



**LEVITICUS**  
**NUMBERS**  
**DEUTERONOMY**  
—THE LAW GIVEN—

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25 Lantana Lane, Maxwell, Texas 78656

Email: [biblestudy@wvbs.org](mailto:biblestudy@wvbs.org) Phone: (512) 398-5211

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## INSTRUCTOR BIOGRAPHY

**Instructor:** Russell Haffner

**Biography:**

Russell Haffner currently serves as the director of the WVBS Online Bible School. He graduated from the Southwest School of Bible Studies in 1993. He is also an alumnus of Texas A&M University where he majored in Architecture. He has served as a minister of the gospel for over 30 years. He has spoken on various lectureships and has held several gospel meetings. He has also published articles in numerous lectureship books.

Russell and his wife Dee are blessed with three children - Ross, John and Kati. Ross and John are both graduates of the Southwest School of Bible Studies and currently serve as ministers in the Lord's church. Kati is married to Tony Lopez who is also currently serving as a minister in the Lord's church.

These Course Notes were developed from the original WVBS Course Notes.

## **LEVITICUS - INTRODUCTION**

### **MEANING OF "LEVITICUS"**

The English name of the book, Leviticus, comes from the Septuagint (Greek translation of the Hebrew Old Testament). The Greek expression is a variant of the rabbinic Hebrew "Law of the Priests."

### **WRITER**

We want to make it clear that God is the author of this book, through the inspiration of the Holy Spirit (2 Peter 1:20-21). The writer God used to reveal the words of this book is Moses.

2 Peter 1:20-21, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Inspiration means that the information in the book can be relied on and is completely accurate and trustworthy. Moses was an eyewitness to the events recorded in it. Who better to record this information?

### **DATE**

About 1,400 B.C.

### **CLASSIFICATION OF THE BOOK**

A book of Law.

### **KEY WORD**

Holy or Holiness (95 times)

### **KEY VERSES**

Leviticus 17:11; 19:18

### **PLACE**

The children of Israel were still at Mt. Sinai.

## **LESSONS FOR TODAY**

1. God's love and mercy are seen in His plan for atonement.
2. Leviticus is meaningful now **only** because Jesus is the fulfillment of all the sacrifices, priesthood and rituals contained in it. The book points to Jesus the Christ.

### **PURPOSE OF THE BOOK**

1. To set forth God's laws concerning Israel's worship. Israel needs to know how to worship Jehovah God.
2. This is an elaboration upon the Mt. Sinai legislation in addition to what was given in Exodus.

### **BACKGROUND**

- A. Leviticus contains the instructions of God which constituted the basis for both the civil and religious life among the chosen people.
- B. Leviticus represents the Hebrew nation as a people set apart for the Lord.
- C. The book of Leviticus is not a narrative of historical events, but a code of conduct designed to guide the nation's life.
- D. The people of Israel were still encamped at Mt. Sinai when these rules were delivered.
- E. This book answers the following questions:
  1. How could a holy God be approached?
  2. What would be required of His worshipers?
  3. Are there special times for worship?
  4. Are there special seasons for worship?
  5. If there are to be sacrifices, of what should they consist?
- F. The times and seasons for worship are set on cycles of sevens:
  1. 7<sup>th</sup> day of the week was the Sabbath.
  2. 7 weeks after Passover came the first great feast of the year - Pentecost.

3. 7<sup>th</sup> month began with the Feast of Trumpets which included:
    - a. The Day of Atonement and
    - b. The Feast of Tabernacles.
  4. 7<sup>th</sup> year was a Sabbath year of rest.
  5. After 7 Sabbath years the next year (50<sup>th</sup>) was the Jubilee.
  6. All Sabbaths were reminders that the worshipers, their time, their land and all their possessions belonged to Jehovah.
- G. Leviticus is full of prophetic symbols. It has types and shadows which find their fulfillment and substance in Christ and His church.
1. The book of Hebrews is an interpretation of the book of Leviticus for the Christian. In it the writer shows Christ as the Great High Priest who:
    - a. "Put away sin by the sacrifice of Himself" (Hebrews 9:26), and
    - b. Is "able to save to the uttermost those who come to God through Him" (Hebrews 7:25).
- H. WARNING: DO NOT over apply the types and symbols found in this book. Also, DO NOT imagine new ones that are not identified by a New Testament writer!
1. ALWAYS limit the lessons from these symbols to the teaching contained in the New Testament. We cannot go wrong saying what God has already said to us!
  2. In considering any type or symbol ask the following questions:
    - a. What did the exact provisions of the ritual signify to the Israelite at that time? What did it mean to him?
    - b. How is any specific type or symbol fulfilled by Christ or the church **as identified by a New Testament writer?**
    - c. What application of the principle involved can be made to the life of a Christian?

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## AARON COMPARED WITH CHRIST

## AARON

From the tribe of Levi  
(Leviticus 8:6-7)

Aaronic priesthood  
(Leviticus 8)

Offered sacrifices for his people  
(Leviticus 9:15-17)

Entered Holy Place once a year  
(Leviticus 16:1-7)

## CHRIST

From the tribe of Judah  
(Hebrews 7:14)

The order of Melchizedek  
(Hebrews 6:20)

Offered Himself as a sacrifice for  
His people (John 10:14-18)

Entered into the Holy of Holies  
once for all sin (Hebrews 9:25-28)

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## **CHAPTERS AND EVENTS**

Chapter 1 - Purpose of Animal Sacrifice

Chapter 3 - Purpose of Peace Offerings

Chapter 4 - Ignorant Sin Offerings

Chapter 6 - Deliberate Sin Offerings

Chapter 7 - Eating Blood Forbidden

Chapter 8 - Aaronic Priesthood

Chapter 10 - Nadab and Abihu

Chapter 11 - Clean and Unclean Animals

Chapter 14 - Laws Concerning Lepers

Chapter 16 - Entry into the Holy Place

Chapter 19 - Miscellaneous Laws

Chapter 20 - False Worship

Chapter 23 - Feasts

Chapter 24 - Personal Injury and Property Damage

Chapter 25 - Land Sabbath and Jubilee

Chapter 26 - Laws Against Idol Worship

Chapter 27 - Vows and Tithing

## LEVITICUS

### OUTLINE

- I. The Way of Approach to God .....Ch 1-10
- II. The Way of Keeping Fellowship with God .....Ch 11-25
- III. Conclusion.....Ch 26-27
  - A. Promises and Warnings.....Ch 26
  - B. Vows and Tithes .....Ch 27

### EXPANDED OUTLINE

- I. **The Way of Approach to God ..... Ch 1-10**
  - A. Sacrifices .....Ch 1-7
    - 1. Burnt Offerings .....Ch 1 and 6:8-13
    - 2. Grain (Meal) Offerings.....Ch 2 and 6:14-23
    - 3. Peace Offerings .....Ch 3 and 7:11-38
    - 4. Sin Offerings ..... 4:1-5:13 and 6:24-30
    - 5. Trespass Offerings..... 5:14-6:7 and 7:1-10
  - B. The Priesthood .....Ch 8-10
    - 1. Consecration of Aaron and His sons.....Ch 8
    - 2. Inauguration of the Tabernacle Service .....Ch 9
    - 3. The Sin of Nadab and Abihu .....Ch 10
- II. **The Way of Keeping Fellowship with God..... Ch 11-25**

A.	Requirements for Worship .....	Ch 11-22
1.	Purification - Ceremonial Holiness .....	Ch 11-16
a.	Clean and Unclean Foods .....	Ch 11
b.	Purification After Childbirth .....	Ch 12
c.	Cleansing of Leprosy .....	Ch 13-14
d.	Cleansing of Bodily Issues .....	Ch 15
e.	The Day of Atonement .....	Ch 16
2.	Separation - Moral Holiness .....	Ch 17-22
a.	Holiness in Eating .....	Ch 17
b.	Chastity .....	Ch 18
c.	Precepts and Prohibitions .....	Ch 19
d.	Penalties .....	Ch 20
e.	Priestly Holiness .....	Ch 21-22
B.	Times for Worship .....	Ch 23-25
1.	The Seventh Day .....	23:1-3
2.	Feast of Passover and Unleavened Bread .....	23:4-14
3.	Feast of Pentecost .....	23:15-22
4.	Feast of Trumpets .....	23:23-25
5.	Day of Atonement .....	23:26-32
6.	Feast of Tabernacles .....	23:33-44
7.	Holy Light - Holy Bread - Holy Name .....	Ch 24
8.	Sabbatical Year .....	25:1-7
9.	Year of Jubilee .....	25:8-55

**III. Conclusion..... Ch 26-27**

A. Promises and Warnings.....Ch 26

B. Vows and Tithes .....Ch 27

## LEVITICUS EXPOSITION

### I. THE WAY OF APPROACH TO GOD .....LEVITICUS Ch 1-10

#### A. SACRIFICES .....LEVITICUS Ch 1-7

##### 1. BURNT OFFERINGS..... LEVITICUS Ch 1 (6:8-13)

1:2 Offering - This is a translation of the Hebrew word (QÛRBÂN) that literally means, "To cause to draw near, to bring near, a present or gift, an offering." (This Hebrew word is only used in Leviticus, Numbers and twice in Isaiah.)

1:3-5 Compare with Christ:

Offered	Hebrews 9:14, 28
Male	Matthew 1:21
Without blemish	Hebrews 9:14
Voluntary	Hebrews 9:14, 25-26
Accepted for the sinner	Isaiah 53:5, 10-11
Killed by the sinner	Isaiah 53:7
Blood sprinkled	Hebrews 10:13, 22; 1 Peter 1:2

The sacrifice will be accepted on the offeror's behalf - It becomes his substitute. *Jesus bore our sins in His own body on the tree* (1 Peter 2:24). He took our place which the animal could never ultimately do.

1:10 If his offering is of the flock: either sheep or goat.

1:14 Or, it could be of the birds (turtledoves or young pigeons).

##### 2. GRAIN (MEAL) OFFERINGS ..... LEVITICUS Ch 2 (6:14-23)

2:1 Grain = meal, fine flour.

2:11 No leaven. Generally, "leaven" represents sin.

No Honey. Also, a leavening agent, it produces fermentation.

2:12 Offering (KJV - "oblation") = "to cause to draw near, to bring near, a present or gift, an offering."

2:13 And every offering of your grain you shall season with salt.

Compare: You are the salt of the earth (Matthew 5:13). For everyone shall be *salted with fire* (KJV - Mark 9:49).

**3. PEACE OFFERINGS..... LEVITICUS Ch 3 (7:11-38)**

3:4 Fatty lobe (KJV - "caul") = the overhang, protrusion, or excess, either over the liver or the stomach.

3:17 You shall eat neither fat nor blood. This is a universal law (all time):

- a. Patriarchal (Genesis 9:4),
- b. Mosaic - (Leviticus 3:17),
- c. Christian (Acts 15:19-20).

This was one of the many ways of God protecting His people. How about us today?

**4. SIN OFFERINGS ..... LEVITICUS 4:1-5:13 (6:24-30)**

4:1 If a person commits a sin unintentionally - He addresses different groups of people.

4:2 Priests,

4:13 The whole congregation,

4:22 Rulers and

4:27 Any person (compare 1 John 1:7-9).

5:1 Anyone under oath must tell the truth. See the example of Jesus under trial.

Matthew 26:63-64, "But Jesus kept silent. And the high priest answered and said to Him, 'I put You under oath by the living God: Tell us if You are the Christ, the Son of God!' Jesus said to him, 'It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.'"

We should always speak the truth! We should be known for being truth tellers.

5:2 Touching any unclean thing.

- 5:3 Touching any uncleanness of man.
- 5:4 Swearing (taking oaths).
- 5:6 Prescribed offering.
- 5:7 The less expensive offering if he is poor.
- 5:11 The offering required by the extremely poor.

**5. TRESPASS OFFERINGS..... LEVITICUS 5:14-6:7 (7:1-10)**

- 6:2-3 Lying. We need to control our tongues today (compare James 3:1-12; Revelation 21:8).
- 6:5 If he has sworn falsely concerning something stolen, extorted, etc. he is to restore the full value plus 1/5<sup>th</sup>.

**a. Burnt Offerings..... LEVITICUS 6:8-13 (Ch 1)**

- 6:13 A perpetual fire shall burn on the altar; it shall never go out. It is always available to the people - This can be compared to Jesus for the Christian.

Hebrews 7:25, "Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them."

**b. Grain (Meal) Offerings..... LEVITICUS 6:14-23 (Ch 2)**

- 6:14-15 The priest is to burn a handful of the flour. The balance is to be given to Aaron and his sons. This would provide for their needs and the needs of their families.

- 6:16 Aaron's sons are to live off of the rest of the offerings.

**c. Sin Offerings..... LEVITICUS 6:24-30 (4:1-5:13)**

**d. Trespass Offerings..... LEVITICUS 7:1-10 (5:14-6:7)**

**e. Peace Offerings ..... LEVITICUS 7:11-38 (Ch 3)**

- 7:29-30 His own hands shall bring the offerings made by fire to the Lord. The children of Israel were required to bring their offering by their own hand. They were personally involved.

The relationship of Christians to God today is also absolutely personal. Nobody else can do this for us! Religion is individual.

7:37-38 Summary.

**B. THE PRIESTHOOD.....LEVITICUS Ch 8-10**

**1. CONSECRATION OF AARON AND HIS SONS ...LEVITICUS Ch 8**

The consecration is setting aside, putting them into office, establishing the priesthood. Moses only needs to perform this rite once.

[For additional information concerning this please see the appendices - AARON COMPARED WITH CHRIST.]

8:8 Urim and Thummim. It seems that these were two stones of some kind that were used to determine God's will.

1 Samuel 28:6, "And when Saul inquired of the LORD, the LORD did not answer him, either by dreams or by Urim or by the prophets."

Ezra 2:63, "And the governor said to them that they should not eat of the most holy things till a priest could consult with the Urim and Thummim."

(Also compare Exodus 28:30; Numbers 27:21; Deuteronomy 33:8; Nehemiah 7:65.)

NOTICE: This relates to the casting of lots.

Proverbs 16:33, "The lot is cast into the lap, but its every decision is from the LORD."

Acts 1:26, "And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles."

8:23 The anointing of Aaron's ear, hand and foot represented:

- a. Ear = What he heard
- b. Hand = What he handled
- c. Foot = Where ever he went
- d. He was God's man!

(Compare Exodus 29:20; Romans 10:15; 12:1-5)

8:33-35 Seven is a perfect number representing completeness.

Aaron was always the high priest (i.e.: every moment for the rest of his life). Christians are priests today!

1 Peter 2:4-5, "Coming to Him as to a living stone, rejected indeed by men, but chosen by God and precious, you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ."

## **2. INAUGURATION OF THE TABERNACLE SERVICE.....LEV. Ch 9**

9:6 Obey the commandments! God has the right to demand obedience. We belong to Him.

9:22-23 Obedience given. Then and only then did the glory of the Lord appear.

9:24 Awe and respect also come when obedience to the Lord is given.

God's glory is honored when we do all He says to do and, in the way, He says to do it.

## **3. SIN OF NADAB AND ABIHU .....LEVITICUS Ch 10**

[In Leviticus 10:1-7 God commands worship to be done in His way.]

This chapter is historical.

10:1-4 The sons of Aaron (Nadab and Abihu) are slain by the Lord. God took direct action. This was a very serious sin. They were representatives of the people.

A GREAT BIBLICAL PRINCIPLE:

Do not do less than God authorizes,

Do not go beyond what God authorized and

Do not substitute anything for God's way.

COMPARE: Deuteronomy 4:2; 12:32; Proverbs 30:6; Galatians 1:6-9; Revelation 22:18.

Stay within God's pattern!

Notice the New Testament command to take the gospel into the world:

Mark 16:15-16, "And He said to them, 'Go into all the world and preach the gospel to every creature. He who believes and is baptized will be saved; but he who does not believe will be condemned.'"

Generic - Go! We are not told how to go (compare Matthew 28:18-20).

Specific - Preach the gospel! We cannot teach anything else. The gospel must not be changed (Galatians 1:6-8).

Notice the New Testament command for the music of the church:

Ephesians 5:19, "Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Colossians 3:16, "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Generic - If the verses simply said, "make music," then anything in the category of making music would be acceptable.

Specific - However, since the verses specifically say, "sing," no other method of making music is acceptable.

ALSO NOTE WELL: When we are teaching from the Old Testament we are only showing God's attitude. We must not use the Old Law as proof for what we are required to do today under the New Law (Law of Christ - 1 Corinthians 9:21; Galatians 6:2; James 1:25).

10:6 Aaron: Do not weep over the death of these wicked men, because you represent all of Israel. Even though they are your own sons do not rend your clothes or show signs of sorrow.

10:8-11 Soberness: Is it possible this is the reason Nadab and Abihu were slain? Were these men drinking and thus used poor judgment? We do not know, but it is interesting that this admonition is found in this context.

10:12-15 Aaron and his other sons, Eleazar and Ithamar, are the only priests.

10:16-20 Why did they not eat? Because of their sorrow? No, but because of the possibility that the sin of their brothers had not been included in the proper sacrifice which had already been made.

This assumes that the sin offering was made prior to the sin of Nadab and Abihu, and before the eating was to take place. Be sure to do all things accurately.

Don't do anything that is questionable!

**II. THE WAY OF KEEPING FELLOWSHIP WITH GOD .....LEVITICUS Ch 11-25**

**A. REQUIREMENTS FOR WORSHIP .....LEVITICUS Ch 11-22**

**1. PURIFICATION - CEREMONIAL HOLINESS ..... LEV. Ch 11-16**

**a. CLEAN AND UNCLEAN FOODS .....LEVITICUS Ch 11**

- 11:3 If the animal chews the cud and has divided hooves, it may be eaten. It is considered clean.
- 11:4 If the animal chews the cud, but does not have divided hooves, it may not be eaten. It is considered unclean.
- 11:7 If the animal has divided hooves, but does not chew the cud, it may not be eaten. It is considered unclean.
- 11:9 All that are in the water that do have fins and scales may be eaten. They are considered clean.
- 11:13-19 A listing of birds that may not be eaten. They are considered unclean.
- 11:20-23 The clean and unclean insects are listed.
- 11:24-28 Contact with dead bodies causes ceremonial uncleanness.
- 11:29-43 Additional laws on cleanness and uncleanness.
- 11:44-45 Faith in God was required in order to accept these laws. Obedience is the result.

1 Peter 1:13-16, "Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; as **obedient** children, not conforming yourselves to the former lusts, as in your ignorance; but as He who called you is holy, you also be holy in all your conduct, because it is written, "Be holy, for I am holy."

Peter is quoting from Leviticus 11:44. God always requires faith and obedience!

**b. PURIFICATION AFTER CHILDBIRTH .....LEVITICUS Ch 12**

12:3 Circumcision was to be on the 8<sup>th</sup> day. This was the sign of the covenant relationship between God and the Israelites (Genesis 17:9-11).

Circumcision did not bring them into this covenant relationship but was the sign of it. They were born into the covenant relationship and by circumcision they were made aware of their obligations under it. The covenant relationship did not save them. Each individual was still required to have faith and obedience.

12:8 If she is too poor she is to bring two birds. This is what Mary, the mother of Jesus had to do (Luke 2:22-24).

This is a sin offering. Why is it a sin offering? A sin offering is required because God said so!

Perhaps this served as a reminder of Eve's sin, and the punishment of Eve's sin - painful childbirth (Genesis 3:16).

**c. CLEANSING OF LEPROSY .....LEVITICUS Ch 13-14**

[Chapter 13 - Compares leprosy with sin.]

13:44 The uncleanness belongs to that person. It is his, it is not transferred.

13:56 Purge it out!

Matthew 18:8-9, "If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire."

Getting rid of sin in our lives is not easy. It causes shame, pain and heartbreak. We must purge out everything that is evil in our lives.

13:57 Fire purifies.

[Chapter 14 - Compares leprosy with sin.]

14:15-16 NOTE: Separation of meanings:

Pour - Hebrew - "YÂTSAQ", Greek "EPICHEŌ"

Dip - Hebrew - "ṬÂBAL", Greek "BAPTŌ" = Immerse!

Sprinkle - Hebrew "NÂZÂH", Greek "RHANTIZŌ"

Only immersion fits the Bible pattern for baptism. The nature of baptism is such that it requires "much water."

John 3:23, "Now John also was baptizing in Aenon near Salim, **because there was much water there**. And they came and were baptized."

Sprinkling or pouring requires only a "handful" of water, but immersion requires "much" water.

Also, baptism requires a going down into the water, and a coming up out of the water. Philip and the Ethiopian eunuch both went down into the water so Philip could baptize him.

