesh. One man has been sinning and will you be wroth with all the assembly? And the LORD spoke to Moses, saying, " Speak to the assembly, saying, get up from around the dwellings of Korah Dathan and Abiram. And Moses arose and went to Dathan and Abiram and the elders of Israel went after him. And he ordered the assembly, saying, "Please remove [*Hebrew פס "prune"*] from the tents of these evil men and touch nothing of theirs lest you add to all their sins. And they went up from nearby their dwellings. And Moses said, "This is how you will know personally that the LORD sent me to do all these things and that it was not just in my mind or heart. If these men die in the manner of all mankind and are visited with what visits all men the LORD has not sent me. But if the LORD creates a new thing and the earth opens its mouth and buries and all that belongs to them and they go down to Sheol then you will know that these men have **continually** been contemptuous of the LORD. And it happened as he completed all these words the ground opened which was underneath them. And **the earth opened its mouth and swallowed them** and all that belonged to them and their houses and all the men belonging to Korah and their wealth. *Clearly they were into self aggrandisement.* They went down and all that was theirs alive to Sheol and the earth and **the earth kept covering them** [*Hebrew Piel of hsk "to hide or cover"*] and they perished from the midst of the Assembly. And all the Israelites who were around were frightened to judge by their voices for they said, "Soon the earth will swallow us". **And fire came out from the LORD** and swallowed the 250 men who were coming near with incense. *A terrible prophetic TORAH of the judgement of the LORD upon the cold callous rebellious ones is by fire described in the NT as the lake of fire*

CHAPTER 17

Nota Bene: the 17th chapter in Hebrew follows v35 of Chapter 16 not as in the English -which derives from Hugo De Sancto Caro 1250 A.D. The BFBS text places chapter17 after v.50 emphasising the distinct topic of Aaron's rod which budded as a miraculous sign of the choice of that house for the priesthood.

(138) Dullness at the altar of prayer promotes coldness

And the LORD spoke to Moses saying, "Speak to Eleazar son of Aaron the priest and he shall lift the censers from between the flames scattering the fire beyond (the camp)-for the censers are holy[Lives that carry fragrance that pleases the LORD and practice the presence of God exercising a ministry of prayer are holy]-the censers of those men who sinned in the intimacy of their souls. It was a reminder that no man who was a stranger and not of the seed of Aaron should not come near to burn incense before the LORD and not be like Korah and like his company when the LORD spoke by the hand of Moses to him. *The "altar" was the centre of priestly activity and it had a layer of "copper-bronze" over its golden beauty-so that it did not appear so lovely again to those who approached. The rebellion of the priests was accompanied by a lasting observable sign of the LORD'S displeasure.* All the congregation of the children of Israel grumbled against Moses and Aaron from the very next day saying, "You have killed people who belong to the LORD" And it happened when the congregation assembled against Moses and Aaron turned their faces toward the tent of meeting behold a cloud covered it and **they saw the glory of the LORD**. Then Moses and Aaron went to the front of the tent of meeting. *This episode of rebellion was answered by a novel unforgettable "burial" including the provision of a grave and a grave covering. These priests were buried by God. Then the glory of the altar was diminished but the glory of God remained as ever and was seen by the people. God's church in the desert and its instruments might look less bright but God remains glorious! This*

prophetic TORAH demonstrates how coldness in human testimony takes the shine of the golden altar of prayer-but how by the divine provision the bronze of suffering seen in the death of Messiah is first seen by those who approach in prayer yet is the gold of Christ's divinity and glory there too for those who wait on the LORD.

DAY 4 (249)17. 9-16 (English Bible 44-50)(139) Balm heals coldness

The LORD spoke to Moses saying, "Go up from the midst of this assembly and I will finish them instantly-and they (Moses & Aaron) fell on their faces. And Moses said to Aaron, "Take your censer and set it alight from the altar and put incense on it hastily"[*The term "hastily hrhm also means "dowry"-that is, a gift that speaks of the value of a relationship of Father and child. This act spoke of the value of the relationship with God*] and make atonement for them for wrath is arising from the presence of the LORD, the infliction of disease has begun. And Aaron obeyed what Moses said and rushed or ran into the midst of the assembly and behold the plague had begun among the people and he gave the incense and made atonement for the people. *The "incense" which demonstrated the "Apothecary's art" we can understand as a prophetic TORAH pointing to the work of the Great Physician is the ultimate in setting aside "divine wrath". Atonement according to Keil has been understood as "covering over" or "as withdrawing from view" but neither meaning is sustainable. The contexts of Genesis 32.20 and Proverbs 16.14 yield the significance of "softening" or "pacifying" wrath. The NT (Hebrews 2.17 & 9.5) has been rendered "Propitiate" and "expiate"(Greek "Hilasterion") and the former stronger expression conveys the idea of pacification of wrath whereas the latter conveys the notion of covering the transgression. Ultimately we need to be sure of the pleasure of God not just the covering of a sinful act.*

He(Aaron) stood between the dead and the living and the plague was hindered or held back [*The Hebrew rx[means "over-ruled" or "restrained from work"*]And the death of 14,700 people occurred besides those who died in the affair of Korah. And Aaron returned to Moses at the door of the tent of meeting for the plague was restraining itself or shut up like a prisoner. It was as inoffensive as the waves of Galilee after the words "Peace be still" were uttered by Messiah.

DAYS (250)17.16-24 (17.1-9)(Speech140) Christ's rule banishes coldness

And the LORD spoke to Moses saying, "Speak to the children of Israel and take staffs -twelve in all - and each man shall write his name on his staff. Cut the name of Aaron on the staff of Levi for there shall be one staff for the head of each household. Cause them to be given (to the heads as from God) in the tent of meeting before the testimony in that place where I will meet you [*Hebrew d[y literally "espouse and appoint"*]

And it shall be that the staff the man whom I choose will burst forth in buds and flowers and I will be appeased [*Hebrew Jkc literally "stoop to set snares"*] for all the "feeble" complaints [*The Hebrew for "complaint" has no masculine plural-only "feminine" -highlighting the slender basis for a murmuring lifestyle*] of the sons of Israel which criticisms they have mounted against you. Thus Moses spoke to the children of Israel and gave all the leaders a staff-each leader received one staff for the house of his fathers-twelve staffs-and the staff of Aaron was in the middle of the staffs. And Moses laid the staffs to rest in the presence of the LORD in the tent of meeting. And next day Moses came to the tent of Meeting and behold the staff of Aaron that belonged to the house of Levi budded.[*Hebrew jrp meaning "to flourish"*] Then Moses brought all the staffs from the presence of the LORD to all the children of Israel and they looked while each man took his staff.

The TORAH of this reading is that God's appointed priest flourished in leadership. This gives rise to profound thought-for the Cohens and Levis to this day are everywhere "flourishing" in Jewish communities and on a different level the ministry of Messiah-whose name is Jesus or Yahweh saves as God's chosen priest is flourishing throughout the earth.

DAY 6 (251)17.25-28(English 10-13)(141) Messiah counters coldness

And the LORD said to Moses, "Return the staff of Aaron to the Testimony before the LORD to be watched as a sign for the rebellious children of Israel. This will end their grumbling against me and they will not die. And Moses did as the LORD commanded-exactly so. And the children of Israel said to Moses, "We will expire, we are doomed, completely doomed. Each who comes near the tabernacle of the LORD will die. Are we all bound to expire? *This reading must be taken with the last one. It shows that when they saw the staffs they drew the lesson that each tribal staff was dead -only that of Levi was alive. They jumped to conclude that the 11 tribes would die by act of God. It is from this seminal time that the ministry of Aaron was adopted to shelter the secular tribes from the divine wrath. In this lies a further prophetic TORAH of the Messiah whose ministry brings life out of death and gives life to all who will believe*

CHAPTER 18 Esteeming the work within the veil counters coldness

And the LORD spoke to Aaron, "You and your sons and the house of your father shall bear the iniquity of the holy place and you and your sons shall bear the iniquity of your priesthood. Also bring your brothers of the branch of Levi, of the tribe of your father and they shall help and serve alongside you and your sons before the tent of testimony. They are to watch the duties of watch-care under your watch-care of the Tent of Meeting but they shall definitely not come nigh for the service of the sanctuary or the altar lest they die-both they and you shall die. They are to join with you and do the vigils of the Tent of Meeting in all its service but a stranger shall not come near with you. You are in charge of sanctuary and altar responsibilities so that there shall not be any repeat of wrath on the children of Israel. I myself have taken your fellow Levites from among the children of Israel as a present-they are given or dedicated to the LORD for the service of the Tent of Meeting. But you and your sons alone may vigilantly watch the priestly service concerning all affairs of **the altar and belonging to the curtain that belongs to the house** and your service of serving I give as a gift to the priests and the stranger who comes near shall die. *This final touch brings me to observe that the "curtain[Hebrew Jrp means "that which separates" and "to crush" or "break" so that when the last curtain that hung in time of Messiah was "torn" or broken the "separation" ceased and through the "crushed" lamb of God a relationship with God became immediately possible for all who would believe. This prophetic TORAH foresees the Messianic "crushing" and the "torn veil" as a gift of God to the priesthood of the New Testament. He or she who will avoid the "cold" lack of zeal of callous Korah must needs pick up enthusiasm for the act that rent the veil in two and love as very life the master who died that we might go beyond.*

(142) 8-19 Seeking the lost avoids coldness

And the LORD said to Aaron, "Behold I am giving to you responsibility for the "heave" offerings belonging to all the holy things of the sons of Israel.-I am giving them to you and your sons for their perpetual portion. This share will be yours from the **holy of holies (offering)** spared from fire. From all the grain or sin or guilt offerings by which they return to me the **holy of holies** (offerings) belong to you and your sons. Eat it on account of it being **holy of holies**. Every male shall eat it. It is holy to you. *There are a number of prophetic TORAH connections here. The "heave offerings" depict the lifting up of the sacrificial Christ-the Most Holy One. The "returning of sinners to God" in reconciliation depicts of necessity that one offering for sin. The command to eat is a call to enjoy what God has provided-a way back to relationship through Messiah. And this wave offering which is set aside from all the gifts of the sons of Israel is given to you and your sons and daughters with you-a perpetual portion .Everyone who is ceremonially clean shall eat of it. We may love our food so to speak but the affection for the One who was lifted up to die for our souls redemption is the principle motivation of a zeal that will not burn out or grow cold. All the best new oil and all the best new wine and all the first fruits of grain which they give to the LORD I give you. All the first fruits of the land which they bring to the LORD shall be yours. All who are ceremonially clean of your house shall eat them. All that is "devoted" to be slain as the LORD'S shall be yours. All the first offspring which is brought near as an offering to the LORD -whether of man or animal-shall definitely be yours but you must redeem all firstborn males of man and animals that fall short of the law-you must redeem them *The double emphasis on "redemption of the sinful" expresses the heart of God who is**

*not cold but ever willing to bear the cost of bringing back the lost. Redeem it when the son of a month at the arranged price of five shekels according to the holy shekel valued at twenty gerah. Definitely do not redeem the firstborn of an ass sheep or goat for they are holy the LORD. Sprinkle their blood on the altar and burn their fat as an incense of fire-a smell of rest, to the LORD. This strange expression echoes back to Noah and his first act on the new earth after the wrath of God had passed in the deluge. God smelled the sweetness then of a fresh obedience and a new start evidenced by the firstborn who had probably been born in the ark. He is ever and again moved by the sacrifice of the best. This also is **prophetic TORAH** of His precious Son who was the best offering ever made upon the earth-the only one to perfectly please God and purchase our ransom. Their flesh is yours just as the breast of the wave offering and right thigh are yours. The "breast" speaks of the heart of the uplifted Christ and the right thigh of the touch of God on Jacob. Both speak about **unchallenged zeal**-that of our Saviour and the father of the race of Israel at Peniel. All the **wave offerings** are holy which the children of Israel lift up to the LORD. I have given them to you-to your sons and daughters with you perpetually for a share. It is a perpetual covenant of salt belonging to the presence of the LORD and to you and your seed with you. The mention of a covenant that will always have tang and resonance and never grow cold or stale from God's point of view accords with the idea of "sharing". And indeed there is no mystery in salt-it simply carries for all time the notion of a "savour that remains". When in the picture by Da Vinci Judas is portrayed as tossing the cellar of salt we have an artist's depiction of the covenant of salt broken-of lack of love and of callousness of heart and love grown cold.*

(143)

The LORD said to Aaron, "You will have no inheritance in the land. There will be nothing for you. I am your lot and your inheritance in the midst of the children of Israel. *This is a prophetic TORAH of Christian zeal which looks not to the possession of land or wealth but revels only in the Master whose life was given for ours.*

DAY 7(252) 21-29 The "vicarious" defeats coldness

Behold I am giving the sons of Levi all the tithes of Israel as their inheritance in exchange [Hebrew *pl/j*] for the work of service of the Tent of Meeting. The children of Israel shall not any longer go near the Tent of Meeting and bear sin and die. The service or work of Levi is the service of the Tent of Meeting. They shall bear their own (serious) iniquity. *All disobedient acts of approach to God would incur penalty only for Levi. This is a prophetic TORAH of the vicarious suffering such as Messiah undertook.* This is a perpetual statute through coming generations and they shall not receive any inheritance among the children of Israel. *This is linked with the prophetic Torah for Messiah "had no place to lay His head"* For the work of the children of Israel (raising up tithes for the LORD) I give the Levites reward. *There is reciprocity between the work of the vicarious servants and the gifts of the people.* For that reason I said to them, 'they shall not have inheritance among the children of Israel.'

(Speech No.144) 25-29 Preparedness to take up the cross avoids coldness

And the word of the LORD came to Moses saying, "Speak to the Levites and say, "when you take the tithe I give you from the children of Israel -from it, that is, your inheritance, you are to lift up to the LORD a tithe of that tithe. Your offering will be reckoned or considered as grain from threshing or juice from the press. *The Levites present on their own behalf in terms of grain and wine-which is prophetic TORAH of the body and blood of Christ-the sacrifices which pleased the Father.* In this way you will also raise up an offering to the LORD from all the tithes you receive from the children of Israel and give from (this) tithe of the LORD to Aaron the priest. *This also is prophetic TORAH as it associates Aaron with the LORD in a unique manner allowed as it points to the deity of Christ the Priest of God* From all the tithes you raise up you will raise all your tithes to the LORD of the best and holiest.

SUMMARY 30-32 Giving the best defeats coldness

And say to the Levites, "When you present the best part from the tithes it will be reckoned to you as from the threshing floor and from the press." You and your households shall eat it where you are for it is instead of wages for your work in the Tent of Meeting. In raising up the best part of it you will not be guilty in these things. You will not defile the holy offerings of the children of Israel and you will not die.

The ultimate lesson in this is that God deserves the best. To give to the LORD and give to His work is the surest way to avoid coldness or being a "man of ice" like Korah.

The End of Part 5 "Cold"

Part 6

Numbers 19.1-22.1 Heqeth

"The right or decree" (Red Heifer PARAH ADUMAH)

Introduction - The deep impression of forgiveness

The Sanhedrin of the Jews was recently reconstituted of Rabbis representing the Askenazi and Sephardic traditions. The body has supervised the construction of all the instruments used in the previous temples. It has also promoted a search in America and in Europe for a perfect "Red Heifer" without which the temple area cannot be sanctified. The first heifer they chose despoiled her perfection by rubbing an itchy spot on a fence and her hair turned white on that spot. A second animal was found and from her genes her successors will presently come. This ancient law has to be viewed with seriousness on account of the fact that the practice recounted here is going to be reinstated in preparation for the building of the fourth temple and presumably also when the temple prophesied by Ezekiel is constructed-namely the fifth temple which will stand glorious in the millennium. The grandeur of the Red Heifer cleansing is that it can deal with "death". Other sacrifices dealt with "transgression of the law" but the Red Heifer symbolises Christ's power over "sin unto death". Besides the Red Heifer sacrifice establishes and conversely substitutes the whole offerings system-and so is a TORAH of Christ.

