

Week 9: February 24th through March 2nd

Bible Texts for the Week	
Sunday:	Num. 21-24
Monday:	Num. 25-27
Tuesday:	Num. 28-30
Wednesday:	Num. 31-33
Thursday:	Num. 34-36
Friday:	Deut. 1-3
Saturday:	Deut. 4-6

Chapter Titles	
Numbers	
21.	The Serpent of Brass
22-24.	Balaam and Balak
25.	The Doctrine of Balaam
26.	New Generation Numbered
27.	Moses Prepares to Die, Joshua Appointed
28-29.	Instructions on Offerings
30.	The Law of Vows
31.	The Judgment on Midian
32.	Reuben, Gad, ½ Tribe of Manasseh Choose Land East of Jordan
33.	40 Year Travelogue
34.	The Borders of Canaan
35.	The Cities of Refuge
36.	Inheritance Laws (Keep the Land)

Numbers 21

1. Just as the Exodus generation faced their first battle against the Amalekites (Ex. 17:8-16), The Wilderness generation faces their first battle, where they learn to trust in the Lord (Num. 21:1-3).
 - a. The Canaanite, king of Arad (Num. 21:1). Not King Arad, the Canaanite (KJV).
 - b. Israel vowed to utterly destroy the Canaanites, *if* the Lord gives them the victory (Num. 21:2).
 - c. The place was named for a positive example (Num. 21:3).
 - 1) חָרָם *charam* #2763: *to destroy utterly, prohibit, ban.*
 - 2) חֹרְמָה *chormah* #2767: *devotion, destruction.*
2. Israel's detour around the land of Edom prompted additional grumbling (Num. 21:4-5).

- a. The Lord's judgment upon Israel for their grumbling was to send fiery serpents among them (Num. 21:6).
 - 1) Fiery serpents = הַנְּחָשִׁים הַשָּׂרָפִים
hann^echashiym hass^eraphiym.
 - a) נָחָשׁ *nachash* #5175: *serpent, snake*
(Gen. 3:1ff.; Ex. 4:3; 7:15;
Num. 21:6,7,9_{x3}).
 - b) שָׂרָף *saraph* #8314: *fiery, seraph*
(Num. 21:6,8; Isa. 6:2).
 - 2) Sin unto death, on a national basis, as a result of the serpent bites (Num. 21:6,7).
 - b. The Lord's provision of salvation (Num. 21:8,9; Jn. 3:14,15).
 - 1) The Lord instructed Moses to manufacture a seraph, and set it on a standard (Num. 21:8).
 - a) "Make for yourself a seraph."
 - b) "Set it upon a standard." נֹסֵעַ *nech* #5251: *pole, standard, ensign.*
 - c) Moses made a bronze serpent.
נְחָשׁ נְחֹשֶׁת *n^echash n^echosheth.*
 - 2) The people who had been bitten were required to look to the cross for salvation (Num. 21:9; Jn. 3:14,15).
 - c. In later years, this *nechash nechosheth* was retained as an idol, named *Nehushtan* (2nd Kgs. 18:4). *Nehushtan* = *nachash* (serpent) + *tan* (dragon), much as *Leviathan* = *Levi* (priest) + *tan* (dragon).
3. Israel makes its approach into Canaan from the east, rather than the south as before (Num. 21:10-20).
 - a. Their journey around Edom, and through Moabite regions was marked by conflict, and recorded in the Book of the Wars of the Lord.
 - b. Israel was instructed to not make war against Moab, as the Lord had chosen to bless the children of Lot (Deut. 2:8,9).
 - c. Balak, King of Moab will soon join together with Midian, and attempt to curse Israel (Num. 22-24).