Acts 8:36-39, "Now as they went down the road, they came to some water. And the eunuch said, 'See, here is water. What hinders me from being baptized?' Then Philip said, 'If you believe with all your heart, you may.' And he answered and said, 'I believe that Jesus Christ is the Son of God.' So, he commanded the chariot to stand still. And **both Philip and the eunuch went down into the water, and he baptized him**. Now when they came up out of the water, the Spirit of the Lord caught Philip away, so that the eunuch saw him no more; and he went on his way rejoicing.

Paul describes the act of baptism as a burial.

Romans 6:3-4, "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore, **we were buried with Him through baptism** into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."

Sprinkling and pouring do not picture a burial as does immersion.

14:54-57 Summary.

**d. CLEANSING OF BODILY ISSUES.....LEVITICUS Ch 15**

[More laws which resulted in protecting Israel and her health.]

15:32-33 Summary.

e. THE DAY OF ATONEMENT .....LEVITICUS Ch 16

16:2 God is present in the cloud.

Mercy seat = propitiation, covering, satisfaction, atonement, appeasement.

Romans 3:24-25, "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed."

Christ is our mercy seat, satisfaction, atonement and appeasement!

16:8 Two goats. One for the Lord and one for a scapegoat.

Scapegoat = "ĀZĀ'ZĒL" - This Hebrew word is only found in this chapter. The word possibly refers to "separation," but the actual meaning is unknown.

Psalm 103:12, "As far as the east is from the west, So far has He removed our transgressions from us."

Jeremiah 31:33-34, "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

16:11 Notice that Aaron had to bring an offering for his own sins. He could not go in before the Lord if any sin in him was not forgiven.

Compare with Christ - One time and not for Himself but for others.

Hebrews 9:24-26, "For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us; not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another— He then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself."

16:13 The cloud of incense must cover the mercy seat or Aaron will die.

16:17 There is not another soul there, just the High Priest alone with Jehovah God in the Holy of Holies!

16:29-34 The Day of Atonement.

16:29 Afflict your souls = fasting and humbling of yourselves.

16:34 To make atonement:

For the children of Israel, for all their sins, once a year.

**2. SEPARATION - MORAL HOLINESS .....LEVITICUS Ch 17-22**

**a. HOLINESS IN EATING .....LEVITICUS Ch 17**

17:1-4 Sacrifices are acceptable only at the tabernacle!

Today, we should not think that one church is as good as another.

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**Identifying the Lord's Church**

1. We can identify the Lord's church by its founder (Matthew 16:15-18). Jesus built it (Matthew 16:18), He purchased it with His blood (Acts 20:28) and He is its foundation (1 Corinthians 3:11). Therefore, the church was built by no one else but by Christ Himself. He never said He would build churches, as of many denominations, but "one church."
2. We can identify the Lord's church by its name. The devil has deceived many people to believe that there is nothing in a name. When Paul wrote to the Christians in Rome he said, "the churches of Christ greet you" (Romans 16:16). The congregations who were sending their greetings to their fellow Christians in Rome were called "churches of Christ." Therefore, one congregation is called a church of Christ. The New Testament church does not wear any man-made name or names of men.
3. We can identify the Lord's church by its worship. In the New Testament church, Christians met on every first day of the week to worship God. The worship consisted of five items:
  - (1) Singing (Ephesians 5:19; Colossians 3:16), not playing mechanical instruments of music.
  - (2) Praying (Acts 2:42). These are prayers directed toward God the Father through Jesus Christ (1 Timothy 2:5).

- (3) Giving (1 Corinthians 16:1-2; 2 Corinthians 9:6-8). Christians are commanded to give weekly (1 Corinthians 16:1-2), voluntarily (2 Corinthians 8:12), purposely (2 Corinthians 9:7), and proportionately (1 Corinthians 16:2). We never read of the Lord's church giving on the basis of pledging, tithing or payment of monthly dues and harvest.
  - (4) The Lord's Supper (Acts 20:7; 1 Corinthians 11:20-26; Matthew 26:26-29). The early Christians upon every first day of the week observed partaking of the Lord's Supper (Acts 20:7). We never read of the Lord's church partaking of the Lord's Supper on a monthly, quarterly or yearly basis.
  - (5) Preaching (Acts 20:7). The Lord's church is commanded to preach and teach the good news of Jesus Christ (Mark 16:15; Matthew 18:18-19).
4. We can identify the Lord's church by its terms of membership. In order to become a member of the Lord's church we must:
- (1) Hear the word (Romans 10:14,17),
  - (2) Believe that Jesus is the Son of God (John 8:24; Hebrews 11:6),
  - (3) Repent of past sins (Luke 13:3),
  - (4) Confess faith in Christ (Romans 10:10), and
  - (5) Be baptized for the forgiveness of our sins where we will be added to the church (Mark 16:15; Acts 2:38-47; Galatians 3:27). This baptism is not sprinkling or pouring, but immersion (burial) in water (Romans 6:3-5; Colossians 2:12).
5. We can identify the Lord's church by its organization. The Lord's church is not governed by councils, synods or conferences. The organization is as follows: Christ is the head of the church. Serving under Christ are elders who are appointed to take the oversight of each (not more than one) congregation (Acts 20:17, 28; Acts 11:30; Titus 1:5-9). Deacons serve under the elders (Acts 6:1-6; 1 Timothy 3:8-13). Preachers or evangelists are men who do the preaching, telling the good news of Jesus Christ. Preachers are never called pastors or reverend in the Scriptures. In the Lord's church we also find members of the congregation, which is the church (Colossians 1:18), composed of people called out of the world and added to the church through obedience to the gospel plan of salvation. These members were simply called Christians or disciples (Acts 11:26).

We can know the characteristics of the Lord's church and reject any church that is pretending to be the Lord's church.

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17:7 No more idolatry!

17:11 Life of the flesh is in the blood. It is the blood or life that makes atonement!

1 Peter 1:18-19, "Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

Ephesians 2:13, "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ."

Revelation 1:5, "And from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him who loved us and washed us from our sins in His own blood."

1 John 1:7, "But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin."

**b. CHASTITY .....LEVITICUS Ch 18**

18:1-5 Men cannot be our standard! We must obey God! No man or group of men can be our standard.

18:6-19 Unlawful marriages and incest.

[For additional information concerning this issue please see the appendices - INCONSISTENCIES ABOUT INCEST?]

18:21 No human sacrifices.

Molech was the guardian god of the children of Ammon (essentially the same as Chemosh, the god of the Moabites). These types of "fire-gods" seem to have been common to all Canaanites. These were gods of hollow metal that were heated to extreme levels so that a child could be placed on them to be sacrificed.

18:22 No homosexuality.

18:23 No bestiality.

18:24 "Everybody is doing it" is no excuse! Do not do as the nations (people) around you do!

18:25 When you do the land is defiled and will vomit you out!

What about congregations of the Lord's church today?

Revelation 3:15-16, "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth."

We can't be doing what the world does.

**c. PRECEPTS AND PROHIBITIONS .....LEVITICUS Ch 19**

19:2 The theme of Leviticus again: You shall be holy, for I the Lord your God am holy.

19:9 Gleanings (compare Ruth in Ruth 2:15-16).

19:17-18 You shall not hate your brother: Rebuke him, not bear sin because of him, do not take vengeance, nor bear any grudge, BUT: YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF!

Luke 17:1-4, "Then He said to the disciples, 'It is impossible that no offenses should come, but woe to him through whom they do come! It would be better for him if a millstone were hung around his neck, and he were thrown into the sea, than that he should offend one of these little ones. Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, "I repent," you shall forgive him.'"

19:23-25 Treatment of new orchards.

19:28 No tattoos. The Israelites were not to identify themselves with the heathen practices or idolatrous religions that surrounded them.

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To determine if it would be right or wrong to get a tattoo in our day, we should ask ourselves some questions:

1. Will the tattoo hurt my influence?
2. Will the tattoo be a stumbling block to others?

3. Is getting a tattoo good stewardship?
  4. Will the tattoo have a negative impact on my Christianity?
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19:33-34 Strangers (non-Israelites) - This probably refers to a proselyte to the Jewish faith, who was circumcised, and in all things conformed to the Jewish religion.

19:35-37 Ethical business practices.

**d. PENALTIES ..... LEVITICUS Ch 20**

[A loving God gives penalties for our good. Loving parents have penalties for their disobedient children.]

20:1-9 Idolatry and human sacrifices is worthy of the death penalty.

20:10-21 Sexual sins.

Today, there are some who would call these "alternative lifestyles" but we must call sin, sin! Lovingly but plainly! Sin must be named as sin. God does not accept those who continue in sin. No one has become a Christian without having their feelings hurt (Acts 2:37).

20:23 You shall not walk in the statutes of the nation which I am casting out before you.  
Again - men are not to be our standard!

20:27 Witchcraft requires the death penalty.

**e. PRIESTLY HOLINESS..... LEVITICUS Ch 21-22**

21:1-9 Impurity and punishments.

21:10-15 Impurity for the High Priest.

21:14 A priest must enter into a proper marriage - a virgin of his own people (tribe - Levites).

21:16-24 No blemishes! Does this foreshadow Christ?

Hebrews 9:14, How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?"

1 Peter 1:18-19, "Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot."

No eunuch - not ruptured or castrated.

22:1-16 Reverence for things sanctified or sacrificed. He must have great respect for all these things. His teaching concerning this is important.

22:17-33 Acceptable sacrifices.

The sacrifice must be at least 8 days old.

The priests are to live of these sacrifices. Nothing is to be left overnight. No time will be given to let anything rot.

This shows their complete dependence on Jehovah!

**B. TIME FOR WORSHIP.....LEVITICUS Ch 23-25**

**1. THE SEVENTH DAY ..... LEVITICUS 23:1-3**

23:1 A calendar of feasts follows through this section.

**2. FEAST OF PASSOVER & UNLEAVENED BREAD... LEV. 23:4-14.**

23:5 Passover.

23:6 Feast of unleavened bread.

**3. FEAST OF PENTECOST ..... LEVITICUS 23:15-22**

23:15 Feast of Pentecost.

23:22 Leave the gleanings!

**4. FEAST OF TRUMPETS..... LEVITICUS 23:23-25**

**5. DAY OF ATONEMENT ..... LEVITICUS 23:26-32**

23:27 Afflict your souls = fasting and humbling of yourselves.

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**Should Christians Fast Today?**

Fasting, in the biblical sense, is the abstaining from food and drink for a spiritual reason. In the Old Testament era, the Jews fasted frequently, though there was only one fast prescribed by the law. Once each year, on the Day of Atonement, the Hebrews were to "afflict" their souls (Leviticus 16:31), which meant fasting (cf. Isaiah 58:3).

Though there are no compulsory fasts required of Christians today, the New Testament seems to take for granted that children of God would see the need to fast occasionally.

1. Fasting, for the Christian, is strictly a **voluntary** matter. It should arise out of a feeling of intense need, not as a result of mere formality.
2. Fasting may be beneficial spiritually in times of personal sorrow (2 Samuel 1:12; Nehemiah 1:4).
3. Fasting and prayer would certainly seem to be fitting when a loved one is critically ill (2 Samuel 12:16).
4. Fasting frequently accompanied repentance as an outward and genuine indication of contrition for spiritual rebellion (1 Samuel 7:6; Jonah 3:5).
5. Fasting was practiced in connection with great and important religious events (Exodus 34:28; Matthew 4:2; Acts 13:2-3; 2 Corinthians 6:5; 11:27).

Fasting was engaged in at times when someone needed to draw closer to God. They were putting aside the things of this world (Matthew 9:14; Mark 2:18; Luke 5:33; 1 Corinthians 7:6; Acts 13:2; 2 Corinthians 6:5). So, the Bible does not specifically command a Christian to fast in order to be pleasing to God. However, the Bible does give many examples when people did fast in order to focus entirely on God. Although we are not specifically commanded to fast, fasting can be a great source of spiritual strength.

Please keep in mind that fasting should not be done in order to be seen of others or to prove we are good Christians. If we fast, it should be done out of a sincere heart and a clear conscience. Fasting is setting aside time to give ourselves totally to God.

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## **6. FEAST OF TABERNACLES ..... LEVITICUS 23:33-44**

23:42 They were to dwell in booths for 7 days.

23:43 This is so they will remember the exodus from Egypt and that their ancestors were living in booths. It served as a history lesson for them.

## **7. HOLY LIGHT - HOLY BREAD - HOLY NAME .... LEVITICUS Ch 24**

24:1-4 Lampstand. Never let the light go out! Do Christians serve as a light today?

Matthew 5:14-16, "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

24:5-9 Showbread. This was unleavened bread placed upon a table in the Holy Place representing the twelve tribes of Israel.

24:10-16 Holy Name - punishment for blasphemy is death. This section is historical.

24:16 Death penalty for blasphemy!

John 10:32-33, "Jesus answered them, 'Many good works I have shown you from My Father. For which of those works do you stone Me?' The Jews answered Him, saying, 'For a good work we do not stone You, but for blasphemy, and because You, being a Man, make Yourself God.'"

24:17-23 Punishment for murder (death).

**8. SABBATICAL YEAR..... LEVITICUS 25:1-7**

25:4 Neither sow nor harvest.

**9. YEAR OF THE JUBILEE..... LEVITICUS 25:8-55**

25:10-11 It is to be a Jubilee and:

- a. Each of you shall return to your possession - all land returned to the original family.
- b. Each of you shall return to your family - all slaves to return home free.
- c. You shall neither sow nor reap. The land gets a rest.

25:12 Faith in God required that there would be enough food for these two years.

25:23 This is the reason all land was returned to the original tribe and owner.

25:33-34 Levite land never to be sold. The Christian law is different (compare Barnabas - Acts 4:36-37).

**III. CONCLUSION .....LEVITICUS Ch 26-27**

**A. PROMISES AND WARNINGS ..... LEVITICUS Ch 26**

This is an "If...Then" passage! **If** you obey, **then** these blessings come upon you.

26:1-13 If they obey.

26:14-39 If they disobey.

26:40-43 If they repent.

26:44-46 This is why God put up with these people! (compare verse 6 with verse 16).

**B. VOWS AND TITHES ..... LEVITICUS Ch 27**

Some consider this chapter as an appendix or an addition to the Law which was completed with the end of chapter 26. It does not matter if it is an appendix or not. It is God's word.

27:1-8 Vows of persons.

27:9-13 Vows of animals.

27:14-15 Vows of houses.

27:16-25 Vows of land.

27:26-29 What already belonged to God could not be dedicated to Him by a vow.

27:29 Justice must be done - no bribery allowed.

27:30-34 The tithe.

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**Is Tithing to be Observed by Christians today?**

Tithing (tenth) was commanded in the Old Covenant for the purposes of supporting the tribe of Levi. This was because the Levites did not have a land inheritance as did the other tribes.

Numbers 18:24, "For the tithes of the children of Israel, which they offer up as a heave offering to the LORD, I have given to the Levites as an inheritance; therefore, I have said to them, 'Among the children of Israel they shall have no inheritance.'"

No ten percent proportion is commanded in the New Testament. Each Christian is to give as he purposes in his heart, in accordance with how God has prospered him.

2 Corinthians 9:7, "So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver."

Every giver determines the proportion of his income that he will give to God. However, every Christian should give liberally.

2 Corinthians 9:6, "But this I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully."

In the New Testament funds collected are used to further the work of the church. The work of the church includes evangelism (teaching the lost), benevolence (helping the needy), and edification (strengthening other Christians). Christians are not commanded to tithe, but to give "as God hath prospered" (1 Corinthians 16:2).

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## NUMBERS - INTRODUCTION

### MEANING OF "NUMBERS"

The English name of the book, Numbers, comes from the Septuagint (Greek translation of the Hebrew Old Testament). "Numbers" refers to the numbering of the people.

### WRITER

We want to make it clear that God is the author of this book, through the inspiration of the Holy Spirit (2 Peter 1:20-21). The writer God used to reveal the words of this book is Moses.

2 Peter 1:20-21, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Inspiration means that the information in the book can be relied on and is completely accurate and trustworthy. Moses was an eyewitness to the events recorded in it. Who better to record this information?

### DATE

About 1,400 B.C. - It covers the wilderness wanderings.

### CLASSIFICATION OF THE BOOK

A book of Law.

### KEY WORD

Offering (172 times).

### KEY VERSES

Numbers 14:22-24

### PLACE

From the encampment at Mt. Sinai through the wanderings and then to the encampment at Moab.

### LESSONS FOR TODAY

1. God despises murmurings and disobedience.
2. God expects His people to worship Him.
3. God will provide for His people.

### **BACKGROUND**

- A. The time covered by this book is nearly forty years. But most of the narrative covers the events of the second and fortieth years only.
- B. This book shows the Israelites in their growth both as worshipers and warriors.
- C. Numbers is also a commentary on the nature and providence of God.
  1. God's laws are given throughout the book and when combined with the narrative show us that Jehovah is a God of:
    - a. Righteousness,
    - b. Justice,
    - c. Holiness and
    - d. Grace.
  2. When the people were disobedient and rebellious, He punished them; when they repented He pardoned and restored them.
  3. All of Jehovah's dealings with them were intended to bring them into closer fellowship with Him. They were His purchased possession.
- D. "Now all these things happened to them as examples, and they were written for our admonition, on whom the ends of the ages have come" (1 Corinthians 10:11).
  1. Not for our obedience to these laws.
  2. Christians are not under the Law of Moses.
- E. Christians, should also travel through the "wilderness in this world":
  1. Christians should be guided by the "Pillar of Cloud" (Christ),
  2. Christians should be nourished by "the Bread which came down from heaven" (Christ),

3. Christians should quench their thirst with water from the "Rock" (Christ),
4. Christians should be encountering enemies, fighting battles and pressing on to the "Promised Land" (Heaven)!

### **PURPOSE FOR WRITING THE BOOK**

- A. To show how God directed Israel from Mount Sinai to the Plains of Moab.
- B. Special Emphasis:
  1. The sinfulness of fear, distrust and disobedience.
  2. How Israel became a strong, trained and experienced nation.

### **CHRIST IN NUMBERS**

- A. His ancestors are to be in the tribe of Judah (Genesis 49:10 and Numbers 1:7; 24:17 - compare Hebrews 7:14 and Matthew 1:2-5).
- B. The Passover lamb's (Christ's) bones not to be broken (Numbers 9:12 compare John 19:36).

### **CHAPTERS AND EVENTS**

Chapter 1 - God Wants Israel to be Counted

Chapter 4 - Duties of Aaron and His Sons

Chapter 6 - Nazarite Vows

Chapter 9 - Passover Commanded Again

Chapter 11 - Israel Murmurers - Quail Sent

Chapter 12 - Aaron's and Miriam's Sin

Chapter 13 - The Spies Sent Out

Chapter 15 - The Stick-gatherer Slain

Chapter 16 - Israel Murmurs and is Punished

Chapter 17 - Aaron's Rod Buds

Chapter 20 - More Murmurings - Moses' Sin

Chapter 21 - Fiery Serpents

Chapter 22 - Balak Tempts Balaam Three Times

Chapter 26 - Israel Renumbered

Chapter 27 - Moses' Successor is Named

Chapter 28 - The Continual Burnt Offering

## NUMBERS

### OUTLINE

- I. Preparations for the March .....Ch 1-10:10
- II. From Mt. Sinai to Kadesh-Barnea ..... 10:11-Ch 12
- III. From Kadesh to Kadesh (The Wanderings) .....Ch 13-20:21
- IV. From Kadesh-Barnea to the Plains of Moab..... 20:22-22:1
- V. Encampment at Moab .....22:2-Ch 36

### EXPANDED OUTLINE

- I. Preparations for the March ..... Ch 1-10:10**
  - A. Numbering and Organization of the People .....Ch 1-4
  - B. Consecration of the Army .....Ch 5-6
  - C. The Offerings of the Princes .....Ch 7
  - D. Ordination of the Levites .....Ch 8
  - E. The Second Passover..... 9:1-14
  - F. The Cloud and Trumpets ..... 9:15-10:10
- II. From Mt. Sinai to Kadesh-Barnea ..... 10:11-Ch 12**
  - A. Departure from Mt. Sinai..... 10:11-36
  - B. The Sin of Discontent.....Ch 11
  - C. The Jealousy of Miriam.....Ch 12
- III. From Kadesh to Kadesh (The Wanderings) ..... Ch 13-20:21**
  - A. Unbelief and Defeat .....Ch 13-14
  - B. Laws and Sanctions.....Ch 15
  - C. Rebellion of Korah .....Ch 16

D.	Budding of Aaron's Rod .....	Ch 17
E.	Duties and Privileges of Priests and Levites .....	Ch 18
F.	The Water of Purification .....	Ch 19
G.	The Sin of Moses and Aaron .....	20:1-13
H.	The Hostility of Edom.....	20:14-21
<b>IV.</b>	<b>From Kadesh-Barnea to the Plains of Moab .....</b>	<b>20:22-22:1</b>
A.	Death of Aaron.....	20:22-29
B.	The Serpent of Brass.....	21:1-9
C.	Journey to Moab .....	21:10-22:1
<b>V.</b>	<b>Encampment at Moab .....</b>	<b>22:2-Ch 36</b>
A.	The Prophet Balaam .....	22:2-Ch 24
B.	The Zeal of Phinehas.....	Ch 25
C.	The Second Numbering of the People .....	Ch 26
D.	Inheritance of Women.....	27:1-11
E.	Appointment of Joshua .....	27:12-23
F.	Offerings and Vows .....	Ch 28-30
G.	War Against Midian.....	Ch 31
H.	Settlement East of Jordan.....	Ch 32
I.	Wilderness Encampments .....	33:1-49
J.	Allotment of the Land .....	33:50-Ch 34
K.	Cities of Refuge .....	Ch 35
L.	Tribal Inheritance .....	Ch 36

## NUMBERS EXPOSITION

### I. PREPARATIONS FOR THE MARCH .....NUMBERS CH 1-10:10

#### A. NUMBERING AND ORGANIZATION OF THE PEOPLE..... NUM. Ch 1-4

1:1-3 They are told to take a census:

- a. Of all of Israel,
- b. By tribe,
- c. Every male,
- d. Age: 20+ years and
- e. Able to go to war.

