Pentateuch

**Numbers 1:1**—***And the LORD spake*** *unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying,*

2—*Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of their names, every male by their polls;*

3*—From twenty years old and upward, all that are* ***able to go forth to war*** *in Israel: thou and Aaron shall number them by their armies.*

*The phrase “able to go forth to war” is mentioned 14x’s in Numbers chapter one and is used only once more in II Chron.25:5.*

*The phrase “****the LORD spake*** *unto Moses” is mentioned 105 x’s in the Pentateuch.*

51*—And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.*

33:1*—These are the* ***journeys*** *of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.*

36:13*—These are the* ***commandments*** *and the* ***judgments****, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan near Jericho.*

1. The Lord God guides His people through wilderness travel by His spoken Word, to His chosen Servant.
2. *“The LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation” (v.1)*, “the tabernacle of testimony” (v.50)
3. The Lord spoke to bring unity to such a large group.
   1. To prepare and train for war. (Rev.12; Rev.19)
   2. To enter into the Promised Land. II Peter 1:4
4. The Lord was reminding Israel of the promise to Abraham (of making his seed a great nation) by numbering the people.

The Lord showed His faithfulness in increasing the seed, that they might be trained for war and conquest of Canaan, and to prescribe the division of the land to each tribe.

All Israel had wars before them, though now they met with no opposition. Let us be prepared to withstand the enemies of our soul, though all may appear to be peace.

God spoke to Moses, so Moses would speak God's Word to the people. (Jos.1:10)

God is speaking now to men led by the Holy Ghost, this is one of the great ways God proves that He is the one and only true and living God.

Numbers 2:1—*And the LORD spake unto Moses and unto Aaron, saying,* 2—*Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch.* 17*—Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.*

Numbers 1:53—*But the Levites shall pitch* ***round about the tabernacle of testimony****, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.*

1. God wants His people to be centered in His Presence for close communion and fellowship.
2. *The* ***LORD*** *spake unto* ***Moses*** *and unto* ***Aaron****, saying,* ***Every man of the children of Israel*** *shall pitch by his own standard, with the ensign of their father's house: far off**about the tabernacle*

*The phrase “far off” means a respectful distance from the Tabernacle and remember that there were many people in each tribe. (Not far away from each other)*

Acts 6:3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the **word**.

Luke 1:1—*Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,2 Even as they delivered them unto us, which from the beginning were* ***eyewitnesses****, and* ***ministers of the word;***

Numbers 1:54—*And the* ***children of Israel did according to all that the LORD commanded Moses, so did they****.*

1. There was Obedience in Israel for the first ten chapters (20 days)1:1 and10:11
2. They numbered the tribes.
3. They pitched their tents where they were assigned.
4. They prepared to march to the Promised Land and battle against every enemy.
5. They set up their standard and pitched their tent and marched by their standard following the Cloud by day and pillar of fire by night. (9:15-23) 10:11-12

Numbers 2:34—*And the children of Israel did according to all that the LORD commanded Moses: so* ***they pitched by their standards****, and so they set forward, every one after their families, according to the house of their fathers.*

10:14 In the first place went the standard of the camp of the children of Judah according to their armies: and over his host was Nahshon the son of Amminadab.

1. There was a standard (Symbol, flag, banner) for every tribe.

“*they pitched by their standards”*

“In the first place went the standard”

Four principal standards:

Judah a **lion**, (Reuben) a **man**, Joseph an **ox**, and (Dan)an **eagle** with (a serpent in its claws)

These names are chosen for examples.

Ezekiel 1:10—*As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.*

*10:14 And every one had four faces: the first face was the face of a cherub, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an eagle.*

Rev. 4:7*—And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.*

1. Reuben—“firstborn” Son “see ye a son” seeing Gen.49:3-4
2. Simeon— A Walled city “hearing” Gen.49:5
3. Levi— “joined” “Holiness unto the Lord” serving Gen.49:5
4. Judah—lion “praise” Gen.49:9
5. Zebulun—haven of the sea, of ships “dwell” Gen.49:13
6. Issachar—Strong burden bearer “wages” Gen.49:14
7. Dan—Eagle (serpent in claws) “God is judge” Gen.49:17
8. Gad—Troop “a troop comes” warfare Gen.49:19
9. Asher—Bread “Blessed” rich Gen.49:20
10. Naphtali—hind “wrestling” Word Gen.49:21
11. Joseph—a fruitful bough “Lord will add” bountiful Gen 49:22
12. Benjamin—wolf “Son of my right hand” Over Comer Gen.49:27

Manasseh—“forget my toil and my father’s house”

Ephraim “fruitful”

**Deut. 33:1**—*And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.*

*6* *Let* ***Reuben*** *live, and not die; and let not his men be few.*

*7 And this is the blessing of* ***Judah****: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.*

*8 And of* ***Levi*** *he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;*

*9 Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.*

*10 They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.*

*11 Bless, LORD, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.*

*12 And of* ***Benjamin*** *he said, The beloved of the LORD shall dwell in safety by him; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.*

*13 And of* ***Joseph*** *he said, Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,*

*14 And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon,*

*15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,*

*16 And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.*

*17 His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of* ***Ephraim****, and they are the thousands of* ***Manasseh****.*

*18 And of* ***Zebulun*** *he said, Rejoice, Zebulun, in thy going out; and,* ***Issachar****, in thy tents.*

*19 They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.*

*20 And of* ***Gad*** *he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.*

*21 And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.*

*22 And of* ***Dan*** *he said, Dan is a lion's whelp: he shall leap from Bashan.*

*23 And of* ***Naphtali*** *he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the west and the south.*

*24 And of* ***Asher*** *he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil.*

*25 Thy shoes shall be iron and brass; and as thy days, so shall thy strength be.*

The Deliverance Center—Dove breaking chains

James Reynolds—Soaring Eagle “End-Time Deliverance”

George Whitefield, flaming evangelist of England's 18th century revival, had as his seal a winged heart soaring above a globe and the motto, Astra Petamus We seek the stars

L. Keith Powers—Chief; Landmark Tabernacle “Simply Preaching the Gospel”

D.L. Moody—Burning Lamp; house is located: Northfield Mass.1lamplighter way

John Wesley—The Cross and Flame “the world is my Parish”

Charles Finney—A Doubled edged Sword

John Knox—“Give me Scotland or I Die” John (praying)Hyde“give me souls or I Die”

1. Judah was most numerous; (74,600)-2:4; (76,500)-26:22
2. Dan was second though he had but one son (62,700)-2:26; (64,400)-26:42-43
3. Zebulun was divided into three families, (57,400)-2:8; (60,500)-26:27 26:26 Sardites—Elonites—Jahleelites.