SURVEY OF TEACHING ON THE "RED HEIFER"

- (1) Defilement (Hebrew TUMAS OHEL) related to contact with "a dead body"
- (2) The Heifer was sacrificed opposite the East Gate according to the Mishneh
- (3) Maimonides "from the time of the tabernacle only 9 were sacrificed-the 10th awaits Messiah"
- (4) Ashes plus cedar oil hyssop oil (50%carvacrol) antiseptic.-Hebrews 9.13-"purifies" cf antiseptic 1880
- (5) Ezekiel 36.25 The prophet said Heifer would be used to cleanse temple area

DAY1(253)19.1-17THE PRIVILEGE OF FORGIVENESS

(SPEECH No.145)THE RED HEIFER POINTS TO CHRIST

And the LORD said to Moses and Aaron saying, "These are the statutes of the **TORAH** which the LORD commanded saying, 'Speak to the children of Israel that they bring to you a red heifer, perfect and without spot or blemish [*Hebrew MAA'M*]and which has never had a yoke upon it.

Recent interest in this Torah provision has heightened as preparation for the third temple is now under way in Israel in view of the anticipated coming of Messiah. I quote some data from "The New Temple and the Second Coming" by Grant Jeffrey (Waterbrook Press 2007)

- (1)The Copper Scroll found in Qumran Cave 3 shows that the last sacrifice of a red heifer was prior to the fall of Jerusalem in AD 70
- (2)Rabbis are thought to have the ancient Ark of the Covenant under raps and require also ashes of the heifer for the purpose of ceremonial cleansing land defiled with bones prior to building the temple
- (3)Ezekiel 36.25 "I will sprinkle clean water on you and you shall be clean from your filth and idols"
- (4)The "red heifer" pointed to Jesus Christ as **prophetic TORAH** of His perfection & spotless purity Give it to Eleazar the priest and he shall cause it to be brought outside the camp.
- (5)The epistle of Barnabas 120AD said categorically, "The calf is Jesus"

(6) Hebrews 9 "The ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them"
(7) Israel's two chief Rabbis in 1989 told Time magazine the Temple could not be built without the sacrifice of the Red Heifer.

(8) Israeli newspapers reported in 1997 that a pure red heifer was born.

(9) The Mishneh (Parah1.2) requires that it be between 2 & 4 years of age so the one found in 1997 will not do. The quest continues.

KING SOLOMON DID UNDERSTAND THE TORAH OF THE RED HEIFER.

So curious is the matter of purifying by the impure that **the Talmud records Solomon despaired of learning the spiritual mystery of the Red Heifer.** He failed to grasp how the priest who offered the heifer would be unclean.

The coming of Messiah in His absolute sinlessness and His death outside the city is the perpetual means of true cleansing. The death of our Redeemer was so different that it did not even defile Joseph of Arimathea for He "knew no corruption"-in other words Christ's body did not corrupt. This then is how the mystery dissipates-Christ was never impure and the heifer could not perfectly demonstrate that absolute purity-but the fact that even two hairs growing from one follicle disqualify a heifer shows the degree to which the heifer is meant to foreshadow perfection.

THE RED HEIFER TORAH FORESHADOWS THE DEATH OF "THE PERFECT ONE" WHO DIED FOR OUR FORGIVENESS 3-8

And he shall give it to Eleazar the priest and he shall cause it to be taken outside the camp and "kill it as a victim"[Hebrew SHAHAT] in front of his face [Hebrew LEPANAW literally "belonging to his approval"] **prophetic TORAH** of the Christ-who died with the approval of the high priest and the priests walked out to see him crucified And Eleazar the priest shall take of the blood on his forefinger and sprinkle of it towards the front faces of the tent of meeting **seven paces** He was to walk along towards the front of the tent and sprinkle it. It is to create a pure way into the presence of God. While he watches he shall burn the heifer, its hide, its flesh on top of its offal it shall be burned. This ironic **Prophetic TORAH** of the awful death of Christ-also enacted before the gaze of the priests-intimates the foreknowledge of God. In a strange manner it declares that Jesus is the Christ who died with the explicit approval of the "then" Jewish priesthood for Caiaphas said, "It is better for you that one man should die for the people than that the whole nation perish"(John 11.50)"and "Caiaphas was one who had advised the Jews that it would be expedient if one man died for the people."(John 18.14)Caiaphas was not necessarily a critic of the good life of Christ or denying His popular approval but rather critical of His teaching, in particular Jesus claim to deity and indeed before the charges against Jesus Christ were contrived this advice had been given. The priest is to take cedar wood which is an odoriferous wood **not subject to decay** and hyssop. [Hebrew AhZOB] The historic drawing by Dioscorides (housed in Vienna) has with it a description of hyssop (*Thymbra spicata*) as Mediterranean "labiate." David, the psalmist, in Psalm 51.7 exclaims, "purge me with hyssop and I shall be clean" Moses commanded its use with the application of blood to the doorposts in Exodus 12.21-2. **Though it grows in bogs it has disinfectant properties.** It procured a lasting place in connection with "cleansing". The priest shall take scarlet wool (besides) and cast these (all) into the midst of the burning heifer. The double dyed wool speaks of **that which was pure and yet becomes symbolic of that which is deeply sinful.** These three constituents are **prophetic TORAH** of Christ who is "everlastingly effectual" and "grew up amongst sinful men and women" and though pure in and of Himself "became sin for us." The "'casting" of these constituents into the fire is simply double confirmation that the high priest of the time should be the instrumental cause of the death of the Messiah. After that the priest shall wash his clothes and bathe his body in water and he may come into the camp but the priest will be unclean until evening. The man who burns the heifer shall wash his clothes and bathe his flesh and be unclean till even.

THE RED HEIFER -TORAH OF AN EVER OPEN FOUNTAIN FOR UNCLEANNES 9-13

A man ceremonially clean shall gather up the ashes of the heifer and cause them to rest in a ceremonially clean place and they shall be there for the congregation of the sons of Israel to be

reserved or kept for waters of impurity of sins. *It would appear that this reserve of ash-or judgment past was accessible for sinners who sought peace at any time. It contrasted with other sacrifice as unfailingly as ever open ground of assurance of forgiveness.* The man who gathers ashes (*i.e. the sinner*) must also wash his clothes and be unclean till evening. This is a statute for the sons of Israel and strangers amongst you for perpetuity. Whoever touches the dead of all souls will be unclean 7 days. He must purify himself with it (the ashes & water) in the third and seventh days. Anyone who touches a dead human body and does not (purify) **will have defiled the tabernacle of the LORD** and he shall separate him from the sons of Israel because the water of purification was not sprinkled upon him. He is unclean and his uncleanness remains.

TORAH OF THE SOURCE OF ASSURANCE OF FORGIVENESS FOR THE DYING 14-16

These are **TORAH** (A) **for a man who is dying** [*Hebrew YAMOTH-He may claim or be provided with the means of purity in death*] **in a tent**; all who come into the tent and all who are in the tent shall be unclean for 7 days. And (B) every open vessel which has not a covering bound over it shall be unclean for seven days. Anyone who touches the face of the ground (C) at the slaying by sword or (D) where there is death or (E) a man's corpse or a grave shall be unclean seven days.

THE RED HEIFER TORAH OF FORGIVENESS OF SIN AGAINST ONES NEIGHBOUR WHICH PREVENTS FELLOWSHIP 17

Take for the unclean ashes from the burning of purification and give upon them running water (water of life) in a vessel. Behind these stipulations lies one fundamental-the "house of God" lies defiled where the purification available in the heifer and by TORAH in the Christ remains unsought. *Despite the solemnity of this provision it would appear that the ashes were seldom sought in Israel and the mighty continuous provision for purity was little used. Moderns treat with similar nonchalance the provisions of the perfect Son of God who died on the cross and so remain outside the church of Christ.*

DAY2(254) 19.18-20.6

THE RED HEIFER RESTRICTIONS SHOW BETTER PROVISIONS OF CHRIST

(1)The heifer's supposed perfection- e.g. *compromised* by Susie's rubbing on a fence
(2)*The heifer cannot in itself cleanse*-since cleansing must await the evening-of Christ's death
(3)One heifer cannot provide *continuously*-9 have thus far fulfilled the role since the Exodus.
And a ceremonially clean man shall take hyssop and "dip"[*Hebrew TABAL "immerse" or "dye"*] his finger in the water and sprinkle the tent and all its furniture and every soul there and every soul who is in contact with a bone or a cavern tomb or the dead or a sepulchre burial. The clean man shall sprinkle the unclean in the third and seventh days and purify him on the seventh. The cleansed one is to wash his clothes and bathe in water and be clean that evening. But if a man who is unclean does not purify himself he will cut himself off from the midst of the congregation. And anything that the unclean touches becomes unclean and anyone who touches it becomes unclean till evening. *The additional stipulation that "cleanness or forgiveness is not automatic" but depends on the atonement of Messiah and must await twilight. The TORAH of the RED HEIFER is genuinely prophetic of Christ whose atoning death occurred as the sun became dark in an astounding and awesome unique fulfilment of TORAH prophecy.*

WATER FROM THE ROCK -FORGIVENESS IS ASSURED BUT CONSEQUENCES REMAIN

And all the congregation of the sons of Israel came to the desert of Zin in the first month. *This was Passover-the anniversary of leaving Egypt. Gordon Wenham in his Tyndale Commentary on the book takes this to be the Passover of the fortieth year.* And they stayed at Kadesh. There Miriam died and was buried. There was not water for the congregation and they gathered against Moses and Aaron. Why did you bring us up from Egypt to this bad place? It is without grain figs vines and pomegranates and there is no water to drink. And Moses and Aaron departed from the congregation to the door of the tent of meeting and fell on their faces and the Glory of the LORD God appeared. *This*

prophetic TORAH points to Christ's appearance in the worst of times and in a world where despair and death reigned. The answer to every query was, "This is where God is present and the Glory of Him who is the source of forgiveness is to be known!"

DAY 3(255) 20.7-13(146)THE PRAYER OF FAITH IN LIFE & FORGIVENESS

(And the LORD said to Moses and Aaron, "take your staff and Aaron and you shall gather the congregation and **you shall keep speaking to the rock** before their eyes and it will give its water and waters winged out for them from the Sela Rock. The congregation and their beasts of burden shall drink. *This prophetic TORAH of Christ is referred to in the NT in 1 Corinthians 10.4. The lesson is that these leaders had to persist and "keep speaking" with faith that the Rock would provide as God had promised.* Moses took the staff from before the face of the LORD as He commanded. And Moses said, "Hear now, you embittered people, "shall we bring you waters from "The" rock -"This One"? *The honour was by implication for Moses! The diminishing of the rock- in the phrase "shall we bring" is indicative of difficulty extracting what is needed from God. But the LORD had said, "Keep praying or speaking"* Then Moses raised his staff and struck the Sela rock twice **literally with two thumbs** and great waters issued and the congregation and their beasts of burden drank.

(147)And the LORD said to Moses and Aaron, "Because you were not faithful -or did not believe to sanctify me before the eyes of the children of Israel-for that reason you shall not bring this congregation into the land which I am giving them. These were the waters of Meribah [*Hebrew "contention"*] where the children of Israel strove with the LORD and He was sanctified among them. *Pride and annoyance were demonstrated instead of faith on this occasion. Moses need only have spoken to the rock-but he took action to "smite" it instead. This lesson on our approach to Christ is well taught.*

DAY 4(256) 20.14-21 EDOM REFUSES TO FORGIVE & MATTHEW 18 21-22

Moses sent messengers from Kadesh to the King of Edom, "Thus says your brother Israel, 'You are aware of all the toil which has come our way. Our forefathers went down to Egypt and we dwelt there in Egypt for many years and the Egyptians did wrong to us and our fathers. We cried out to the LORD and He heard our voice and sent His ANGEL and brought us up out of Egypt. We are now in Kadesh a city on the extremity of your borders. Please let us cross your land. They (Edom) said, "You shall not pass" and they came out to join battle with a **glorious troop** of people and a strong hand. Since Edom refused to give Israel leave to cross their border Israel turned away from them.

DAY 5(257) 21.22-22.9 (148)AARON FORGIVEN BUT FAILURE VISITED

And all the congregation of the children of Israel struck camp and came to Mount Hor. And the LORD spoke to Moses and Aaron in Mount Hor at the border of Edom saying, "Let Aaron gather together his family for he shall not enter the land which I gave to the sons of Israel because of strife over what I spoke concerning the waters of Meribah. Take Aaron and Eleazar his son and go up Mount Hor. Strip Aaron of his garment and cause it to be invested on Eleazar his son and Aaron shall gather *(to his fathers in Sheol)* and die there. And Moses did as the LORD commanded and climbed up Mt Hor before the eyes of all the people. And Moses stripped Aaron of his garment and invested Eleazar his son. And Aaron died there on the top of the mountain and Moses and Eleazar came down the mountain. And the whole congregation saw that Aaron had breathed his last and all the house of Israel wept 30 days for Aaron. *Even today the tomb of Aaron is visible on the skyline from the King's Highway below. I have seen it right at the top of the mountain where it remains a witness to the requirement to "give God the glory"*

CHAPTER 21 1-9 CIRCUMSTANCES FOR FORGIVENESS AND HEALING

When the Canaanite King of Arad who lived in the Negev made war on them and took some captives. And Israel vowed a vow to the LORD and said, "If you will give this people into my hand I will

completely destroy their cities. The LORD heard the voice of Israel and gave the Canaanites (into their hand) and they destroyed them and their cities and they called the name of the place Hormah [Hebrew "destruction"] And they journeyed from Mount Hor by the way of the Red Sea to by-pass the land of Edom but the soul of the people became weak through the (long) way. And the people spoke against God and against Moses, "Why have you brought us up from Egypt to die in the wilderness for there is no bread and no water and our souls are weak through this light [Hebrew "despicable"] bread?" And the LORD sent hissing serpents whose bite enflamed and they bit the people and big numbers of the children of Israel died. And the people came to Moses and said, "We have sinned; keep praying [Hebrew HITHPALEL imperative of the past continuous "You must pray on as you have been doing"] to the LORD and He will take away the serpent and Moses continuously prayed between the people. *There are splendid vibes of faith emergent at this time. The people "confess their sin", they believe in prayer-especially persistent prayer and they believe God will answer and heal them. The text encourages us by depicting Moses in the vein of Jesus moving among the people committing their troubles to the LORD and crying for mercy.* And the LORD said to Moses -"Make belonging to you a snake [Hebrew SERAPH- a "shining" one or "a swallowing" one. The idea of brightness combined with the ancient Hebrew idea of "healing" and "wisdom"] and place it on a sign or standard [Hebrew NES -flag standards of similar construction as a cross] and it shall be that everyone who is bitten and looks at the seraph shall be healed. *The possibility that Moses carried the "seraph" and lifted it up as he went around should not be dismissed. Thus each in need could see it. In John 3.14 we are told that as "Moses lifted up the serpent once so the Son of man must have been lifted up-that same "Son" who "has gone up to heaven and continues to come down from heaven" -a way of saying for the benefit of those who like Nicodemus study the deep things of God that in every past pre-incarnate story He went up to heaven though He keeps coming to man's aid and even since the incarnation continues to sit "in the heavenlies."* That Paul the Pharisee who found Christ had learned this is shown from Ephesians 1.2 & 2.6. God asked Moses to make the seraph **to belong to him** [Hebrew LECH- i.e. to accompany you]-and so that he might uplift that most special of **prophetic TORAHs** before the gaze of the needy. And Moses made a serpent of brass and set it on the standard-which might be planted central in the camp or moved as a military banner to where the battle raged. It happened if any man was bitten of the serpent and caused himself "see" or look" **towards** or to "rest his hope" **near** or at the place of the serpent he lived. *The principle of faith action in the victim meant he must get sight of the serpent. In a special sense the "uplifting of Christ" belongs to the prophet. The word "set" [Hebrew SHOM] first means to "lay upon" the ground. The action of Moses was like the nailing of Christ to the cross.*