1:4-16 A man from each tribe is to help in the numbering.

The head of his father's house - This would insure an accurate count. The princes are called by name.

1:17-47 The census is taken.

1:19 It is taken in the wilderness at Mt. Sinai.

1:20-44

Reuben	46,500	Ephraim	40,500
Simeon	59,300	Manasseh	32,200
Gad	45,650	Benjamin	35,400
Judah	74,600	Dan	62,700
Issachar	54,400	Asher	41,500
Zebulun	57,400	Naphtali	53,400

1:45-46 The total Israelite men in this first numbering = 603,550.

1:47-54 Tribe of Levi not to be numbered. They are set aside for service to the tabernacle.

1:50 The word "stranger" here means a non-Levite. In other places "stranger" is used to refer to a non-Israelite, but not in this context.

1:52-53 The tribes are to surround the tabernacle and the Levites so that no stranger (non-Israelite) could come near.

2:1-2 Each tribe is to camp in its assigned place:

- a. At the side of the tabernacle, but
- b. Some distance from it.

2:3-31 The order of the camps and their marching:

1 <sup>st</sup> EAST:	Judah Issachar Zebulun
2 <sup>nd</sup> SOUTH:	Reuben Simeon Gad
3 <sup>rd</sup> WEST:	Ephraim Manasseh Benjamin
4 <sup>th</sup> NORTH:	Dan Asher Naphtali

2:32-34 The number of men given again: 603,550. The Israelites did as God commanded them!

[In Numbers 3:1-4 we have the naming of the priests.]

3:1 Aaron is listed first - his is the beginning of the line of the high priest. Aaron - Eleazar - Ithamar (Nadab and Abihu being dead - Leviticus 10:1-2).

Moses' sons are counted among the Levites.

3:5-10 The Levites are to be Aaron's servants in his work as high priest.

3:7 To do the work of the tabernacle.

3:10 The outsider who comes near shall be put to death. Jehovah is not approached by an outsider!

3:11-13 Why set the Levites apart? Because:

- a. All the firstborn belong to Jehovah,
- b. God had set aside every firstborn of Israel as His own when He killed all of the firstborn in Egypt,
- c. They were to be set apart for Jehovah instead of the first-born of all of Israel and
- d. This will be the age that all firstborn are to be given up to Jehovah or be redeemed.

3:14-20 Those to be numbered were to be 1 month old or older.

Duties of the Levites - those who were not Aaron's sons.

3:21-26 The sons of Gershon - Carried the soft goods.

3:27-32 The sons of Kohath - Carried the vessels.

This included the ark of the covenant.

3:33-37 The sons of Merari - Carried the hard goods (posts, pillars, bars, etc.).

3:38-39 The total of the Levites = 22,000.

Gershon	7,500
Kohath	8,600
Merari	<u>6,200</u>
	22,300

Is this an error? No, often the numbers were rounded to even hundreds.

3:40-51 The numbering of all the firstborn of all Israel. The Levites will be exchanged for these firstborn so that they may serve Jehovah at the tabernacle.

3:43 The firstborn of Israel = 22,273.

3:46

$$\begin{array}{r} 22,273 \\ - \underline{22,000} \\ \hline 273 \end{array}$$

These are to be redeemed by Israel for 5 shekels each and the money given to Aaron for the treasury.

[In Numbers chapter 4 we have the rules of service and numbering of the Levites qualified for service.]

[In Numbers 4:1-20 we have the service of the Kohathites.]

4:3 Age of service = between 30 and 50.

4:5 Aaron and his sons are to prepare the most holy things for transport.

4:15 DO NOT TOUCH! The Kohathites are to carry the most holy things, BUT they are not to touch anything - lest they die.

4:19-20 Kohathites are not to watch while the sons of Aaron prepare and cover the most holy things. Even if they just see the most holy things they will die!

a. They were not to touch the ark.

b. They were not to even look upon the ark.

[In Numbers 4:21-28 we have the service of the Gershonites.]

4:23 Age of service = between 30 and 50.

4:25 They will carry the soft goods of the tabernacle.

[In Numbers 4:29-33 we have the service of the Merarites. They will carry the hard goods of the tabernacle.]

4:33 Under the hand of Ithamar = he will supervise them.

4:34-49 Completion of the numbering of the Levites.

Kohathites	2,750
Gershonites	2,630
Merarites	<u>3,200</u>
	8,580

**B. CONSECRATION OF THE ARMY ..... NUMBERS Ch 5-6**

5:1-4 Removal of the unclean persons from the camp.

5:5-10 Restitution in the case of a trespass.

5:7 Restitution is to be full value + 1/5.

5:8 But if there is no near kinsman to pay the restitution to, it is to be given to the Lord for the support of the priests. This is also to be in addition to the ram offering for the trespass offering.

5:11-31 The spirit of jealousy. God wants happy, contented families.

5:11-15 If a man suspected his wife of unfaithfulness he was to bring her to the priest with an offering.

5:16-22 The priest is to make "bitter water" from holy water and dirt from the floor of the tabernacle. This water is to bring "remembrance" of her sin if she has committed adultery. The priest is to put her under oath of the curse of "bitter water" and she is to say, "Amen."

5:23-28 Then the priest is to write the curse down and scrape the writing off into the water. She is to then drink the water.

If she is innocent, nothing will happen to her.

If she is guilty, the water will:

- a. Make her stomach swell,
- b. Make her leg rot and
- c. She shall then be a curse among her people.

[NOTE: There was nothing in the water that would or could cause sickness, or differentiate between a guilty or innocent person. Only the all-knowing God could manifest the woman's guilt or innocence.]

5:29-31 Summary of this chapter.

Suspicion will cause strife in the family. God wants happy families!

If she is innocent nothings happens.

If she is guilty she must suffer the punishment for her sin - death.

Nothing is said of her refusal to go through with this procedure. It could only be assumed she is guilty and suffer the punishment prescribed for her sin.

If the man follows this method as prescribed by God he is innocent.

[In Numbers 6:1-21 we find instruction concerning the vow of the Nazarite.]

6:1-8 To take the "vow of a Nazarite" was to separate himself to the Lord.

Special regulations:

- a. He shall separate himself from wine and similar drink,
- b. No razor shall come upon his head and
- c. He shall not go near a dead body.

6:9-12 If he becomes defiled by the dead:

- a. He shall make a special offering to the Lord and
- b. The former days of his vow are lost.

6:13-21 When the period of consecration is completed he is to bring this special offering and cut off his hair, burning it as an offering to the Lord. The hair had been allowed to grow untrimmed as an honor to Jehovah and must now be offered up to Him in sacrifice.

6:22-27 The special blessing of the priests on the people of Israel.

### **C. THE OFFERING OF THE PRINCES ..... NUMBERS Ch 7**

[In Numbers 7:1-9 we have the presentation of 6 wagons and 12 oxen for carrying the materials of the tabernacle. Not the things from the Most Holy Place.]

7:7-8 Moses then gave these to the Gershonites and the Merarites.

7:9 The Kohathites received none of these because they were to carry the holy things on their shoulders.

7:10-83 Presentation of the gifts for the altar.

Each tribe is listed with its prince and the gift.

7:84-88 The total of the offering.

7:89 God speaks to Moses from above the mercy seat. This phrase should have been part of the next chapter.

### **D. ORDINATION OF THE LEVITES ..... NUMBERS Ch 8**

8:1-4 Lighting of the lampstand for the very first time.

[In Numbers 8:5-22 we have the consecration of the Levites.]

8:7 Make themselves ceremonially clean.

8:10 The children of Israel shall lay their hands on the Levites.

8:11 Aaron then offers them to the Lord as if they were a wave offering.

8:23-26 The Levitical priests' period of service is set at 25 to 50 years of age.

[NOTE: The Levites, like Christians, enter their service pure, forgiven and without sin. The Levites were to stay pure and God provided them the system for this to be accomplished. Christians are to stay pure, and God provides the means of repentance and prayer for forgiveness.]

**E. THE SECOND PASSOVER .....NUMBERS 9:1-10:10**

[In Numbers 9:1-14 we have instructions for the second Passover.]

9:6-9 Question: Can they keep the Passover if they have been defiled from a dead body?

9:10-12 Answer - yes, they can keep the Passover, but not now - one month later they shall keep it.

9:13 If one refuses to keep the Passover he is to be cut off from his people.

9:14 If a stranger wishes to keep the Passover he is to do it according to the pattern.

**F. THE CLOUD AND THE TRUMPETS .....NUMBERS 9:15-10:10**

[In Numbers 9:15-23 we have a cloud by day and it appeared as a pillar of fire at night.]

9:17 When the cloud was taken up they marched.

9:19 When the cloud remained they remained in camp.

[NOTE: Never go ahead of God! Do what He says, when He says! If you follow the pattern you stay with Jehovah.]

[In Numbers 10:1-10 we have information concerning the trumpets.]

10:2 Make 2 silver trumpets. They are for:

- a. Calling the assembly and
- b. Directing the movement of the camps.

10:3 Blow both and all of the assembly is to gather.

10:4 Blow one and only the leaders are to gather. There were different calls given from the trumpets.

10:9 When they went to war:

- a. Sound the alarm,
- b. It would remind them that God would remember them and
- c. They would be saved from their enemies.

## **II. FROM MT. SINAI TO KEDESH-BARNEA.....NUMBERS 10:11-CH 12**

### **A. DEPARTURE FROM MT. SINAI .....NUMBERS 10:11-36**

10:11-18 The first march and their order.

10:29-32 Moses convinces Hobab [Reuel's son (also called Jethro, or Raguel in the Septuagint)] to go with them and help them in the desert.

10:33-36 It was a three-day journey.

### **B. THE SIN OF DISCONTENT ..... NUMBERS Ch 11**

11:1-3 Complaining of the people. There is fire from the Lord that devours some of the people.

11:4-9 No lesson learned - more murmuring.

11:4 Under influence of the "mixed multitude."

11:5 Remember the "good old days?"

11:10-15 Moses - I have had enough of these people!

11:11 Moses asks, "Why do you afflict me with all these people?"

11:12 Moses asks, "Did I conceive all these people?"

11:13 Where am I to get meat to give to all of these people?

11:14 These people are too much for me!

11:15 If you are going to treat me this way, please kill me now so that I will not have to put up with them!

11:16-17 God has Moses gather seventy good men who help bear this load.

11:18-20 God says He will give them meat for a month until it comes out of their noses.

11:21 Moses asks, "How?"

11:22 God asks, "Has My arm been shortened?" The arm represents His power.

11:24-25 Jehovah shares His Spirit with those who have been chosen to help Moses.

[NOTE: God never commands anything of anyone unless they have the ability to fulfill the command. No command today requires special assistance from Jehovah or a miracle!]

11:26-30 Two had not come with the others, BUT God's Spirit came to them in the camp. Joshua feels they should be stopped. But Moses wishes that all Israel could benefit from God's Spirit in this way.

11:31-35 A wind from God brings the quail. They pile up about 2 feet high, still alive.

11:33 While the meat was still in their teeth, God strikes the murmurers dead.

### **C. THE JEALOUSY OF MIRIAM ..... NUMBERS Ch 12**

12:1 The reason given is that Moses had married an Ethiopian woman.

12:2 Her problem is pride - Does not God speak through us also?

12:3 God declares that Moses has more humility than any other man. He is willing to be under God's control.

12:4-8 Jehovah calls the three together and reminds them that Moses is the only one to whom He speaks "face to face."

12:9-13 God strikes Miriam with leprosy as a result.

Aaron pleads to Moses for Miriam. Moses intercedes for her.

12:14-16 Miriam must spend 7 days outside the camp before she is restored.

### **III. FROM KADESH TO KADESH (THE WANDERINGS) ..... NUM. Ch 13-20:21**

#### **A. UNBELIEF AND DEFEAT ..... NUMBERS Ch 13-14**

[In Numbers 13:1-20 God has Moses send spies into the land of Canaan.]

They are to explore the region to learn:

- a. What the land is like,
- b. If the people are strong or weak,
- c. If they are many or few,
- d. If the land is good or bad,
- e. If the cities are like camps or strongholds,
- f. If the land is rich or poor and
- g. If there are any forests.

13:21-27 The spies go into the land for 40 days and return with fruit of the land.

13:28-29 They give a wonderful report concerning the land, But - ten of the spies say, they are too much for us! They are already defeated.

13:30 Caleb - We can do it!

13:31-33 No, we cannot!

There are giants living there and we are but "grasshoppers":

- a. In our own eyes and
- b. In their eyes also.

14:1-5 The people: We should have died in Egypt—let us go back home!

14:6-9 Joshua and Caleb tear their clothes and declare again that they can take the land with God's help.

14:10 The congregation wants to stone Joshua and Caleb because they brought back a good report and wanted to go into the land and possess it.

These are two of God's leaders among God's people and the people wanted to kill them! Do we speak against leaders of the church today?

14:11-12 God would destroy the people and again offers to make a great nation of

Moses.

Moses: If You kill us - the nations will say You are not able to give us Canaan!  
BUT let Your power be great AND continue Your mercy and longsuffering!

14:13-19 Moses again intercedes and gives several great arguments.

14:20-38 Condemned to the wilderness wanderings.

14:24 God's servant, Caleb, will go into the promised land.

14:29 All twenty years old or older shall die and not go into the land.

14:30 Only Caleb and Joshua will go in.

14:31 Only those under twenty years of age will go in—the little ones you said would die will conquer Canaan Land!

14:34 The number of years of wandering (40 years) will equal the number of days you spent spying out the land (40 days - Numbers 13:25).

14:36-37 All the spies who brought a bad report will die of the plague.

14:39-45 A futile invasion attempt without Jehovah.

The people went alone:

- a. The ark did not go with them and
- b. Moses did not go with them.

## **B. LAWS AND SANCTIONS ..... NUMBERS Ch 15**

[In Numbers 15:1:1-31 we have various laws concerning sacrifice.]

15:29 These laws apply the same to the Israelite and the stranger.

15:30 Brings reproach = "blasphemes." The one who intentionally blasphemes is to be put to death. The physical death represents in our minds a spiritual death today.

15:32-36 The death penalty is instituted for Sabbath breaking.

15:37-41 Do this:

- a. Put tassels on the corners of your garments and

- b. Put blue thread in the tassels in the corners.

Why? So, that:

- a. You will remember the commandments of the Lord,
- b. To do them,
- c. That you will not follow harlotry,
- d. Because your eyes and heart are inclined to do them,
- e. That you will remember to do My commandments and
- f. Be holy for your God.

### **C. REBELLION OF KORAH ..... NUMBERS Ch 16**

16:1-3 Korah (Levite, cousin of Moses) with Dathan and Abiram (both Reubenites) gather 250 leaders to resist the leadership of Moses.

A poor example leads others to sin. You take too much authority!

All Israel is holy, therefore any of us could lead!

There are some today who teach that the leaders of the church (elders) have no real authority. Resisting the leaders appointed by God is the same as resisting God.

16:4-11 You should be honored that you are a Levite and that God has set you apart to serve Him! Bring your censers before the Lord tomorrow and let Him show whom He wants to serve Him.

16:11 When you resist God's leaders your resistance is actually against God Himself!

16:12-14 They blame Moses for their not going into Canaan and for their defeat.

16:15-19 They all gather as instructed before the tabernacle and the glory of the Lord appears.

16:20-31 Separate yourselves from evil men! Depart from them, lest you be consumed in all their sins. If they die a natural death they are right. But, if God opens up the ground and consumes them He has rejected them!

16:31-35 God opens the ground and consumes:

- a. Korah and all of his by opening the ground, and
- b. The 250 by fire.

16:36-40 The censers of these men - flatten them out for a covering on the altar as a memorial: nobody should ever try to usurp God's authority again!

16:41-45 Sympathizers of Korah in the congregation. God would consume them also.

SOME BRETHREN JUST WILL NOT LEARN! Watch out for your own attitude.

16:46-50 The Lord sends a plague on the people.

Moses has Aaron make an atonement for the people:

- a. Aaron takes his censor and goes between the dead and the living in the congregation,
- b. The plague is stopped, but
- c. 14,700 die as a result of their continued murmuring.

#### **D. BUDDING OF AARON'S ROD..... NUMBERS Ch 17**

17:1-5 Jehovah will give additional proof of His choice of Aaron to be high priest.

The head of each tribe is to bring a rod with their name inscribed on it to the tabernacle. God: Thus, I will rid Myself of the murmurings of the children of Israel, which they murmur against you.

17:8 Aaron's rod:

- a. Sprouted forth buds,
- b. Had produced blossoms and
- c. Yielded ripe almonds.

17:9 The rod to be kept in the ark of the covenant as a testimony.

17:12-13 Israel's response, "Surely we all will die."

#### **E. DUTIES AND PRIVILEGES OF PRIESTS AND LEVITES..... NUM. Ch 18**

18:1-7 Official rites and duties.

18:7 I give your priesthood to you as a gift for service.

Christians, as priests, also have a gift for service and should serve God continually.

18:8-20 The revenues of the priests.

Jehovah tells Aaron, who represents the Priests and Levites, that He is their portion and inheritance.

18:21-24 The revenues of the Levites.

18:21 All of the tithes of Israel.

18:22 From here on Levites only perform in serving God! Not the heads of the families.

18:25-32 The setting aside of the tithes for the Levites. A tithe of the tithe was set aside for the priests (Numbers 18:26-28).

**F. THE WATER OF PURIFICATION ..... NUMBERS Ch 19**

19:1-10 Preparation of the purifying water. All of a red heifer was to be burnt and used for the water of purification.

19:1-22 Use of the water of purification.

Those who needed purification:

- a. If they had touched a dead body,
- b. A bone of a person, or
- c. A grave.

**G. THE SIN OF MOSES AND AARON ..... NUMBERS Ch 20**

[In Numbers 20:1-13 we have the sin at the waters of Kadesh.]

20:1 Miriam dies at Kadesh and is buried there.

20:2-6 This is the 10<sup>th</sup> murmuring - No water!

20:7-8 Take the rod, **speak** to the rock and you shall have water.

SPEAK TO THE ROCK (verse 8). Compare Exodus 17:6.

20:10 Hear now, your rebels! Must WE bring water for you out of this rock?

20:11 Moses **struck** the rock twice. Water came out abundantly. This was a massive river that would provide for 2.5 to 3 million people and their livestock.

20:12 Then the Lord spoke to Moses and Aaron:

- a. Because you did not believe Me,
- b. To hallow Me in the eyes of the children of Israel,
- c. Therefore, you shall not bring this congregation into the land which I have given them (compare Deuteronomy 32:48-52).

This is called the water of Meribah ("contention").

[NOTE: You shall not bring this congregation into the land which I have given them. God speaks as if the land had already been given to them. However, man's obedience is still required.]

Acts 18:9-10, "Now the Lord spoke to Paul in the night by a vision, 'Do not be afraid, but speak, and do not keep silent; for I am with you, and no one will attack you to hurt you; for I have many people in this city.'"