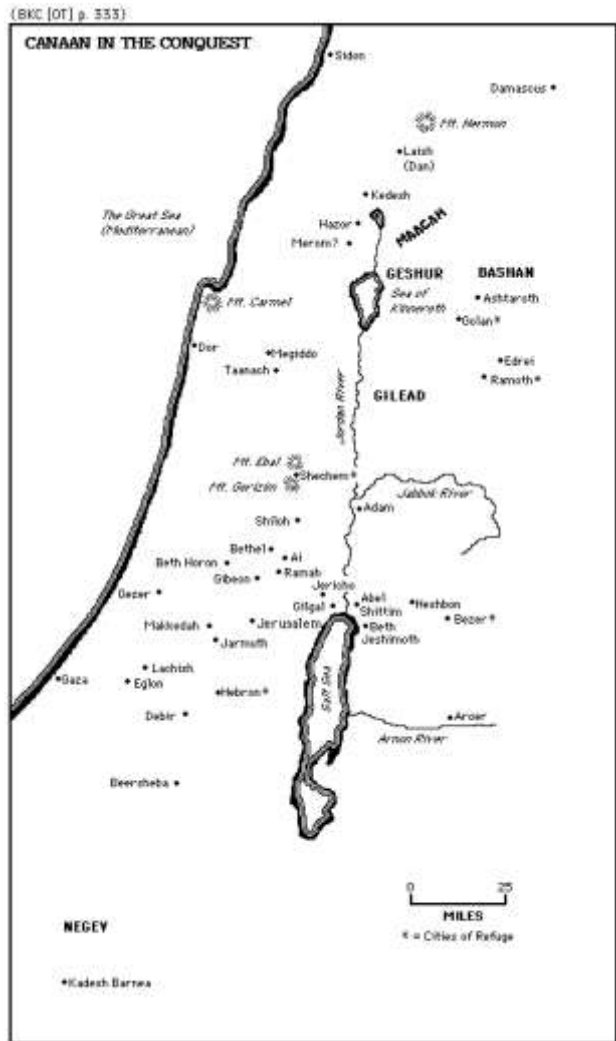
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- d. This secular book is no longer in existence, but was known in ancient times. Other such works mentioned in Scripture:
- 1) The Book of Jashar (Josh. 10:13; 2nd Sam. 1:18).
 - 2) The Book of Samuel (1st Sam. 10:25).
 - 3) The Chronicles of King David (1st Chr. 27:24).
 - 4) The Acts of Solomon (1st Kgs. 11:41).
 - 5) Collective writings of Solomon concerning secular wisdom & knowledge (1st Kgs. 4:32,33).
 - 6) The Book of the Kings of Israel (1st Chr. 9:1).
 - 7) The Chronicles of Samuel the Seer (1st Chr. 29:29).
 - 8) The Chronicles of Nathan the Prophet (1st Chr. 29:29; 2nd Chr. 9:29).
 - 9) The Chronicles of Gad the Seer (1st Chr. 29:29).
 - 10) The Prophecy of Ahijah the Shilonite (2nd Chr. 9:29).
 - 11) The Visions of Iddo the Seer (2nd Chr. 9:29).
 - 12) The Annals of Jehu the son of Hanani (2nd Chr. 20:34).
 - 13) The Records of the Hozai (Seers) (2nd Chr. 33:19).
- e. The journey ends at Pisgah, where Israel is prepared to enter into the land of Canaan, and where Moses is going to die (Num. 21:20).

4. Israel enjoyed two more tremendous military victories over mighty Amorite kings east of the Jordan: Sihon, King of Heshbon, and Og, King of Bashan (Num. 21:21-35).

- a. Sihon. סִיחֹן ^{#5511}: warrior.
- 1) Israel passed through Moab without confrontation, but Sihon's Amorite kingdom stood between them and the Jordan river.
 - 2) When Israel requested permission to pass through, Sihon gathered his army to attack (Num. 21:23).
 - 3) Israel reaped a total victory, from the Arnon to the Jabbok (Num. 21:24).
 - 4) Israel's conquest of Sihon's kingdom made a mockery of the proverb commemorating Sihon's conquest of Heshbon from the Moabites (Num. 21:25-30).
 - 5) This war will be reviewed by Moses in his Walk-Thru (Deut. 2:30-37).
- b. Og. אֹג ^{#5747}: long-necked.

- 1) The record of this war in Numbers is quite short.
 - 2) Israel occupied the Amorite cities, and established an infrastructure in that region (Num. 21:31,32).
 - 3) When exploring their new northern border, Og, King of Bashan came out against them, and was destroyed (Num. 21:33-35).
 - 4) This war will be reviewed by Moses in his Walk-Thru, with much greater detail than is presented in Numbers (Deut. 3:1-7).
- c. The back-to-back victories over Sihon and Og inspire terror in the minds of the Canaanites, as the deliverance from Egypt



did in the previous generation (Ex. 15:14-17; Deut. 2:25; Josh. 2:8-14).