DAY 6(258) 21.10-20A FORGIVEN GENERATION MARCHES TO CANAAN

- (a) The children of Israel struck camp and pitched at Oboth [Hebrew for "skin bottle"-so a place where thirsty travellers are refreshed much like ancient pilgrims to Canterbury were at Welling(place of wells) in Kent] And they struck camp from Oboth
- (b) And pitched at hAJI hABARIM [Hebrew "heaps of Abarim] in the desert over against Moab from the sunrise. From there they struck camp
- (c) And pitched at Nahal Zered [Hebrew "River, torrent or valley of pruning of "or plentiful "trees"] from there they struck camp
- (d) And pitched beyond the Arnon. [" Noisy "river] which is in the wilderness as you go into the Amorite region because the Arnon is the border of Moab between Moab and the Amorite land. For that reason it says in the book of **THE WARS OF THE LORD** the "Wahab [Hebrew WAHAB obscure perhaps "grief" or "burden" or simply WAHAB(I)] in the (latter)end [Hebrew SUPH "end" or "uttermost" in time or as to an army]and the streams of Arnon" *The plainest understanding would be that in the LORD'S WARS the Wahabis who are an ancient tribe- now associated with the Yemen-would feature once more in the latter days. [I note that F.W.Grant-(an otherwise reliable devotional scholar of the Pentateuch) recognises this as "proper name" but is aware it was then unknown-so he goes on to add a Di to the Hebrew and makes it DiSAHAB-"plenty of gold". Plainly this is useless re-*

construction] *This long mysterious phrase may have prophetic **TORAH** significance which streams or valleys also are they which extend to Ar or "threaten" or "assail" [Hebrew NATAH] Ar [Hebrew "Rest "or listlessness] The IVF New Bible Dictionary locates it with uncertainty in the mountain south of Arnon but others recognise it as Areopolis -the metropolis of Moab on the southern shore of the Arnon...and rest their spear [Hebrew SHEBET] on the borders of Moab The enigmatic phrase has clearly some significance for War and is suggestive of a clash between Wahab and Moab or an Arab-cum-Amorite people and the Moabites or modern Jordanians.*

(149) (e) From there they went through Beer the well where the LORD said to Moses, "Gather the people and I will give them water. Then Israel sang this song,

You must rise up O well,
They must answer or testify or celebrate in song;
The well the princes dug
The nobles of the people hacked out with sceptre and spear.
From the desert of Mattanah (A Gift)

(f) From Mattanah (they went) to Nahaliel [*The valley or brook of God*]

(g) And from Nahaliel to Bamoth [*High Places-cf Baal*]

(h) And from Bamoth to the valley which is in the land of Moab and the top of Pisgah overlooks the faces of Jeshimon- i.e both sides of the Dead Sea.

THE PILGRIM WAY 21 10-20

These eight places along the pilgrim way teach us that the LORD refreshes us with His own life giving streams ; He shows us the wonders of nature and providence (mountain heaps which were laid down at the flood); He feeds us on the delicious fruits that His Spirit provides in the desert; He oftentimes locates us in "noisy" places where there is abundance of life-and involves us in His warfare; He takes us thereafter like Elijah to His brook where ravens feed us; He sweeps us safely past the heights of encircling temptation and takes us finally to the valley where we can view both the valley of the Sea of Death and the glorious landscape of Canaan.

DAY 7(259) 21 21-33 AMORITE (INFANTICIDE) JUDGED NOT FORGIVEN

Israel sent messengers to Sihon king of the Amorites saying, "I will pass through your land; I will not spread out into land and vineyard; I will not drink of the waters of a well. We will travel by the Kings' Highway until we have crossed your borders. But Sihon did not allow Israel to cross his borders. And Sihon gathered all his people and went out to join battle with Israel in the desert. He came to Jahaz [*Hebrew "a trodden place" or "threshing floor" in which lies the suggestion of his defeat*] and warred with Israel. And Israel struck him by the face of the sword and dispossessed him of all his land from the Arnon to Jabbok as far as the sons of Ammon for the border of the sons of Ammon was strong. And Israel captured and dwelt in all the cities of the Amorites, in Heshbon [*Hebrew "reckoning" cf "day of reckoning"*] and her daughter cities. Heshbon was the city of Sihon king of the Amorites -he who had gone to war with the former king of Moab and taken all his land from his hand as far as the Arnon.

THE POEM THAT RECORDS THE CONQUEST OF THE AMORITE

That is why the poems go, "Come to Heshbon and you get building; you will have founded the city of Sihon" *The Hebrew runs,*

BOAU TIBANEH HESHBON WE TIKOANAN HA'IR SIHON

Jewish poets called for builders to found the city of Sihon [sweeping away] as a tribute to the divine promise to Abraham's God who swore to end to Amorite iniquity in Genesis 15.16.

The poem continues...

For fire went out of Heshbon and a flame from the city of Sihon and it devoured Ar of Moab-Baal Bamoth of Arnon [*the high idolatrous shrine of the Amorite*] Woe to you, **O Moab**; you are destroyed, O people of Chemosh [*Hebrew "vanquisher"*]. He gave up his sons as fugitives and his daughters as prisoners to Sihon king of the Amorites. **We have taught them**; Heshbon is destroyed as

far as Dibon [Hebrew "wasting away"] and we will desolate it to Nophah [Hebrew "blast" or "blow away"] on the way to Medina.

Then Israel dwelt in the land of the Amorites. And Moses sent exploratory spies to Jazer [Hebrew "may he help him"] and he took all the satellite cities and resettled where the Amorites had lived. Then they turned and went up along the way to Bashan and OG king of Bashan joined in battle with them; he and all his people warred at Edrei [Hebrew "plentiful pasture"]
Such had been the devastation under the divine ban that not only were the Amorites were destroyed but the Moabites who had been surrendered to them by a Moabite king that would not oppose this evil nation were also destroyed.

SUMMARY 21:34-35

(150)And the LORD said to Moses, "Do not be afraid of him for I have given him and all his people and his land into your hand. Do to him as you did to Sihon king of the Amorites who lived in Heshbon. And he struck him and his sons and all his army until there was no fleeing remnant left to him and they took possession of his land. *The people of the giants across the Jordan were wiped out. Summary justice was done as in the case of the Amorite. These evil nations were put to the ban by the Sovereign LORD.*

Then the children of Israel journeyed and encamped in the Arabah of Moab across the Jordan from Jericho. Now after a full 40 years in the desert the nation was poised to enter Canaan with two great victories behind it on the further side of the river.

This significant section featuring the "forgiveness of God" through the Raised Serpent sees a new generation of Israelites arise who are pleasantly open to the will of God and soldiering successfully and being used in God's purpose of ending long years of wrong in the form of Amorite infanticide beside. The contrast between Israel and Edom is one of open forgiveness as distinct from settling old scores and being unwilling to forgive and forget.

The End of Part 6 "Forgiveness"

Part 7

Numbers 22.2-25.9 BALAK"EMPTY" or "HOLLOW"

INTRODUCTION "DISCOURAGEMENT" REVERSES

Balak means "empty" and is related to the Hebrew word BAKAK an onomatopoeic word for "emptying a bottle" producing in speech a type of gurgling sound. The king of Moab is "spiritually empty and despite the assistance of Balaam he is not profited. We find the "empty religion" of Balaam and Balak came into prominence when the rue people of God appeared and were about to inherit their possessions. In the NT the church which had the great reality of the Risen Christ was plagued with Balaamite substitute religion. It became clear to Micah the prophet (6.8) that it was not "offerings" but righteousness mercy and humility that matter.

DAY1(260) 22.2-12 CURSE, EMPTY OR DISCOURAGE THE PEOPLE

And Balak son of Zippor [Hebrew ZIPPOR "a bird that "circles" or stays around] saw all that Israel had done to the Amorites. And Moab was afraid from the sight of many people for it was huge and Moab was aroused or awake from the very sight of the children of Israel. *The meaning seems to be "Moab was vigilant-unsleeping because of the fear of attack* And Moab said to the elders of Midian, "This throng is going to lick up everything around it as an ass lick up the grass of the field. And Balak son of Zippor was king of Moab at the time. He sent messengers to Balaam son of Beor ["devouring the people" son of "lamp"] who was in Pethor ["interpretation of dreams" by the river, the land of his people, calling him and saying,

"Behold a people has come from Egypt, behold they hide the beautiful look of the land [literally, "the eye"] and they have settled over against me. Please come now and "pluck off"[aHARAH "Pull away" as a lion would] this people from me for; perhaps I will be able to smite it and continue to drive it from the land for I know that what you bless is blessed and what you curse will be cursed."

The elders of Midian left taking the reward from divination with them and came to Balaam and told him Balak's message. He said, "Stay here overnight and I will bring back to you the word the LORD speaks to me and the princes of Moab stopped over with Balaam. And God came to Balaam and said, "Who are these men with you?" And Balaam said, "Balak, son of Zippor, king of Moab sent them to me". Behold the people are come from Egypt and hid the beauty of the land -you come and curse [QABAB "take away their heart] and I will be able to battle against them and expel them.". (148)**And God said to Balaam**, "Do not go with them nor curse the people for it is blessed". *Balak sought "a curse" which is a "taking away of the core" -an "emptying" of the Spirit of a people. But God advised Balaam that the blessed people could not be emptied like a bottle-they were led or indwelt by the Spirit and power of God. To recognise this principle is to live more assuredly.*

DAY2(261) 13-20NOT IF BALAK EMPTIED HIS PALACE FOR ME

And Balaam arose in the morning and said to the princes of Balak, "Go to your land for the LORD has refused to give me (permission) to go with you." And the princes of Moab arose and returned to Balak and said, "Balaam did not have permission to come." And Balak showed added persistence and sent more princes of greater distinction than these. Then these came to Balaam and said, "Thus says Balak son of Zippor, 'Please do not be hindered from coming to me; I will honour you with great reward and do anything you tell me so please come now and curse this people for me[literally "empty them"]'. *Curious as it is wealth does not excite Balaam*

And Balaam said to the servants of Balak "If Balak should give me his palace full of silver and gold I am not able to go against the mouth of the LORD my God to anything little or great." **And God said to Balaam in the night and said to him**, "Though these powerful men have come to call you to go with them yet you are definitely to do the thing that I said to you."

DAY 3(262) 22 21-38 DISCOURAGEMENT OF WRATH- THE LORD'S GRACE

And Balaam rose in the morning and saddled his slow-stepping ass and went with the princes of Moab. And God was hot with anger because he went and

(A)CHRIST IS VICTOR

The Angel of the LORD **kept standing** as victor [*Hebrew Piel HITHYAZEB "stood on as firm conqueror"*] in the way to oppose him [*literally SATAN-to be devil's advocate*] and he rode upon the ass and two young men with him. And as the ass saw the Angel of the LORD with a sword that had been drawn in his hand it brought itself to a standstill and the ass branched off the road and went into a field. And Balaam made himself beat the ass to incline it to the road.

(B)CHRIST GOES AHEAD TO STIR OBEDIENCE

But the Angel of the LORD **had passed** (further along the road) was standing in a narrow place [*Hebrew SHhAUL "a hollow spot"*] of the vineyards. *The location is of interest. First the "hollow" nature of it meant at first the donkey would not see the angel -but more important it may have been not just a little path in a field of vines but the lower place probably leading to the winepress. It was a place of symbolising wrath.* There was a wall on one side and also on the other. When the ass saw the Angel of the LORD she pressed herself against the wall and pressed the foot of Balaam against the wall and he **added** to strike her again.

(C)CHRIST BY GRACE HEMS US IN TO HIS WILL

But the Angel of the LORD **added** to go ahead and stand in the way in a narrow place where there was no space to turn right or left. And the ass saw the Angel of the LORD and lay down as to rest under Balaam and Balaam was hot with rage and struck the ass with his staff. And the LORD continued to open the mouth of the ass and he said to Balaam, "What have I done to you that you have struck me on these three times I stepped along." And Balaam answered the ass, "Because you have continued to hurt me. Oh if there was a sword in my hand I would have killed you". And the ass said to Balaam, "Am I not your own donkey which you have ridden again and again [*Hebrew MEhAODH "repeatedly" or "daily"*] Has it been my habit to do anything like this to you? [*Literal Hebrew SAKAN "have I been sitting down out of weakness?"*] He said, "No.!"

(D) CHRIST BRINGS US BACK AGAIN

BALAAM RETURNS TO HIMSELF-CF THE PRODIGAL "HE CAME TO HIMSELF"

And the LORD opened the eyes of Balaam and he saw the Angel of LORD standing as a conqueror in the way with a sword that had been drawn in His hand and he bowed and fell in worship before His face. And the Angel of the LORD said, "Why did you strike the ass these three times or "on these three movements". Behold I have come to be your Adversary [*Hebrew SATAN*] because your path is or "perverse" [*Hebrew YARAT "precipitate" or "headlong"*] before Me. You the ass saw me and turned because of my face these three times. If she had not turned from my face I would have killed you and I would have let her live. And Balaam said to the Angel of the LORD, "I have sinned for I did not know that You were standing as a conqueror to meet me in a hostile manner in the way and now if it is evil in your eyes **I will return to myself** Clearly Balaam had some sort of compromised understanding of God and he made a rather "empty" promise to get back to better ways-but it was a weak conditional promise

(E) CHRIST CHALLENGES US TO BE WITNESSES

And the Angel of the LORD said to Balaam, "Go with the men and the word that I speak to you-say that and that alone. And Balaam went on with the princes of Balak. And Balak heard that Balaam was coming and he arose to meet him at a Moabite city which is at the boundary of Arnon which is at the extremity of his boundary. And Balak said to Balaam, "Did I not keep sending that you should come to me expeditiously? Why didn't you come to me? Am I not trustworthy to be able to make you glorious reward? Balaam said to Balak, "I have now come to you-but even so am I able -can I cause the mouthing of whatever I would. The word which the LORD sets in my mouth-that is what I will speak.