**Ephraim** into four, Issachar into four, Naphtali into four, and Reuben into four;

1. Ephraim {8,400 less} (40,900)-2:19 (32500)-26:35-37
2. Issachar (54,400)-2:6; (64,300)-26:23-25
3. Naphtali (53,400)-2:30; (45,400)-26:50
4. Reuben (46,500)-2:11; (43,730)-26:7

**Judah**, Simeon, and Asher, had five families apiece,

1. Simeon (59,300)-2:12; (22,200)-26:14
2. Asher (41,500)-2:28; (53,400)-26:47
3. Gad seven families (45,650)-2:14; (40,500)-26:18
4. Benjamin seven families (35,400)-2:23; (45,600)-26:41
5. **Manasseh eight families** {20,500 more} (32,200)-2:21; (52,700)-26:34

**Benjamin** brought ten sons into Egypt (Gen.46:21), but three of them, it seems either died childless or their families were extinct, for here we find seven names preserved.

**Dan’s** beginning was one son (uppinHushim-Gen.46:23) but his latter end was greatly increased.

1Sam. 2:5 They that were full have hired out themselves for bread; and they that were hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.

**603,550 2:44-46 601,730 26:51**

The total was nearly the same; 1820 fewer than the first time; yet seven of the tribes had increased in number. Judah had increased 1900, Issachar 9900, Zebulun 3100, Manasseh 20,500, Benjamin 10,200, Dan 1700, and Asher 11,900. But the other five had decreased more than to balance that increase.

Reuben had decreased 2770, Simeon 37,100, Gad 5,150, Ephraim 8,000, and Naphtali 8,000.

Three tribes that were encamped under the standard of Judah, who was the ancestor of Christ, had increased, for his church shall be edified and multiplied.

No tribe increased as much as Manasseh, which in the first account was the smallest of all the tribes, (32,200) and was divided, half the tribe wanted to reside in the Transjordan.

Ephraim, which was numerous, is now one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh, which perhaps the Ephraimites had prided themselves too much and had trampled upon their brethren the Manassites; but, when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up those that are cast down.

1. Judah was most numerous; (74,600)-2:4; (76,500)
2. Dan was second though he had but one son (62,700)-2:26; (64,400)
3. Issachar (54,400)-2:6; (64,300)
4. Zebulun was divided into three families, (57,400)-2:8; (60,500)
5. Asher (41,500)-2:28; (53,400)
6. **Manasseh eight families** {20,500 more} (32,200)-2:21; (52,700)
7. Benjamin seven families (35,400)-2:23; (45,600)
8. Naphtali (53,400)-2:30; (45,400)
9. Reuben (46,500)-2:11; (43,730)
10. Gad seven families (45,650)-2:14; (40,500)
11. Ephraim {8,400 less} (40,900)-2:19 (32500)
12. Simeon (59,300)-2:12; (22,200)

**Simeon went from 59,300, to 22,200.** One whole family of that tribe (namely Ohad, mentioned Ex 6:15) was extinct in the wilderness.

Simeon **is not** mentioned in Moses's blessing (Deut. 33), and the lot of that tribe in Canaan was inconsiderable, only a part of Judah's lot, Jos 19:9.

Joshua 19:9 *Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.*

Num. 25:6*—And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation.*

Num. 25:9*—And those that died in the plague were* ***twenty and four thousand****.*

Num. 25:14*—Now the name of the Israelite that was slain, even that was slain with the Midianitish woman, was* ***Zimri****, the son of Salu, a prince of a chief house among the* ***Simeonites.***

24,000 who were cut off by the plague for the iniquity of Peor were of that tribe; for **Zimri**, who was a ringleader in that iniquity, was a prince of that tribe, many of whom therefore were influenced by his example and followed his pernicious ways.

Num. 25:18—*For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.*

Num. 26:1—*And it came to pass* ***after the plague****, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,*

2*—****Take the sum*** *of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.*

1. In the tribe of Reuben mention is made of the rebellion of Dathan and Abiram, who were of that tribe with Korah a Levite, Nu 26:9-11
2. Those that were famous were made infamous: they became a sign,
3. They were made monuments of divine justice; God, in their ruin, showed himself

glorious in holiness, and so they were set up for a warning to all others, in all ages, to take heed of treading in the steps of their pride and rebellion.

1. The children of Korah (Nu 26:11); they died not, as the children of Dathan and Abiram

did, they kept themselves pure from the infection, and would not join with their father, in rebellion. If we partake not of the sins of sinners we shall not partake of their plagues. Is.3:10

1. The sons of Korah were afterwards employed by David as singers in the house of the Lord; hence many psalms are said to be for the sons of Korah:

**FIRST NUMBERING**

REUBEN 46,500 20, 21

SIMEON 59,300 22, 23

GAD 45,650 24, 25

JUDAH 74,600 26, 27

ISSACHAR 54,400 28, 29

ZEBULUN 57,400 30, 31

EPHRAIM 40,500 32, 33

MANASSEH 32,200 34, 35

BENJAMIN 35,400 36, 37

DAN 62,700 38, 39

ASHER 41,500 40, 41

NAPHTALI 53,400 42, 43

The amount of all the men of w*ar* was **603,550 44-46**

**SECOND NUMBERING**

Israelites, in the plains of Moab, Numbers 26:1-4.