Numbers 22-24

1. Israel consolidated its position in the trans-jordan, and readied to cross into Canaan (Num. 22:1).
2. Balak the King of Moab observed the object lessons of Sihon & Og, and experienced the Lord's intended dread (Num. 22:2,3).
3. Balak understood that conventional warfare could not defeat Israel, and devised a plan for the employment of supernatural forces (Num. 22:4-).
 - a. He forms an alliance with the Midianites (Num. 22:4).
 - b. He hires a prophet who (evidently) specialized in blessings and cursings (Num. 22:6).
 - c. Balaam the son of Beor, at Pethor (Num. 22:5).
 - 1) Balaam. בִּלְעָם bil'am #1109: *not of the people* (bal + 'am), or, *destruction of the people* (bala' + 'am).
 - 2) Beor. בְּעוֹר be'owr #1160: *burning*.
 - 3) Pethor. פְּתוֹר pethowr #6604: foreign orig. *soothsayer*.
 - 4) The Diviner (Josh. 13:22). קָסָם qacam #7080: *to practice divination*. See קֶסֶם qecem #7081 below.
 - d. A joint delegation of Moabite and Midianite elders travel to Pethor with appropriate fees for divination.
 - 1) קֶסֶם qecem #7081: *divination, witchcraft*.
 - 2) קֶסֶם qecem #7081 is parallel to נֶחָשׁ nachash #5172: *practice divination, observe signs, practice fortune telling* (Num. 23:23; 2nd Kgs. 17:17).
 - 3) Perhaps the best description of קֶסֶם qesem #7081 is found in the activity Jeremiah addressed (Jer. 14:14).
 - e. The New Testament gives us God's viewpoint on Balaam.
 - 1) He loved the wages of unrighteousness (2nd Pet. 2:15).
 - 2) His activity was neither a "way" like Cain's, nor a "rebellion" like Korah's. Balaam's activity was an "error" (Jude 11).
- a) This error is initiated when believers make decisions on the basis of monetary considerations. "for pay"
- b) This error is a slippery slope that gathers momentum as it rolls downhill. "rushed headlong"
- 3) The teaching of Balaam is a continued threat to Church Age saints in the local church (Rev. 2:14).
4. Balaam's discourse with God (Num. 22:8-14).
 - a. Balaam instructed the delegation to wait, while he inquires of YHWH (Num. 22:8).
 - b. Balaam is accustomed to conversation with God (Num. 22:9-12).
 - c. Balaam is obedient to the instructions of the Lord (Num. 22:13).
5. Balaam's discourse with the delegation, and their report to Balak (Num. 22:13,14).
 - a. Balaam told the delegation that YHWH refused to let him go (Num. 22:13).
 - b. The delegation told Balak that Balaam refused to come (Num. 22:14).
 - c. מֵאֵן ma'an #3985,3986,3987: *to refuse, be unwilling*. Used almost always of human obstinacy—esp. Pharaoh. This is the only occurrence of the term with God as the subject.
6. Balak's second delegation is sent to Balaam with a blank check for Balaam's services (Num. 22:15-20).
 - a. Balak assures Balaam that money is no obstacle (Num. 22:15,17).
 - b. Balak urges Balaam to let nothing be an obstacle (Num. 22:16).
 - c. Balaam declares (laments?) that he is powerless against the Sovereignty of God (Num. 22:18).
 - d. Balaam instructs the delegation to wait, as he inquires of the Lord one more time (Num. 22:19).
7. Balaam's second discourse with God (Num. 22:20-22).
 - a. God instructs Balaam to go with the delegation (Num. 22:20,21).
 - b. God becomes angry that Balaam is doing so (Num. 22:22a).