DAY 4(263) 22.39-23.12 BALAAM VIEWS ISRAEL-A HOLY PEOPLE

Then Balaam went with Balak and they came to Kerioth Hutzoth [*Hebrew "city of broad streets"*] and Balak sacrificed cattle and sheep and sent (food) to Balaam and the princes who were with him. Then it took place the morning (after) that Balak took Balaam and they went up in to the (town of) Bamoth Baal [*the high places of Baal-the centre of idolatrous culture*] and from there they viewed the extreme edge of the (camp of) the people (of Israel)

CHAPTER 23: PROPHECY No.1-PUTS HEART IN ISRAEL AND DOES NOT DISCOURAGE

And Balaam said to Balak, "Build me seven altars and prepare for me seven bulls and seven rams. And Balak did exactly as Balaam said. And Balak and Balaam offered a ram and a bull (as burnt offering) on the altar. And Balaam said to Balak, "You stand as a minister settled by your altar **and I will go for a walk** [*Hebrew QARAH quite differently or conversely*] peradventure the LORD will meet with me and speak and whatever he reveals to me I will explain that to you and he went along to a lofty eminence.

Balaam shows a considerable appreciation of the LORD:

- (1)*He knows his name*
- (2)*He understands the nature of approach by burnt offering*
- (3)*He is aware that God meets the seeker who looks for him in faith*
- (4)*He separates his offerings from those of paganism*
- (5)*He acts in honesty.*
- (6)*He becomes aware that he must obey the word of the LORD*
- (7)*He understands revelation is to be verbally honoured*

And the LORD walked [*Hebrew QARAH quite differently*] to Balaam and he (Balaam) said to Him, "I have extended out (a string of) seven altars and sacrificed a bull and a ram on each altar. Then the LORD set a word in Balaam's mouth and said, return to Balak and speak to him. And he returned and behold Balak was standing ministering at his altar and all the princes of Moab(were there) He took up his proverbial or parabolic saying and said, "Balak **GUIDED ME** (all the way) **FROM ARAM**(Syria)

the King of Moab from the eastern mountains. 'Come' he said, 'Cut down' [*Hebrew AhARAH fleece or cull*] Jacob for me, 'Come curse Israel in foaming anger' [*Hebrew ZhAAM*] How can I pierce and curse [*Hebrew "hollow out" or "empty" as a gem from its socket or "perforate a skin bottle*] what the Mighty God has not cursed and how can I foam with anger where Yahweh has not been angry? **For from the heights of the rocks I have seen him and from the lower hills I have looked round about them-a people dwelling separate who do not think of themselves as among the nations.** Who can weigh the dust of Jacob and by written calculation the quarter of Israel? Let my soul die the death of the righteous and my latter end or future be as theirs. And Balak said to Balaam, "What have you done for me? (It was) that I should take you to "hollow out" or *take the heart out of my enemies* and behold blessing you have blessed them. Answering he said, "Is it not what the LORD puts in my mouth to speak -is it not that I must watch and beware of or take heed to?" *Balaam witnesses to the absolute requirement of obedience*

DAY 5(264) 13-26 PROPHECY No.2 HEARTENS

And Balak said to Balaam, "Come with me to a **PLACE FURTHER ALONG** where you will see only his edge or limits and not all of the people and curse him [*Hebrew NAQAB "hollow out (his heart or life)" or "pierce"*] him for me from there. *Balak imagined that Balaam was over-awed by the sight of the ordered and immense camp of Israel from close up. Better see how small they were from a distance!*

Then he took him to the plain of ZOPHIM [*Hebrew "watchmen" or "look-out"*] at the **SUMMIT OF PISGAH** and built seven altars there and offered a bull and a ram on each. *Some time later Moses made his last journey and climbed to the same location and viewed all of Canaan. He would have seen the altars of Balaam there. That gives rise to the question, "How did he get to know and write down all that Balaam said-even to the veriest detail?" Did one of Balaam's young servants (22.22) secede to Israel? Did Balaam himself get in contact with Moses-we cannot answer affirmatively but we do not know!* He said to Balak, "You stand at the ready here by your offering and I will meet (with Him) yonder." *Balaam, interestingly, was sure he could get in touch with God-and it would appear he had assurance on this matter. In the TALMUD this Hebrew word for "meet" QARAH in its shortened form QERE means a "chance or plausible rendering"-a "possible meaning". It is also used for a "misadventure in the night" so it is not a token of a stable or well grounded relationship.* Then the LORD met Balaam and put a word in his mouth and said, "Return to Balak and speak 'Thus' to him". And he came to him (Balak) and behold he was standing by his altar and the princes of Moab with him and Balak said to him, "What has the LORD said? *The Hebrew is capable of three meanings. (a)What has the LORD kept on saying? (b) What has the LORD to say now? (c) What is the LORD promising?"* And he took up his parable and said, "Rise up O Balak and give careful ear to me [*literally* ADI "to me as long as I speak" or "as long as you live"] O son of Zippor, "God is not a man that he should **go on lying** or deceiving or a son of Adam that He should feel regret [*Hebrew NAHAM "sigh" or "grieve" over things*] He has spoken and will he not perform -He keeps on promising and will He not cause it to come about? [*Literally "rise"*] Behold I have continually received to go on blessing and He continues to bless and I cannot cause that to change! No iniquity can be caused to cling to Jacob and no mischief will be seen in prophecy in the house of Israel. The LORD his God is with him and the shout [*Hebrew TARUHAH "war-cry" or "joyful shout" or trumpet call"*] of the king in his house. He has the swiftness splendour of a wild buffalo or Oryx. [*Tristram-"unicorn" an animal extinct since the middle ages and formed as a one-horned bull with great speed and power and one which inexorably hunted man and beast*] There is no enchantment or serpent threat in Jacob and no divination (invoking spirits of the dead) against Israel. So now it will be said, "What has God in His strength undertaken?" [*Hebrew PhAAL "prepared" or performed"*] Behold a people who rise like a lioness and as a lion he has effectively kept lifting himself up not resting till he has consumed his prey and drunk the blood of those he has wounded.

IF YOU CANNOT EMPTY OR DISPIRIT JACOB-JUST DON'T BLESS HIM

And Balak said to Balaam, "As to cursing you will not curse him [Hebrew "empty"] and as to having to bless he will not be continually blessed." And Balaam answered and said to Balak, "Did I not promise you saying, 'All that the LORD spoke to me I would or must do!'"

DAY 6(265) 23.27-24.13 PROPHECY No.3 FURTHER ENCOURAGEMENT

And Balak said to Balaam, "Come now and I will take you to **ANOTHER PLACE** [The effect of AHAR may be "further back or even "following" as if Balak as advocate of the devil was testing if going along further in history Israel could be blighted or ruined!] And it may be **right** in the eyes of the God of strength to curse [Hebrew "hollow out his spirit" or "pierce" him] from there! Balak took him to the summit of Peor [Hebrew "gap" or "Opening of the mouth"] that overhangs the faces of Jeshimon-the Dead Sea wilderness. And Balaam said to Balak, "Build me in this place seven altars and prepare in this place seven bulls and seven rams. And Balak did as Balaam said and offered a bull and a ram on each altar.

CHAPTER 24

And Balaam had seen that it was **good** in the eyes of YAHWEH to bless Israel and did not walk step by step that he might speak enchantments but he set his face towards the desert. *This third place mirrors what happened to Christ-who met Satan in the desert. The first event mirrors Israel in her journey from Aram in the patriarchal times and the second her pilgrimage under Moses. This third time Balaam is overlooking the "destruction of Sodom and all the plain" and being asked to contemplate the destruction of Israel. The prophetic period envisaged for this ruin of Israel begins with Christ's victory in the desert and ending with the destruction of Jerusalem and the long era that includes the holocaust. Yet Israel survives.* And Balaam lifted his eyes and saw Israel encamped in order of tribe and the Spirit of God came upon him and he lifted up his parable [Hebrew MASHAL-"similitude" or "comparison"] and he said, "**the low voiced murmur of Balaam the son of a sparrow and the low murmur of a warrior having his eyes opened**" *There is a pun on the quiet chirping of the sparrow but there is more here-there is a confession that Balaam is seeing the purposes of God and the light of the Holy Spirit is flooding in. His prophecy is now in what we might call New Testament mode. The quiet murmur of the one who hears the words of God that one falling prostrate sees a vision of Shaddai and the revealing of eyes. [The Hebrew hAYIN is often used of PANIM "face"] I am inclined to take the construct "and disclosing" or "revealing" of eyes" to speak of the LORD, the subject of vision not the person of the visionary. The fact that he states this 3 times tends to put it beyond dispute.*

ISRAEL'S TENTS AND COMING MESSIAH 24.5ff

How pleasant [Hebrew TOV "happy" "joyful"] are your tents of Jacob and your dwellings O Israel. (a)As river valleys they spread out; (b) as gardens along by a river; (c) as lign aloes the LORD planted; [or preferably -the Hebrew for "aloe" and "tent" AhAHALIM being the same word -hence tents the LORD pitched. The "lign (perfumed wood) aloe grew in China the Moluccas and in Arabia and some think Balaam could not have known of it yet it was probably known in fable as a perfumed wood of paradise] (d) as cedars along the watercourses. (e)Water will flow from their buckets [Hebrew DELI -of buckets used at wells] and (f) **his Seed will be in the house of great waters; (g) his King will be great beyond Agag.** *A common name of the Amalakite kings as was the name "Pharaoh" of Egypt's kings (h) God caused them to get out of Egypt. (i)They have the swiftness of a wild buffalo or oryx [The Hebrew is AUROCH which great horned "reem" or unicorn according to Tristram "died out in the middle ages". In Caesar's Gallic Wars 4.29 we read, "These 'urus' are scarcely less than elephants in size; but in their nature colour and form are bulls. Great is their strength and speed; they spare neither man nor beast when once they have caught sight of them."* (j)They eat up Gentile adversary nations (k) and gnaw their bones (like lions) (l) their arrows dash to pieces *Clearly Israel possessed bowmen who were redoubtable soldiers.* (m)As a lion crouching he lies (n) as a lioness -who shall cause her to rise up? (o)Those who bless you are blessed and those who curse you are cursed! *The very considerable prophetic TORAH of this oracle is the reference to*

Christ who as the Seed of Israel or Jacob would be known worldwide and be a king far outdistancing the Agag's of Amalek.

BALAK'S FURY AND BALAAM'S CONTINUED CHRIST-CENTRED FOURTH PROPHECY THE "HOLLOWING OUT" NEVER HAPPENED 1off.

The anger of Balak grew hot against Balaam and he claps his hands together and says to Balaam, "I called you to "PIERCE" OR "TAKE THE CORE OUT OF" my enemy and look you have blessed them these three times [*these three "steps"*] Mow get away [*Hebrew BARAH "flee"*] I said I would glorify you but look, the LORD has held you back from glory. And Balaam said to Balak, "Did I not speak saying to the messengers you sent, 'If Balak should give me the full of his house of silver and gold I am not able to go against the mouth of the LORD to do good or evil' from my heart. What the LORD speaks, that I must speak!"

DAY 7(266) 24.14-25.6 PROPHECY No.4 STAR PROPHECY ENCOURAGES

The birth of Jesus & the victor of Bozrah-cf ISA 63.1. Now watch me go back to my people. (a) Take your warning or counsel as to what this people will do to **your people** in the last days. And he took up his parable or prophecy and said, Balaam the son of Beor spoke in a murmur and the man whose eyes were opened said quietly, "The quiet saying of the one who heard the words of God and understood the intimate knowledge of Elyon; who beheld the vision of Shaddai falling down and the face was revealed. I saw Him but not at this present; I watched or lay in wait for Him but not close to Him. **A Star will tread its way from Jacob** *The Hebrew KOKAB is of vital interest since Saturn was the god of Moab and the confluence of Jupiter and Saturn hailed the birth of Christ to the Magi and a sceptre will arise from Israel* **He will dash in pieces the regions or beards of Moab** [*Hebrew PAHAH "whiskers" or "regions of"*] and Karkor [*an area east of Jordan*] all the sons of tumult or war. [*Jeremiah in 48.45 speaks of the "sons of tumult or devastation SHAON"*] Edom will be occupied and Seir will be occupied and Israel will be made powerful. From Jacob He will subdue and take possession and will be the cause of destruction of the survivors from the city. (b) And Balaam saw Amalek and lifted up his parable or prophecy and said, "Amalek was leader of nations but his latter end is the abolition of destruction or the eternity of destruction. (c) Then he saw the Kenites [*Descendants of Hobab Moses' father- in- law-Canaanites*] and he took up his parable and said, "Your dwelling is constantly secure; your nest placed in Sela Rock. Except when it shall be for the consumption of fire until whenever Assyria takes you in captive possession.

PROPHECY No.5 24 23 -25 ENCOURAGEMENT OF END TIME PROVIDENCES WESTERN NAVIES CONTROL IRANIAN WATERS

And he took up his parable or oracle and said, "Woe -Who can live when God sets this in array or imposes or directs it." *Balaam foresees a time of latter day woe such as we read of in the Apocalypse-a time under the direct compelling urgency of God's direction-a time of overwhelming of nations. Asshur are referred to-a nation which in the form of Babylon did take captives from Canaan 6 centuries later. In the last days it is represented by Iraq-Iran who were then unknown as we know them in the latter day. These nations are now represented in Palestine and effectively have gained control of the militancy in line with this prophecy. Ships" beyond the power of the KITTIM* [*Hebrew M'YADH "beyond the powers"*] **of the "Mediterranean" nations** will continually answer (the threat of) or humble Asshur. Balaam was allowed to see mighty navies which humble Iran in the latter days. This prophecy also has to an extent been fulfilled in our time and they will subdue Eber- [*Hebrew for the "region beyond"*] This "sea-power" will effectively control the Gulf and seas at least as far as Persia in the latter days. How amazingly accurate is this **prophetic TORAH** of Balaam! He may not have been much use to Balak but he is a channel in God's hands and in His word to advise us of how Israel will dominate the Southern area of Jordan in the last of the last days and how "sea power" will be vital to the defense of Israel and the mid-east in the latter day. Then Balaam arose and was on his way to his place and also Balak went on his way. This statement about the "way" is a euphemism for his idolatrous "way".

CHAPTER 25 MOAB'S SEDUCTION OF ISRAEL 25.1-6

When Israel dwelt in Shittim the people softened and fell sick of love to play the harlot with the daughters of Moab. And they called them to the sacrifices of their gods and the people feasted and worshipped their gods. And Israel was fast bound [*Hebrew ZAMADH "bound as by a bracelet*] to Baal Peor. *Peor was the high place where the Baalite priests served -to which Balak took Balaam* And the anger of the LORD burned against Israel. Hang them on a stake [*Hebrew YAQhA-virtually crucify*] belonging to the LORD in the sunshine that the burning anger of the LORD may turn away from Israel. *A most informative phrase occurs here which read in the light of the NT is a prophetic TORAH of the cross, namely "a stake belonging to the LORD". In days far in the future He himself would hang the just dying for the unjust on just such a wooden cross.* And Moses said to the judges of Israel, "You must slay each evil fleshly husband of those who are joined [by bracelet] to Baal Peor. And behold a man of Israel came and brought to his family a Midianite woman before Moses' very eyes and before the Congregation of the sons of Israel-and this while they were weeping at the door of the tent of meeting.

SUMMARY 25 7-9

And when Phineas the son of Eleazar the son of Aaron saw this he left the midst of the assembly took a spear in his hand and went after the man of Israel to the bedchamber and thrust (it) through them both -the man of Israel and the woman upon the bed. The plague was stayed from the sons of Israel. Those who died in the plague numbered 24,000.