Reuben 43,730 5-11

Simeon 22,200 12-14

Gad 40,500 15-18

Judah 76,500 19-22

Issachar 64,300 23-25

Zebulun 60,500 26, 27

Manasseh 52,700 28-34

Ephraim 32,500 35-37

Benjamin 45,600 38-41

Dan 64,400 42, 43

Asher 53,400 44-47

Naphtali 45,400 48-50

Total amount of the twelve tribes, **601,730 51**

1. The tribes of Israel arranged their tents around the tabernacle.
2. Israel was commanded to arrange around the tabernacle with their standard. 2:1-2
3. Israel was commanded to number all those that were able to go forth to war.

Structuring the book into three sections: 1.Encampment at Sinai 1:1-10:10

2.Kadesh Barnea 10:11-20:13

En route to the plains of Moab 20:14-36:13

Preparation—Execution

1. Directives from God about a military draft, camp organization, Levite matters
2. Reports of journey-related incidents. The journey is really a military campaign.

First census (old generation 1:1-25:16) Second census (new generation, 26:1-36:13)

Instructions (first half)

Report of Israel’s journey (second half 33:1-49)

The wilderness is a trackless desert, but journeying Israel was not without a guide, God has taken charge. The ark is evidence of his presence (10:35-36; cf. 23:21; 35:34b), and so is the glory (*kabôd*) (9:15-23; cf. 16:19). Both are ever-ready reminders that God is with his people. The book is built on the dynamic of that interaction, with an emphasis on the constancy (*hesed*) of God. The Lord is involved with his people; he is their indisputable and victorious leader:

Num. 10:35—*And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.* 36*—And when it rested, he said, Return, O LORD, unto the many thousands of Israel.*

**God: Gracious Provider and Chastiser**

God’s providential care.

1. He provides **leadership** in the person of Moses, Aaron, and others (18:6).
2. **Materially**, manna, quails, and water are wondrously made available (11:1-35; 20:2-13).
3. God gives **victory** over hostile forces (21:3, 21-35; 31:1-12).

The Aaronic benediction shows God ready to bless (empower, make productive), to favor his people with his presence, and to give them peace (6:22-27).

God’s anger is aroused by the people’s sinful {56} behavior:

1. Complaint (11:1, 10, 13); the challenge to Moses’ leadership (12:9);
2. Disobedience at Kadesh (14:1-45; 32:10, 13);
3. Rebellion of Korah, Dathan, and Abiram (16:22; cf. 16:46); and Balaam’s testiness (22:22).

God is loving, and committed toward his people, but he is at the same time committed to justice.

He is not intolerant of evil. He cares for both people and justice. God’s anger, then, is not the opposite of caring: his anger and caring are parts of His love.

**Nu 14:18 The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.**

**God is Holy—Holiness and Forgives repenting Sinner-forgiver**

The laws show God desires purity,

Numerous are the commands about defilement (5:1-4, 29; 6:12; 19:10-22).

Levites sees to it that disqualified persons do not encroach on the sanctuary (1:51; cf. 3:10; 16:40).

But the directives that call for purity also make provision when people fail to be pure (15:22-29). Purification (sin) offerings are specified. “Sin offering” is an expression that occurs more than 30x (cf. chs. 7, 29).

Incidents on the journey as at Meribah (20:2-13) and Kadesh (14:1-45) reinforce the demand for righteousness, which includes compliance to God’s directives.

In the journey accounts, forgiveness and reconciliation come in ways other than sacrifice: God’s anger is assuaged through Moses’ intercession (14:17-20), and punishment is halted through Phineas’s act of righteous passion (25:6-11). Awe and fear of God are emotions evoked in Numbers.

**God’s People: United and Organized**

The tribe and family structure is the basis not only for the taking of a census (1:2-47; 2:32-33) and for the selection of spies (13:1), but also for land distribution where even family concerns are noted (27:1-11; 36:1-13).

The people are organized in their encampment with tribes placed around the center, the tabernacle (2:1-31), an arrangement that emphasizes the idea of **one people under God**, and also that all the tribes are heirs of the promise.

When this unity is put to the test, as with the request of Gad and Reuben to settle in the Transjordan, Moses treats the event as a crisis.

The solution is for the Transjordan tribes to participate in the conquest of the territory west of the Jordan (32:1-42). {57}

**God’s People: Destined for Messianic Rule**

Israel is a royal priesthood before God, as the blue tassels on the garments of the Israelites remind everyone (15:37-41).

The people’s destination and destiny is highlighted in the Balaam Cycle, the largest independent block of material in the book (chs. 22-24).

Placed in the account shortly after the incident when the people spoke against the Lord and Moses, to which God responded by sending fiery serpents (21:4-9), the climactic series of blessings establishes that a people’s sinfulness will not thwart God’s plan. Instead, through a foreign diviner become prophet, the announcement (again in poetry) is made in Balaam’s fourth oracle: “I see him but not now; I behold him, but not near. A star will come out of Jacob . . . . He will crush the foreheads of Moab . . . . A ruler will come out of Jacob and destroy the survivors of the city”

Num. 24:17 I shall see him, but **not now**: I shall behold him, but **not nigh**: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

The prophecy was fulfilled in David’s kingship, and more fully and finally in Jesus the Messiah.

Israel’s destiny is the land; en route she tangles with neighboring peoples. She is defeated at Kadesh Barnea by the Canaanites (14:44-45), although later she conquers them (21:1-3).

Edom refuses her passage, though the request by Moses has been diplomatically and politely made (20:14-21), and so Israel follows another route. On the other hand, Israel mercilessly destroys people: King Sihon (21:21-32; note the poetry, vv. 27-30), Og of Bashan (21:33-35), and especially the Midianites (ch. 31) as response to their licentious seduction of Israel. Added rationale is given by the allusion to the now-lost book, The Book of the Wars of Yahweh (21:14). It is Yahweh who orders war and who fights for her (cf. 21:34).