#### **H. THE HOSTILITY OF EDOM .....NUMBERS 20:14-21**

Let Israel pass through your land. Edom: No! We will not turn to the right or to the left. No! So, Israel turned away and did not go through.

#### **IV. FROM KADESH-BARNEA TO THE PLAINS OF MOAB .....NUM. 20:22-22:1**

##### **A. DEATH OF AARON .....NUMBERS 20:22-29**

20:24 Aaron will not go into the promised land because he did not obey God at Meribah (Kadesh). Moses and Aaron were not allowed to go into the land of Canaan:

- a. Because of their sin at the water of Meribah.
- b. They hit the rock instead of just speaking to it to bring forth water.
- c. In this way they rebelled against God's commandment in the desert of Zin.
- d. They did not sanctify God at Kadesh before the eyes of the people.

20:26 Gives his office and its garments to Eleazar.

20:28 Aaron died there on Mount Hor (verse 23).

20:29 The congregation mourned him for 30 days.

**B. THE SERPENT OF BRASS ..... NUMBERS 21:1-9**

21:1-4 The king of Arad attacks Israel, but he is defeated:

- a. The people of Israel swore to destroy their cities if Jehovah would give them victory.
- b. Jehovah heard their pledge, gave them victory and Israel kept her promise.

21:5 Murmuring Again!

21:6 So the Lord sent fiery serpents.

Fiery = from their copper color. They were poisonous, not that they were made of fire.

21:7 Repentance.

21:8 Make a fiery serpent and put it on a pole. The cure is offered, but the conditions had to be met ("looks at it"). What if he believed the Lord, but did not go to look at the brazen serpent? He died!

John 3:14-15, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life."

**C. JOURNEY TO MOAB..... NUMBERS 21:10-22:1**

21:14 Book of the Wars of the Lord. This work is not in existence today.

21:21-32 Israel requests passage through Ammon. Passage is refused. Israel defeats them and lives in their cities.

21:33-22:1 Og, king of Bashan comes out to fight with Israel. God also gives this victory to the Israelites. For only Og king of Bashan remained of the remnant of the giants.

Deuteronomy 3:11, "For only Og king of Bashan remained of the remnant of the giants. Indeed, his bedstead was an iron bedstead. (Is it not in

Rabbah of the people of Ammon?) Nine cubits is its length and four cubits its width, according to the standard cubit." [13.5' x 6' - 4.12 x 1.83 meters]

**V. ENCAMPMENT AT MOAB ..... NUMBERS 22:2-CH 36**

**A. THE PROPHET BALAAM..... NUMBERS 22:2-Ch 24**

**1. BALAAM HIRED BY BALAK TO CURSE ISRAEL ...NUM. 22:2-21**

22:2-4 Balak (king of Moab), was afraid of Israel.

22:5-6 Balak sends messengers to hire Balaam (non-Jewish prophet of God) to come and curse Israel for him.

22:7-8 They go to Balaam and take the diviner's fee (sorcerer's fee).

22:9-14 God comes to Balaam and tells him Israel is blessed and he is not to curse them.

22:15-18 So, Balak sends more and greater princes, and a higher fee to get Balaam to come and curse Israel.

22:19-20 But stay the night, God may have more to say. God now says to go but, only if the men come to call you, and the word which I speak to you - that you shall do.

**2. THE TALKING DONKEY..... NUMBERS 22:22-35**

22:22-27 The donkey sees the Angel of Jehovah three (3) times and turns away from Him. Balaam strikes the donkey to get her to go where he wants her to go ('ÂTHÔN - female donkey).

Some might ask, "If God gave Balaam permission to go to Balak, why would He then change His mind and become angry with Balaam 'because he went' (verse 22). The key to the answer lies in the two-letter word - "if."

Numbers 22:20, "And God came to Balaam at night and said to him, 'If the men come to call you, rise and go with them; but only the word which I speak to you—that you shall do.'"

Balaam ignored God's condition. His eagerness for gaining money, his desire to please Balak, and perhaps his own interest in cursing the Israelites caused him to leave with them before they came to call on him.

If he would have waited for the princes to come to his tent the next morning to ask concerning God's will, it would have been a humbling

experience for them. This would help to show the messengers that God was the ultimate Source of authority for blessings and curses.

[For additional information concerning this issue please see the appendices - Q/A: WHY WAS GOD MAD AT BALAAM FOR GOING IF HE SAID HE COULD?]

22:28-30 Balaam's conversation with his donkey.

22:31-35 Balaam's conversation with the Angel of Jehovah.

22:32 Angel of Jehovah: I have come out to stand against you, because your way is perverse against me.

22:33 The implication is that if the donkey had not turned aside the Angel of Jehovah would have killed Balaam.

22:34 Balaam confesses that he has sinned.

22:35 Go - but speak only the word that I speak to you.

**3. BALAK RECEIVES BALAAM.....NUMBERS 22:36-40**

22:37 The king says that he is willing to "honor" (pay) Balaam well.

22:38 But I will speak only what the Lord tells me.

**4. BALAAM'S FIRST BLESSING.....NUMBERS 22:41-23:10**

[In Numbers 22:41-23:2 we have sacrifices to Jehovah.]

23:3 Perhaps the Lord will come to meet me.

23:4-5 God does give him an answer for Balak.

23:6-10 The message is a blessing for Israel! Not a curse.

23:8 How shall I curse whom God has not cursed? And how shall I denounce whom the Lord has not denounced?

**5. BALAAM'S SECOND BLESSING..... NUMBERS 11-24**

23:11-12 Balak: "What have you done to me?"

23:13-17 Balak takes Balaam to another spot. Perhaps God would curse Israel from here.

23:18-24 The blessing.

23:19 God is not a man, that He should lie, nor a son of man, that He should repent. Has He said, and will He not do it? God is not going to change. He is not like man.

23:20 He has blessed, and I cannot reverse it.

## **6. BALAAM'S THIRD BLESSING ..... NUMBERS 23:25-24:9**

23:25 Balak: "Neither curse them at all, nor bless them at all!" In other words: If you cannot curse them, DO NOT bless them and make matters worse!

23:26 Balaam: "Did I not tell you, saying, 'All that the Lord speaks, that I must do'?"

23:27-29 Balak seeks another place - "Perhaps it will please God that you may curse them for me from there."

24:1 NOTE: HERE IS THE KEY TO BALAAM'S ATTITUDE!

Balaam - Did not go as at other times (Numbers 23:2, 15), to seek to use sorcery, but he set his face toward the wilderness (towards the camp of Israel).

24:9 Blessed is he who blesses you, and cursed is he who curses you.

## **7. BLESSINGS AND CURSINGS ..... NUMBERS 10-25**

24:10-13 Balak is angry with Balaam and tells him to go back home.

Balaam states again he can speak only what Jehovah speaks.

24:15-17a More blessings for Israel.

24:17b Curses for Moab (compare 2 Samuel 8:2).

24:18-19 Curses for Edom.

24:20 Curses for Amalek.

24:21-22 Curses for Kenites.

24:23-24 Summary of the curses.

24:25 Balak and Balaam part company.

## B. THE ZEAL OF PHINEHAS..... NUMBERS Ch 25

25:1-2 It was the council of Balaam that the women of Moab (and Midian - Numbers 25:6) could be used to tempt the men of Israel.

Numbers 31:16, "Look, these women caused the children of Israel, through the counsel of Balaam, to trespass against the LORD in the incident of Peor, and there was a plague among the congregation of the LORD."

25:3-5 Jehovah's answer: Kill all who joined themselves to Baal of Peor.

Death (spiritual) still comes today for those who commit either physical or spiritual adultery! Physical adultery is also spiritual adultery.

25:6-9 A prince in Israel defiles himself with a Midianite woman.

Phinehas kills them in their wickedness. Therefore, the plague was stopped among the children of Israel.

24,000 died in the plague.

25:10-13 A great blessing for Phinehas and his descendants.

Psalm 106:28-31, "They joined themselves also to Baal of Peor, and ate sacrifices made to the dead. Thus, they provoked Him to anger with their deeds, And the plague broke out among them. Then Phinehas stood up and intervened, And the plague was stopped. And that was **accounted to him for righteousness** to all generations forevermore."

We might also consider here the example of Abraham.

Genesis 15:6, "And he believed in the LORD, and **He accounted it to him for righteousness.**"

Is It Faith Versus Works OR Faith Plus Works?

James 2:21-23, "Was not Abraham our father justified by works when he offered Isaac his son on the altar? Do you see that faith was working together with his works, and by works faith was made perfect? And the Scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness.' And he was called the friend of God."

- a. It is important to understand that biblical faith (a faith that pleases God) is always an obedient faith.

- (1) Abraham believed, but it wasn't a simple belief (mental assent or verbal agreement) that caused God to deem him righteous.
  - (2) It was his faith in God that was expressed in obedience. Had he not obeyed God, his faith would have been a dead, ineffective faith (James 2:26).
  - (3) The point made by James is that justification (being deemed righteous by God) does not come by having faith alone, but through an obedient faith (faith and obedience together).
- b. The fact that Genesis 15:6 was fulfilled when Abraham offered Isaac on the altar (Genesis 22:9-12) does not mean that Abraham was not faithful before.
- (1) Abraham had worshiped God for years (Genesis 12:7; 13:3-4). Long before the events of Genesis fifteen, Abraham was a saved, obedient, faithful, righteous worshiper of the Lord.
  - (2) The offering of Isaac was another demonstration of obedience that proved his righteousness before God.
  - (3) Abraham demonstrated obedience from his first interaction with God in Genesis 12. Abraham left to go to a new land just as God had commanded.
  - (4) To say that one is righteous by faith alone or that one can be saved by faith alone puts one on the same level as the demons, for they believe and tremble (James 2:19).
- c. [For additional information concerning this issue please see the appendices - ABRAHAM - FAITH AND WORKS.]

25:14-15 Corruption in the leadership will corrupt the people! As the leaders go, so goes the people. The example of the leaders is very important.

25:16-18 Punish the Midianites!

Schemes = tricks (verse 18).

### **C. THE SECOND NUMBERING OF THE PEOPLE..... NUMBERS Ch 26**

26:1-51 The numbering by name. Twenty years old or older and able to go to war.

Total = 601,730.

26:52-56 Instructions on distribution of the land of Canaan. To a large tribe - a larger inheritance. To a smaller tribe - a smaller inheritance.

But the land shall be divided by lot. God is still in control of who receives which land!

26:57-62 Numbering of the Levites. 23,000.

26:63-65 Summary. None of those of the first rebellion are now alive, with the exception of Joshua and Caleb who were not a part of the rebellion.

**D. INHERITANCE OF WOMEN ..... NUMBERS 27:1-11**

If there is no son the inheritance is to go to the daughters and if no daughters to the nearest kinsman. It stays in the family.

**E. APPOINTMENT OF JOSHUA..... NUMBERS 27:12-23**

27:12-14 Death of Moses is foretold.

27:15-23 Consecration of Joshua as Moses' successor. This is done before all Israel that they might know that Joshua is God's approved successor. Eleazar, the high priest, is to assist Joshua by going to the Lord for guidance using the Urim and Thummim.

**F. OFFERINGS AND VOWS ..... NUMBERS Ch 28-30**

At the yearly feasts the congregation had to offer three different kinds of sacrifices:

- a. The daily morning and evening sacrifices,
- b. The general sacrifices that were offered on every feast day and
- c. The special sacrifices that were peculiar to each holiday.

28:1 Not only follow My pattern of worship but, do it exactly when I tell you!

The pattern must be followed by them, and the New Testament pattern must be followed by us today. It is not to be changed!

29:40 So Moses told the children of Israel everything, just as the Lord commanded Moses.

**G. WAR AGAINST MIDIAN ..... NUMBERS Ch 31**

31:1-12 The campaign—they:

- a. Killed all of the males,
- b. Killed all five of their kings,
- c. Killed Balaam, the son of Beor,
- d. Took all women and children captive,
- e. Took all of their goods as plunder and
- f. Burned all of their towns.

31:13-18 Treatment of the prisoners.

Moses was angry with the leaders for sparing the women:

- a. Kill all who have known a man,  
  
These were the women who caused the children of Israel, through the counsel of Balaam, to trespass against the Lord,
- b. Spare only the virgins and
- c. Kill all of the rest of the males.

31:19-24 Purification of the warriors, prisoners and plunder (spoils).

31:25-47 Distribution of the plunder. The plunder was first divided between the warriors and the congregation. Then the Levites received a portion from each half for the Lord's part.

31:48-54 A special offering of thanks to the Lord from the warriors.

## **H. SETTLEMENT EAST OF JORDAN ..... NUMBERS Ch 32**

32:1-5 Reuben and Gad have large herds and wish to settle east of Jordan - not in Canaan proper.

32:6-15 Moses' anger and caution.

Shall your brethren go to war while you sit here? Moses reminds them of the unfaithful spies. He then warns them against discouraging the rest of Israel by not going into Canaan and fighting for the land.

[In Numbers 32:16-27 we have Reuben and Gad promise to help fight for the promised land, but their families and livestock will remain east of Jordan.]

32:18 We will not return to our homes until every one of the children of Israel has received his inheritance.

32:23 Moses: But if you do not do so, then take note, you have sinned against the Lord; and be sure your sins will find you out.

32:28-32 Moses commands Eleazar, the high priest:

- a. If they keep their pledge,  
Give them this land of Gilead, but
- b. If they do not keep their pledge,  
Do not give them that land and  
Make them all cross over into Canaan and receive their inheritance there with the rest of Israel.

32:33-36 One half of the tribe of Manasseh is also included in this arrangement.

The 2½ tribes settle in and fortify the cities.

**I. WILDERNESS ENCAMPMENTS ..... NUMBERS 33:1-49**

These are the journeys of the children of Israel.

**J. ALLOTMENT OF THE LAND ..... NUMBERS 33:50-Ch 34**

33:50-56 God commands Israel to eliminate the Canaanites and divide their land.

33:55 But if you do not drive out the inhabitants of the land from before you, then it shall be that those whom you let remain:

- a. Shall be irritants in your eyes,
- b. Thorns in your side and
- c. They shall harass you in the land where you dwell.

33:56 Moreover it shall be that I will do to you as I thought to do to them.

34:1-15 Borders of the land of Canaan. However, the 2½ tribes were to have their land on the east of Jordan.

34:16-29 List of the men appointed to distribute the land.

**K. CITIES OF REFUGE ..... NUMBERS Ch 35**

35:1-8 Towns for the Levites set aside. There shall be 48 cities in all:

42 Regular Cities  
6 Cities of Refuge  
48 Total

Each tribe is to give from their land the Levites cities. The number of cities from each tribe is to be according to the size of the tribe.

35:4-5 Limit to extend 1,000 cubits from the wall of the city. Outer border to be 2,000 cubits + the size of the city.

[In Numbers 35:9-34 we have the selection and appointment of the cities of refuge.]

35:9-15 Their number (6) and purpose.

35:12 They shall be cities of refuge for you:

- a. From the avenger (near kinsman),
- b. That the manslayer may not die until he stands before the congregation in judgment.

35:15 These six cities shall be for refuge:

- a. For the children of Israel,
- b. For the stranger and [No property - Not a land owner],
- c. For the sojourner among them, [Squatter - had a permanent dwelling (tent) but no real estate] and
- d. That anyone who kills a person accidentally may flee there.

35:16-21 Description of a murderer.

35:19 The avenger of blood himself shall put the murderer to death; when he meets him, he shall put him to death.

35:22-28 Treatment of the innocent manslayer.

He is to remain in the city of refuge after he has been judged innocent.

He is to remain there until the current high priest dies.

- a. He may then return to his home and
- b. The avenger of blood may not kill him.

But, if he goes outside the limits of the city:

- a. The avenger of blood may kill him and
- b. The avenger of blood shall be held innocent also.

35:29-34 Additional regulations on cities of refuge.

35:30 Two witnesses are required for the death penalty.

35:31 No ransom for the convicted murderer - he was to be put to death.

35:32 Also, no ransom for the innocent manslayer - he must remain in the city of refuge until either he dies or the current high priest dies.

35:33 So, you shall not pollute the land where you are;

- a. For blood defiles the land,
- b. For the blood that is shed on it,
- c. Except by the blood of him who shed it.

What about capital punishment today?

Romans 13:1-4, "Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. Therefore, whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil."

**L. TRIBAL INHERITANCE ..... NUMBERS Ch 36**

36:1-4 The children of Manasseh ask Moses to rule on unmarried female heirs marrying outside their own tribe. Will the land be ceded to the other tribe into which they married?

36:5 The ruling of God: They shall marry only within their own tribe!

36:9 Thus no inheritance shall change hands from one tribe to another, but every tribe of the children of Israel shall keep its own inheritance.

## DEUTERONOMY - INTRODUCTION

### MEANING OF "DEUTERONOMY"

The English name of the book, Deuteronomy, comes from the Septuagint (Greek translation of the Hebrew Old Testament). "Deuteronomy" means, "the law repeated" or second law.

### WRITER

We want to make it clear that God is the author of this book, through the inspiration of the Holy Spirit (2 Peter 1:20-21). The writer God used to reveal the words of this book is Moses.

2 Peter 1:20-21, "Knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit."

Inspiration means that the information in the book can be relied on and is completely accurate and trustworthy. Moses was an eyewitness to the events recorded in it. Who better to record this information?

### DATE

About 1,400 B.C.

### CLASSIFICATION OF THE BOOK

A book of Law.

### KEY WORDS

Shall not (120 times)

### KEY VERSES

Deuteronomy 6:4-9; 10:12-13

### PLACE

The plains of Moab prior to their entering the promised land.

### LESSONS FOR TODAY

1. Without God there is no reliable guide.

2. God's judgments are righteous and fair.
3. Those who obey God will be rewarded.
4. God's word must be taught to the next generation.

### **BACKGROUND**

- A. Israel had been delivered from their Egyptian bondage and had entered into the covenant relationship with Jehovah at Mount Sinai with the giving of the commandments.
1. When they had arrived at the borders of Canaan they refused to go in because of unbelief (all except Caleb and Joshua).
  2. During the next thirty-eight years of wilderness wanderings the older generation died off and a new Israel was now ready to enter the promised land. There had been a total of forty years of wilderness wanderings.
  3. Therefore, it was necessary for Moses to:
    - a. Tell this new group about the Law,
    - b. Adapt it to their going into a permanent home,
    - c. Show them their need to renew the covenant and
    - d. Exhort them to love Jehovah and to be obedient and loyal to Him.
- B. It appears that these speeches by Moses were given one after the other and possibly within two or three days.
1. In the preceding books Jehovah speaks to Moses who in turn delivers His words to the people. But here Moses speaks to encourage the people to be faithful to Jehovah.
  2. All of Deuteronomy is an appeal for faith and obedience to God.
- C. Occasion for writing.
1. The time was just before entering the promised land.
  2. The wandering was about to cease and they were to be permanent residents.

3. Manna was to cease and they were to be dependent upon their own labors for food.
  4. Israel needed to be warned about the idolatrous nations they were to be among.
- D. The style and appeal of the book.
1. Style: Oratorical (spoken speeches).
  2. Tone: Father to a child.
  3. Appeal:
    - a. Know God,
    - b. Love God and
    - c. Obey God.