The End of Part 7 "Discouragement Reversed"

Part 8

Numbers 25.10-30.1 PHINEAS "MOUTH OF BRASS" LEADERSHIP

INTRODUCTION

Chrysostom the Christian preacher of the 4th century was called "golden-lipped". Phineas the son of Eleazar and a Levite was called "brass-lipped". "Brass" had associations with "augury," or discernment and it also signifies that which is "strong" beyond penetrating or confounding (Deut28.23). The importance of this priest's ministry appears when under the command of Moses in Numbers31.1 he is the principal figure appointed to "take vengeance on Midian." 12,000 men of Israel and their clan leaders gathered and marched at his signal. Also in Joshua 22.13 Phineas and 10 leaders approached Reuben and Manasseh and Gad as to their intent in setting up an altar-a matter that might have sparked a most serious rent in Israel had it not been handled firmly and sensitively. Phineas is both morally stalwart and an incisive thinker-a man on whose judgment Israel depended in matters vital to national direction and spiritual well-being. Above all he was a man of "burning zeal" who sought God's honour & secured a perpetual covenant for Levites (Numbers 25.12)

DAY 1(267) 25.11-26.4 PHINEAS' ZEAL LOVE THE CORE OF LEADERSHIP (151) PHINEAS' ZEAL 25 10-15

And the word of the LORD came to Moses saying, "Phineas the son of Eleazar the son of Aaron the priest has caused my hot anger to turn away from the sons of Israel in **his ardent zeal or love of my ardour for them** so I did not finish the sons of Israel in my jealous zeal. For that reason say, "Behold me giving him a covenant of peace." And it shall be for him and his seed after him a covenant of perpetual priesthood because he burned in ardour for his God and atoned for the sons of Israel. And the name of the warrior of Israel who was killed who caused the death of the Midianite woman was ZIMRI [*meaning "My song"*]son of Salu [*meaning "elevated"*]a prince of the house of his father-a Simeonite. And the name of the Midianite woman whose death (he) caused was COSBI [*meaning*

"false" "lying") a daughter of Zur [Meaning "Rock"], was prince of the peoples of the house of his father in Midian.

(152) FOLLOW UP BATTLE AGAINST MIDIAN 25.16-18

And the word of the LORD came to Moses saying, "Go against the Midianites and cause them to be slain because they were your adversaries and caused you to be deceived when they lied to you in the matter of Peor and in the matter of Cozbi the daughter of the prince of Midian their sister.-the woman slain in the day of the plague through the Peor affair.

(153) CHAPTER 26

DIVINE COMMAND FOR A CENSUS PRIOR TO ENTERING CANAAN 26.1-4

And after the plague the LORD said to Moses, "Speak to Eleazar, son of Aaron the priest saying, "Lift up the head of the whole assembly of the sons of Israel from men of twenty years and upward in the house of their fathers-all that go out with the host throughout Israel..

DAY 2(268) 26.5-51 2ND CENSUS LAND ALLOCATION & DISCERNMENT ACCORDING TO FRUITFULNESS (cf 3.26)

Each of the tribes is a mini-prophetic TORAH of the Christ. The numbers given are associated with leaders of the people and do not reflect except by extrapolation the whole number of the people.

(i) Reuben the firstborn of Israel: His sons:-

By Hanoch [dedicated]-the Hanochite clan; by Pallu [distinguished] the Palluite; belonging to Hezron [fortification] the Hezronite and belonging to Carmi [vinedresser] the Carmite clan. FOUR CLANS their count 43,730

The son of Pallu was Eliab. The sons of Eliab were Nemuel Dathan and Abiram. **This Dathan and Abiram were the "horns" or powerful figures who rebelled against Moses and Aaron** in the company of Korah in their rebellion against the LORD. The earth opened its mouth and swallowed them and Korah in the deaths of the company when fire swallowed 250 men. That was a warning signal. But the sons of Korah did not die.

Reuben "See, a son". The tribe diminishes in the journey from 46 to 43 thousand. The Dathan Abiram affair derives from this family. Did Phallu too easily name his son "God is my Father"? (Eliab) Happily Nemuel was "circumcised of God" as in Philippians 3.3 shows genuine sonship. The vision of Reuben and of all humanity then and now is fulfilled in seeing the Son of God

(ii) The Sons of Simeon by their clans:-

Belonging to Nemuel the clan of Nemuelites; belonging to Jamin the Jaminites; belonging to Jakin the Jakinites; belonging to Zerah the Zerahite tribe; belonging to Shaul the Shaulites, FIVE CLANS 22,200 men.

Simeon's name is not particularly referred to in Jacob's prophecy-but in conjunction with Levi-he takes on the colour of his company. In the Midianite affair the Simeonites court bad company. The tribe diminishes from 59 -22 thousand during the wanderings in the wilderness. Simeon "Answer to Prayer" needed Prayer and grace. The family names speak of prayer and the forth-coming "Man of God's right hand": Nemuel "circumcised of God"(otherwise Jemuel "may God save him", Jamin "the right hand", Jachin "he shall establish" and Zohar "splendour of sunrise" and Saul "obtained by entreaty"

(iii) The sons of Gad by tribe:-

Belonging to the tribe of Zephon, the Zephonites; belonging to Haggi, the Haggites; belonging to Shuni the Shunites; belonging to Ozani the Ozanites; belonging to Aerii the Arelites; belonging to Arodi the Arodite clan; belonging to Areli the Arelite clan, the clans of Dan SEVEN CLANS 40,500 men.

Gad is a warrior tribe-overcome then overcoming (Jacob) -Gad learns to turn defeat to victory. Gad's numbers fell from 45 to 40 thousand. Gad points us to the "victory of Christ" for and in His saints.

(iv)Er and Onan were sons of Judah but Er & Onan died in the land of Canaan. And the sons of Judah by clan were:-

Belonging to **Shelah** the Shelanites; belonging to Perez the Perezites; belonging to Zerah the Zerahite clan; the sons of Perez through Hezron were the Hezronite clan; through Hamul the Hamulite clan.

These were the clans of Judah according to their number, **FIVE CLANS** 76,500 men.

*Judah's standard is "righteousness". His third son "Shelah" tells of "peace" **Both these names centre in Christ who is our righteousness and our peace.** Judah's numbers dropped just 2 thousand from 76-74 thousand*

(v)The sons of Issachar by clan:-

Tola and the Tolaite clan; belonging to Puah the Puites; belonging to Jashub the Jashubite clan; to Shimron the Shimronties. These were the clans of Issachar by number **FOUR CLANS** 64,300 men.

*Issachar "recompense" bears "Tola" (crimson blood red worm-picture of Him who went down to do redemption work for us) Puah (utterance) Hashub (He returns-cf the Christ) and Shimron (on guard)-all reminders that **Christ is our recompense.** Issachar dropped in numbers over 40 years from 64-54 thousand.*

(vi)The sons of Zebulon by clan:-

To Sered, the Seredites; to Elon the Elonites; to Jahleel the Jahleelites; these were the clans of Zebulon by number, **FOUR CLANS** 60,500 men.

Zebulon "dwelling" (content with God) grew from 57 to 60 thousand. His children Sered (escaped dove) Elon (Oak-the tree of flight) and Jahleel (Expectation of God) is suggestive of the Christ who traversed the territory during the days of His flesh-our ultimate refuge

(vii)The sons of Joseph by their clans through Manasseh and Ephraim:-

The sons of Manasseh: Makir-the Makirites and Makir fathered Gilead; by Gilead the Gileadite clan; These were the sons of Gilead: By Lazar the Lezerite clan; by Helek the Helekite clan; by Azriel the Azrielite clan; by Shechem the Shechemite; by Shemida the Shemidaites and by Hephher the Hephherites. **Zelophehad, son of Hephher had no sons only daughters and the names of his daughters were Mahlah, Noah, Hoglah, Milcah and Tirzah** These were the clans of Manasseh

according to their number, **EIGHT CLANS** 52,700men.

*Manasseh grew from 32-52 thousand is characterised by "wholeheartedness" represented in the "recollecting of divine truth" of Machir and Gilead "the strong" whose sons demonstrate how such dedication is come by. Jeezer "where there is help" Halek "equal division" Asriel "divine bond" Shechem "shoulder that bears burdens" Shemida "Name of knowledge (of God)" and Hephher "digger of a (refreshing) well"-all these carry the message of encouragement. **It is in knowing God in Christ that encouragement comes most clearly***

(viii) These are the sons of Ephraim by clan:-

By Shuthelah the Shuthelahites; by Beker the Bekerites; by Tahan the Tahanites: these were the sons of Shuthelah: by Eran the Eranite clan. These were the clans of Ephraim by number, **FIVE CLANS** 32,500 men-these were the sons of Joseph by clan.

*Ephraim "double fruit" has three sons and a grandson Shuthelah "The sharp crack of breaking" Becher "firstborn or young camel" Tahan "encampment" & Eran "watchful". Heavy fruit does not come without **branches breaking** or without the blessing or even without fellowship with God in his house and watching for **Messiah who brings blessing both to Jew and Gentile at His advent.***

Ephraim dropped from 40-32 thousand numerically

(ix)The sons of Benjamin by clan:-

By Bela the Belaïtes; by Ashbel the Ashbelites; by Ahiram the Ahiramites; by Shephupham the Shephuphamites; by Hopham the Hophamites: the sons of Bela Ard and Naaman were Ardite; by Naaman came the Naamites. These were the clans of Benjamin by number, **SEVEN CLANS** 45,600 men. *Benjamin's numbers grew 10,000 from 35 to 45 thousand Benjamin illustrates the "right hand of God where Christ reigns*

(x)These were the sons of Dan by tribe:-

By Shuham the Shuhamite clan; the Shuhamites all belonged to Dan. All the clans of Shuphan numbered **ONE SUBDIVIDED CLAN** 64,400 men.

Dan grew almost 2 thousand from 62,700 to 64,000 Dan has but one son here called Shuham "humiliation" but in Genesis 46 Hushim "hastening" Dan stands for "rule" which ought to be servant based but easily becomes tyranny. Dan is a picture of that rule which must learn to govern itself in true humility-which is Christ's rule.

(xi) The sons of Asher by clan:-

By Imnah the Imnites; by Ishvi the Ishvites; by Beriah the clan of Beriah; through the sons of Beirah Heber and the Heberite clan; to Malkiel the Malkielites. **Asher had a daughter named Sarah** These were the clans of Asher by number, FIVE CLANS 53,400 men

Asher (blessing) from being the small tribe of 41,000 **grows by over 12,000** Asher produces the great "Heber" from whose name comes the term "Hebrew" speaking of that "crossing form the Babylonian system to the Canaan provision of God which brings true blessedness

(xii) The sons of Naphtali by clan:-

Jahzeel and the tribe of Jahzeelites; Guni and the Gunites; Jezer and the Jezerite clan; Shillem and the Shillemites: these are the tribes of Naphtali by number, FOUR CLANS 45,400 men.

The number of the sons of Israel was six hundred and one thousand and seven hundred and thirty.

Naphtali "my wrestling" had four sons, "God bestows or gives" "Likeness or portrayal" "Form" and "Retribution" Looking ahead to Messiah **the names foreshadow Christ whom God gave for us-He who portrayed God as His very stamp and who came in the form of a servant to take our punishment or retribution. This tribe dropped in numbers from 53 to 45 Thousand.**

CENSUS ASSESSMENT

(1) Numbers dropped overall from 603,550 to 601,730 as in Numbers 26 -less than 2000 men

(2) Had Israel not disobeyed God in the matter of Korah there would have been notable increase

(3) Fifty nine family clans-one of which Dan was subdivided -had now developed.

(4) The numbers are essentially army numbers. The people may have become very numerous-certainly extending into several million souls.

DAY 3(269) 26.52-27.5 LEADERSHIP MUST BE SELF-LESS

ZELOPHEHAD PLEA-LEADERS MUST SEEK GOD

(154) And the LORD spoke to Moses saying, "According to these names counted the land inheritance is to be allotted; to a large clan a large inheritance, to a small one a small heritage. Each according to the mouth of counting shall be caused to receive inheritance. Inheritance is to be definitively by lot; they shall inherit **according to the names of the tent [Hebrew MATAH "the bed"] of their fathers.** The right of inheritance is to go by lot between large & small clans. These are the numbers of Levites according to clan:-

By Gershon the Gershonite; by Kohath the Kohathite; by Merari the Merarites: These are the clans of Levi: Livnites [A name reminds us of a sometime contender for the Israeli Premiership] Hebronites, Mahlites, Mushites, Korahites. Kohath fathered Amram and the name of Amram's wife was Jochebed, a daughter of Levi who was born to Levi in Egypt. She bore to Amram Aaron and Moses and Miriam their sister. Aaron was father to Nadab, Abihu, Eleazar and Ithamar. Both Nadab and Abihu died in coming near to **offer strange fire** before the LORD.

All the male Levites from a month old and more were numbered at 23,000 but they were not numbered among the Israelites for there was no inheritance given them among the children of Israel. These are the numbers of Israelites which Moses and Aaron the priest counted in the wilderness of Moab across the Jordan from Jericho. **But among these there was not a man from the count of Moses and Aaron the Priest when they counted the sons of Israel in the desert of Sinai.** For the LORD said to them that they should die in the desert and there was not the remnant of one man from them but only Caleb son of Jephunneh and Joshua son of Nun

CHAPTER 27:

THE PLEA OF THE DAUGHTERS OF ZELOPHEHAD FOR HIGHER DISCERNMENT

The daughters of Zelophehad son of Hephher son of Gilead son of Makir son of Manasseh of the tribe of Manasseh son of Joseph whose names were Mahlah, Noah, Hoglah, Milcah and Tirzah approached and stood before the face of Moses and of Eleazar the priest and of all the congregation at the door of the tent of meeting saying, "Our father died in the desert and he was not involved with the band who joined against the LORD in the assembly of Korah but on account of his sin he died and he had no sons. Why should the name of our father be taken away from the clan because he had no son? Give us a holding among the relatives of our father. Moses brought the "judicial" matter before the face of the LORD.

This matter was decided by the URIM AND THUMMIM-a higher court than the lottery of land allotment. The Rabbis emphasise the difference between "human decision" and "divine judicial review" in this case by enlarging the "N" termination of the Hebrew word MISHPATAN "Judicial". This appeal went to a court of higher instance because these 5 ladies questioned the exclusion of their father on account of their femininity.

DAY 4(270) 27.6-23GODLY LEADERS FOLLOW GOD'S WORD DIRECTION ON INHERITANCE AND MOSES' SUCCESSOR

(155) And the LORD spoke to Moses Saying, "Act in this manner to the daughters of Zelophehad, you shall continue to give an inheritance to them among their brethren and pass the inheritance of their fathers to them. Also speak to the sons of Israel and say, "When a man dies without a son cause his inheritance to pass to his daughter. But if he has no daughter, give the inheritance to his brother. And if he has no brother, give the inheritance to the brother of his father. And if he has no brother give the inheritance to the nearest remaining relative he has in his clan. This is just and it shall be for a statute of judgment for the children of Israel-as the LORD commanded Moses.