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- c. Balaam failed the “stand in the breach” test that Moses passed (Ex. 32:9,10; Num. 14:11,12; Ps. 106:23).
- 1) Abraham’s “stand in the breach” test was to obey the command of the Lord that appeared to contradict His will (Gen. 22:1-12). Abraham acted on the basis of faith (Heb. 11:17-19).
 - 2) Moses’ “stand in the breach” test was to defy the command of the Lord, through intercessory prayer, calling upon the Lord to be faithful to His own declared promises (Ex. 32:11-13; Num. 14:13-19).
 - 3) Balaam’s “stand in the breach” test was a failure on his part.
 - a) Balaam failed to defy the command of the Lord, in the manner of Moses.
 - b) Balaam failed to obey the command of the Lord, in the manner of Abraham. Whereas Abraham was obedient as an expression of faith, Balaam was obedient as an expression of greed.
- d. Balaam typifies the asking “with wrong motives” believer, who operates in accordance with his own lusts, and maintains a friendship with the kosmos world system (Jms. 4:3,4).
8. The Adversary goes forth to destroy Balaam (Num. 22:22b).
- a. The Angel of the Lord is the Lord Jesus Christ in a pre-incarnation Christophany.
 - 1) He freely accepts worship (Jdg. 6:12ff.).
 - 2) Elect angels never accept worship (Rev. 19:10; 22:9).
 - b. The Lord positions Himself as an adversary against Balaam.
 שָׂטָן ^{#7854}: *adversary, Satan*.
 - c. The Lord permitted the donkey to have greater spiritual vision than the erring prophet (Num. 22:23,25,27).
 - d. Balaam is functioning according to greed (Lk. 12:15-21; Rom. 1:29; 2nd Pet. 2:1-3,14-16), and does not see the Lord in his path (Prov. 11:6).
 - e. The Lord permitted the donkey to have a greater spiritual message than the erring & mad prophet (Num. 22:28-30; 2nd Pet. 2:16).
 - f. The Lord opened Balaam’s eyes to see the pending Sin Unto Death (Num. 22:31-33).
- g. Balaam’s immediate and total repentance resulted in the postponement of the Lord’s judgment (Num. 22:34,35).
9. Balak’s face-to-face meeting with Balaam (Num. 22:36-41).
- a. Balak meets Balaam at the border of his land (royal welcome) (Num. 22:36).
 - b. Balak reassures Balaam of the wealthy contract (Num. 22:37).
 - c. Balaam declares his presence, and his eagerness, but also his limitations to declare what only God gives to him (Num. 22:38).
 - d. Balak offered animal sacrifices (to Baal?) and gave Balaam the portions of honor (Num. 22:39,40).
 - e. From the high places of Baal, the first glimpse of God’s chosen people occurs (Num. 22:41).
10. Balaam gives the leadership to Balak’s religious ritual (Num. 23:1).
- a. Seven altars, sacrificing seven bulls and seven rams (Num. 23:1,2).
 - b. Possibly an appropriate Gentile sacrifice, administered by Gentile prophets or priests (Num. 23:4; Job 42:8).
11. The Lord put a word in Balaam’s mouth (Num. 23:4,5), and ministers through the Gentile prophet like He did through Moses (Ex. 4:12), Isaiah (Isa. 50:4), Jeremiah (Jer. 1:9), and Jesus Christ (Deut. 18:18; Jn. 17:8).
- a. This message was the first of four prophetic blessings which the Lord gave to Balaam (Num. 23:7-10,18-24; 24:3-9,15-24).
 - b. These messages are prophetic poetry מְשָׁל ^{#4912}: *proverb, parable, poem* (Num. 23:7,18; 24:3).
 - c. Message #1 reviews Balak’s desire is to curse Israel, but the Lord’s intention to bless Israel (Num. 23:7-10).
12. Balak orders Balaam to give it another try, from a different mountain, without such a clear view of Israel (Num. 23:11-17).
- a. Another 7 altars, 7 bulls, & 7 rams (Num. 23:14).

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- b. The Lord again provides the word in Balaam’s mouth (Num. 23:16).
 - c. Message #2 declares that God’s redemption of Israel out of Egypt cannot be thwarted by omens and divination (Num. 23:18-24).
13. Balak gives Balaam one more attempt, from an even further mountain (Num. 23:25-30).
- a. Balaam understood the will of God, and did not inquire of the Lord (Num. 24:1).
 - b. Balaam surrendered to the leading of the Holy Spirit, and uttered his third message (Num. 24:2).
 - c. This message is a *mashal*, and also a **נְאֻם** *n’um* #5002: *oracle, burden*.
 - d. Balaam is described as one who is overcome with the glory of Divine revelation (Num. 24:3,4; cf. 15,16).
 - 1) The man whose eye (sing.) is opened—spiritual insight into the revealed plan of God.
 - a) Previously, Balaam’s eyes (pl.) had been opened (Num. 22:31).
 - b) Other spiritually opened eyes include Adam & Eve (Gen. 3:5,7), Hagar (Gen. 21:19), Jacob (Gen. 31:10,12).
 - c) The spiritually opened eye (sing.) addresses Balaam’s entire vision (Deut. 34:7).
 - 2) Him who hears the words of God (**שָׁמַע** *’el* #410), who sees the vision of the Almighty (**רָאָה** *shadday* #7706).
 - 3) Falling down, yet having his eyes uncovered—receiving the spiritual revelation through ecstatic experience (Gen. 15:12-15; Acts 10:10; 22:17).
 - e. Message #3 highlights the blessings of Israel living securely in the land of promise (Num. 24:5-9).
14. Balak is furious with Balaam, and fires him (Num. 24:10-14).
15. Balaam then delivers Message #4 (Num. 24:15-24).
- a. This message is also an oracle (*burden*) (Num. 24:15,16).
 - b. This message comes from the man whose eye is opened, who hears the words of God (**שָׁמַע** *’el* #410), and knows the knowledge of the Most High (**יָדַע** *’elyown* #5945), and

- who sees the vision of the Almighty (**רָאָה** *shadday* #7706).
 - c. Message #4 is an awesome vision concerning the 2nd Advent of Jesus Christ (Num. 24:17-19), including the Tribulational warfare that precedes it (Num. 24:20-24).
16. Balaam returned to his own home (Num. 24:25).
- a. Yet, he is back in Midian when Israel wages war against them (Num. 31:8).
 - b. He was the primary instructor in the Midianite & Moabite seduction of Israel (Rev. 2:14).
 - c. He did so “for pay” with a love of unrighteous wages greater than his fear of the Lord (2nd Pet. 2:15; Jude 11).