### **CHAPTERS AND EVENTS**

Chapter 1 - Israel's History Reviewed

Chapter 3 - Moses Cannot Go into Canaan

Chapter 5 - Review of the Ten Commandments

Chapter 10 - Stone Tablets Restored

Chapter 15 - Seventh Year Release

Chapter 16 - Judges Provided to Judge Israel

Chapter 19 - The Cities of Refuge

Chapter 27 - Law to be Preserved

<b>CHRIST IN DEUTERONOMY</b>	<b>DEUTERONOMY IN CHRIST</b>
Coming Prophet (Deut. 18:15-18)	Greater than Moses (Acts 3:22)
Curse of Crucifixion (Deut. 21:22-23)	Curse of Crucifixion (Galatians 3:13)
Spiritual Bread (Deut. 8:3)	True Bread from Heaven (John 6:33)
God is NOT Tempted (Deut. 6:16)	Shall Not Tempt God (Matthew 4:10)
Serve God Only (Deut. 6:13)	Serve God Only (Matthew 4:10)
Love God Most (Deut. 6:5)	Love God Most (Matthew 22:37)

## DEUTERONOMY

### OUTLINE

- I. The First Speech .....Ch 1-4
- II. The Second Speech .....Ch 5-26
- III. The Third Speech .....Ch 27-30
- IV. The Last Days of Moses .....Ch 31-34

### EXPANDED OUTLINE

- I. First Speech ..... Ch 1-40**
  - A. Preface ..... 1:1-5
  - B. Historical Review ..... 1:6-4:40
    - 1. The Call to Advance ..... 1:6-8
    - 2. Moses' Aides ..... 1:9-18
    - 3. Unbelief and Defeat ..... 1:19-46
    - 4. Faith and Victory ..... Ch 2-3:11
    - 5. The Land of Promise ..... 3:12-29
    - 6. Plea for Obedience ..... 4:1-40
  - C. Historical Supplement ..... 4:41-49
- II. The Second Speech ..... Ch 5-26**
  - A. Discourse ..... Ch 5-11
    - 1. The Ten Commandments ..... 5:1-21
    - 2. Moses as Mediator ..... 5:22-33
    - 3. The Great Commandment ..... Ch 6
    - 4. Practical Exhortations ..... Ch 7-11

B.	Legislative .....	Ch 12-26
1.	Laws Concerning Religion .....	Ch 12-16:17
2.	Laws Concerning Justice .....	16:18-Ch 21
3.	Laws Concerning Domestic and Social Life .....	Ch 22-26
<b>III.</b>	<b>The Third Speech .....</b>	<b>Ch 27-30</b>
A.	The Law Published .....	Ch 27
B.	Sanctions of the Law.....	Ch 28
C.	The Covenant to be Renewed .....	29:1-13
D.	Final Warning and Appeal.....	29:14-Ch 30
<b>IV.</b>	<b>The Last Days of Moses.....</b>	<b>Ch 31-34</b>
A.	The Resignation.....	Ch 31
B.	The Song .....	Ch 32
C.	The Blessing .....	Ch 33
D.	Death and Burial .....	Ch 34

## DEUTERONOMY EXPOSITION

### I. THE FIRST SPEECH ..... DEUTERONOMY Ch 1-4

#### A. PREFACE.....DEUTERONOMY 1:1-5

[The end of the 40-year journey.]

1:2 It took 40 years to make an eleven-day journey.

1:5 They are on the east of Jordan and Moses is going to explain the Law their fathers had received.

#### B. HISTORICAL REVIEW.....DEUTERONOMY 1:6-4:40

##### 1. THE CALL TO ADVANCE.....DEUTERONOMY 1:6-8

1:8 Moses: "See, I have set the land before you; go in and possess the land which the Lord swore to your fathers."

The land is yours. God has given it to you, but there is work for you to do.

##### 2. MOSES' AIDES .....DEUTERONOMY 1:9-18

[Information repeated: This is a review of the setting up of judges and rulers over the people. This was done in order for Moses to share the heavy burdens, because there were so many of them.]

##### 3. UNBELIEF AND DEFEAT .....DEUTERONOMY 1:19-46

1:19-25 Review of sending out the spies.

1:26-33 Review of their unbelief in being able to take the land.

1:28 The cities are great and fortified up to heaven. Power and strength of the people in the land. Shades of Babel.

Genesis 11:4, "And they said, 'Come, let us build ourselves a city, and a tower whose top is in the heavens; let us make a name for ourselves, lest we be scattered abroad over the face of the whole earth.'"

1:34-40 Review all die in the wilderness except Joshua and Caleb.

1:39 Compare Numbers 14:31, "But your little ones, whom you said would be victims, I will bring in, and they shall know the land which you have despised."

The little ones have, "no knowledge of good and evil." Compare this with Calvinism's false doctrine of "Total Hereditary Depravity."

This false doctrine states that:

- (1) All of humanity is born guilty of sin, because we inherit the "original sin" of Adam and Eve and fall into God's condemnation from birth.
- (2) They say that since we are born in sin and have a sinful or depraved nature, we are incapable of doing anything to ultimately please God in regard to salvation.
- (3) Therefore, God alone must totally take all the initiative in our salvation from beginning to end.

What Does the Bible Teach About Sin?

- (1) In Romans 3:23, the Bible teaches all have sinned and fall short of the glory of God. This (sin) occurs when one transgresses the law of God (1 John 3:4). Therefore, sin is not inherited and it is not passed on through genetics or birth.
- (2) In Ezekiel 18:19-20, God's word states that the son shall not bear the iniquity of the father, and the father shall not bear the iniquity of the son. Each person has the responsibility of their own sin when they transgress God's law.
- (3) In Matthew 18:1-4, Jesus answered the question, "Who is the greatest in the kingdom of heaven?" by admonishing them to be converted and become like little children. If a baby is born a sinner, why did Jesus encourage His disciples to be like little children?

[1:41-46 Review of their change of heart and going into battle knowing the Lord would not be with them.]

1:43 So I spoke to you; yet you would not listen, but rebelled against the command of the LORD, and presumptuously went up into the mountain.

Rebellion = presumptuousness (arrogance, audacity, disrespect). To think that we know better than what God has told us.

**4. FAITH AND VICTORY ..... DEUTERONOMY Ch 2-3:11**

2:1-3 You have wandered long enough. Head north! Go take the land!

2:5 Buy food and water from the people in the land you are going through.

2:8-15 Do not harass Moab...I will not give you any of their land...because I have given Ar to the descendants of Lot. Moabites are the descendants of Lot (Genesis 19:31-38).

Encouragement for Israel: The Emim had dwelt there...also regarded as giants, like the Anakim...but the descendants of Esau dispossessed them and destroyed them from before them.

2:16-23 I will not give you any of the land of the people of Ammon because I have given it to the descendants of Lot.

More encouragement for Israel: That was also regarded as a land of giants; giants formerly lived there...but the Lord destroyed them from before them and they dispossessed them and dwelt in their place.

2:24-25 Rise take your journey, and cross over the River Arnon!

This day I will begin to put the dread and fear of you upon the nations.

2:26-37 Review of Sihon the king of Heshbon's refusal to let Israel pass through and their defeating him in battle.

3:1-11 Review of their defeating Og, king of Bashan.

**5. THE LAND OF PROMISE ..... DEUTERONOMY 3:12-29**

3:12-17 The lands of Reuben, Gad and the ½ tribe of Manasseh.

3:18-22 They will leave their wives and children on the East side of the river, but they must go with Israel to help conquer the land of Canaan.

3:23-29 Moses will not go into Canaan because of disobedience (Numbers 20:8-12).

Moses is to encourage Joshua, as he is to lead Israel to victory and the possession of their land. Moses will also encourage the people to follow Joshua. It is now time for them to go in and take the land that was promised to Abraham, Isaac and Jacob (Genesis 12:1-4; 26:3-5; 28:13-15).

**6. PLEA FOR OBEDIENCE ..... DEUTERONOMY 4:1-40**

4:1-8 Listen...that you may live.

4:2 You shall not add to the word which I command you, nor take anything from it, that you may keep the commandments of the Lord your God, which I command you.

Do not add to or take away from the word that I command you  
(Deuteronomy 4:2; 12:32; Proverbs 30:6; Revelation 22:18-19).

2 Peter 1:2-4, "Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, as **His divine power has given to us all things that pertain to life and godliness**, through the knowledge of Him who called us by glory and virtue, by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust."

We cannot change what God has said.

[Also compare: Deuteronomy 5:3; Exodus 31:13 - To answer those who teach that we should still be keeping the Sabbath today.]

4:9-14 Take heed to yourself, diligently keep yourself, lest you forget. The word, "forget" is a translation of the Hebrew word (SHÂKACH or SHÂKÊACH) that literally means, "to mislay."

Lest God's words depart from your heart.

Teach your children! And your grandchildren! Remember especially the day you stood before the Lord to receive the Ten Commandments.

4:15-24 Take heed to make no idols (even if they are meant to represent Jehovah God) - remember, you saw no form when Jehovah spoke to you from the cloud (Exodus 19:16-19: 20:18-19).

Make no idols! For the Lord your God is a consuming fire, a jealous God.

4:25-31 God predicts their apostasy, but He will restore them when they repent and turn to Him with all of their heart and soul.

Today God accepts the repentance of Christians (Acts 8:18-22).

4:32-40 Jehovah performed all of the miracles from Egypt till that day that Israel might know that He is God in heaven above and on the earth beneath; there is no other.

**C. HISTORICAL SUPPLEMENT .....DEUTERONOMY 4:41-49**

4:41-43 Naming of the three cities of refuge on the east of Jordan.

4:44-49 Identifying the place where this speech was given.

**II. THE SECOND SPEECH .....DEUTERONOMY CH 5-26**

**A. DISCOURSE ..... DEUTERONOMY Ch 5-11**

**1. THE TEN COMMANDMENTS .....DEUTERONOMY 5:1-21**

5:2-3 The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.

This covenant was made with only those who were standing there that day! Those who teach we are still under the Sabbath law today should take note of this verse (also compare Deuteronomy 4:8; Exodus 31:13).

5:6-21 The Ten Commandments listed again.

visiting the iniquity of the fathers upon the children to the third and fourth generations of those who hate Me

[For additional information concerning this issue please see the appendices - AUTHORITY, RELIABILITY, AND TRUTH.]

**2. MOSES AS MEDIATOR.....DEUTERONOMY 5:22-33**

The people heard the voice of God, but were afraid that they would die if they continued to hear His voice. Therefore, they asked Moses to mediate for them and they promised they would obey the words of God as Moses gave them.

**3. THE GREAT COMMANDMENT ..... DEUTERONOMY Ch 6**

6:4 Hear, O Israel: The Lord our God, the Lord is one! The primary message of this passage is that it is to God alone that the name Lord (Jehovah) belongs and that He is the only God (ELOHIM) in existence. There are not even any other "gods" (ELOHIM) which can be compared to Him. There is one God! ALSO: There is embedded in this passage a beautiful truth ignored by some and opposed by others:

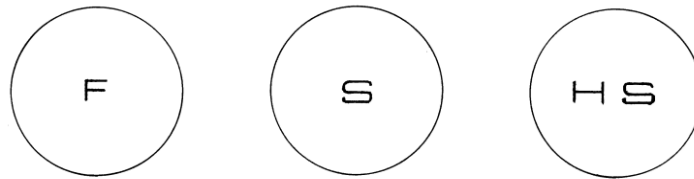
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**THE UNITY OF THE GODHEAD**

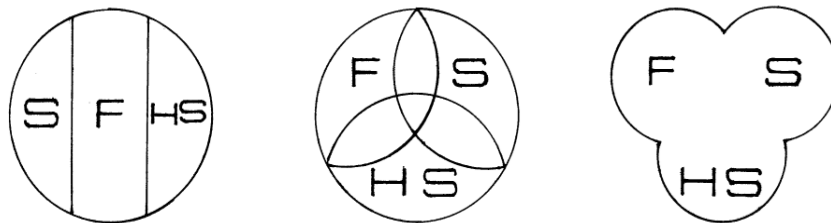
If there were no other passage on this subject in the Bible this one would be enough to show that the doctrine of tri-theism is false. Tri-theism teaches three distinct, separate gods that compose the Godhead. However, the Scriptures teach that there is but one infinite and perfect spirit - Deity, God. Infinity and absolute perfection are possible only to one being!

The definition of "unity" within the Godhead is: The divine nature is undivided (one essence) and indivisible (one). The members of the Godhead are distinguishable but are not separable.

Illustrated:



This shows three separate gods. Separation is incorrect (Tri-theism).



Good

Better

Best

The Father is not God exclusive of the Son and Holy Spirit.

The Son is not God exclusive of the Father and Holy Spirit.

The Holy Spirit is not God exclusive of the Father and the Son.

Teaching of the unity of God in the Old Testament: Deuteronomy 4:35, 39; Isaiah 43:1, 11; 44:6-8; 45:5; 46:8-11; 48:16; etc.

We should compare the Hebrew words 'ECHÂD and YACHID in Deuteronomy 6:4.

Deuteronomy 6:4, "Hear, O Israel: The LORD our God, the LORD is one!"

- a. The word "one" in this verse is the Hebrew word 'ECHÂD.
- b. It means a united or combined one.

Genesis 2:24, "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one ('ECHÂD) flesh."

- c. There was a scribe (Moses Maimonides, 1138-1204) who, without authority, changed the word 'ECHÂD to YACHID in the Hebrew text.
- d. However, the singular meaning of YACHID (absolute one, desolate) does not reflect the true meaning of the text.

Examples:

'ECHÂD - Genesis 1:6  
 Genesis 2:24  
 Genesis 11:6  
 Exodus 26:6, 11  
 Compare in Old Testament times: 1 Corinthians 3:6-8  
 Galatians 3:28

YACHID - Genesis 22:2, 16  
 Psalm 25:16 - "Desolate" - "Absolutely alone."  
 Proverbs 4:3  
 Jeremiah 6:26  
 Zechariah 12:10

CONCLUSION: There are not three Gods, there is only one infinite Spirit Being. Within that one Spirit Being there are three personal distinctions.

Each of these personal distinctions:

May be addressed as, and is called, God.

Is capable of loving and being loved by others.

Has a distinct, but not separate, role to play in:

The creation of the universe,

The creation of man and

The salvation of man.

What can we conclude from this? There is only one essence of God (Deity), but there are three Persons within that essence. The Godhead means three distinct Persons - Father, Son and Holy Spirit in **one** distinct God.

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6:5 Based on this fact of one Jehovah and Him making Himself known to Israel in a very special way each one was to:

- a. Love the Lord - love of the only true God. He is the only basis for true religion.
- b. With all your heart - the seat of all emotion.
- c. With all your soul - the entirety of our being.
- d. And with all your strength - our body in total subjection to God.

6:6 These words...shall be in your heart. The Old Law was written on the heart also!

For the love of God to be the right kind, the commandments of God must:

- a. Be put in the heart and
- b. Be the constant subject of thought and conversation.

6:7 You shall teach them diligently to your children.

Diligence = steady, constantly, earnest, painstaking, energetic application.

ALWAYS, ANYWHERE AND AT ALL TIMES!

6:8 You shall bind them **as** a sign on your hand, and they shall be **as** frontlets between your eyes. Notice the "as." God was not saying to do this in a physical way. However, some of the Jews (Pharisees) took this as literal.

God's law was to be before them at all times. It should be the same for us today.

6:9 You shall write them on the doorposts...gates. All of this is summed up in verse 12 - Lest you forget the Lord and in verse 15 Lest...God...destroy you from the earth.

6:16 You shall not tempt the Lord your God. Tempt = test.

6:20-24 When the children ask questions teach them your history so they will learn to love the Lord.

#### 4. PRACTICAL EXHORTATIONS ..... DEUTERONOMY Ch 7-11

7:1-5 Destroy the Canaanites!

- a. Make no covenants with them,
- b. Do not intermarry, because
- c. They will lead you to idolatry.

[For additional information concerning this please see the appendices - GOD'S JUST DESTRUCTION OF THE CANAANITES.]

7:12-16 Blessings and victory are theirs **if and when** they obey God.

7:17-24 Do not become fainthearted - Jehovah will fight for you.

7:22 If God drives out all the Canaanites at one time the land will turn wild.

7:25 Burn all idols and do not covet the gold and silver that is on them.

[In Deuteronomy chapter 8 we have a review of God's guidance and a warning against high-mindedness and forgetfulness.]

8:3 Man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the Lord (compare Matthew 4:4; Luke 4:4).

Today, we also have both physical and spiritual needs.

8:4 Your garments did not wear out on you, nor did your foot swell these forty years.

8:16 God gave them troubles and tribulations in the wilderness, That He might test you, to do you good in the end!

Revelation 2:8-10, "And to the angel of the church in Smyrna write, 'These things says the First and the Last, who was dead, and came to life: "I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan. **Do not fear any of those things which you are about to suffer.** Indeed, the devil is about to throw some of you into prison, **that you may be tested**, and you will have tribulation ten days. Be faithful until death, and I will give you the crown of life."

8:17 It is God who gives the power to become blessed and prosperous!

8:19 If you by any means forget...I testify against you this day that you shall surely perish.

[In Deuteronomy 9:1-10:11 we have a review of Israel's rebellions.]

9:4-5 Do not think in your heart:

- a. 'Because of my righteousness,' but
- b. It is because of the wickedness of these nations,
- c. That the Lord is driving them out from before you... and
- d. That He may fulfill the word which the Lord swore to your fathers.

10:2 I will write on the tablets the words that were on the first tablets, which you broke

[For additional information concerning this issue please see the appendices - WHO WROTE ON THE SECOND PAIR OF TABLETS?]

[In Deuteronomy 10:12-11:25 we have an admonition to fear and love the Lord, based on what Jehovah has already done for them.]

10:12 What does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways and to love Him, to serve the LORD your God with all your heart and with all your soul.

Deuteronomy 6:5, "You shall love the LORD your God with all your heart, with all your soul, and with all your strength."

Micah 6:8, "He has shown you, O man, what is good; and what does the LORD require of you but to do justly, to love mercy, and to walk humbly with your God?"

11:26-32 Blessings and cursings are based on keeping God's commandments.

11:27 The blessing—if you obey.

11:28 The curse—if you do not obey.

11:29 The Jewish people would recite these alternately in two groups.

- a. Blessings from Mount Gerizim and
- b. Curses from Mount Ebal.

**B. LEGISLATIVE ..... DEUTERONOMY Ch 12-26**

**1. LAWS CONCERNING RELIGION..... DEUT. Ch 12-16:17**

[In Deuteronomy 12:1-28 we have the proper place to worship.]

12:11 Bring offerings only to where the Lord will designate.

The same principle applies today in the Lord's church.

12:13-14 Take heed, do not worship in just any place but in the place which the Lord chooses!

Today, the Lord accepts worship from His church only. It is not according to the Scriptures to say that "one church as good as any other."

12:29-32 Beware of false gods!

12:32 Do not add to, or take away from God's word! (compare Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18-19).

[In Deuteronomy chapter 13 we have punishment of false prophets and apostates.]

13:1-5 The second test of the false prophet (secondary). The first (primary) test is in Deuteronomy 18:20-22.

- a. If the prophet makes a prophecy and it comes true and
- b. He teaches a different doctrine -
- c. Do not listen to him,
- d. The Lord is testing you.
- e. Instead, you will put that false prophet to death!

So, you shall put away the evil from your midst. Put away = exterminate.

13:6-18 The death penalty for any person or town that teaches anything other than what has already been delivered!

Jude 1:3, "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was **once** for all delivered to the saints."

"Once" in this passage means, "once for all time."

Hebrews 9:26, "He then would have had to suffer often since the foundation of the world; but now, **once** at the end of the ages, He has appeared to put away sin by the sacrifice of Himself."

Hebrews 9:28, "So Christ was offered **once** to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation."

Hebrews 10:2, "For then would they not have ceased to be offered? For the worshippers, **once** purified, would have had no more consciousness of sins."

1 Peter 3:18, "For Christ also suffered **once** for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit."

In all of these passages "Once" means, "once for all time." For us today we must not make any changes to the gospel that has been once delivered. We must not add to, or take away.

Galatians 1:6-9, "I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed."

14:1-2 You shall not cut yourselves nor shave the front of your head for the dead. They must avoid the mourning customs of the nations.

14:3-21 Clean and unclean foods.

14:22-29 Tithing principles. Do not forget:

- a. The Levite,
- b. The stranger,
- c. The fatherless and
- d. The widow,

- e. That the Lord may bless you in all that you do!

15:1-11 The year of release. At the end of every seventh year.

They were required to release debts of their brothers, but not debts of the stranger (non-Israelite).

This did not mean they had to hold the debt of the stranger due! They could have released the debts of the strangers as well if they wanted to do so.

15:4 The idea here is to be careful not to increase the burdens of the poor. Give them gifts or possessions to take with them.

15:11 God reminds them there will always be poor among them. He knew they would often forget (verses 4-5).

15:12-18 Release of the Hebrew slave.

They are to serve six years and be released in the seventh year.

This is not tied to the Sabbath year!

The addition here is that when they released the brother or sister, they were to send them away with much goods. They were not to send them away only to add them to the poor among them already.

15:19-23 The firstborn of the flocks are set aside for the Lord. No defects are acceptable in anything offered to the Lord.

[In Deuteronomy 16:1-17 we have the celebration of the feasts.]

16:1-8 The Passover. A permanent place of worship is coming.

16:9-12 The Feast of Weeks.

16:13-17 Feast of Tabernacles.

16:16 All males are to appear before the Lord three times a year:

- a. Feast of Unleavened Bread,
- b. Feast of Weeks and
- c. Feast of Tabernacles - also

(No one shall come empty handed! You are coming to worship.)

## 2. LAWS CONCERNING JUSTICE ..... DEUTERONOMY 16:18-Ch 21

[In Deuteronomy 16:18-17:7 we have the appointment and instruction of judges.]

16:18-20 They must be righteous judges. Good and honest in all of their judgments.