GOD DIRECTS THAT JOSHUA SUCCEEDS MOSES12-23

(A)LEADERS MUST NOT RESIST THE LORD

(A)LEADERS MUST HAVE A SHEPHERD HEART

(C)LEADERS MUST BE FILLED WITH GOD'S SPIRIT

(D) LEADERS ARE TO SEEK GOD'S COUNSEL BY PRAYER

(E) LEADERS ARE TO BE GUIDED BY GOD'S WORD

(156) And the LORD said to Moses, "Go up this Mount of the Abarims and view the land which I am giving the children of Israel. And you will see it and you will enable yourself to be gathered to your people as Aaron your brother facilitated his gathering. *The Niphal is indicative of the fact that the climb which also fulfilled a wish of Moses would render his passing of the sort that would be best and attended by the nursing care of the LORD.* On account of the fact that you both rebelled {Hebrew MARAH "resisted"} my mouth in the desert of Zin during the strife of the congregation to cause me to be sanctified at the waters before their eyes. (These were the "waters of Meribah in the desert of Zin) Moses spoke to the LORD saying, "May the LORD **God of the spirits of all flesh** (cf Numbers 16.22) appoint a man over this people. May the LORD appoint a man who will go and come before their face and who will cause them to go out and come in so that the congregation of the people of the LORD will not be as sheep without a shepherd. *The pastoral heart of Moses selflessly sought that the people he loved would have someone who "belonged to them"; someone who would be a leader; someone who would be an active leader.*

(157) And the LORD said to Moses, "Now take Joshua the son of Nun for the Spirit is within him and set your hand upon him. So cause him to stand before Eleazar the priest and before the whole congregation and give him the commission before their eyes. Give him something of your splendour to put on in order that all the congregation of the children of Israel will obey him. And have him stand before Eleazar the priest, who shall ask for him through the judgment of Urim and Thummim before the face of the LORD -at his **word** [Hebrew PHIN -"his mouth" -the breathing of the LORD-the kindling zeal or blowing of the LORD through Eleazar] he shall go out and come in-he and all the congregation of the sons of Israel and all the congregation with him. And Moses did according to the command of the LORD to him and took Joshua and made him stand before Eleazar the priest and

before the entire congregation. And he laid his hand upon him and commissioned him as the LORD instructed **by the hand** of Moses *The expression "by the hand of Moses" is not just tautology. Moses in the 90th psalm spoke of God confirming the work of his "hands". Moses was a great writer and he would have left all his written treasure with Joshua so that the work of his hands would continue to be established and built upon as Joshua added to the volume of OT writ by the direction of the Holy Spirit.*

DAY 5(271) 28.1-15 LEADERSHIP SEEKS TO PLEASE GOD

(SPEECH No.158) And the word of the LORD came to Moses saying, "Command the children of Israel that they come near at the festival time to present my bread of offering by fire -a savour of *"my" sweet smell.* And you shall say to them, "This is the offering which you shall bring to the LORD-two lambs of a year old without blemish -two lambs as a daily burnt offering continually; one lamb for a burnt offering in the morning and the second lamb for a burnt offering between the evenings. Also a tenth of an Ephah of fine flour for the meal offering mixed with a quarter of a Hin of oil beaten by a mortar in a press. *These prophetic TORAHs are especially pleasing to the LORD in the light of the offering of Jesus Christ whose perfect life was "well pleasing" to God-as the voice from heaven said both at His baptism and at the Mount of Transfiguration. The "fine flour" speaks of Christ's body pounded and the expressed oil speaks of the coming forth of the balm of the Holy Spirit from the blows of the crucifixion.* A regular offering constituted [Niphal of hASHAH "to appoint" or "reproduce itself"] for an offering of fragrant smell to the LORD. And its libation is to be a quarter of a hin with one lamb. You shall pour out the intoxicating dink [Hebrew SHEKAR-"intoxicating wine made with barley or distilled from honey & dates] before the LORD in the holy place. *This again is a prophetic TORAH demonstrating the refusal of Messiah to drink the sop at the cross.* The second lamb you shall prepare between the evenings with like meal offering and its libation -an offering prepared **for a sweet smell** for the LORD. And on the Sabbath you shall offer two lambs of a year old-perfect lambs and two tenths of fine flour as a meal offering mingled with oil and its libation. The offering Sabbath by Sabbath through the year is on top of the daily offering and accompanying drink offering.

And on the first of every month you shall come near to offer a whole burnt offering: two bulls from the herd *which have not yet ploughed* and one ram and seven lambs form the fold-all perfect. For a bull there is to be three tenths of fine flour for a meal offering mixed with oil and two tenths of fine flour for a meal offering mixed with oil for each ram. *The "continual" offering accentuates the "abiding precious nature of the love of Christ and His atoning death"* And two tenths of fine flour for a grain offering mixed with oil for each lamb -an offering of **sweet savour** to the LORD. There is to be half a hin of intoxicating wine with each bull and a third of a hin with the ram and a fourth of a hin with the lamb. This is to be the month burnt offering through the year. And one male goat is to be offered as a **sin offering** to the LORD on top of the regular offering and libation.

DAY 6(272) 28.16-29.11 THE PASSOVER 16-25

LEADERS WORSHIP CENTERS ON THE LAMBS & ATONEMENT

On the 14th day of the first month (Abib or Nisan) is the LORD'S Passover. On the fifteenth day of this the festival for seven days unleavened bread is to be eaten. Throughout the first day there shall be an assembly or reciting of "holiness"-every service that man directs shall cease. They shall bring a whole burnt offering to the LORD-two bulls from the herd and one ram and **seven lambs of a year old-all unblemished**. And they shall offer their meal offering of three tenths fine flour mixed with oil for a bull and two tenths for a ram and tenth by tenth for each separate sheep of the seven they offer. You shall also offer **one male goat for a sin offering to atone for their sin**. Prepare these separate from the regular morning offering. Prepare like this the daily offering seven days -the bread of the offering for a sweet savour to the LORD on top of the burnt offering continually along with its libation. On the seventh day an assembly is to be called or a recital of holiness of the LORD for you. Any directed work shall remain undone.

THE FEAST OF WEEKS-PENTECOST 26-31 LEADERS MUST LIVE IN THE LIGHT OF PENTECOST

And in the day of first fruits when you come near to offer your rich [Hebrew DASHAN "fat" or "wealthy"] grain offering to the LORD -in your Sabbaths there shall be a recital of holiness (or solemn assembly) for you. All directed work shall be suspended. And you shall bring near a whole burnt offering for a **sweet fragrance** to the LORD: two bulls from the herd, one ram and seven lambs of a year old. Also a grain offering of fine flour mixed with three tenths of oil for each bull and two tenths for each ram. A tenth part each for each single lamb of the seven. **Also you shall offer one male goat as a sin offering to atone for your sin.** Apart from the burnt offering and its meal offering prepare these perfect offerings for yourselves and their libations.

CHAPTER 29 1-6

THE FEAST OF TRUMPETS

And on the seventh month on the first day of the month there shall be a calling or "recital" of holiness or holy assembly; all directed work shall cease. It is a day of joyful noise for you

Priscilla Jane Owens descant on this theme :-

We have heard a joyful sound, "Jesus Saves Jesus saves,"

Tell the gladness all around, Jesus saves.

Waft it on the rolling tide: Jesus saves Jesus saves

Tell to sinners far and wide, Jesus saves.

Prepare an offering for a sweet savour to the LORD; one bull from the herd, one ram and two male lambs a year old -unblemished offerings. Also their grain offering of fine flour mingled with oil; three tenths for a bull and two tenths for a ram and one tenth each for each of the male lambs. **Also prepare one male goat for a sin offering to atone for you** These are separate from the monthly burnt offerings and grain offerings and the daily burnt offerings and grain offerings and their drink offerings according to their institution -an offering of a **sweet savour** to the LORD

COMMENT ON "SWEET SAVOUR OFFERINGS"

These offerings are not sweet for their own sake but for Christ's. He sanctifies the offering-as He was wounded and humbled by suffering. They are also sweet because they are timed. They speak of His resurrection; of His crucifixion at Passover; of His and the Father's release of the Spirit at Pentecost; of His coming and coming again at Tabernacles.

COMMENT ON THE SACRIFICIAL NUMBERS

In each case we find two bullocks a ram and seven male lambs. What we are reading about is what Christ becomes to our souls. The bullock speaks of "service" and the two of service which we enter with him. The ram speaks of Christ's "consecration" cf "the ram caught in the thicket" and reflected in the cross. This invites a like consecration of soul. The seven lambs speak of the completeness of perfection of Christ and His redemptive work.

DAY OF ATONEMENT 7-11 LEADERS ARE EMPHATIC ON THE ATONEMENT

On the tenth day of this seventh month let there be a recital of holiness to the LORD (or a calling of Assembly) away from all else. [the Hebrew "M" is used in all these callings-as a sign of separation] You must **afflict your souls** and no humanly directed work shall be done. And you shall offer a whole burnt offering; one bull, one ram and seven rams of one year-all shall be unblemished. Also offer a meal offering of fine flour mingled with oil-three tenth deals for a single bull, two tenth deals for one ram, also one tenth deal each for every male lamb of the seven. **Also offer one male goat for a sin offering** separate from the **sin offering of atonements** and the daily meal offerings and their libations. *From this it would appear that there is a goat offered for sin besides the one as Azazel which is taken by the hand of strong man into the wilderness-the two part story is different from that of the birds in the case of the leper-for in this case one dies by slaughter and the other by a lingering death in the desert.*

DAY 7(273) 29-12-34 LEADERS FAITHFUL TO GOD'S WORD TO LIVE HOLY

On the fifteenth day of the seventh month there shall be a holy convocation or recital of holiness for you; no directed work is done; make it a festival of seven days to the LORD. Cause yourselves to come near with a whole burnt offering of sweet fragrance to the LORD-13 bulls from the herd, 2rams and 14 male lambs of a year old-all unblemished. The meal offering of fine flour mixed with oil - three tenth deals for each bull of the 13 and two tenth deals for each ram of the two and a tenth deal each for the fourteen male lambs. One male goat shall be offered for a sin offering apart from the daily offering meal offering and its libation.

On the second day prepare 12 bulls and 2rams and 14 male lambs of one year without blemish.. There is also to be a male goat for a sin offering besides the daily meal and libation offering.

On the third day prepare 11 bulls, 2 rams & 14 male lambs & a male goat as a sin offering.

On the fourth day prepare 10 bulls ...and all else as on day 2

On the fifth day prepare 9 bulls ...and all else as on day 2

On the sixth day prepare 8 bulls...and all else as on day 2

On the seventh day prepare 7 bulls...and all else as on day 2

SUMMARY 29.35-30.1

On the eighth day there shall be a "compulsory assembly" [*Hebrew hAZARAH "detaining" unto the LORD*] with no work directed by man. And you shall come near by a whole burnt offering -of sweet savour to the LORD-made up of one bullock one ram and seven male lambs of one year-all without blemish... You shall prepare as directed their meal offering and libation according to their number. Also prepare one male goat for a sin offering apart from the daily meal and libation offerings. These offerings for the LORD at your feasts are separate from your vows your freewill offerings your burnt offerings meal offerings drink offerings and peace offerings. And Moses told the Children of Israel everything the LORD commanded him

The End of Part 8 "Leadership"

Part 9

Numbers 30.2-32.42 MATTOH "BRANCHES"

SECTION PREVIEW GOD'S FAMILY GROWS BY INITIATIVE

Israel's "tribes" or "branches" are accounted of in this section. They have been previously numbered at just proud of 600,000 and their male sector had diminished over just forty years though not by much. The LORD wants to see His people grow and increase in every way. This section shows his love through his promotion of "marriage" and its rights among His people even in the face of vows to Himself that would limit a woman's capacity to produce a family. Again by the provision of 60,000 Midianite virgin women the LORD seeks increase among His people without the risk of taking aboard the counter culture of Baalism and idolatry. The LORD provides substantial means for the sustaining of His people in the booty they divide to advantage and He so protects their army that not one of 12,000 troops is slain in war. The key to this is the "loin-guard" as the key to our warfare is "truth-the truth of God. This section demonstrates growth by entrepreneurial initiative such as that of "women", of

Day 1(274)SPIRITUAL INITIATIVE- VOWS ARE TO BE HONOURED 2ff

And Moses spoke to the princes of the tribes [Literally "branches"] of the children of Israel, saying, 'This is the thing which the LORD commanded!' A man who vows a vow or swears an oath to bind an obligation [Hebrew 'a fetter'] on his soul must not keep delaying his promise or hope it can wait; he must do in accordance with all he said.

THREE TYPES OF FEMALE INITIATIVE

(a)A VIRGIN'S VOWS MAY BE WAIVED 3-8

And a woman in her youth within the house of her father when she vows a vow to the LORD and binds her soul and her father hears her vow and what she has bound herself to and remains silent the vow by which she is bound shall stand. But if her father forbids or dissuades her in the day he hears the entire vow by which she has bound her soul it shall not stand. The LORD will pardon her because her father has forbidden her. *The LORD acknowledges the power of a father to save a daughter from*

any impetuous promise. The fact that the daughter is first referred to as ISHAH suggests the vow may be in respect of giving up her right to marry under a vow.

And if it happens that she marries and has a vow upon her or her lips speak rashly to bind her soul and her husband hears and in the day he hears remains silent the vow by which she is bound shall stand. If when he hears her husband dissuades her and causes her to break her vow and the rash words by which she bound her soul the LORD will forgive her. *Again the LORD gives preference to the husband's rights even though the vow was between her betrothal and her marriage-because she made a vow to her husband prior to the undertaking with God.*

(b) A WIFE'S VOWS 10-13 If a wife living with her husband vows a vow to bind her soul by an oath and her husband hears and is silent and does not prevent or discourage her any vow and any binding statement by which she is bound shall stand. But if her husband breaks it in the day he hears of it all that went from her lips to vow and bind her soul shall not stand and the LORD shall pardon her

(c) A WIDOW'S VOW 14

Any vow or oath which binds a widow's life or that of a woman who has caused her broken (marriage) will be caused to stand.

DELAYED BREACH 15-17

And if her husband continues silent **from day to day** concerning any vow upon her by which she binds her life because he is silent to her in the day he hears these shall stand. And if he breaks them some time after he hears of them he takes the guilt upon himself. These are the statutes which the LORD commanded Moses between a man and his wife and a father and young daughter living in her father's house.

Day2(275) 31.1-12 MIDIAN'S WOMEN GRAFTED IN -AS MOSES' WIFE AVENGING MIDIAN FALTERS

(159) The LORD spoke to Moses saying. "Take the vengeance of the sons of Israel against Midian -afterwards you will be gathered to you people. And Moses spoke to the people saying, "Cause some of your "powerful men" or "**men of flesh**" to **put on loin armour** [*Hebrew HALAZ-this was the area of vulnerability of Israel physically and morally too in respect of Midian*] for battle and they shall be those who bring the vengeance of the LORD against Midian. *One view of this choice is that God was choosing the "weak things" to put to flight the things that were mighty so this last act of spiritual warfare of Moses shows that each of us in weakness needs to be clothed upon with the armour of God.* And from all the thousands of Israel a thousand from each tribe were "stirred up"[*Hebrew MASAR "taught" and "given"*] armed for battle. And Moses sent them-a thousand from each tribe to battle-and Phineas the son of Eleazar the priest with the host and items from the sanctuary-and trumpets for battle signalling in his hand. They caused themselves to battle against Midian as the LORD commanded Moses and they slew every man. And the kings of Midian were among their victims; Evi, Rekem, Zur, Hur and Reb five kings of Midian...**and Balaam son of Beor they also slew with the sword.** *Balaam had gone to his own place-he had settled down with Midian fomenting trouble for Israel such as would prejudice the blood line of the people. This compromised man was despatched. It would appear that others who accompanied him defected earlier to Israel and gave us the Balak Balaam narratives.* The children of Israel came to possess the wives of Midian and the children in swaddling and **all** their animals (*possibly camels and donkeys-including Balaam's famous speaking donkey*) and all their wealth in cattle and all their riches as war trophy. And they burned with fire all the cities they had settled and all their palaces (*including the five palaces of the kings*). They carried off all the booty to the camp on the Arabah of Moab which is across the Jordan from Jericho.