**God’s People: Both Compliant and Noncompliant**

The portrait of Israel is not without appeal. The princes of the tribes gave generously at the dedication of the offering (7:1-88). Israel did all the Lord commanded (1:54; 2:34; 5:4 9:5, 23; 10:13). And Moses also complied with God’s directives (more than 15x: 1:17-19; 3:16, 42, 49-51; 4:37, 41, 45, 49; 7:6-8; 8:3-4, 20-22; 11:24-25; 17:7; 26:3-4; 27:22; 29:40; 31:3-24, 31)—a fact that makes his disobedience (20:9-13) all the more surprising.

The diary of Israel’s journey tells mostly of a people bent on noncompliance and on wrongdoing. They are dissatisfied and complain about God’s provisions

1. (incident of the quails, 11:1-34);
2. they lack trust and disobey;
3. they refuse to enter the land (13:1-14:45);
4. they are impatient (21:5-9)
5. insubordinate (Korah, 16:1-40);
6. they flagrantly disregard the commandments (e.g., they enter into illicit sexual relations with the {58} Midianites, 25:1-5).
7. Moses himself as leader fails to comply by striking the rock instead of speaking to it (20:1-13). Sin is clearly multidimensional.

There is Sin and its consequences. Wrongdoing brings disastrous results—

1. to Miriam and Aaron (12:10),
2. to Korah and company (16:15-34),
3. to the collective people of God (chs. 14-24; 25:5).

The book is a warning (32:8-15, 23) as well as a challenge to the new generation.

**Leaders: Mediating**

Leaders and the ministry of leaders is a gift (18:5-7, 19). The necessity of leaders lies in part in their mediatorial role.

The Lord God, who never speaks to the people directly, communicates his message through the leader Moses. Some 50x it is reported that “the LORD spoke to Moses.” Priestly leaders exercise their mediatorial role by offering sacrifices, e.g., Aaron’s pan of incense during a plague (16:46-50). The mediatorial service of leaders includes intercession (11:2; 12:13; 14:13-20; 16:22; 21:7). Behind the description of the mediatorial role lies the understanding of a significant distance between people and deity, but also of Yahweh’s desire for contact and involvement.

**Leaders: Multiple and Caring**

Leadership is multiple in nature even though Moses is *the* leader (31:13). Miriam and Aaron are part of an inner circle (12:1-5). By Yahweh’s command in response to Moses’ complaint of overload, seventy persons are chosen to assist Moses (11:16-29): marked persons, for upon them the Spirit comes in a significant way (16:17, 26-29). Provision is made for Aaron’s successor, Eleazar (20:22-29), and for Moses’ successor, Joshua (27:12-23). The installation of Joshua details not only the privileged position of leadership but through the shepherd image underscores the function of leadership as caregiving (27:12-23; cf. the ordination of Levites, 8:5-26).

**Leaders: Privileged and Responsible**

So many are the privileges of priests (cf. service in the tabernacle, 3:5-8; gifts to them of forty-eight cities, 35:1-15; receipt of people’s tithes, 18:8-32), that one may not be far wrong to think that the object of the book was to legitimate the priests, particularly the Levites. God insists, “The Levites are to be mine” (3:45; 8:14). The issue of status/succession/service was not unimportant (Ezek. 44:15-31). The two instances of revolt against the leader Moses (viz., Miriam/Aaron, Numbers 12:1-16; Korah, Dathan, Abiram, 16:1-40) leave one with an understanding {59} that God’s appointed leaders are inviolate (cf. 17:1-12). One dare not move against them. But election is to responsibility more than to privilege. The legislation early in the book is at pains to specify clearly the duties of various groups (e.g., the Kohathites, Gershonites, and Merarites, 4:1-49). In general, the priests (sons of Aaron) present sacrifices (16:46; 25:13), officiate in purification (5:11-31; 19:1-10), and offer the priestly blessing (6:22-26). The Levites, not differentiated so sharply in other books, are here placed in a stratified position (lower than the priests) to be wardens of the tabernacle (1:47-54; 3:5-9; 31:30, 47). For a newly emancipated slave people, unaccustomed to self-governance, the structures of governance were critical.

**Law: Not Impersonal Codes**

The considerable number of directives, instructions, and laws touch more areas than merely cult or ethics; they encompass virtually all of life. There are directives about census (politics, 1:2-54; 26:2-63); about land distribution, boundaries, and inheritance (economics, ch. 34); about the faithless wife and women’s vows (domestic matters, chs. 5, 30); about the disposal of war booty (military, ch. 31); and especially about cult (offerings, festivals, purification, chs. 7, 29; 18:9). These directives, all at the mouth of Yahweh, depict a dynamic of Yahweh/people interaction. The instructions (laws) are not a codified set of statutes, the makers of which are anonymous, but are instead the will of the suzerain, God. That these are not to be viewed as promulgations into a social vacuum is already clear from the way in which law (L) and narrative (N) alternate: 1-10:10 L; 10:11-14:45 N; 15 L; 16-17 N; 18-19 L; 20-25 N; 26-27:11 L; 27:12-23 N; 28-30 L; 31-33:49 N; 33:50-56; 34-36 L (so J. Milgrom, *Numbers*, xv).

**Law: Precedent**

A notable feature of the laws in Numbers is that they frequently arise out of an exceptional case or instance. So, for example, the incident of the persons unclean because of contact with a corpse yields the directive that for them the Passover can be deferred until they are clean (9:6-14). The unclarity of the nature of punishment for one who does not hallow the Sabbath, but gathers sticks contrary to command, is resolved: The man is to be stoned (15:32-36). The singular case of a man with only daughters who cannot inherit property is resolved by a decree that is in some ways a reversal of the earlier mandate (27:1-11; 36:1-13). Some fluidity exists in law. The understanding about law and individual circumstance is not unlike that formulated by Jesus: “The sabbath was made for humankind, {60} and not humankind for the sabbath” (Mark 2:27 NRSV). D. T. Olson (183) may be going too far in claiming that the purpose of the book is to help new generations benefit from the experiences of previous generations and adapt the laws to meet new situations, but flexibility about “directives” there is.