16:21-17:1 Do not erect "groves" (other places to worship) or sacrifice anything with blemishes and defects.

17:2-7 The worshiper of false gods:

- a. Put to death,
- b. On the testimony of two or more witnesses.
- c. One witness is not enough to enforce the death penalty.
- d. The witnesses shall be the first to strike the death blows and
- e. Then the hands of all of the people.

17:8-20 The higher judicial court will be at the place of the sanctuary.

Anyone who would not abide by these rulings was guilty of the sin of presumptuousness and they were to be put to death.

17:14-20 Choosing a king and his restrictions.

- a. God must choose the king,
- b. A foreigner may not be king,
- c. He shall not multiply horses for himself,
- d. He shall not multiply wives for himself,
- e. He will have a personal copy of the Law,
- f. He must read the Law constantly and put it in his heart and in practice and
- g. His heart is not to be lifted up above his brethren.

18:1-8 Rights of the Levites (including priests).

[In Deuteronomy 18:9-22 Moses provides instructions concerning the gift of prophecy.]

18:9-14 No soothsayers or diviners. No human sacrifices!

18:15-19 In this section he is talking about The Prophet! CHRIST!

- a. He will be like Moses,
- b. He will be from their brethren,
- c. Jehovah will put His words into His mouth,
- d. He will speak all that Jehovah commands Him and
- e. Whoever does not hear and obey Him will have to answer to Jehovah Himself.

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**CHRIST**  
**A PROPHET LIKE UNTO MOSES**  
(Deuteronomy 15:15,18; Acts 3:22-23; 7:37)

- A. Was a Prophet..... Deuteronomy 34:10; Matthew 13:57
- B. Was a Lawgiver .....John 1:17; Galatians 6:2
- C. Was Saved as a Babe .....Exodus 2:1-10; Matthew 2:13-18
- D. Came as a Peacemaker .....Exodus 3:10; Luke 19:42
- E. Commissioned by God .....Exodus 3:10; John 5:30
- F. Came Working Miracles .....Exodus 7:20; John 12:37
- G. Came Preaching Deliverance ..... Exodus 4:29-31; Luke 4:18-19
- H. Was Rejected by Many..... Acts 7:23-39, 51-52
- I. Put Their Brethren Before Their Own Interests  
(Christ - the church)..... Exodus 32:31-32; Hebrews 2:14-15

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18:20-22 The first test of the false prophet (primary test). The second test is in Deuteronomy 13:1-5.

If the prophet speaks:

- a. What God had not spoken to him or
- b. Speaks in the name of another god
- c. He shall be put to death.

But, how will they know?

- a. If his prophecy does not come true and
- b. He has spoken presumptuously
- c. You shall not fear him.

19:1-13 Cities of refuge. These were for the protection of the innocent manslayer.

19:2 You shall separate three cities.

19:8-9 IF God enlarged their territory, and IF they kept God's commandments, THEN they were to add three cities more for a total of six.

19:15-21 Punishment of the false witness.

If a false witness arises:

- a. Both men in the controversy are to appear before the priests and judges.
- b. If the witness is found to be false,
- c. He shall suffer the punishment he had intended for his brother to suffer.

19:21 Your eye shall not pity; but life shall be for life, eye for eye, tooth for tooth, hand for hand, foot for foot. This puts a limit on "getting even."

20:1-9 Instructions relating to military service. Do not let your heart be afraid, it is Jehovah who fights for you!

Those who were not to go to battle:

- a. Built a new house and not dedicated it,

- b. Planted a vineyard and not eaten of it,
- c. Betrothed to a woman and not yet married to her or
- d. Any who are fearful and fainthearted - lest he cause others to be like him.

20:10-20 Instruction concerning sieges.

First - offer peace to the city:

- a. If they accept, let them live and take tribute from them.
- b. If not, besiege it.

If the city is not in Canaan:

- a. Kill all males, but
- b. All women, children and goods to be taken as plunder.

If the city is in Canaan:

- a. Kill everything that breathes,
- b. Lest they teach you to worship other gods.

[For additional information concerning this please see the appendices - GOD'S JUST DESTRUCTION OF THE CANAANITES.]

If the siege is a long time:

- a. Do not destroy any fruit bearing trees, but
- b. Use all the other trees in the siege.

21:1-9 When a slain person is found the elders of the nearest city are to make a sacrifice of a heifer that has not plowed or sown. This was done so that innocent blood would not be charged against that city.

21:10-14 Marriage to a woman who was captured in war.

She is to mourn her father and mother for one month. She is to put away all clothing, etc. of her former life.

But if no delight is found in her:

- a. She is to be set free,
- b. She is never to be sold
- c. Because she had been humbled.

21:15-17 Right of the firstborn.

If there are sons from two wives:

- a. The actual firstborn is to receive the double portion,
- b. The son of one wife is never to be put ahead of another in regard to the inheritance (even if she is the favorite)
- c. Because he was the beginning of his father's strength.

21:18-21 The rebellious son.

He shall be taken before the elders of the city:

- a. The parents make this charge against him,
- b. He is to be stoned to death for his rebellion.

It is similar to the rebellion of the children of Israel against their Father God.

21:22-23 Burial of those that are hanged.

He is to be buried the same day:

- a. His body is not to remain on the tree overnight.
- b. For he who is hanged is accursed to God (compare Galatians 3:13).

### **3. LAWS CONCERNING DOMESTIC & SOCIAL LIFE ..... Ch 22-26**

22:1-4 Showing your love to your neighbor.

22:5 A woman shall not wear anything that pertains to a man.

Pertains = This word is a translation of the Hebrew word (KELÎY) that means, "instrument, weapon, stuff, thing, armor, clothing or apparel."

The word "Pertains" here in this context does not refer to clothing or apparel!

This verse does not address the subject of women wearing pants or trousers today. It prohibited a woman from dressing up in the armor and gear of a man of war.

Nor shall a man put on a woman's garment and therefore evade going to war!

CAUTION: Do not use wrong passages to "prove" your position!

To show that the Bible condemns women dressing as men and men dressing as women you are directed to the following passages: Genesis 1:27; 1 Peter 3:1-6; 1 Timothy 2:9; Titus 2:3-5.

22:6-12 They were not to violate the natural order of things.

Do not:

- a. Mix seeds in a field,
- b. Harness a donkey and an ox together,
- c. Do not wear clothes made from different material (in the same garment), etc.

22:13-30 Laws of chastity and marriage.

He charges his wife of not being a virgin when they married:

- a. If he is proven wrong by the evidence (bed sheet of the wedding night), he is to pay a fine to her parents and can never divorce her.
- b. If he is right, she is to be stoned to death.

Death penalties are prescribed for:

- a. Harlotry,
- b. Adultery (both parties),
- c. Fornication and
- d. Rape.

Incest is forbidden (verse 30).

[For additional information concerning adultery please see the appendices  
- SHOULD DAVID HAVE BEEN STONED?]

23:1-8 Those excluded from citizenship in Israel:

- a. Emasculated (eunuchs),
- b. Illegitimates,
- c. Ammonites,
- d. Moabites,
- e. Edomites (1<sup>st</sup> and 2<sup>nd</sup> generations only) and
- f. Egyptians (1<sup>st</sup> and 2<sup>nd</sup> generations only).

23:9-14 Preservation of the purity of the camp when at war.

23:15-16 Slaves freed in war shall remain free.

23:17-18 Women are not to be harlots and men are not to be perverted ones  
(sodomites, homosexuals)!

You shall not bring the hire of a harlot or the price of a dog to the house of the Lord your God. This refers to the money earned through these sinful practices. Either money gained by being a prostitute or a sodomite.

23:19-20 Usury (interest):

- a. They could not charge interest to an Israelite, but
- b. They could to a stranger or foreigner.

23:21-23 Vows.

- a. All vows must be kept, but
- b. There was no sin if no vows were made.

23:24-25 They could help themselves to food from any field or vineyard, but they were to eat all that they took. They could not take any away with them.

24:1-4 Law on divorce:

- a. A certificate of divorce must be given to her.
- b. If she marries again her first husband may never take her back.

24:5 The newly married shall not go to war.

24:6 A man's livelihood may not be taken in pledge.

24:7 Death to all kidnappers.

24:8-9 Leprosy.

24:10-13 You may not keep the pledge of a poor man overnight. You may not go into a man's house to take the pledge.

24:14-15 Every day is payday. Wages were to be paid at the end of the day.

24:16 Nobody is to be put to death for another's crime.

The Bible teaches that no person is to be sent to hell for another's sin.

Ezekiel 18:20-21, "The soul who sins shall die. The son shall not bear the guilt of the father, nor the father bear the guilt of the son. The righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself. But if a wicked man turns from all his sins which he has committed, keeps all My statutes, and does what is lawful and right, he shall surely live; he shall not die."

24:17-18 The stranger is not to receive perverted justice.

24:19-22 Leave the gleanings!

25:1-3 When convicted of wrongdoing the punishment is to be carried out at once. If to be beaten - no more than 40 stripes!

25:4 The ox is to be allowed to eat from his labors.

25:5-10 A man's duty to his dead brother's wife:

- a. He is to take her to wife and raise up a son for the dead brother.
- b. If he refuses, she is to go before the elders:
  - (1) Make the accusation,
  - (2) Remove his sandal and

(3) Spit in his face.

Compare with Matthew 22:24-30.

25:11-12 Punishment for a wife who interferes in her husband's fight.

25:13-16 No unfair balances in trade (compare Psalm 5:5).

25:17-19 Remember Amalek! Blot him out! (compare Exodus 17:8).

26:1-15 Prayer and giving of the firstfruits.

26:16-19 Admonition to obey all of these commands.

**III. THE THIRD SPEECH..... DEUTERONOMY Ch 27-30**

**A. The Law Published ..... DEUTERONOMY Ch 27**

27:1-8 When you enter the Promised Land build an altar:

- a. Build it on Mount Ebal,
- b. Use nothing but natural stones and
- c. No tool of iron is to touch them.

27:9-13 The people are to recite these curses and blessings.

27:14-26 The curses to be recited.

**B. SANCTIONS OF THE LAW ..... DEUTERONOMY Ch 28**

28:1-2 All these blessings shall come upon you and overtake you, because you obey the voice of the Lord your God!

28:3-14 The blessings.

[In Deuteronomy 28:15-68 we have more curses.]

28:15 If you do not obey the voice of the Lord your God...all these curses will come upon you and overtake you!

28:25 You shall become troublesome to all the kingdoms of the earth.

28:37 And you shall become an astonishment, a proverb and a byword among all the nations where the Lord will drive you.

28:45 All these curses shall come upon you and pursue and overtake you, until you are destroyed.

28:47 Because you did not serve the Lord your God with joy and gladness of heart.

28:53 You shall eat the fruit of your own body, the flesh of your sons and your daughters whom the LORD your God has given you. There is going to be a time when they are so disobedient that they will actually eat their own children.

2 Kings 6:28-29, "Then the king (*Jehoram*) said to her, 'What is troubling you?' And she answered, 'This woman said to me, "Give your son, that we may eat him today, and we will eat my son tomorrow." So, we boiled my son, and ate him. And I said to her on the next day, "Give your son, that we may eat him"; but she has hidden her son."

### **C. THE COVENANT TO BE RENEWED .....DEUTERONOMY 29:1-13**

[Moses calls Israel together to remind them of their history and tell them that they are to become a great nation on that day.]

29:4 Yet the Lord has not given you a heart to perceive and eyes to see and ears to hear, to this very day.

The idea is that they had not understood all of God's miracles and His leading. But now through prayer and effort they would begin to understand and go forward in victory.

### **D. FINAL WARNINGS AND APPEAL ..... DEUTERONOMY 29:14-Ch 30**

29:14-29 The covenant renewed with more cautions given.

29:24-29 Exile is coming if you fail to obey this Law!

30:1-10 The blessings of repentance:

- a. They will be brought back from this captivity and
- b. Their curses will be turned and placed on their enemies.

30:11-20 Summary of Moses' pleading for them to love God.

God's word (commandments):

- a. Are not too mysterious,

- b. Are not far from you, but
- c. The word is very near you, in your mouth and in your heart, that you may do it (compare Romans 10:8).

Moses' hands are not stained with Israel's blood for he has presented them with the whole counsel of God (compare Acts 20:27).

#### IV. THE LAST DAYS OF MOSES ..... DEUTERONOMY Ch 31-34

##### A. THE RESIGNATION..... DEUTERONOMY Ch 31

31:1-6 The resignation:

- a. Moses is 120 years old,
- b. He will not enter Canaan because of his sin (Numbers 20:10-11), but
- c. Be strong and of good courage for God is with you and He will not leave you nor forsake you.

31:7-8 His pledge to Joshua that God will not leave you nor forsake you.

31:9-13 Moses hands over the Law to the Levites. They are to read it to all of the people at the Feast of Tabernacles on the Sabbath year.

31:14-27 Jehovah has Moses and Joshua come before Him so that He might commission Joshua for the work that set before him. God foretells Israel's coming apostasy.

Jehovah has Moses write down a song:

- a. This song will testify against them as a witness against them and
- b. He teaches the song to the children of Israel.

31:28-30 Moses gathers all of the elders of Israel:

- a. He warns them of their coming apostasy and
- b. Teaches them the words of the song.

##### B. THE SONG ..... DEUTERONOMY Ch 32

[In Deuteronomy 32:1-43 we have the song itself.]

32:1-14 Remember how great Jehovah is and remember His providence.

32:15-18 Israel repays Jehovah with apostasy.

Israel is called Jeshurun that means "upright or righteous."

32:19-33 Because of their apostasy God will send His vengeance.

32:34-43 Description of God's vengeance.

32:43 Rejoice, O Gentiles, with His people.

- a. The enemies of God are not the heathen as such and
- b. The people of God are not the nation of Israel as a whole, but
- c. God's servants are those who were faithful to Him in any nation and at any time.
- d. These are the ones who will rejoice in God taking vengeance on His enemies.

32:46-47 Moses and Joshua spoke the words of this song to the people.

32:48-52 God restates Moses' death and its reasons.

**C. THE BLESSING ..... DEUTERONOMY Ch 33**

[Only 11 of the tribes are listed. The tribe of Simeon is missing (compare Joshua 19:1-9). It seems that the tribe of Simeon was diminished significantly during the wilderness wanderings and was content with just a few (17) cities in Judah.]

33:2 And He came with ten thousands of saints.

Saints = "holy ones" = In this context this refers to angels.

33:27 The eternal God is your refuge, and underneath are the everlasting arms.

**D. DEATH AND BURIAL ..... DEUTERONOMY Ch 34**

[For additional information concerning this chapter please see the appendices - DID MOSES WRITE DEUTERONOMY 34?]

34:1-8 Moses ascends Mount Nebo:

- a. He is shown the land of Canaan,
- b. He dies and is buried in an unknown grave by Jehovah,
- c. He was one hundred twenty years old,
- d. His eyesight was still very good,
- e. His physical strength was still very good and
- f. The people grieved for him thirty days.

34:9-12 Joshua is now in command:

- a. He has the Spirit of Wisdom with him,
- b. Israel obeys him and
- c. They did as Moses had commanded them for the Lord.

34:10 Epilogue:

But since then there has not arisen in Israel a prophet like Moses whom the Lord knew face to face.

[For additional information concerning this issue please see the appendices - SEEING GOD "FACE TO FACE".]

**END**

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## INCONSISTENCIES ABOUT INCEST?

By: ERIC LYONS, M.Min.

On more than one list of “Bible discrepancies” is the allegation that Bible writers erred in their teachings about incest. In Leviticus 18:6-30, 20:11-12, and Deuteronomy 27:20-23, one learns that sexual relations between close family members is sinful and punishable by death: “None of you shall approach anyone who is near of kin to him, to uncover his nakedness” (Leviticus 18:6). Other passages, however, indicate that God tolerated incest among His people, and even blessed those involved in such relationships. Abraham married Sarah, his half-sister (Genesis 20:12; compare Genesis 17:15-16; 22:17), while Abraham’s son, Isaac, married Rebekah, his second cousin (Genesis 22:20-23; 24:4,15), and Jacob, Abraham’s grandson, married his first cousins, Rachel and Leah (Genesis 24:29; 29:15-30). Even Moses’ father, Amram, “took for himself Jachebed, **his father’s sister, as wife**” (Exodus 6:20, emp. added; compare Leviticus 20:19). Critics claim that such passages are contradictory. Were Bible writers really inconsistent when they addressed the subject of incest?

First, one must recognize that simply because Scripture mentions godly men such as Abraham or one of his righteous descendants doing something God forbade elsewhere, does not mean the Bible writers contradicted themselves. Christ was the only perfect man ever to live (2 Corinthians 5:21). Though Noah, Abraham, Moses, etc. were counted faithful to God (Hebrews 11:7-29), they occasionally disobeyed His will (e.g., Numbers 20:1-12). God never blessed their disobedience, only their faithfulness. Consider the harlot Rahab. Whereas God did not condone her harlotry, she was “justified by works when she received the messengers and sent them out another way” (James 2:25). “By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace” (Hebrews 11:32). Simply because God graciously saved Rahab from the destruction of Jericho, does not mean that God condoned her past sexual sins. Similarly, just because the Bible writers mention a particular event (e.g., Amram marrying his aunt) without condemning it, does not necessarily mean the Bible writers condoned it.

Second, for one to identify a legitimate contradiction, he must be considering the same time frame. To condemn Thomas Jefferson for not paying Federal income tax would be inappropriate because there was no Federal income tax in the United States during his lifetime. Likewise, to accuse certain righteous men of breaking God’s law prior to the establishment of that law is equally erroneous. The first indication of God forbidding incestuous marriages is not until **after** the Israelites departed Egypt (when Moses was already 80 years old—Exodus 7:7). Prior to Mosaic Law, men **could lawfully marry** close family members. Indeed, God blessed Abraham (Genesis 12:1-3) while he was married to Sarah, his half-sister. What’s more, implied in the creation of Adam, the first man (1 Corinthians 15:45), and Eve, “the mother of all living” (Genesis 3:20), is that their immediate offspring married each other and had children. Furthermore, following the great Flood, the entire Earth was repopulated by Noah, his three sons, and their wives (Genesis 9:1). Thus, in the beginning God allowed incest.

There was no need for strict laws on marriage partners in the early Patriarchal Age (apart from the divine “one man, one woman, for life” institution), and for at least one good reason: during this time, man was in a relatively pure state, at least physically, having left not long before the perfect condition in which he was created and the Garden that had sustained his life...[N]o harmful genetic traits had emerged at this point that could have been expressed in the children of closely related partners. However, after many generations, and especially after the Noahic Flood (Genesis 6-9), solar and cosmic radiation, chemical and viral mutagens, and DNA replication errors, led to the multiplication of genetic disorders. God protected His people by instituting strict laws against incestuous marriages in the eighteenth chapter of Leviticus (Thompson and Major, 1987, 7[2]:7).

Laws regarding incest were given only during the Mosaic dispensation. Those living prior to this period or since this age ended (Colossians 2:14) have not been bound by its laws on incest anymore than we are bound by other Mosaic mandates (e.g., refraining from eating pork—Leviticus 11:7). That said, since “more genetic disorders have arisen in the world population since the time of Moses,...it is even more important to avoid marrying a close relative. Christianity thus far has insured that such rules have been carried forward into modern laws in the western world” (Thompson and Major, 7[2]:7). Though it may not be sinful for you to marry your first cousin, you may need to think twice before saying, “I do.”

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## SHOULD DAVID HAVE BEEN STONED?

By: KYLE BUTT, M.Div.

In Leviticus 20:10, the Bible records: “The man who commits adultery with another man’s wife, he who commits adultery with his neighbor’s wife, the adulterer and the adulteress, shall surely be put to death.” In 2 Samuel 11:3-4, the Bible declares that David took Bathsheba, the wife of Uriah, and committed adultery with her. In chapter 12 of that same book, the prophet Nathan confronted David about his sin, thereby convicting David of his sin and bringing him to repentance. There is, however, no record that David was stoned or put to death because of his adulterous union with Bathsheba. In fact, David was allowed to continue his reign as king of Israel. Skeptics have pointed to this scenario and accused God of being a “respector of persons,” claiming that He showed David more mercy than the Levitical Law allowed. Certain Bible believers have done the same, claiming that God simply had mercy on David in spite of what was written in the Law.