Numbers 25

1. Even as the Lord was protecting Israel from Balaam’s curses, Israel was beginning to play the harlot with the daughters of Moab (Num. 25:1-3).
 - a. Playing the harlot involves idolatry & worship of false gods (Num. 25:2).
 - b. Playing the harlot involves sinful sexual activity (Num. 25:6).
 - c. Both elements were mentioned in the Lord’s address to Pergamum (Rev. 2:14).
 - d. The daughters of Moab, were another “mercenary” force that Balak brought in to use against Israel (Num. 25:1).
 - e. The primary seductresses were Midianite women (Num. 25:6,15; 31:15,16).
2. Although Balaam could not curse the nation of Israel, he could influence them to abandon the Lord (Rev. 2:14).
3. Moses and the leaders/judges of Israel are charged by the Lord with executing the Baal worshippers (Num. 25:3-5).
4. Even with the execution of so many Baal worshippers, plague was sweeping through the camp, and Israel was weeping. The plague continued as Zimri the Simeonite had the audacity to flaunt his defiance of the Lord (Num. 25:6-15).

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- a. The man's name was Zimri, the son of Salu, a leader of a father's household among the Simeonites (Num. 25:14).
 - b. The woman was Cozbi, the daughter of Zur, a leader of a father's household among the Midianites (Num. 25:15).
 - c. Phineas takes immediate, zealous action for the Lord, and brings the plague to a stop (Num. 24:7-13).
5. The result of the Peor incident is a hostility against Midian (Num. 25:16-18; 31:1-3; Jdg. 6-8), and an object lesson for all future generations (Deut. 4:3; Josh. 22:17; Ps. 106:28-31; Hos. 9:10).

Numbers 26

1. Nearly 40 years have passed since Kadesh, and a new census must be taken of those who will be accountable before the Lord (Num. 26:1,2).
 - a. Once again, 20 years of age and up.
 - b. Once again, Levi was not numbered with the other tribes (Num. 26:62).
2. The census figures (first census figures given for comparison).

a. Reuben	43,730 (46,500)
b. Simeon	22,200 (59,300)
c. Gad	40,500 (45,650)
d. Judah	76,500 (74,600)
e. Issachar	64,300 (54,400)
f. Zebulun	60,500 (57,400)
g. Joseph	
1) Manasseh	52,700 (32,200)
2) Ephraim	32,500 (40,500)
h. Benjamin	45,600 (35,400)
i. Dan	64,400 (62,700)
j. Asher	53,400 (41,500)
k. Naphtali	45,400 (53,400).
3. The total figure 601,730 (603,550).
 - a. Average: 54,700 (54,900)
 - b. Large tribes: Joseph (85,200), Judah (76,500), Dan (64,400), Issachar (64,300), Zebulun (60,500).
 - c. Small tribes: Benjamin (45,600), Naphtali (45,400), Reuben (43,730), Gad (40,500), Simeon (22,200).
 - d. Biggest changes: Simeon -63%, Issachar +18%, Joseph +17% (Manasseh +57%,

Ephraim -19%), Benjamin +29%, Asher +29%, Naphtali -15%.

4. The larger and smaller tribes will receive larger and smaller inheritances in the land (Num. 26:52-56).
5. The Levites are also enumerated, from 1 month of age and upward (Num. 26:57-62). The numbered Levites for service total 23,300 (cf. 22,000 Num. 3:39).
6. Three men are left of those who were 20 years of age and older at the first census (Num. 26:63-65): Caleb, Joshua, & Moses.

Numbers 27

1. The daughters of Zelophehad bring their inheritance question to Moses for righteous judgment (Num. 27:1-4).
2. Moses takes the case to the Lord, and receives the Lord's direction on the issue (Num. 27:5-11).
3. The Lord gives Moses instructions to put his affairs in order, and prepare to die (Num. 27:12-21).
 - a. Moses asks the Lord for a Godly man to shepherd Israel after he is gone (Num. 27:15-17).
 - b. The Lord instructs Moses to anoint Joshua as the successor (Num. 27:18-21).
 - c. Joshua, the descendant of Joseph, will lead Israel into the land of promise.
 - d. Joshua will not have the face-to-face privileges that Moses had (Num. 27:21).
4. Moses commissions Joshua, as the Lord commanded (Num. 27:22,23).