**Law: The Ten Commandments**

While the Ten Commandments are not named or even mentioned, several incidents and even various laws assume these as basic. Idolatry (cf. second commandment) comes up briefly (25:2). One instance of breaking Sabbath rules occurs (15:32-36). The fifth commandment about respect for parents (authority figures) may account for the harsh action against Miriam/Aaron and Korah and company (12:1-16; 16:1-40). The law against adultery is background for the sexual involvement with the Midianites (25:1-18) and for the trial of the erring wife (5:11-31). Integrity (“You shall not bear false witness”) is the issue in regulations about vows (30:1-16). Failure to observe the command against murder is the subject of 35:16-34. Balaam was susceptible to the temptation of coveting (chs. 22-24; cf. Jude 11 and the tenth commandment).

**Land: Promise and Gift**

The reason for the journey is the promise of land given to Abraham. The land is a gift (32:7, 9, 11); it is also a promise (11:12; 14:16). The Kadesh Barnea incident declares unambiguously that land is not to be grasped. Land must be received on Yahweh’s terms or not at all. The grace-nature of this gift is clear upon realization that while the sin of Kadesh Barnea closed the door on that generation for the possession of land, the sequel states: “After you enter the land” (15:2). Similarly, the defection of people from God’s ways at Peor (25:1-18) is not in itself sufficient reason to scuttle the promise; apportionment of land immediately follows (26:52). The second census is evidence that the verdict of punishment is sustained (26:64-65). And the promise of the land, too, will be kept. The word about land is the last word (chs. 34-36).

**Land: Abundance**

The land, as elsewhere, is described in attractive terms as the land flowing with milk and honey (14:8). Proof of this is the report of the spies and their exhibit of the land’s fruit (13:26). Not only is the spy incident strategic in pointing up the people’s negative spirit, but it offers a “taste” of the land’s goodness and abundance. {61}

**Land: Ethics**

Assumed as basic is the notion that certain behavior is appropriate in the land. The last several chapters (chs. 34-36) are mainly preoccupied with appropriate apportionments, personnel who will draw the boundaries, and the resolution of special cases, such as the wish of the Gadites and Reubenites (32:1-42) and the apprehensions of the kinship families of the Zelophehad women (27:1-14). Murder and bloodshed pollute the land (35:33-34). The lifestyle of a people has ecological consequences.

**THEOLOGICAL SUMMARY**

The two major genres, law and journey report (cf. 36:13), each speak to the question of a dynamic (changing) relationship between God and people. The laws (differing in this respect from Exodus and Leviticus) are subject to modification as a result of circumstances. Even laws are contingent. The itinerary, while straightforward (from Sinai to the land of Canaan), becomes tortuous, given Kadesh Barnea. So the way of the journey is also contingent. The portrait of this interaction, very much two-way in Numbers, differs markedly from Exodus, Leviticus, or Deuteronomy, where it is predominantly one-way (God to people).

So what is the theology of Numbers? The agenda is about cult and governance. Hence, the theology turns about purity, but also about authority and leadership—its legitimation through appointment and enablement, procedures for transfer of leadership, and designation of responsibilities. God is a God of order (cf. 1 Cor. 14:40). From the book’s structure, attention is on God as lawgiver, guide, and promise-keeper, and on a people’s defections from God. In short, the theology of Numbers centers on God as caring and so fully involved with his people en route to their destination that even people’s defections from him cannot thwart his promise to them.

**CANONICAL CONTEXT**

In some ways Numbers with its laws anticipates Deuteronomy, and with its journey to the land, including military campaigns, anticipates the book of Joshua. Single themes in Numbers reappear elsewhere. Israel’s poets incorporate the rebellion motif (Pss. 78:12-55 [note v. 52]; 106:13-33). The prophets have less to say about sacrifice than Numbers and more to say about repentance, a subject on which Numbers is virtually silent. The subject of Yahweh’s holiness (marked in Leviticus) is echoed by Ezekiel, who also has much to say about “glory” and the presence of Yahweh (cf. 40-48). Wilderness themes, oppositely assessed, appear in the prophets (Jer. 2:2; Ezek. 20:10-26). {62}

As for the New Testament, Christ is the “star” out of Jacob and the “scepter” out of Israel (Num. 24:17). Following the interpretation model of typology, Christ is said to embody in a fuller way that represented by the manna (John 6:22-59) and the water from the rock (John 4:1-15; 7:37-39), being himself the rock (1 Cor. 10:4). The lifting up of the Son of man is compared to the raising of a bronze snake (John 3:14; cf. Num. 21:4-9). On a more structural basis, W. Swartley (7, 44-94, 95-113) argues that Israel’s larger story, including the wilderness segment, is reflected in the structuring of the synoptic Gospels and in the journey motif there.

Like Israel, the church is a chosen people (1 Pet. 2:9). Leaders are to teach the word and be examples of holiness (1 Tim. 3; Titus 1:5-9); they are entitled to material rewards (1 Cor. 9:13-14; 1 Tim. 5:17-18). Tithing is reiterated (Matt. 23:23; cf. Num. 18). Warnings to the Corinthians about wrong behavior are illustrated from Numbers (1 Cor. 10:1-11). The Kadesh Barnea incident is also the basis for a warning in Hebrews 3:17-19 (cf. Jude 5). Jude’s warnings about rejecting authority and about covetousness are each grounded in Numbers (Jude 11).

Trumpets of Silver—Numbers 10:1-10

Exodus 19:16—*And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.*

“the voice of the trumpet exceeding loud”–A sound not made by human breathe.

The Silver Trumpets speak to us as the voice of God to the assembly.