A close look at the actual Law of Moses shows that these conclusions are incorrect. God did not jettison the Law of Moses in order to keep David alive. Mosaic regulations specifically stated that a person could be executed only if there were two or more witnesses to the crime (Deuteronomy 19:15). One witness was insufficient to invoke the death penalty (Deuteronomy 17:6). When we look at the situation between David and Bathsheba, we do not find that even one eyewitness was present to verify the adultery. In fact, it seems that the entire adulterous affair was quite hidden from the general populace. Only with the arrival of Nathan, the prophet, who was sent by God, did the details surface concerning David’s adultery. Nathan, however, could not be a witness against David, since there is no record of his having been at the scene of the crime. And even though he apparently got the information directly from God, that still would not fall under the ordinance mentioned in Deuteronomy 19:15. Furthermore, he still would need one more witness in order for David to be stoned.

In truth, if those under the Law of Moses were condemned based on whether or not God knew of their crimes, then far more deaths would have occurred, since “the eyes of the Lord are in every place, keeping watch on the evil and the good” (Proverbs 15:3). We find, then, that the Mosaic Law was not ignored in David’s case; nor is this an instance of God showing partiality. Yet, even if there had been witnesses, and the Israelites had not properly followed the judicial procedures as set forth in the Law of Moses, it would not have been God’s fault, but the fault of the Israelites who failed to obey God’s commandments.

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**Q/A: WHY WAS GOD MAD AT BALAAM FOR GOING IF HE SAID HE COULD?  
By: JEFF MILLER, Ph.D.**

During the period of Israelite history when the Israelites were wandering in the wilderness for 40 years before entering the Promised Land, Numbers 21 indicates that the Israelites defeated the Amorites—a nation of people dwelling to the east of the Jordan River. In Numbers 22, we read that Balak, the king of the Moabites (descendants of Lot—Genesis 19:36-37—also dwelling east of the Jordan River), had heard of the Israelite invasion, and had become fearful for his own nation. His response was to call for the “diviner,” Balaam, to come curse the Israelites (vss. 5-6). The text says that God spoke to Balaam, telling him neither to go with the messengers from Balak nor to curse the Israelites (vs. 12). Balaam complied, and the messengers returned to Balak with the bad news, but Balak refused to give up.

A larger entourage of noble princes was sent by Balak to Balaam to plead with him to curse the Israelites. In response, Balaam wisely said, “Though Balak were to give me his house full of silver and gold, I could not go beyond the word of the Lord my God, to do less or more” (vs. 18). Balaam told the messengers to stay with him that night, while he waited to see if God would give him more information. Sure enough, God spoke to Balaam again. It is argued that in verse 20, God gave Balaam permission to go with the men, as long as he only spoke what God told him to speak. The text then says that “Balaam rose in the morning, saddled his donkey, and went with the princes of Moab” (vs. 21).

The question has been raised, if God gave Balaam permission to go to Balak, why would He then change His mind and become angry with Balaam “because he went” (vs. 22)—so much so that He sent His Angel to stand in the way of Balaam? Verse 33 even indicates that the Angel would have killed Balaam had it not been for his donkey, which could see the Angel, though Balaam could not. Is this a legitimate contradiction that has been raised against the Bible or the nature of God? Is God “wishy-washy” or untrustworthy? How can He be a fair and just God and yet have anger towards Balaam in this instance, when he only did what God said he could do?

The key to the answer lies in the two letter word—“if.” It is easy to read through God’s statement to Balaam and miss the condition that He placed on giving Balaam permission to go: “If the men come to call you, rise and go with them” (verse 20). Matthew Henry concurs, stating that,

God gave him leave to go if the men called him, but he was so fond of the journey that we do not find he staid for their calling him, but he himself rose up in the morning, got everything ready with all speed, and went with the princes of Moab, who were proud enough that they had carried their point. The apostle describes Balaam’s sin here to be that he ran greedily into an error for reward, Jude 1:11 (2014, Numbers 22:21).

The *Jamieson-Fausset-Brown Commentary* similarly argues that “[t]he displeasure arose partly from his neglecting the condition on which leave was granted him—namely, to wait till the princes of Moab ‘came to call him’ (Numbers 22:20), and because, through desire for ‘the wages of unrighteousness’ (2 Peter 2:15), he entertained the secret purpose of acting in opposition to the solemn charge of God” (2012, Numbers 22:22). Adam Clarke explains,

Mr. Shuckford observes that the pronoun הוא (*hu*) is sometimes used to denote a person’s doing a thing out of his own head, without regard to the directions of another. Thus in the case of Balaam, when God had allowed him to go with the messengers of Balak, if they came in the morning to call him; because he was more hasty than he ought to have been, and went to them instead of staying till they should come to him, it was said of him, not כי הלך (*ki halach*), that he went, but כי הולך הוא (*ki holech hu*), i.e., he went of his own head—without being called (2013, Numbers 22:20).

One might assume that Balaam’s request that Balak’s messengers stay with him that night meant that they would stay with him **in his own tent** or house. This would seemingly make God’s condition on Balaam going—“If the men come to call you” (vs. 20)—trivial, as they would have **already been with him** in the tent. Their “calling him” in the morning would seem to be an inevitability, and therefore, the text would not need to directly state the fulfillment of the condition. However, the fact that the disclaimer **is** given is significant, as God does not waste words. Every word of God would be expected to be and is significant and noteworthy (Deuteronomy 8:3; Matthew 5:18; 12:36).

In truth, it is highly unlikely that the entourage was staying in the same tent with Balaam, considering that the text indicates there were “numerous” princes in the caravan (vs. 15), and most certainly, an envoy of many troops to protect the princes and servants to see to their needs. More likely, a large camp with several tents was set up. Thus, God intended for Balaam to wait for the princes to come to Balaam’s tent the next morning to inquire after God’s will—a humbling experience for them, to be sure. This would highlight to the messengers that God was the ultimate Source of authority for blessings and curses, and would help alleviate the impression Balaam was surely giving: that he was all too eager to go with the men to do their bidding: to curse God’s people—who God said in verse 12 were blessed. In light of 2 Peter 2:15 and Jude 11, it is likely that Balaam’s greedy desire for profit from the Moabites would have certainly shown itself as eagerness to the envoy.

Sadly, Balaam ignored God’s condition. His eagerness for gaining money, his desire to appease Balak, and perhaps his own interest in cursing the Israelites overpowered him. Instead of waiting for the men to call the next morning, he got up, saddled his donkey, and left with the princes. God did not unjustly threaten Balaam. God’s anger was aimed at Balaam’s presumptuous disregard for His stipulations, and His response was to send His Angel to confront him for his error and warn him of his impending doom. If he ignored God’s first stipulation, it would have been easy for him to ignore the second

stipulation—that he was to only speak what God told him to (vs. 20). While God’s disfavor with Balaam for ignoring His first stipulation was obviously significant, if Balaam attempted to curse the Israelites, it would have most certainly caused his own death.

Balaam’s eagerness was clearly getting away from him. From his perspective, it is reasonable to suppose that since God allowed him to go, he would also allow him to do what the Moabites desired and curse the Israelites. Unfortunately for Balaam, the words he would be given by God to communicate to Balak were far from what he wanted to say. The blessing he bestowed on the Israelites would have been a humiliating experience for Balaam and a very dangerous action to engage in in front of the king of the Moabites. Ironically, if Balaam had bridled his greediness (2 Peter 2:15; Jude 11) and simply listened to God the first time he was asked to curse the Israelites and not gone to Balak (Numbers 22:12), he would have saved himself the trip, embarrassment, and personal danger from the Moabites. Instead, he made himself look like a fool to the king, and simultaneously does the unthinkable: he blesses the Israelites three times at the word of the Lord (Numbers 23:5-24:11). Sadly, Revelation 2:14 records that Balaam found another way to “curse” the Israelites through teaching Balak how to create stumbling blocks for them, but ultimately, it ended badly for Balaam. Numbers 31:8 indicates that Balaam was killed with the sword by the Israelites.

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## Abraham - Faith and Works

There is considerable confusion today on the issue of faith and works. Someone in commenting on the extremes that people go to once said, "they are like the pendulum of a clock." On one extreme there are those who say that we are saved by works. This is the position of many of the world religions where the emphasis is on man and what he does, and not what God does. These people are basically saying that you must do works that merit or earn your salvation.

On the other extreme, you have people who hold to a faith-only belief which says that man is completely passive and that salvation has been fixed for him. These people are basically saying that no matter what you do or do not do, your salvation is a result of faith in God without any human interaction. In this article we will examine whether either of these ideas is correct or if there is another option that is correct. We will do this by looking at the three times in the New Testament Genesis 15:6 is quoted (Romans 4:3; Galatians 3:6; James 2:23). This verse speaks of Abraham and says, "Then he believed in the LORD; and He reckoned it to him as righteousness." This passage is profoundly important for our understanding of justification, so let us take some time to understand it.

Let's recall some details of Abraham's life in order to get a context for Genesis 15:6. God first gave Abram the promises, including the promise that he would be made into a great nation in Genesis 12:1-3. According to God's instructions, Abram left Ur and came to the land of Canaan (Genesis 12:4-5). In Genesis 15:1-5, God promised Abram, who was still childless, that his heir would come from his own body. After ten years in Canaan, Abram and his wife Sarai attempted to fulfill God's promise on their own through her maid Hagar (Genesis 16:1-3), and Hagar bore Ishmael to Abram when he was eighty-six years old (Genesis 16:16). When Abram was ninety-nine years old, he was given the covenant of circumcision, renamed Abraham ("father of a multitude"), and told that Sarai (who was renamed Sarah) would bear him a son one year later (Genesis 17:1-27). Thus, Isaac was born unto Abraham through Sarah when he was one-hundred years old and she was ninety (Genesis 17:17; 21:5). Some years later, Abraham was tested when God commanded him to sacrifice Isaac but then interceded to stop him (Genesis 22:1-18).

The context of Abraham's life shows that he consistently believed God, for he always acted on God's words. In other words, Abraham lived by faith (Hebrews 11:1). By faith, he left Ur to go to the promised land of Canaan (Hebrews 11:8-10). By faith, he was prepared to offer up Isaac because he believed God could raise Isaac from the dead (Hebrews 11:17). If Abraham had not believed God, then he would not have done these things, and if he had not done these things, then he would not have had true obedient faith.

Because of Abraham's active belief, God "reckoned" to him righteousness. This simply means that God considered Abraham to be righteous. In other words, Abraham became right in the sight of God because he believed God and did what God said.

Abraham's justification by faith is used in the New Testament as a pattern for us to follow for justification. The three N.T. passages that quote Genesis 15:6 show Abraham

to be our example. The contexts of two of these passages (Romans 4:3; Galatians 3:6) emphasize that justification is not achieved by the works of the Law of Moses, for Abraham was justified by faith long before the Law was given. The other passage (James 2:23) emphasizes that justification is not achieved by faith alone, for Abraham was justified when he acted on (did works because of) his belief. Let's notice these passages in their context:

Romans 4:1-5, "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Galatians 3:5-7 "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham."

James 2:21-24 "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."

Abraham was justified **by faith through** works, and so are we. There is no conflict in these Scriptures, for the different contexts and emphasis of these passages complement one another and give us a complete understanding of justification. As sons of Abraham through common faith with him, we are now justified by having faith in Christ and obeying His word.

What kind of faith is under consideration in the expression "righteousness by faith"? Clearly, it is an active, obedient faith.

- Consider Abel's faith: "By faith Abel **offered** to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous" (Hebrews 11:4).
- Consider Noah's faith: "By faith Noah ... **prepared** an ark ... and became heir of the righteousness which is according to faith" (Hebrews 11:7).
- Consider Abraham's faith: "Was not Abraham our father justified by works when he **offered** his son on the altar ... And the scripture was fulfilled which says, 'Abraham believed God, and it was accounted to him for righteousness'" (James 2:21-23). Abraham demonstrated a faith that not only could believe anything

God said, but would do anything God told him to do. This is the faith that results in righteousness—the righteousness which is of God.

Faith alone has never been enough for righteousness. The demons have faith but they are not righteous (James 2:19). Righteousness requires faith and obedience working together. Abraham had already been an obedient believer for many years. He was saved by his obedient faith (Genesis 11:31-12:4; Hebrews 11:8). He had worshiped God for years (Genesis 12:7; 13:3-4). Long before the events of Genesis fifteen, Abraham was a saved, obedient, faithful, righteous worshiper of the Lord.

There is really no reason for the confusion in the religious world today concerning the issue of faith and works. One extreme says faith only and the other extreme says works only. The Bible is clear that neither extreme is correct. God's word teaches that we are counted as righteous when faith and works of obedience combine (Galatians 5:6; James 2:18, 22). Today, we follow the example of Abraham by having an active, obedient, working faith.

## AUTHORITY, RELIABILITY, AND TRUTH By: ERIC LYONS, M.Min.

Are questions about the Bible's reliability all that important? Are they so serious that they warrant discussion on our Web site on a regular basis? Couldn't our time be better spent on some other subject?

It certainly is true that Christians have a responsibility to consider many serious subjects. Studies regarding acceptable worship, stewardship, evangelism, church organization, etc., are all topics on which Christians should meditate frequently. However, by acknowledging that a proper understanding of these topics (and many more) rests ultimately on the authority of Scripture, then attacks on the trustworthiness of Scripture is no trivial matter. Skeptics are very well aware of the fact that if they can undermine the reliability of the Bible, then they can undermine the very foundation of Christianity. Unfortunately, with prominent positions in public schools, universities, and the media, the Bible's critics have become much more powerful and influential in recent times, and can be heard throughout the world on radio, television, and the Internet.

In the May/June 2006 issue of *Biblical Archaeology Review*, Michael D. Coogan wrote an article titled "Question Authority!" in which he linked the issue of authority (or lack thereof) with Bible (in)consistency.

"The Bible says" is often regarded as decisive in contemporary debates about such issues as abortion, assisted suicide, the status of women, same-sex relations, capital punishment and war and peace. The problem is that **the Bible is often inconsistent.... [T]he Bible does not speak with one voice.**

Just because something is written...in the Bible...doesn't mean that it's the only possible view or even that it's true (2006, 32[3]:24, emp. added).

What example did Professor Coogan give to "prove" his point about the Bible's inconsistency and unreliability? Supposedly, since the Bible teaches that God "punishes children for the sins of their parents to the third and fourth generation (Exodus 20:5; Deuteronomy 5:9)," yet also states "The son shall not bear the guilt of the father, nor the father bear the guilt of the son" (Ezekiel 18:20; compare Jeremiah 31:30), then "the Bible does not speak with one voice," but is "inconsistent." Is he right?

In reality, the Bible's teaching on sin, suffering the consequences of sin, and bearing the guilt of one's own sin is very consistent. Ever since Adam and Eve ate of the tree of the knowledge of good and evil, man has suffered the consequences of sin. A person frequently suffers because of his own sins (compare 1 Peter 4:15). Many times, however, man suffers because of the sins of his forefathers (including parents, grandparents, great-grandparents, etc.). Today, children may suffer because a father is thrown in jail for drunk driving, and thus is unable to provide sustenance for his family. A

starving civilization may suffer partially because their forefathers set in place a belief system where eating animals like cows is taboo (since the animal might be a reincarnated ancestor).

God informed the Israelites that the sin of idolatry (and the fruit of such sin) is so heinous and bitter that children (even to the third and fourth generation) would suffer as a result. The children of idolatrous parents sometimes suffered death because their parents sacrificed them to Baal (Jeremiah 19:5). Others, such as those living during the time of the judges, were afflicted time and again with poverty, disease, and slavery, because they, like their parents, “forsook the Lord and served Baal and the Ashtoreths” (Judges 2:13). It may be that even in America, the righteous remnant will suffer because of God’s decision to punish a “God-fearing nation” that presently is expunging Him and embracing sin at every turn.

But, even though innocent descendants may suffer the consequences of their forefathers’ sins, they do not “bear the **guilt**” of their forefathers’ sinful actions (Ezekiel 18:20). That is, they do not inherit their parents’ sins. The Bible never suggests that children are guilty of idolatry simply because their parents were idolatrous. Children are innocent; so much so that Jesus said, “of such is the kingdom of God” (Luke 18:16). Ultimately, being held responsible for sin and bearing the guilt of sin is altogether different from suffering the physical consequences of the actions of others.

In the conclusion of his article in *Biblical Archaeology Review*, Coogan wrote: “Just because something is written...doesn’t mean that it’s the only possible view **or even that it’s true**” (2006, 32[3]:24, emp. added). In reality, it is Coogan’s article that lacks truth, and it is the authority of his article (not the Bible!) that should be questioned.

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## **GOD'S JUST DESTRUCTION OF THE CANAANITES**

**By: ERIC LYONS, M.Min.**

In the 1930s and 40s, the Nazi regime committed state-sponsored genocide of so-called "inferior races." Of the approximately nine million Jews who lived in Europe at the beginning of the 1930s, some six million of them were exterminated. The Nazis murdered approximately one million Jewish children, two million Jewish women, and three million Jewish men. The Jews were starved, gassed, and experimented on like animals. In addition, Adolf Hitler's Nazi regime slaughtered another three million Poles, Soviets, gypsies, and people with disabilities (see "Holocaust," 2011 for more information). Most sane people, including Christians and many atheists (e.g., Antony Flew, Wallace Matson), have interpreted the Nazis' actions for what they were—cruel, callous, and nefarious.

Some 3,400 years before the Holocaust, the God of the Bible commanded the Israelites to "destroy all the inhabitants of the land" of Canaan (Joshua 9:24). They were to conquer, kill, and cast out the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Exodus 23:23; Deuteronomy 7:1-2; Joshua 3:10). After crossing the Jordan River, we learn in the book of Joshua that the Israelites "utterly destroyed all that was in the city [of Jericho], both man and woman, young and old, ox and sheep and donkey, with the edge of the sword.... [T]hey burned the city and all that was in it with fire" (Joshua 6:21,24). They also "utterly destroyed all the inhabitants of Ai" (Joshua 8:26), killing 12,000 men and women and hanging their king (8:25,29). In Makkedah and Libnah, the Israelites "let none remain" (Joshua 10:28,30). They struck Lachish "and all the people who were in it with the edge of the sword" (10:32). The Israelites then conquered Gezer, Eglon, Hebron, Debir, and Hazor (10:33-39; 11:1-1). "So all the cities of those kings, and all their kings, Joshua took and struck with the edge of the sword. He utterly destroyed them, as Moses the servant of the Lord had commanded" (Joshua 11:12).

God had the Israelites kill countless thousands, perhaps millions, of people throughout the land of Canaan. It was genocide in the sense that it was a **planned, systematic**, limited **extermination** of a number of **nation** states from a relatively small area in the Middle East (compare "Genocide," 2000; compare also "Genocide," 2012). But, it was not a war against a particular race (from the Greek *genos*) or ethnic group. Nor were the Israelites commanded to pursue and kill the Canaanite nations if they fled from Israel's Promised Land. The Israelites were to drive out and dispossess the nations of their land (killing all who resisted the dispossession), but they were not instructed to annihilate a particular race or ethnic group from the face of the Earth.

Still, many find God's commands to conquer and destroy the Canaanite nation states problematic. How could a loving God instruct one group of people to kill and conquer another group? America's most well-known critic of Christianity in the late 1700s and early 1800s, Thomas Paine (one of only a handful of America's Founding Fathers who did not claim to be a Christian), called the God of the Old Testament "the Mars of the

Jews, the fighting God of Israel,” Who was “boisterous, contemptible, and vulgar” (Paine, 1807). Two centuries later, Richard Dawkins (arguably the most famous atheist in the world today), published his book *The God Delusion*, which soon became a *New York Times* bestseller. One of the most oft-quoted phrases from this work comes from page 31, where Dawkins called God, a “racist, infanticidal, genocidal...capriciously malevolent bully” (2006). According to one search engine, this quote (in part or in whole) is found on-line approximately one million times. The fact is, critics of the God of the Bible are fond of repeating the allegation that, because of His instruction to the Israelites to kill millions of people in their conquest of Canaan, the God of the Bible has (allegedly) shown Himself to be an unruly, shameful, offensive, genocidal, “evil monster” (Dawkins, p. 248; compare Hitchens, 2007, p. 107).

### **Was God’s Campaign Against Canaan Immoral?**

How could a supremely good (Mark 10:18), all-loving (1 John 4:8), perfectly holy God (Leviticus 11:44-45) order the Israelites to slay with swords myriads of human beings, letting “none remain” in Canaan? Is such a planned, systematic extermination of nations not equivalent to the murderous actions of the Nazis in the 1930s and 40s, as atheists and other critics of Christianity would have us believe? In truth, God’s actions in Israel’s conquest of Canaan were in perfect harmony with His supremely loving, merciful, righteous, just, and holy nature.