Numbers 28, 29

1. The new generation is given reminders concerning the daily burnt offering (Num. 28:1-8; Lev. 1; Ex. 29:38-42).
2. The new generation is given reminders concerning the Sabbath (Num. 28:9,10; Ex. 20:8-11). This is the first reference to specific Sabbath sacrifices.
3. The new generation is given reminders concerning the new moon festivals (Num. 28:11-15; 10:10).

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4. The new generation is given reminders concerning Passover (Num. 28:16-25; Ex. 12:3-11; Lev. 23:5-8).
5. The new generation is given reminders concerning the Feast of Weeks (Num. 28:26-31; Lev. 23:15-21).
6. The new generation is given reminders concerning the Feast of Trumpets (Num. 29:1-6; Lev. 23:23-25).
7. The new generation is given reminders concerning the Day of Atonement (Num. 29:7-11; Lev. 16).
8. The new generation is given reminders concerning The Feast of Tabernacles (Num. 29:12-40; Lev. 23:34-36).

Numbers 30

1. The new generation is given reminders concerning vows, and how serious the Lord takes every uttered vow (Num. 30:1,2).
2. A father has a veto over his daughter's vow (Num. 30:3-5).
3. A groom has a veto over his bride's pre-marital vow (Num. 30:6-8).
4. A widow and a divorced woman has no spiritual protection in the form of a veto (Num. 30:9).
5. A husband has a veto over his wife's vow (Num. 30:10-12).
6. The father's, groom's, or husband's veto must be expressly declared in order to annul the vow. Silence = confirmation of the vow (Num. 30:13-16).

Numbers 31

1. Moses' final work-assignment as the national leader of Israel is to take vengeance upon the Midianites (Num. 31:1,2) for the Baal-Peor incident (Num. 25).
2. The military expedition was a select force of 12,000 soldiers (Num. 31:3-6).
 - a. They were led by Phinehas the priest.
 - b. They had the holy vessels and trumpets among them.
 - c. The holy vessels were not a magical guarantee of military victory, as a

- subsequent Phinehas will learn (1st Sam. 4:3-11).
3. The war against Midian is a total victory for Israel.
 - a. Every male Midianite soldier is killed (Num. 31:7).
 - b. The five kings of Midian are slain (Num. 31:8a).
 - c. Balaam the Gentile Prophet is also killed (Num. 31:8b).
 - d. Women, children, cattle, flocks, and goods were plundered (Num. 31:9,11,12).
 - e. Civilian cities & military encampments were destroyed (Num. 31:10).
4. Moses' after-action debriefing was not a pleasant one (Num. 31:13-18).
5. Moses & Eleazar provided instructions for Israel's ritual cleansing from the defilements of war (Num. 31:19-24).
6. The Lord gave instructions for the division of booty (Num. 31:25-31).
 - a. The military forces receive 50% and the civilian congregation receives 50% (Num. 31:27).
 - b. The Lord's "booty tax" was .2% for the military forces who captured the booty (Num. 31:28,29).
 - c. The Lord's "booty tax" was 2% for the civilian congregation's share (Num. 31:30).
 - d. Thus, the Lord's total booty tax = 1.1%, of which the civilian congregation pays the 1% portion, and the military forces pay the .1% portion of the tax.
7. The total booty of the Israel/Midianite War is then detailed (Num. 31:32-47).
 - a. 675,000 sheep
 - 1) 337,500 to Israel minus the booty tax of 6,750 sheep (Num. 31:47).
 - 2) 337,500 to the military forces minus the booty tax of 675 sheep (Num. 31:37).
 - b. 72,000 cattle
 - 1) 36,000 to Israel minus the booty tax of 720 cattle (Num. 31:47).
 - 2) 36,000 to the military forces minus the booty tax of 72 cattle (Num. 31:38).

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- c. 61,000 donkeys
 - 1) 30,500 to Israel minus the booty tax of 610 donkeys (Num. 31:47).
 - 2) 30,500 to the military forces minus the booty tax of 61 donkeys (Num. 31:39).
- d. 32,000 virgins
 - 1) 16,000 to Israel minus the booty tax of 320 virgins (Num. 31:47).
 - 2) 16,000 to the military forces minus the booty tax of 32 virgins (Num. 40).
- 8. The military also kept their “cash bonuses” without the 50% sharing agreement with Israel, and brought a freewill grace gift offering to the Lord (Num. 31:48-54).