1Peter 4:11—*If any man speak, let him speak as the oracles of God*…

**Numbers 10:2**—***Make*** *thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest* ***use*** *them for the calling of the assembly, and for the journeying of the camps.*

1. There were strict orders in making the Silver Trumpets and using them.
2. *“Make thee two* ***trumpets*** *of* ***silver****”*
3. *Making the Trumpets*
   1. *Sound-Trumpet (loud) Ex. 19:16 “exceeding loud”*
   2. *Color-Silver (redemption)*

Psalms 12:*6—The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* 66:10*—For thou, O God, hast proved us: thou hast tried us, as silver is tried.*

1. *“Of a whole piece shalt thou make them”*
   * 1. *The Word of God*
     2. *The Bible—* Two Testaments as one Book
        1. *Old Testament*
        2. *New Testament*

Both record the voice that proclaims the truth about Redemption, Salvation, Deliverance, Healing and Victory.

The Voice on the Cross

“It is finished” Redemption has been accomplished-the provision has been made

The scarlet thread of Redemption is woven through every book of the Bible.

Jesus is our blessed Redeemer

* Trumpets are made from the information and Revelation God gives to you.

1. *“that thou mayest* ***use*** *them”*
2. *Using the Trumpets* 
   1. *“for the calling of the assembly”*
   2. *“for the journeying of the camps”*
   3. *“Jubilee” Lev.25:9 Day of Atonement*
   4. *“Alarm for war” Num. 10:9; 31:6*

II Tim. 3:16*—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:* 1 Cor. 14:8*—For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

Jer. 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Trumpets must be used for His Honor and His Glory.

Numbers 10:2—***Make thee*** *two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.*

1. ***Make thee*** *two trumpets of silver of a whole piece shalt thou make them 1.* ***Becoming responsible to the Word***
   1. *“Make thee two trumpets of a whole piece”*
      * 1. The Old Covenant
        2. The New Covenant

Mat. 28:19; Romans 1:17; 10:8, 15,17; I Cor. 2:9-10

1 Tim. 4:16*—Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Titus 2:1*—But speak thou the things which become sound doctrine:*

Joel 2:1*—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

Hosea 8:1—*Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.*

1Thes. 1:8*—For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

* You must be responsible to the things God reveals to you.

The written Word is the supreme authority we judge all revelation by.

The source of our faith is revealed to us by the Holy Ghost out of the written Word.

The Revealed Word produces the faith not the written Word.

Romans 1:17 “Faith to faith”

John 1:16 “Grace for Grace” II Peter 3:18

II Cor. 3:18 ”Glory to Glory”

Proverbs 4:18 “more and more” (Light to Light)

Psalms 84:7 “Strength to Strength”

Isaiah 6:3 “Holy, Holy, Holy”

**Numbers 10:2**—*Make thee two trumpets of silver; of a whole piece …*

John 6:12*—…Gather up the fragments that remain, that nothing be lost.* Phil. 2:12-13 (work out what God has worked in You)

John 6:63—*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

*John 8:26-28 “The Father hath taught Me”*

*John 12:49-50 “as the Father said so I speak”*

*II Timothy 4:12 “Preach the Word”*

*Jonah 3:2 “Preach the Preaching I bid thee”*

*Mat. 28:19-20 “Observe all things whatsoever I have commanded”*

Joshua 1:7-8 “Observe to do”

*Hear and give a clear sound*

* It is not enough to receive a Revelation we must use them*.*

All souls are lost without The Lord Jesus Christ as their savior.

All souls are saved through believing in the blood of Jesus Christ to cleanse them from all sin.

No man is saved in his sin but from his sin.

**Numbers 10:3***—And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.*

1. *“they shall blow with them”*
2. *The Blowing of the Trumpets*
   1. *The calling of the assembly*
      * 1. “at the Door” 10:3
           1. The invitation to Christ John 10:7,9; 14:6;
           2. “*they shall blow with them”*

This means to speak from both Old and New, the whole Word of God spoken. Acts 20:27 “all the counsel of God”

* + - 1. “*assemble themselves to thee”*

*Numbers 10:4,7 “Blow, but with one trumpet”*

* + - * 1. A special call to obedience and unity

Numbers 8:7 “And thus shalt thou do unto them, to cleanse them… and so make themselves clean.”

I Peter 1:22; I I Cor. 7:1; II Timothy 2:21

* 1. *Journeying*

1. The call for progression, advanement

10:5 “…camps… Go Forward”

I John 1:7, 9 (Go on in God) Hebrews 6:1 “Let us go on unto perfection” I Peter 1:17

* 1. *War*

Num. 10:9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

This Gospel prepares us for war - I Peter 4:1; Eph. 6:10-18; II Cor. 10:3-6

Many have nothing to fight with to destroy the devil and nothing to protect themselves.

As the Word of God is Revealed and applied you have your weapon supplied to you by the Holy Ghost.

Isaiah 59:19 ‘The Spirit of the Lord Shall”

I John 3:8 “For this purpose the Son of God was manifested”

Eph. 2:8 “By Grace through faith”

Our whole experience from beginning to end depends on the grace that is revealed to us and that we allow God to work in our heart through faith and patience.

Titus 2:11-15; I Peter 4:1, 4, 8-14.

* 1. *“In the day of gladness” (a day of gladness)*

Day of Salvation – Saved into the Family of God

Baptism of the Spirit –

(earnest of our inheritance) - Eph 1:13-14 Baptized into the body of Christ – 1Cor 12:13

Day of Adoption – Romans 8:23; 14-19; Gal. 4:1-7

Phil.2:15-16; 3:10-14, 21; Heb.2:10

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

* 1. *Blow with the trumpets over your burnt offerings and sacrifices- these represent the cross- the Gospel*

*I Cor. 1:18; Romans 1:16*

*Jesus is the one that laid down His life for us.*

*2Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

The clear sound must go out exceedingly loud.