### **Punishing Evildoers is Not Unloving**

Similar to how **merciful** parents, principals, policemen, and judges can **justly** administer punishment to rule-breakers and evildoers, so too can the all-knowing, all-loving Creator of the Universe. Loving parents and principals have administered corporal punishment appropriately to children for years (compare Proverbs 13:24). Merciful policemen, who are constantly saving the lives of the innocent, have the authority (both from God and the government—Romans 13:1-4) to kill a wicked person who is murdering others. Just judges have the authority to sentence a depraved child rapist to death. Loving-kindness and corporal or capital punishment are not antithetical. Prior to conquering Canaan, God commanded the Israelites, saying,

You shall not hate your brother in your heart.... You shall not take vengeance nor bear any grudge against the children of your people, but you shall love your neighbor as yourself.... And if a stranger dwells with you in your land, you shall not mistreat him. The stranger who dwells among you shall be to you as one born among you, and you shall love him as yourself (Leviticus 19:17-18,33-34; compare Romans 13:9).

The faithful Jew was expected, as are Christians, to “not resist an evil person” (Matthew 5:39) but rather “go the extra mile” (Matthew 5:41) and “turn the other cheek” (Matthew 5:39). “Love,” after all, “is the fulfillment of the law” (Romans 13:10; compare Matthew 22:36-40). Interestingly, however, the Israelite was commanded to punish (even kill) lawbreakers. Just five chapters after commanding the individual Israelite to “not take

vengeance,” but “love your neighbor as yourself” (Leviticus 19:18), God twice said that murderers would receive the death penalty (Leviticus 24:21,17).

### **The Wickedness of the Inhabitants of Canaan**

The Canaanite nations were punished because of their extreme wickedness. God did not cast out the Canaanites for being a particular race or ethnic group. God did not send the Israelites into the land of Canaan to destroy a number of **righteous** nations. On the contrary, the Canaanite nations were horribly depraved. They practiced “abominable customs” (Leviticus 18:30) and did “detestable things” (Deuteronomy 18:9, NASB). They practiced idolatry, witchcraft, soothsaying, and sorcery. They attempted to cast spells upon people and call up the dead (Deuteronomy 18:10-11).

Their “cultic practice was barbarous and thoroughly licentious” (Unger, 1954, p. 175). Their “deities...had no moral character whatever,” which “must have brought out the worst traits in their devotees and entailed many of the most demoralizing practices of the time,” including sensuous nudity, orgiastic nature-worship, snake worship, and even child sacrifice (Unger, p. 175; compare Albright, 1940, p. 214). As Moses wrote, the inhabitants of Canaan would “burn even their sons and daughters in the fire to their gods” (Deuteronomy 12:30). The Canaanite nations were anything but “innocent.” In truth, “[t]hese Canaanite cults were utterly immoral, decadent, and corrupt, dangerously contaminating and thoroughly justifying the divine command to destroy their devotees” (Unger, 1988). They were so nefarious that God said they defiled the land and the land could stomach them no longer—“the land vomited out its inhabitants” (Leviticus 18:25).

### **The Longsuffering of God**

Unlike the foolish, impulsive, quick-tempered reactions of many men (Proverbs 14:29), the Lord is “slow to anger and great in mercy” (Psalm 145:8). He is “longsuffering..., not willing that any should perish but that all should come to repentance” (2 Peter 3:9). Immediately following a reminder to the Christians in Rome that the Old Testament was “written for our learning, that we through the patience and comfort of the Scriptures might have hope,” the apostle Paul referred to God as “the God of patience” (Romans 15:4-5). Throughout the Old Testament, the Bible writers portrayed God as longsuffering.

Though in Noah’s day, “the wickedness of man was great in the earth” and “ever intent of the thoughts of his heart was only evil continually” (Genesis 6:5), “the Divine longsuffering waited” (1 Peter 3:20). (It seems as though God delayed flooding Earth for 120 years as His Spirit’s message of righteousness was preached to a wicked world—Genesis 6:3; 2 Peter 2:5.) In the days of Abraham, God ultimately decided to spare the iniquitous city of Sodom, not if 50 righteous people were found living therein, but only **10** righteous individuals.

And what about prior to God’s destruction of the Canaanite nations? Did God quickly decide to cast them out of the land? Did He respond to the peoples’ wickedness like an

impulsive, reckless mad-man? Or was He, as the Bible repeatedly states and exemplifies, longsuffering? Indeed, God waited. He waited more than four centuries to bring judgment upon the inhabitants of Canaan. Although the Amorites were already a sinful people in Abraham's day, God delayed in giving the descendants of the patriarch the Promised Land. He would wait until the Israelites had been in Egypt for hundreds of years, because at the time that God spoke with Abraham "the iniquity of the Amorites" was "not yet complete" (Genesis 15:16). [NOTE: "The Amorites were so numerous and powerful a tribe in Canaan that they are sometimes named for the whole of the ancient inhabitants, as they are here" (Jamieson, Fausset, and Brown, 1997).] In Abraham's day, the inhabitants of Canaan were not so degenerate that God would bring judgment upon them. However, by the time of Joshua (more than 400 years later), the Canaanites' iniquity was full, and God used the army of Israel to destroy them.

Yes, God is longsuffering, but His **longsuffering** is **not** an "eternal" suffering. His patience with impenitent sinners eventually ends. It ended for a wicked world in the days of Noah. It ended for Sodom and Gomorrah in the days of Abraham. And it eventually ended for the inhabitants of Canaan, whom God justly destroyed.

### **What About the Innocent Children?**

The children of Canaan were not guilty of their parents' sins (compare Ezekiel 18:20); they were sinless, innocent, precious human beings (compare Matthew 18:3-5; see **Butt**, 2003). So how could God justly take the lives of children, any children, "who have no knowledge of good and evil" (Deuteronomy 1:39)? The fact is, as Dave Miller properly noted, "Including the children in the destruction of such populations actually spared them from a worse condition—that of being reared to be as wicked as their parents and thus face eternal punishment. All persons who die in childhood, according to the Bible, are ushered to Paradise and will ultimately reside in Heaven. Children who have parents who are evil must naturally suffer innocently while on Earth (e.g., Numbers 14:33)" (**Miller**, 2009). [NOTE: For a superb, extensive discussion on the relationship between (1) the goodness of God, (2) the contradictory, hideousness of atheism, and (3) God bringing about the death of various infants throughout history, see Kyle Butt's article "[Is God Immoral for Killing Innocent Children?](#)" (2009).]

### **CONCLUSION**

Though the enemies of the God of the Bible are frequently heard criticizing Israel's conquest of Canaan, the fact is, such a conquest was in complete harmony with God's perfectly loving, holy, and righteous nature. After patiently waiting for hundreds of years, God eventually used the Israelites to bring judgment upon myriads of wicked Canaanites. Simultaneously, He spared their children a fate much worse than physical death—the horror of growing up in a reprehensible culture and becoming like their hedonistic parents—and immediately ushered them into a pain-free, marvelous place called Paradise (Luke 16:19-31; 23:43).

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## WHO WROTE ON THE SECOND PAIR OF TABLETS?

By: ERIC LYONS, M.Min.

After Moses broke the first tablets of stone that the Lord gave him on Mount Sinai, God commanded him to cut out two tablets of stone (like the first ones) and present himself to Him at the top of Mount Sinai—again (Exodus 34:1-2). Skeptics claim the Bible teaches in Exodus 34 that Moses wrote on this second pair of tablets, whereas in Deuteronomy 10 it says that God is the One Who wrote on these tablets. Based upon this “difference,” they allege that a blatant contradiction exists. A closer examination of these passages, however, reveals that they are not contradictory, but rather complimentary and consistent with each other.

We readily admit that Deuteronomy 10 teaches that God was the One Who wrote on the second pair of tablets. Verses 1-4 of that chapter say:

At that time the Lord said to me (Moses), “Hew for yourself two tablets of stone like the first, and come up to Me on the mountain and make yourself an ark of wood. And I [God] **will write on the tablets** the words that were on the first tablets, which you broke; and you shall put them in the ark.” So I [Moses] made an ark of acacia wood, hewed two tablets of stone like the first, and went up the mountain, having the two tablets in my hand. And **He** (God) **wrote on the tablets** according to the first writing, the Ten Commandments, which the Lord had spoken to you in the mountain from the midst of the fire in the day of the assembly; and the Lord gave them to me (Deuteronomy 10:1-4, emp. and parenthetical items added).

This passage teaches that Moses hewed the tablets out of rock, but that God was the One Who wrote on them. Skeptics agree.

The controversial passage found in Exodus 34 states: “Then the Lord said to Moses, ‘Write these words, for according to the tenor of these words I have made a covenant with you and with Israel.’ So he was there with the Lord forty days and forty nights; he neither ate bread nor drank water. And He wrote on the tablets the words of the covenant, the Ten Commandments” (34:27-28). Based upon this passage, critics of the Bible’s inerrancy suggest that Moses, not God, wrote on the second pair of tablets. Thus they conclude that Exodus 34 and Deuteronomy 10 contradict one another.

Admittedly, at first glance it seems these verses teach: (1) that Moses was commanded to write the words on the second pair of tablets; and (2) the recorded fact that after he was commanded to do so, he (Moses) actually “wrote on the tablets the words of the covenant.” But what may seem to be the correct interpretation of a passage is sometimes not the case, especially when the context of the passage is ignored. The words that God instructed Moses to write were “these words,” which He spoke in the preceding verses (i.e., 34:10-26—the ceremonial and judicial injunctions, not the ten “words” of Exodus 20:2-17). The rewriting of the Ten Commandments on the newly

prepared slabs was done by God's own hand. God specifically stated in the first verse of Exodus 34 that He (not Moses) would write the same words that had been written on the first tablets of stone that Moses broke. In verse 28 of that chapter, we have it on record that God did what He said He would do in verse one (compare Deuteronomy 10:2-4). The only thing verse 27 teaches is that Moses wrote the list of regulations given in verses 10-26. That these regulations were not the Ten Commandments is obvious in that there are not even ten of them listed (Coffman, 1985, p. 474).

Contrary to what skeptics allege, Exodus 34 and Deuteronomy 10 are not contradictory. Moses was not acting under divine direction to physically write the Ten Commandments on the second pair of tablets. Rather, as Jamieson, Fausset, and Brown recognized in their commentary on Deuteronomy, "God Himself...made the inscription a second time with His own hand, to testify the importance He attached to the Ten Commandments" (1997).

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## **DID MOSES WRITE DEUTERONOMY 34?** **By: ERIC LYONS, M.Min.**

The Holy Spirit is silent regarding whom He used to pen certain books of the Bible. Job and 1 and 2 Kings fall into this “unknown writer” category. Other books of the Bible, however, clearly identify the individual through whom the Holy Spirit chose to communicate His message. We know that the apostle Paul wrote to the Corinthians (1:1-2), while Peter wrote two of the New Testament epistles, which we call 1 and 2 Peter.

Repeatedly in Scripture, the Holy Spirit indicated that Genesis through Deuteronomy was penned by the inspired writer Moses. Exodus 24:4 indicates that “Moses wrote all the words of Jehovah.” Deuteronomy 31:9 reveals that “Moses wrote this law and delivered it unto the priests...” (compare Exodus 34:27; Numbers 33:2; etc.). Furthermore, Bible writers throughout the Old Testament credited Moses with writing the Pentateuch (also known as the Torah or “the Law”). A plain statement of this commonly held conviction is expressed in Joshua 8:32: “There in the presence of the Israelites, Joshua copied on stones **the law of Moses, which he [Moses] had written**” (NIV).<sup>1</sup> Notice also that 2 Chronicles 34:14 states: “Hilkiah the priest found **the Book of the law of Jehovah given by Moses**” (compare Ezra 3:2; 6:18; Nehemiah 13:1; Malachi 4:4). As Josh McDowell noted in his book, *More Evidence that Demands a Verdict*, these verses “refer to an actual written ‘law of Moses,’ not simply an oral tradition.”<sup>2</sup> [NOTE: In the Hebrew Bible, Genesis through Deuteronomy was considered one unit, and thus frequently was called “the Law” or “the Book” (2 Chronicles 25:4; compare Mark 12:26). They were not intended to be five separate volumes in a common category, but rather, are five divisions of the same book. Hence, the singular biblical references to “the Law” or “the Book.”]

The New Testament also shows no hesitation in affirming that Moses wrote the Pentateuch. John wrote: “The law was given through Moses” (John 1:17). With this Paul concurred, saying, “For **Moses writes** about the righteousness which is of the law, ‘The man who does those things shall live by them’” (Romans 10:5, NKJV). Jesus Himself claimed “the Law” came from Moses. In Mark 7:10 Jesus quoted from both Exodus 20 and 21, attributing the words to Moses. Mark also recorded a conversation Jesus had with the Pharisees regarding what “Moses permitted” and “wrote” in Deuteronomy chapter 24 (Mark 10:3-5; compare Matthew 19:8). But, perhaps the most convincing passage of all is found in John 5:46-47 where Jesus said: “For if you believed **Moses**, you would believe Me; for he **wrote about Me**. But if you do not believe **his writings**, how will you believe My words?”

Even for those who are completely convinced by the evidence that Moses was the inspired writer of “the Law,” some respectfully question whether he actually penned the end of Deuteronomy, which records the death and burial of Moses, as well as “the changing of the guard,” from Moses to Joshua. How could Moses have recorded these things if he had already died?

First of all, is it possible that the same God Who gave Moses supernatural revelation about what happened at the beginning of the Creation of the Universe (which no human being witnessed) also supernaturally revealed to Moses what would happen at (and after) his death? To ask is to answer. Furthermore, God revealed a number of things to Moses about the future that he penned in the Pentateuch—from Israel’s future earthly kings (Genesis 36:31; Deuteronomy 17:14-15) to the coming of Jesus, the King of kings (Genesis 3:15; 12:1-3; 22:18; 49:10; Numbers 24:17; Deuteronomy 18:15-18). If Moses could write accurately through inspiration about events that would happen hundreds of years after his death, could he not also write about his impending death? Certainly he could.

It also may be, however, that a Bible believer could reasonably and respectfully make the case that, though Moses wrote the Pentateuch, the last few sentences in Deuteronomy could have been written by another inspired writer (possibly Joshua). Even J.W. McGarvey, who penned an entire volume defending the Mosaic authorship of Deuteronomy in 1902, believed that “the account of the death of Moses, and some comments on his career...undoubtedly came from the pen of some later writer or writers.”<sup>3</sup>

Consider a possible modern-day parallel: What if a mother wrote a 200-page book titled “10 Things to Remember when Educating Kids at Home,” but as she was finishing the final few sentences (after having already concluded her 10 main points) she suffered a stroke and died? Could her husband and children publish the book and call her the author even though they actually completed the final 10 sentences of the book? Surely few, if any, would think that such actions on the part of the family would be unfair or dishonest. However, if the mother was called the author but had not written any of the book, such attribution could legitimately be considered deceitful. Or, if she was called the author, but most of the material was written hundreds of years later, that, too, would be a false claim.

In short, the account of Moses’ death serves as no stumbling block to the Christian. Perhaps Moses recorded it by divine revelation prior to his death. Or, perhaps God used Joshua or someone else of His choosing to pen it by inspiration. Either way, one can still be confident that “the Book of the law of the Lord” was “given by Moses” (2 Chronicles 34:14).

## Endnotes

<sup>1</sup> All bold text in Scripture quotations has been added for emphasis.

<sup>2</sup> McDowell, Josh (1975), *More Evidence that Demands a Verdict* (San Bernardino, CA: Campus Crusade for Christ), pp. 93-94.

<sup>3</sup> McGarvey, J.W. (1902), *The Authorship of the Book of Deuteronomy* (Cincinnati, OH: Standard Publishing), p. 199.

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**SEEING GOD “FACE TO FACE”**  
**By: ERIC LYONS, M.Min.**

In the Kyle Butt/Dan Barker debate, Dan Barker alleged that He “knows” the God of the Bible cannot exist because “there are mutually incompatible properties/characteristics of the God that’s in this book [the Bible—EL] that rule out the possibility of His existence” (2009). One of the supposed contradictions that Barker mentioned was that God claims invisibility, yet has been seen. (His assertion is found 10 minutes and 55 seconds into his first speech.) Since biblical passages such as Exodus 33:20-23, John 1:18, and 1 John 4:12 teach that God cannot be seen, while other scriptures indicate that man has seen God and spoken to him “face to face” (Exodus 33:11; Genesis 32:30), allegedly “the God of the Bible does not exist.”

Although in modern times words are regularly used in many different senses (e.g., hot and cold, good and bad), Barker, like so many Bible critics, has dismissed the possibility that the terms in the aforementioned passages were used in different senses.

Throughout Scripture, however, words are often used in various ways. In James 2:5, the term “poor” refers to material wealth, whereas the term “rich” has to do with a person’s spiritual well-being. In Philippians 3:12,15, Paul used the term “perfect” (NASB) in different senses. Although Paul had attained spiritual maturity (“perfection”) in Christ (vs. 15), he had not yet attained the perfect “final thing, the victor’s prize of the heavenly calling in Christ Jesus” (Schipper, 1971, 2:62; compare Philippians 3:9-11). Similarly, in one sense man has seen God, but in another sense he has not.

Consider the first chapter of John where we learn that in the beginning Jesus was with God and “was God” (1:1; compare 14,17). Though John wrote that Jesus “became flesh and dwelt among us” (1:14), he indicated only four sentences later that “no one has seen God at any time” (1:18; 1 John 4:12). Was Jesus God? Yes. Did man see Jesus? Yes. So in what sense has man not seen God? No human has ever seen Jesus in His true image (i.e., as a spirit Being—John 4:24—in **all** of His fullness, glory, and splendor). When God, the Word, appeared on Earth 2,000 years ago, He came in a veiled form. In his letter to the church at Philippi, the apostle Paul mentioned that Christ—Who had existed in heaven “in the form of God”—“made Himself of no reputation,” and took on the “likeness of men” (Philippians 2:6-7). Mankind saw an embodiment of deity as Jesus dwelt on Earth in the form of a man. Men saw “the Word” that “became flesh.” Likewise, when Jacob “struggled with God” (Genesis 32:28), He saw only a form of God, not the spiritual, invisible, omnipresent God Who fills heaven and Earth (Jeremiah 23:23-24).

But what about those statements which indicate that man saw or spoke to God “face to face”? Jacob said, “I have seen God face to face” (Genesis 32:30). Gideon proclaimed: “I have seen the Angel of the Lord face to face” (Judges 6:22). Exodus 33:11 affirms that “the Lord spoke to Moses face to face, as a man speaks to his friend.” First, although these men witnessed great and awesome things, they still only saw manifestations of God and a part of His glory (compare Exodus 33:18-23). Second, the

words “face” and “face to face” are used in different senses in Scripture. Though Exodus 33:11 reveals that God spoke to Moses “face to face,” only nine verses later God told Moses, “You cannot see My face; for no man shall see Me, and live” (33:20). Are we to believe (as Barker and other critics assert) that the author of Exodus was so misguided that he wrote contradictory statements within only nine verses of each other? Certainly not! What then does the Bible mean when it says that God “knew” (Deuteronomy 34:10) or “spoke to Moses face to face” (Exodus 33:11)? The answer is found in Numbers 12. Aaron and Miriam had spoken against Moses and arrogantly asked: “Has the Lord indeed spoken only through Moses? Has He not spoken through us also?” (Numbers 12:2). God then appeared to Aaron and Miriam, saying: “If there is a prophet among you, I, the Lord, make Myself known to him in a **vision**; I speak to him in a **dream**. Not so with My servant Moses; He is faithful in all My house. **I speak with him face to face**, even **plainly**, and **not in dark sayings**; and he sees the form of the Lord” (Numbers 12:6-8, emp. added). Notice the contrast: God spoke to the prophets of Israel through visions and dreams, but to Moses He spoke, “not in dark sayings,” but “plainly.” In other words, God, Who **never showed His face** to Moses (Exodus 33:20), nevertheless allowed Moses to see “some unmistakable evidence of His glorious presence” (Jamieson, 1997), and spoke to him “face to face, as a man speaks to his friend” (33:11), i.e., He spoke to Moses plainly, directly, etc.

The Bible does not reveal “mutually incompatible characteristics of God” as Barker has alleged. His assertions in no way prove that the God of the Bible does not exist or that the Bible is unreliable. In truth, Barker’s comments merely reveal that he is a dishonest interpreter of Scripture. If Barker can work “side by side” with a colleague without literally working inches from him (Barker, 2008, p. 335), or if he can see “eye to eye” with a fellow atheist without ever literally looking into the atheist’s eyes, then Barker can understand that God could speak “face to face” with Moses without literally revealing to him His full, glorious “face.”

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