Numbers 32

- 1. The tribes of Reuben and Gad request a land-grant outside of the land of Canaan, east of the Jordan (Num. 32:1-5).
- 2. Moses rebukes them for their request, and warns them to learn from the example of their parents’ failure (Num. 32:6-15).
- 3. The elders of Reuben & Gad assure Moses that they are not evading the Conquest of Canaan, but that they would like to return to the trans-Jordan after the Conquest is complete (Num. 32:16-19).
- 4. Moses agrees to their terms, and warns them against defrauding the Lord (Num. 32:20-32).
- 5. Reuben, Gad, and ½ Manasseh establish their territories and cities east of the Jordan (Num. 32:33-42).
 - a. Gad built eight cities (Num. 32:34-36).
 - b. Reuben built six cities (Num. 32:37,38).
 - c. Three clans of Manasseh established their possessions as well (Num. 32:39-42).

Numbers 33

- 1. Most of chapter 33 is a travelogue of Israel’s exodus and wilderness wanderings (Num. 33:1-49).
- 2. The conclusion to the chapter is the Lord’s solemn warning to utterly destroy the Canaanites (Num. 33:50-56).

Numbers 34

- 1. Chapter 34 is a geographical survey of the land.
- 2. The specific borders are established (Num. 34:3-15).
- 3. The land allotment officers are designated (Num. 34:16-29).

Numbers 35

- 1. Levi will not have a land allotment, but they will have 48 cities throughout the other tribes’ allotments (Num. 35:1-8).
- 2. Each Levitical city is also provided with appropriate pasture land for the city’s support (Num. 35:2-5).
- 3. Six of the 48 Levitical cities are to be designated as Cities of Refuge, three on each side of the Jordan (Num. 35:6,9-34).
 - a. The City of Refuge is a grace provision for the manslayer’s protection against the Blood Avenger (close relative) of the deceased (Num. 35:9-15).
 - b. The City of Refuge is not a license to murder, but a place of safety until a fair trial can be conducted (Num. 35:12).
 - c. If the manslayer is, in fact, a murderer, then the Blood Avenger will have the execution authority (Num. 35:16-21).
 - d. The manslayer who is acquitted of murder charges lives in exile within the City of Refuge until the death of the High Priest. At that time, the manslayer’s freedom of movement is restored (Num. 35:25-28).
- 4. The passage concludes with general principles for handling homicide cases (Num. 35:29-34).
 - a. Two witnesses are the minimum required (Num. 35:30; Deut. 17:6; 19:15; Matt. 18:16; Jn. 7:51; 8:17,18).
 - b. Murder defiles a land (Num. 35:33), even as sexual perversion defiles a land (Lev. 18:24,25).

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Numbers 36

1. The conclusion to Numbers is a follow-up issue to the inheritance question of Num. 27:1-11.

2. Sometimes we don't think of all the details right away, but God has them all worked out.
3. The Book concludes with the statement of Divine origin (Num. 36:13).

Focus	1 st Sermon	2 nd Sermon				3 rd Sermon		
	1:1 4:43	4:44	26:19			27:1	34:12	
Divisions	Review of God's Acts for Israel	The Exposition of the Decalogue	Ceremonial Laws	Civil Laws	Social Laws	Ratification of Covenant	Palestinian Covenant	Transition of Covenant Mediator
	1:1 4:43	4:44 11:32	12:1 16:17	16:18 20:20	21:1 26:19	27:1 28:68	29:1 30:20	31:1 34:12
Topics	What God Has Done	What God Expected of Israel				What God Will Do		
	Historical	Legal				Prophetical		
Place	Plains of Moab							
Time	c. 1 month							

Deuteronomy

ΔΕΥΤΕΡΟΝΟΜΙΟΝ

הַדְּבָרִים

Chapter Titles
Deuteronomy
1-3. Moses' Sermon #1
4-11. Moses' Sermon #2
12-27. Moses' Sermon #3
28-30. Moses' Sermon #4
31. Moses' Sermon #5
32. Moses' Song & Benediction
33. Moses' Blessing on the Tribes
34. Moses' Look at Canaan, Death, Burial

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Deuteronomy is the Book of Passing the Colors. On a personal basis, Moses is passing the colors of temporal leadership to Joshua. On a national basis, the Exodus Generation has passed the colors to the Wilderness Generation. The Wilderness Generation is expected to exceed their parents' accomplishments. Whereas the Exodus Generation failed to enter into the land of promise through faith, the Wilderness Generation is charged to learn from that bad example, and enter into God's promised rest. As Moses prepares to die, he delivers a series of messages to the new generation, and commits them to the Lord's keeping.

Title: Deuteronomy comes from the title in the Septuagint version: *Deuteronomion*: second law. Deuteronomy is not a second law to be contrasted with the first law (Exodus, Leviticus, Numbers). Rather, it is a second time going through the Law, as a reminder to holiness before Joshua takes the new generation into the land of promise. The Hebrew title, *Had^ebariym*, means “the words” and highlight the Book as Moses' farewell message.