The clear sound of Redemption, The clear sound Salvation, The clear sound of Resurrection, The clear sound of Deliverance, The sound of the whole Word of God

* The sound of Judgment (Jer. 4:4-8)
* The sound of Warning (Jer. 6:14-19,30)
* The sound of the tribulation hour (Jer. 30:7) Jacob’s trouble
* The last Trumpet Sound (I Cor. 15:52)

Jer 4:5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. 6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. 7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. 8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

1. The Sound of the Trumpet
2. The Place of Judgment
3. The Place of worsip
4. The People of God that worship there
5. The Direction of Judgment
6. North is the direction mentioned in connection to God’s Throne.
7. This is Judgment from God
8. The Reason of Judgment
9. Because of Abominations
10. Because of the Evil
11. Because of Wickedness
12. Because of Wicked thoughts
13. Because of Rebellion
14. The Nature of Judgment
15. The Lion is Symbolic of Royalty
16. The Lion is Symbolic of fear
17. The Lion is Symbolic of irresistible strength.
18. The Extent of Judgment
19. Desolate
20. Waste
21. Uninhabited

The people seemed teachable in marshalling and purifying the camp, the princes devout and generous in dedicating the altar, and there was good hope that they would be in Canaan shortly. But at this chapter begins a melancholy scene; the measures are all broken, God has turned to be their enemy, and fights against them and it is sin that makes all this mischief.

I. Their murmurings kindled a fire among them, which yet was soon quenched by the prayer of Moses 11:1-3.

II. No sooner was the fire of judgment quenched than the fire of sin breaks out again, and God takes occasion from it to magnify both his mercy and his justice.

1. The people fret for want of flesh 11:4-9.

2. Moses frets for want of help 11:10-15.

(1.) God promises to gratify them both, to appoint help for Moses 11:16,17

and to give the people flesh, 11:18-23.

(2.) He makes good both these promises

[1.] The Spirit of God qualifies the seventy elders for the government 11:24-30.

[2.] The power of God brings quails to feast the people 11:31,32

[3.] The justice of God plagued them for their murmurings 11:33-35.

Numbers 11:1—And when **the people complained**, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the uttermost parts of the camp.

2—And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3—And he called the name of the place Taberah: because the fire of the LORD burnt among them.

John 6:43—Jesus therefore answered and said unto them, Murmur not among yourselves. 1Cor. 10:10—Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

There were some secret grudgings and discontents among them, which as yet did not break out in an open mutiny.

James 3:5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

God's judgments came upon them gradually, that they might take warning.

Psalm 78:21 Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Hebrews 11:34—**Quenched the violence of fire**, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Numbers 11:4-9 9 And when the dew fell upon the camp in the night, the manna fell upon it.

God gave to them freely, free from the curse of labor by the sweat of the brow

Numbers 11:10-15 11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

Numbers 11:16-23

16—*And the* ***LORD said*** *unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.*

17*—And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.*

23*—And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.*

* Moses must gather the 70 elders The Lord will qualify them, men will complain but God will make them fit.

Numbers 11:24-30

24—*And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle.*

26—*But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.*

Numbers 11:31-35

God is faithful

To fulfill His Promises

To provide for their needs

Psalm 78:18-27

Psalm 105:40 The people asked, and he brought quails, and satisfied them with the bread of heaven.

John 6:26—*Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.*

27*—Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

The Red Heifer—Numbers 19:1-10

**Num.19:2** This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

This chapter is only concerning the preparing and using of the ashes which were to infuse the water of purification. The people had complained of the strictness of the law, which forbade their near approach to the tabernacle,

Num. 17:13 Whosoever cometh anything near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

In answer to this complaint, they are here directed to purify themselves, so as that they might come as far as they had occasion without fear.

I. The method of preparing these ashes, by the burning of a red heifer, with a great deal of ceremony, Num. 19:1-10.

II. The way of using them.

1. They were designed to purify persons from the pollution contracted by a dead body, Num. 19:11-16.

2. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified,

**Num 19:17-22**. This ceremonial purification was a type of the cleansing of the consciences of believers from the pollutions of sin (Heb 9:13,14), the efficacy of the blood of Christ is typified by the sanctifying virtue that was in "the ashes of a heifer sprinkling the unclean."

Num. 19:1-10. We have here the divine appointment concerning the solemn burning of a red heifer to ashes, and the preserving of the ashes, that of them might be made, not a beautifying, but a purifying, water, for that was the utmost the law reached to; it offered not to adorn as the gospel does, but to cleanse only. This burning of the heifer, though it was not properly a sacrifice of atonement for wrong done, being not performed at the altar, yet was typical of the death and sufferings of Christ, by which he intended, not only to satisfy God's justice, but to purify and pacify our consciences, that we may have peace with God and also peace in our own bosoms, to prepare for which Christ died, not only like the bulls and goats at the altar, but like the heifer without the camp.

1. There was a great deal of care employed in the choice of the heifer that was to be burnt, much more than in the choice of any other offering,

Num. 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

1. It must not only be without blemish, typifying the spotless purity and sinless perfection of the Lord Jesus,
2. It must be a red heifer, because of the rarity of the color, that it might be the more remarkable: the Jews say,

"If but two hairs were black or white, it was unlawful."

Christ, as man, was the Son of Adam, red earth, and we find him red in his apparel, red with his own blood, and red with the blood of his enemies.

1. It must be one on which never came yoke, which was not insisted on in other

sacrifices, but typified the voluntary offer of the Lord Jesus, when he said, Lo, I come, He was bound and held with no other cords than those of his own love. This heifer was to be provided at the expense of the congregation, because they were all to have a joint interest in it; and so all believers have in Christ.

1. There was to be a great deal of ceremony in the burning of it. The care of doing it was committed to Eleazar, not to Aaron himself, because it was not fit that he should do anything to render himself ceremonially unclean, no, not so much as till the evening

Num. 19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

It was to be performed by him that was next to Aaron in dignity.