Day 3(276) 31.13-24 DEATH AT BAAL PEOR INITIATIVE TURNS TO ANGER

And Moses and Eleazar the priest and all the leaders of the people went out to meet them outside the camp. And Moses was wroth with the appointed leaders of the forces-the captains of thousands

hundreds who were coming with [Hebrew MIZEBAh "apart from" or "after"] the host of war. And Moses said to them, "Have you allowed all the married females to live? Behold these were they who belonged to the sons of Israel by the legal arrangement or act of Balaam to deliver perversity against the LORD over the incident of Peor when there was a plague in the congregation of the LORD. Now slay every male child and every woman who has known man to sleep with a male-slay her but every girl among the women who has not known man to sleep with shall live and belong to you. All who have slain anyone or touched any wounded or defiled shall remain outside the camp and purify yourselves on the third and seventh days and every garment and everything made of leather or goat hair and every article of wood shall be purified.

RITUAL TORAH OF WASHING PUTTING TROPHIES TO A SACRED USE

And Eleazar the priest said to the men of flesh of those who came back, these are the statutes which the LORD commanded Moses, "Definitely gold and silver and bronze and iron and tin and lead - everything which can come through fire shall pass through fire and be clean. It shall also definitely pass through the **water of agitation** [cf19.13 *Resort was to be to waters upon which the ashes of the Red Heifer were sprinkled* and be clean. For all that has not come through fire shall pass through water. And on the seventh day you shall wash your clothes and be clean. After that you may come into the camp. **This prophetic TORAH** takes us to the ultimate cleansing-the type of Christ. It is notable that direction is given to wash clothes on the "seventh day"-so the work of cleansing from sin and uncleanness stands outside the law of Sabbath as of greater consequence. It is more important to be clean from sin than to be doing nothing on the Sabbath. This Torah exalts the work of Christ above the Law of Moses.

Day 4(277) (160) 31.25-41THE DIVISION OF TROPHIES OF WAR

And the LORD spoke to Moses saying, "You and Eleazar the priest and the heads of the families of the people are to count the captives-men and animals." Divide that which was taken in half between those who captured (it) in war who went out with the host and between the whole congregation. And raise a portion for the LORD from the "soldiers" of battle who went out with the host; one soul from 500 of men, of the herd, of donkeys and of flocks. *The size of the spoil must have been very great when even the Levites would obtain wives from the women and cattle and donkeys and sheep.* Take it from their half share and give it to Eleazar the priest a heave offering for the LORD. From the half designated to the Children of Israel take one "selected" [Hebrew "held"] from each fifty-of man, of cattle, of donkeys, of the flock(sheep & goats)and every animal and give them to the Levites who watch the dwelling place of the LORD. Then Moses and Eleazar the priest did as the LORD commanded Moses.

THE ALLOCATION OF THE CONGREGATION

The rest of the booty remaining from the plunder which the people of the host took as booty was 675,000 sheep; 72,000 cattle and 61,000 donkeys. Also the number of living creatures of mankind was 30,000 women who had not known or slept with a man. *Of these 60 became wives for the Levites.*

THE SOLDIERS' ALLOCATION

The half share for those who fought in the battle added up to 337,500 sheep of which the portion for the LORD was 675; of cattle 36,00 and the LORD'S portion 72; of donkeys 30,500 and the LORD'S portion was 32; of persons 16,000 and the LORD'S portion 32. Moses gave the tribute of heave offering to Eleazar the priest as the LORD commanded Moses.

Day 5(278) 31.42-54 ARMY 'INITIATIVE-150 KILOGRAMS OF GOLD

The portion of the Sons of Israel which Moses separated as half of what the soldiers of the host had Moses gave the half of the congregation: 337,500 sheep, 36,000cattle, 30,500 donkeys and 16,000 souls. From the portion of the Sons of Israel Moses held one from every fifty and gave them to the Levites who watched the tabernacle of the LORD as the LORD commanded Moses. And the selected leaders of the host came near and **not one man is missing**. So we have brought as an offering to the LORD articles of gold from what each found; armbands, bracelets, signet rings ear rings and necklaces to make atonement for our souls before the LORD'S face. Moses and Eleazar the priest

took from them all the fine worked articles. And all the gold of heave offering from the captains of thousands and of hundreds which they lifted up to the LORD was **16,750 shekels**. Each man of the host had taken booty for himself. And Moses and Eleazar received the gift of gold from the captains of thousands and hundreds and brought it to the tabernacle of meeting-a memorial belonging to the sons of Israel before the LORD.

DAY6(279) 32.1-19 THE INITIATIVE OF GAD AND REUBEN

But the herds that the sons of Reuben and Gad had were great strong herds and they were looking ahead to the (possibilities)of the land of Jazer and the land of Gilead-the rising location was a place for livestock And the sons of Gad and Reuben went and spoke to Moses and Eleazar the priest and the chiefs of the congregation saying, "Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealah, Sebam, Nebo and Beon -the land which the LORD smote before the face of the congregation of Israel is a land for cattle -a wealthy place for your servants. And they said, **"If we have found grace in your eyes** give this land to your servants to hold so that we do not have to cross the Jordan. *The obvious reason why they hesitated to cross Jordan was the abundance of livestock-together with the immediate scarcity of feedstuff on the narrow salt plains and wilderness beyond. They had done their homework and while fighting against the kings on the East had concluded that this was superb cattle country.* And Moses said to the Sons of Gad and Reuben, "Will you sit here while your brethren go to war? And Moses said to the sons of Gad and Reuben, "Why do you discourage [*Hebrew NOAH "dissuade"*] the hearts of the Sons of Israel from crossing to the land which the LORD gave to them? *The vision of these tribes was "cattle bound"-they did not see "Jerusalem the Golden with milk and honey blest" at this moment-not did they look to the greater spiritual provision proclaimed in Genesis 22.14.* Your fathers did thus when I sent them from Kadesh Barnea to spy out the land. Then they went up the Eshcol river valley and discouraged the heart of the Sons of Israel that they did not go to the land which the LORD gave them. The anger of the LORD was aroused that day and He swore by oath saying, "The men of 20 years old and upwards who came out of Egypt will not fill their years up afterwards to see the land which I swore to Abraham Isaac and Jacob..." *This warning of the LORD meant that a whole generation died in the wilderness. Of men 60 or under only Caleb and Joshua were spared by the LORD to enter Canaanin testimony to their "discipleship"* "...except Caleb son of Jephunneh the Kenizzite and Joshua the son of Nun who filled their hands after leaving Egypt of the LORD." **What the English translates as "wholly following" is "filling the hands" or offering liberally to God of their lives and giving everything to Him in utter dedication. Their lives were "on the altar for God".** "...The anger of the LORD burned against Israel in the desert for forty years until the complete generation which did evil in the eyes of the LORD had gone to rest-and behold your have risen in the place of your fathers-bands of sinful fleshly men to cause the heat of the anger of the LORD to rise in a flame again against Israel. When you turn away from following Him He will add to cause the people to rest (as corpses) in the desert and you will corrupt this whole people". And they approached him urgently [*Hebrew NAGASH-"offering (themselves) sacrificially"*] and said, "We will build ourselves pens for flocks for our wealth of cattle here and cities for our young families. But we have been fast to attire ourselves for war so that our young families (wives and young women) will live in fortified cities away from the sight of the inhabitants of the land. *The tribes were showing that they would allow no truck with idolatry from the Moabite and Gileadite citizens and they would leave their families and fight with Israel.* We will not return to our homes till every man of the Sons of Israel has received his inheritance. We will not have any inheritance over Jordan for our inheritance comes to us across Jordan on the East

Day 7(280) 32.20-38 THE INITIATIVE OF MOSES

Then Moses said to them, "If you will do this things and will arm for battle before the LORD'S face and if you will cross Jordan armed till He has driven his enemies before Him and the land is subdued before the LORD'S face; thereafter you may return and you will be free from guilt [*Hebrew NAQAH-"without obligation"*] to the LORD or Israel and this land shall belong to you as a tenancy before the

LORD. And if you fail to do this, **behold you will find your sins that you have sinned will know you** Sin is here described in terms of the conscience. Build cities and do what you have already arrived at in the speech of your lips. *Moses was warning against "glib" words –they must do what they promised.* And the children of Gad and Reuben said to Moses, "We your servants will do as my Lord commands. Our families and wives and herds and all our animals will remain here in the cities of Gilead. Your servants will cross -every man an armed soldier of the host before the LORD to battle as my Lord says. And Moses gave command concerning them to Eleazar the priest and Joshua the son of Nun and the heads of the fathers of **the tribes** of the sons of Israel. And Moses said, "If the sons of Gad and Reuben pass over Jordan armed for battle before the LORD and the land is brought under your control give them the land of Gilead for their tenancy. But if they do not cross armed along with you they shall hold land among you in Canaan as their possession. And the sons of Gad and Reuben answered saying, "What the LORD says to your servants we will do. We will ensure that we along with you cross armed to the land of Canaan before the LORD but our tenancy will be on the other side of Jordan. And Moses gave to them-to the sons of Gad, Reuben and the half tribe of Manasseh son of Joseph the kingdom of Sihon king of the Amorites and of OG king of Bashan, the cities belonging to Gilead land to the surrounding territory.

THE INITIATIVE OF GAD AND REUBEN REBUILDING CITIES

And the sons of Gad and Reuben built Ataroth and Aroer, Atroth Shophan, Jazer, Jogbehah, Beth-Nimrah and Beth Haran-fortified cities and pens for their flocks. And the sons of Reuben built Heshbon Elealeh and Kiriahaim besides Nebo and Baal Meon with revolutionary change [*Hebrew SABAB-"overturning" or "turning it over"(to the LORD)*]of name.-also Sibmah. And they called the cities which they (re-)built by new names.

SUMMARY 32 39-42 THE INITIATIVE OF THE SONS OF MANASSEH

And Makir the son of Manasseh went to Gilead and took it dispossessing the Amorites who were in it. And Moses gave Gilead to Makir son of Manasseh and he dwelt in it. And Jair the son of Manasseh went and took their villages and called them" villages of Jair". And Nobah went and took Kenath and its daughter towns and called it Nobah [*Hebrew "Barking"*] after himself.

The End of Part 9 "Initiative in God's family"

Part 10

Numbers 33.1-36.13 "MASI" "PILGRIM PATHWAYS"

THE EARLIEST HEBREW SCRIPT

From what we know of the Samaritan TORAH which is still revered-that text was written by Abishua son of Phineas (Abishua's name can be found in Acrostic in the text of the Samaritan Torah) -to whom Moses refers several times. Phineas is probably to be credited with the writing of Joshua as the scribe of Joshua. It is not surprising that his son should write a copy of Moses' Torah. Moses himself had the widest ability in writing- he would have had knowledge of hieroglyphics and cuneiform-skill with a stylus and the capacity to produce papyrus copy. From boyhood he would have used ink and papyrus. It is wholly possible that Moses adapted the Syrian cuneiform alphabet to the 22 letters of the Hebrew alphabet which actually came in at this time. A bowl found at Lachish (1300BC) according to Dr.Landon, onetime professor of Assyriology at Oxford provides the earliest otherwise known use of the script on a bowl found there. The writing reads, "His righteousness is my support"-itself a glowing maxim of the potter.

Day 1(281) 33.1-10 THE PATH TO THE BLESSINGS OF ELIM

And Moses wrote down their goings forth and the points of departure under the attentive gaze of the LORD and these are the departure points aligned with their points of departure.

(i) They left Rameses [*Coptic for "pastor" Simonis "field of the sun"*] on the first month in the 15th day of the first month-which followed Passover. **The Children of Israel went out with a high hand before the very eyes of the Egyptians. And the Egyptians were burying all those firstborn**

among them that the LORD had struck and the LORD brought judgments against their gods. *Moses distinctly says that the plagues each represented a judgment against one or other of the Egyptian gods.* So the children of Israel departed from Rameses and camped in Succoth.

(ii) And they departed from Succoth [booths] and camped at Etham which is in the border of Midian

(iii) They left Etham [Terminus of the Sea] and returned over Pihahiroth ["Mouth of Caverns" or Egyptian for "place of green sedge"] which is upon the face of (East of) Baal Zephron and camped at Migdol

(iv) And they departed from Pi Hahiroth and crossed **through the middle of the sea** and travelled three days in the desert of Etham and pitched in Marah *As the LORD attentively watched his scribe of 120 years writing these facts down He must have watched most especially as Moses wrote so simply of this crossing saying only-"they crossed straight through the centre of the sea" and were going on for three days on their journey. This assumes no break in guidance of fire by night and cloud by day.*

(v) And they left Marah ["bitterness". **Moses does not even mention "grumbling" or problems there**] Exodus 15 22-26-the setting of initial grumbling is passed over factually and came to Elim **and at Elim there were 12 springs of water and seventy palm trees and they camped there.** *Elim is summed up in one verse both in Exodus and here. Moses does remember the blessings of the Palms and springs naturally connected to the outpoured Holy Spirit-prophetic TORAH of the Spirit's gifts.*

(vi) They departed from Elim and camped at the Sea of reeds. *Along the east coast of the Red Sea- the gulf of Aquaba on the other side of the Sinai Peninsula was anciently called the "Sea of Reeds"*

Day 2(282) 33.11-49 PILGRIMAGE & REPHIDIM (PRAYER SUPPORT)

(vii) They left the Sea of reeds and camped in the wilderness of Sin. *The word "reeds" means "end"- this is a pun—they last see the northern waters of the Red Sea they earlier crossed.*

(viii) They left the wilderness of Sin margining the Heroopolitan gulf and camped in Dophkah.

(ix) And they left Dophkah (*Dophkah means "knocking the door hard" or "driving hard" a pun on making speed. The modern name may be Tabbacha*) and camped in Alush.

(x) And they left Alush (*meaning "a crowd of men"-It appears that the question of water for the great numbers becomes the most acute issue as they begin to turn inland.*) and camped at Rephidim **and there were no waters there for the people to drink.**

(xi) And they left Rephidim ("*props*"- **Moses pun recalls his "props"**-Aaron & Hur". Israel battled the Amalekites) and camped in the wilderness of Sinai (*After 3 months travel-Ex. 19.1*)

PILGRIMAGE AND THE MIRY PLACE OF SIN UNDER THE LAW

(xii) And they left the desert of Sinai ("*miry*" the second of three peaks-Mount St Catherine lay to the south west-Sinai itself on the south and further North East lay Horeb (Mount of the "Bush") The location was miry by reason of the mountain streams and "messy" for tent dwellers-but water was found in abundance and Moses was over a month in the mountain there).and camped at Kibroth Hattaavah.

PILGRIMAGE -21 MONTHS AND A HOST OF DELIGHTS ALONG THE WAY

It was John Newton in his letters who referred to "the sweets and delicacies that the LORD provides along life's pathway for His children-this He did for the "children" of Israel too

(xiii) And they left Kibroth Hattaavah ("*graves of lust*"-recalls desire for flesh) for Hazeroth.