Author: Moses is the author of Deuteronomy, without question. Skeptics, “higher” critics, and other Bible-haters try to cast doubt upon this, but the Lord Jesus Christ directly cited Deuteronomy, and directly attested to Mosaic authorship (Matt. 19:7-9 cp. Deut. 24:1-4).

Deuteronomy 1

1. The description of Deuteronomy is set out in the introduction to the Book (Dt. 1:1-4). Moses is reviewing their history, and the Law God gave them to live under.
2. Moses records the 11 day journey from Horeb to Kadesh-barnea, via Mt. Seir. This 11 day journey took forty years (Dt. 1:2,3).
3. Moses reviews the history of the Wilderness generation, beginning with the departure from Mt. Horeb (Mt. Sinai) (Dt. 1:6; Num. 10:11ff.; Dt. 1:9; Num. 11:14).
4. Moses reviews the establishment of the 70 elders of Israel (Dt. 1:9-18; Ex. 18:19-26).
5. Moses reviews the failure at Kadesh-barnea (Dt. 1:19-46; Num. 13&14).

Deuteronomy 2, 3

1. Moses reviews Israel's journey past Edom (Dt. 2:1-8; Num. 20:14-22; 21:4).
2. Moses reviews Israel's journey past Moab (Dt. 2:9-15; Num. 21:10-20).
3. Moses reviews Israel's warfare with Sihon and Og (Dt. 2:24-3:11; Num. 21:21-35).
4. Moses reviews the land grant to Reuben, Gad, and ½ Manasseh (Dt. 3:12-17; Num. 32:33-42), and the requirement that these tribes assist in the Conquest of Canaan (Dt. 3:18-20; Num. 32:20-24).
5. Moses reviews his charge to Joshua, and the call to be strong in the Lord (Dt. 3:21,22; Num. 27:22,23).
6. Moses confesses a request he made to the Lord, not previously revealed, that the Lord might allow him entrance into the land after all (Dt. 3:23-29).

Deuteronomy 4

1. Having reviewed the wilderness generation's past, Moses warns them to listen, so that they may live (Dt. 4:1).
 - a. Obedience to the Word of God is essential to reaping experiential blessings in time (Dt. 4:1).
 - b. We must guard against adding to God's Word, or taking away from God's Word (Dt. 4:2; 12:32; Rev. 22:18).
2. Moses warns them to learn from their past mistakes (Dt. 4:3,4).
3. Moses reminds them that he is simply the messenger, relaying God's laws to them (Dt. 4:5).
4. Moses reminds them that they are a peculiar people, different and separate from the nations around them (Dt. 4:6-8).

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5. Moses reminds them that they are accountable to teach the Word of God to their children (Dt. 4:9-14).
6. Moses reminds them how serious the issue of idolatry is (Dt. 4:15-24).
7. Moses prophesies of Israel's future idolatry, exile, and restoration (Dt. 4:25-31).
8. Moses concludes his first series of speeches, reminding Israel of how unique they are in God the Father's grace eternal plan of the ages (Dt. 4:32-40).
9. Between discourse #1 & #2, Moses designates the three trans-Jordan Cities of Refuge (Dt. 4:41-49).

Deuteronomy 5

1. Moses' second series of speeches is a review of Mt. Sinai and the Ten Commandments they received there (Dt. 5:1-21).
2. Moses reviews the fear of Israel, and their desire for a mediator between them and the holiness of God (Dt. 5:22-33).

Deuteronomy 6

1. Chapter six is a summary chapter of application.
2. Hear the Word and do the Word (Dt. 6:1,3; Jms. 1:22,23).
3. Instruct your children, that they may instruct their children (Dt. 6:2,7; 2nd Tim. 2:2).
4. The entire Law is summarized in a Great Confession and a Great Commandment (Dt. 6:4,5; Mt. 22:37,38).
5. The Word of God is to be our manner of thinking, reflected at all times and in all circumstances (Dt. 6:6,7).
6. We should keep constant reminders of God's Word with us (Dt. 6:8).
7. God's Word should be the basis for public life as well as private life (Dt. 6:9).
8. God's Word should not grow lukewarm in our service to the Lord (Dt. 6:10-15).
9. We should learn from previous failures to apply God's Word (Dt. 6:16-19).
10. We should teach our children to learn from the victories and failures of previous generations (Dt. 6:20-25).

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Note:

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Sources:

The Bible reading schedule is from a long-forgotten, and uncertain source.

Chapter Titles are from The Categorical Notebook, Vol. 3 / Ralph G. Braun—Brookings, OR: Berean Fundamental Church, 1974.

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