The chief priests of that time had the principal hand in the death of Christ.

1. The heifer was to be slain without the camp, as an impure thing, which identifies the insufficiency of the methods prescribed by the ceremonial law to take away sin. So far were they from cleansing effectually that they were themselves unclean; as if the pollution that was laid upon them continued to cleave to them. Yet, to answer this type, our Lord Jesus, being made sin and a curse for us, suffered without the gate, Heb 13:12.

2. Eleazar was to sprinkle the blood directly before the door of the tabernacle, and looking steadfastly towards it,

Num. 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

This made it in some sort an expiation; for the sprinkling of the blood before the Lord was the chief solemnity in all the sacrifices of atonement; therefore, though this was not done at the altar, yet, being done towards the sanctuary, it was closely related that the virtue and validity of it depended upon the sanctuary, and were derived from it.

This signified the satisfaction that was made to God by the death of Christ, our great high priest, who by the eternal Spirit

(and the Spirit is called the finger of God, Luke 11:20)

offered himself without spot unto God; directly before the sanctuary, when he said, Father, into thy hands I commit my spirit. It also signifies how necessary it was to the purifying of our hearts that satisfaction should be made to divine justice. This sprinkling of the blood put virtue into the ashes.

3. The heifer was to be wholly burnt, Num.19:5. This typified the extreme sufferings of our Lord Jesus, both in soul and body, as a sacrifice made by fire. The priest was to cast into the fire, while it was burning, cedarwood, hyssop, and scarlet, which were used in the cleansing of lepers (Le 14:6,7), that the ashes of these might be mingled with the ashes of the heifer, because they were designed for purification.

4. The ashes of the heifer (separated as well as they could from the ashes of the wood wherewith it was burnt) were to be carefully gathered up by the hand of a clean person, and pounded and sifted, and so laid up for the use of the congregation, (Num. 19:9), not only for that generation, but for posterity; for the ashes of this one heifer were sufficient to season as many vessels of water as the people of Israel would need for many ages. The Jews say that this one served till the captivity, nearly 1000 years, and that there was never another heifer burnt till Ezra's time, after their return, grounded only upon the silence of their old records in the later times of their church, of which they had more full records, they find eight burnt between Ezra's time and the destruction of the second temple, which was about 500 years, These ashes are said to be laid up here as a purification for sin, because, though they were intended to purify only from ceremonial uncleanness, yet they were a type of that purification for sin which our Lord Jesus made by his death. Ashes mixed with water are used in scouring, but these had their virtue purely from the divine institution, and their accomplishment and perfection in Christ, who is the end of this law for righteousness.

a. That the water of purification was made so by the ashes of a heifer, whose blood was sprinkled before the sanctuary; so that which cleanses our consciences is the abiding virtue of the death of Christ; it is his blood that cleanses from all sin, 1John 1:7.

b.. That the ashes were sufficient for all the people. There needed not to be a fresh heifer slain for every person or family that had occasion to be purified, but this one was enough for all, even for the strangers that sojourned among them (Num. 19:10); so there is virtue enough in the blood of Christ for all that repent and believe the gospel, for every Israelite, and not for their sins only, but for the sins of the whole world, 1John 2:2.

c. That these ashes were capable of being preserved without waste to many ages. No bodily substance is so incorruptible as ashes are, these a very fit emblem of the everlasting efficacy of the sacrifice of Christ. He is able to save, and able to cleanse, to the uttermost.

d. These ashes were laid up as a stock or treasure, for the constant purification of Israel from their pollutions; so the blood of Christ is laid up for us in the word as an inexhaustible fountain of merit, to which by faith we may have recourse daily for the purging of our consciences; see Zec 13:1.

e. All those that were employed in this service were made ceremonially unclean by it; even Eleazar himself, though he did but sprinkle the blood, Num. 19:7. He that burned the heifer was unclean (Num. 19:8), and he that gathered up the ashes (Num. 19:10); so all that had a hand in putting Christ to death contracted guilt by it: his betrayer, his prosecutors, his judge, his executioner, all did what they did with wicked hands, though it was by the determinate counsel and foreknowledge of God (Acts 2:23); yet some of them were, and all might have been cleansed by the virtue of that same blood which they had brought themselves under the guilt of. Some make this to signify the imperfection of the legal services, and their insufficiency to take away sin, inasmuch as those who prepared for the purifying of others were themselves polluted by the preparation. The Jews say, This is a mystery which Solomon himself did not understand, that the same thing should pollute those that were clean and purify those that were unclean.

II Cor. 5:21 For he hath made him to be sin for us, who knew no sin; that we might be **made the righteousness of God in him.**

Two Testaments of one book

Deut. 21: 3, 4

The animal was required to be the lawful property of the sacrificer

II Sam. 24:24; Deut. 28:19; Ezra 6:9; 17:17, 22

**The Brazen Serpent**—Numbers 21:4-9;

**Num. 21:4** And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, **Make thee a fiery serpent, and set it upon a pole**: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made **a serpent of brass**, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

**John 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

**I Cor. 10:9** Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

**Num. 21:4** … “the way of the Red sea”… “much discouraged because of the way”

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

9 And Moses made **a serpent of brass**, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, **he lived**.

1. Christ the Way symbolized in the way of the Red Sea(The Way)
2. Christ the Bread of life, the bread of God and the Bread of Heaven symbolized in the Manna. (The Truth)
3. Christ the Savior and Deliverer lifted up, symbolized in the brazen Serpent.(The Life)

**John 14:6** Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

**John 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

**John 12:32** And I, if I be lifted up from the earth, will draw all men unto me.

**II Kings 18:4** He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

* Nehushtan - (That is a piece of brass)
* Crucifix - a model or image of Jesus Christ on the cross
* Symbols of the means of deliverance are not to be used to promote Idolatry.
* “There is… one Mediator…Christ Jesus” Gal. 3:20; I Tim. 2:5; Heb. 8:6; 9:15; 12:24