(xiv) And they left Hazeroth ("*fenced enclosures*" or "**green pastures**"-a pleasant place for pilgrims - one used by nomadic desert tribes) and camped at Rithmah ("*bound broom*")

(xv) And they left Rithmah (*where God provided "brooms"*) and camped at Rimmon Perez

(xvi) And they left Rimmon Perez ("*abundant pomegranates*") and camped at Libnah

(xvii) And they left Libnah ("*whiteness*"-probably very white sand or 'poplars') for Rissah

(xviii) And they left Rissah ("*fall of dew*"-a very refreshing distillation of water) for Kehalathah

(xix) And they left Kehalathah (*place of "assembly" & Moses discourse*) for Mount Shapher

(xx) They left Mt. Shapher ("**beautiful**"- *where views enchanted*) and camped at Haradah

(xxi) And they left Haradah (*place of "fear, trembling and haste"*) and encamped in Makeloth

(xxii) They left Makeloth ("*staves*" finding "*handles*" for tools & staves for seniors) for Tahath

(xxiii) And they left Tahath ("*lower*" -*perhaps beneath a plateau or hills*) and camped at Tarah
 (xxiv) And they left Tarah ("*Delay*" -*maybe dust slowed them*) and camped at Mithcah
 (xxv) And they left Mithcah ("*sweet fountain*" with tasteful water) and camped at Hashmonah
 (xxvi) And they left Hashmonah ("*productive soil*" - food and fruit would grow) for Moseroth
 (xxvii) And they left Moseroth ("*binding*") and camped at Bene Jaakan
 (xxviii) They left Bene Jaakan (*ellipsis wells of Jaakan's sons-a settlement*) for Hor Haggidgad
 (xxix) And they left Hor Haggidgad ("*cavern of thunder*") and camped at Jotbathah
 (xxx) They left Jotbathah ("*goodness*" "*rivers of water*" Dt. 10.7-the best) for Abronah
 (xxxi) And they left Abronah ("*Passage of the sea. The people were in a coastal range on the Aelanitic gulf-on the northern tip of Ezion Geber at the gulf of Aquaba*) for Ezion Geber

PILGRIMAGE AND THE COMFORTS OF KADESH

We read in Deuteronomy 2.3 "*You have compassed this mountain long enough*". God desired to move his children on after 40 years when an entire generation with a few exceptions had passed.

(xxxii) They left Ezion Geber ("*backbone of a warrior*") & camped at the desert of Zin - Kadesh
 (xxxiii) And they left Kadesh ("*consecrated*") The station at which Israel spent the best part of 38 years -so there is a generation of life in the wilderness- modern **Ein el Qudiret** -the place of very considerable wells of spring water. Kadesh was located at the junction of the road from Edom to Egypt and that from the Red Sea to Canaan that centred).

PILGRIMAGE AND PARTING

We camped at Mt.Hor at the fringe of the land of Edom. Here Moses defers from the travel log to write an obituary for Aaron. **Aaron the priest went up Mount Hor at the mouth or command of God in the 40th year or anniversary of Israel's leaving Egypt and the fifth month and the first day of the month. Aaron was 123 years of age at death on Mount Hor.**

The Canaanite king of Arad who dwelt in the desert of Canaan heard the Children of Israel were coming. *The big move out of Kadesh northwards was early reported in southern Canaan.*

PILGRIMAGE AND ANNUS MIRABILIS-ENTRY AND VICTORY

(xxxiv) And they left Mt. Hor ("*mountain*") and camped in Zalmonah (*place of "shades" or the "shadows" in a long valley that leads steadily upward along the King's Highway.*)

(xxxv) And they left Zalmonah and camped at Punen

(xxxvi) And they left Punen ("*Corner*") and camped at Oboth

(xxxvii) And they left Oboth ("*skin bottles*" -a place for flasks) for Iye Abarimin Moab's border

(xxxviii) And they left Iye (*heaps of Abarim*) and camped at Dibon Gad

(xxxix) And they left Dibon ("*decline*" or "*wasting*") Gad and camped at Almon Diblathaim

(xl) They left Almon Diblathaim ("*concealment*" / "*two fig cakes*") for Abarim opposite Nebo

(xli) They left Abarim (*regions on the other side*) and camped in the Arabah of Moab over against Jericho across the Jordan. They camped along the Jordan basin from Beth Jeshimoth to Abel Shittim in the Arabah of Moab. Leaving aside Rameses (Egypt) **Israel had moved to 40 stations en route to Canaan. Jeshimoth & Shittim "House of desolations" and "mourning or meadow of acacia (gnarled thorny) trees" were the two limits of their final camp. On the one hand they could feel the "destruction of bygone years which befell Sodom and they perhaps prepared a coffin for Moses- last among the pilgrims to die before Israel entered Canaan- Moses-whom they searched for and were not able to entomb for God buried him.**

Day 3(283) 33.50-34.15 PILGRIMAGE & THE NET OF IDOLATRY

(161) And the LORD spoke to Moses in the Arabah across Jordan over against Jordan saying, "Speak to the Children of Israel and say to them, "When you cross the Jordan to the land of Canaan dispossess the inhabitants and you shall destroy all the beautiful forms [*Hebrew SHECIAH*- "*beautiful visuals*" or "*exquisitely made forms*"] and keep destroying all the poured out or molten "images" [*Hebrew ZALAM* "*shadows*" of creatures on earth] and all their high places you shall be cut off. Cause yourselves to possess the land and settle in it for I have given you the land to hold possession of it [*Hebrew YARASH* allied to "*net* so to take for oneself-and to "*inherit*" so as to

*possess permanently.] Divide the land for inheritance by lot among your tribes. And if you do not dispossess the inhabitants of the land before your face those you cause to remain of them will be **thorns** in your eyes and **fish hooks** in your thighs and they will be hostile adversaries to you in the land where you will be living. And it shall be that like as I would have done to them I will do to you or as I would have silenced and cut them off so I will do to you.*

(162) CHAPTER 34

And the LORD spoke to Moses and said, "Command the Sons of Israel and say to them, 'Because you are coming into the land of Canaan, this land which is falling to you by inheritance is the land of Canaan by its (recognised) borders' Facing south from the desert of Zin up to where Edom's hand holds sway.

(a)And your **southern border** on the east from the extremity of the salt sea eastward. And your boundary shall turn from the south or Negev to the ascent or rising hills of the scorpion, crossing to Zin and going on to the south of Kadesh Barnea. It will then continue to Hazar Addar and cross to Azmona. It will turn from Azmona to the River of Egypt and on to the sea.

(b)And the sea shall be your boundary-the great sea your **western** boundary.

(c)And this shall be your **northern (or) destined** boundary starting from the Great Sea it has been marked out for you to the Mount Hor. From Mount Hor it has been marked to Lebo Hamath (as you go to Hamath-100 miles north of Damascus.) -the boundary will go to Zedad (the mountain side-of the Lebanon range. Your border will go to Ziphron ("sweet smell"-pitch? cf Lebanon timber) and it will cause itself to go on to Hazar Ayin ("village of the fountains")-this is your **northern** or destined border. *This line appears to run through towns now unfamiliar but more readily delineated from Ezekiel 48.1 which links them on an East-West line running close to Hamath over 100 miles north of Dan. The "destined" or "hidden"(Hebrew ZAPHON) territory allotment is noted. In the time of King David much of this country was held by Israel.*

(d)And the **eastern** boundary is marked out for you from Hazar Ayin to Shepham (on the east of Judah-cf 1Samuel 30.28)and the border shall go down from Shepham to Riblah (50 miles south of Hamath and 30 from the Sea) on the east of Ayin and continue down the lower slopes of the sea of harp sounds[Hebrew YAM HAMELAH-this is **prophetic TORAH** of the music and beauty of the gospel which would arise under Messiah in this place] This shall be your land and its surrounding borders, And Moses commanded saying, "This land which is your inheritance by lot the LORD has commanded that it be given to the nine and one half tribes. The tribe of the sons of Reuben and Gad and the half tribe of Manasseh have received their inheritance. Both tribes and the half tribe took their inheritance on the other side of Jordan opposite Jericho eastward.

Of the four the Northern boundary gives cause for reflection for it includes more than is mapped to Israel currently. These historic boundaries we can expect to be restored under Messiah.

Day 4(284) 24.16-29 PILGRIMAGE IS A LEARNING EXPERIENCE *The sons of the leaders who lived close to Moses named their children well. These young men were to enter Canaan and they carry the history of God's sovereign goodness in their names and hopefully had character to match those names. The journey of life has many valuable lessons which we like the Children of Israel and John Bunyan can learn in "the wilderness of the world".*

(163) And the LORD spoke to Moses saying. "These are the names of the warriors who are to allot the land for you-Elieazar the priest and Joshua the son of Nun. One by one the leaders of each single tribe shall be taken to receive the land. These are the names of the warriors or men:- For the tribe of Judah-Caleb(**faithful dog**) the ben Jephunneh; for the tribe of Simeon Shamuel(**Listening to God**) ben Ammihud; for the tribe of Benjamin Elidad(**loved of God**) ben Kishlon; for the tribe of the bene Dan Bukki(**devastation from the LORD**) its leader ben Jagli; for the bene Joseph and the tribe of the bene Manasseh its leader Hanniel (**The grace of God**) ben Ephod; for the tribe of Ephraim its leader Kemuel (**assembly of God**) ben Shipthan; For the tribe of the bene Zebulon the leader Elizaphan(**God has protected**) ben Parnach; for the tribe of the bene Issachar its leader Paltiel (**deliverance of God**) ben Azzan; for the tribe of the bene Asher its leader Ahihud

(*brother of unity*) ben Shelomi; for the sons of the tribe of Naphtali its leader Pedahel (*he whom God redeemed*) ben Ammihud. To these the LORD commanded to allot the inheritance of the Sons of Israel in the land of Canaan. *Twelve leaders that are in their very names a testimony to what God had done and what He would yet do for Israel. These names each carry a lesson of God's love and covenant blessing.*

Day 5(285) 25.1-8 PILGRIMAGE AND PROVISION FOR GOD'S SERVANTS

(164)And the LORD spoke to Moses in the wilderness of Moab across Jordan from Jericho saying, "Command the children of Israel that they give the Levites cities to hold from the surrounding cities to live in and for pasturage. These shall be cities for rest and for pasturage of their animals their horses and all their beasts. The pasturelands of the cities given to the Levites shall extend 1500cubits from the walls. Measure [*Hebrew MADAD*] outside the city facing east 2000cubits; on the south side 2000 and on the west side 2000. The city shall be in the centre. This shall be pastureland for them in their cities. And six of the cities shall be cities of refuge to where the fugitive who has slain (someone) shall flee and on top of that you shall give them 42 cities. All the cities of the Levites that you give them shall be 48 with their pasturage. Each man shall allot his allotment of the number of cities you give the Levites to hold by the greater or lesser size of his tribe. *The LORD settles the burden of giving in proportion to the means of the giver. This principle applies even in such Christian liberality as Paul sought from the Corinthians toward the need of Jews in the first century.*

Day 6(286) 25.9-34 PILGRIMAGE AND (CAPITAL) CRIME

THE LAW OF CAPITAL PUNISHMENT IN ISRAEL.9-21 THREE SCENARIOS

(165)And the LORD spoke to Moses saying, "Speak to the children of Israel and say to them, 'When you cross the Jordan to the land of Canaan cause them to choose cities as cities of refuge so that fugitives who have slain in ignorance [*Hebrew SHAGAG*] can flee there. They shall be cities for flight from the kinsman avenger and the slayer shall not be put to death until he stands trial before the congregation for judgment. These cities you give will be cities of refuge from the avenger. There will be three cities across the Jordan and three cities in the land of Canaan. These six cities will be for the Children of Israel and for the stranger who dwells among you for refuge for him who slays anyone in ignorance or error.

(a)And if the slayer strikes and kills anyone with an instrument of iron he shall die the death. And if the slayer has a stone in his hand with which he kills the slayer shall die. He is a murderer.

(b)If he has an instrument of wood and kills with it he shall die. He is a killer. The kinsman avenger of blood shall kill the slayer when he lights upon him.

(c)And if from hatred he pushes him down or throws something at him deliberately and he dies or if out of enmity he strikes with his hand so that he dies the slayer who struck him shall die the death and the kinsman avenger of blood shall slay kill the slayer when he lights upon him.

THE IMPORTANT PRINCIPLE OF "INTENT" 22-25

But if suddenly and without enmity he pushes him or sends any article in his direction without intent or kills him with any stone without seeing him-but it falls on him so that he dies though he is not his enemy and he did not seek to do him harm the assembly shall return him to the city to which he fled and he shall return to stay there **till the death of the great or high priest who anointed him with the oil of holiness.**

A MAN ACCUSED SLAYER LIVED ALL HIS LIFE UNDER RESTRICTED FREEDOM 26-29

But if the slayer goes to the boundary of the city where he fled for refuge and the avenger of blood finds him he may kill the (accused) slayer but the blood of the slayer is not his responsibility for the slayer shall abide in the city where he flees for refuge till the death of the high priest. *This principle of justice still applies in modern Israel and in fact the charge of manslaughter in our own legal system may lead to the exoneration of one convicted of murder-equally the law of "intent to murder" requires to be confirmed to establish guilt.*

BLOODSHED POLLUTES AND DEFILES 30-34

Any who takes a life shall be slain by the testimony of **witnesses** but the testimony of one witness shall not answer as testimony for a soul to be put to death. Do not take money **to atone** and save the life of a slayer who is guilty of murder. He shall die the death. Do not **take atonement** for the one who flees to the city of refuge only to return and live on his land before the death of the high priest. And do not pollute the land where you live for it is blood that pollutes the land. And there is **nothing that can atone** for the blood shed in it except the blood of the one who shed blood.

DAY 7(287) 26.1-9 PILGRIMAGE AND WEALTH

The sons of Joseph had come from an elite Egyptian background and the final judgements of Moses were occasioned by the contention of the daughters of Zelophehad and their brothers.

The heads of the fathers of the clans of the Sons of Gilead son of Makir son of Manasseh son of Joseph came near to the "face" of Moses *The face of Moses was often so radiant the people dared not approach the Leader* and the princes or heads who were heads of their fathers' houses among the sons of Israel, and they said, "The Lord Yahweh commanded that the land be given by lot to the Sons of Israel and the Lord in the very **presence of Yahweh** [Hebrew BEYHWH] commanded that the inheritance of Zelophehad our brother be given to his daughters. And Moses commanded the sons of Israel at the very **mouth of Yahweh**, "The words in respect of expansion of tents of the Sons of Joseph are honest or right. [Hebrew KEN] This word which the LORD commanded to say to the daughters of Zelophehad -that they should definitely only marry within the families of the tribe of their father was good in their eyes. But the inheritance of the Sons of Israel shall not go round [Hebrew SABAB "circulate"] from tribe to tribe for each man of the sons of Israel shall stick to [Hebrew DABAQ "to hold firmly as glue"] the inheritance of his fathers. And each daughter who possesses heritage from the tribes of the Sons of Israel shall marry within one of the families of the tribe of her fathers.

SUMMARY 36.10-13

Thus the daughters of Zelophehad did in accordance with what the LORD'S command to Moses. Mahlah Tirzah Hoglah Milcah and Noah married the sons of the beloved brothers of their father. They became wives within the families of Manasseh son of Joseph and their inheritance became that of the tribe of the family of their fathers. These are the commands and judgments that the LORD commanded Moses in the wilderness of Moab from above Jordan Jericho.

The End of Part 10 "Pilgrim Pathways"
Finish of Numbers Devotional Table Talk

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