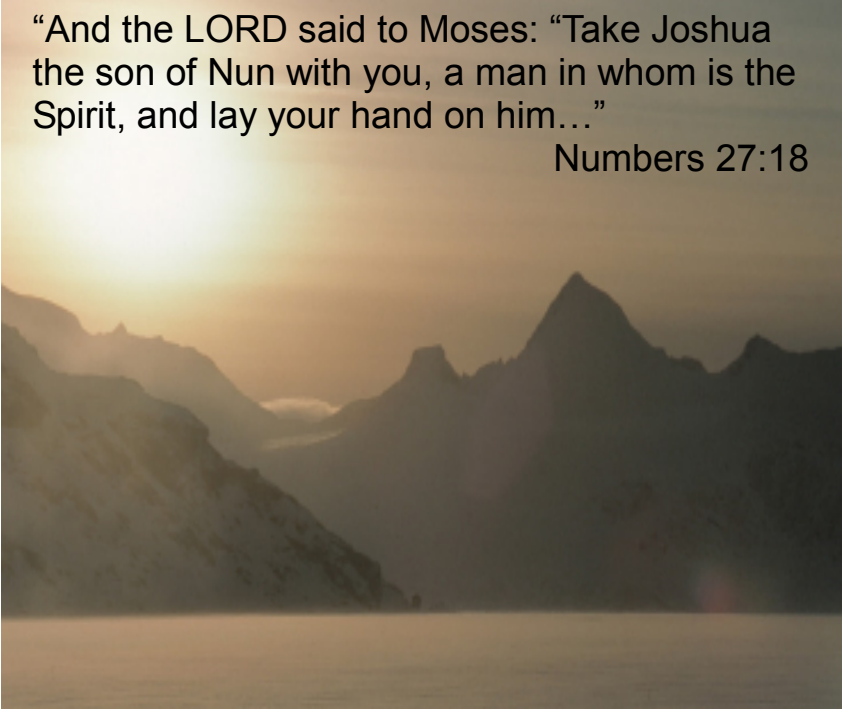




Sowing the Word

“And the LORD said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him...”

Numbers 27:18



Numbers 26-27 **April 22nd-28th, 2010**

So they read distinctly from the book, in the Law of God; and they gave the sense, and helped *them* to understand the reading.

(Nehemiah 8:8)

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Helpful Study Resource:

Explore the Book by J. Sidlow Baxter

Online Help:

Numbers: The Incomplete Christian Life by Ray C. Stedman

<http://www.pbc.org/files/messages/2987/0204.html>

http://preceptaustin.org/numbers_commentaries.htm

Commentary:

The commentary used with permission throughout
this booklet is:

With the Word Bible Commentary

by Warren W. Wiersbe.

ISBN 0-8407-9108-9

Outline

- I. Israel at Sinai: PREPARATION (1–10)
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 - B. Arranging - ordering campsites around the Tabernacle (2)
 - C. Assigning - Counting the Levites, their duties assigned (3–4)
 - D. Maintaining - Standards for purity (5)
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 - F. Supporting - Offerings for the Tabernacle from Israel's leaders (7)
 - G. Inaugurating - Dedication of the Levites (8)
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- II. Sinai to Kadesh: FRUSTRATION (11–20:13)
 - A. Complaining - Complaints and solutions (11)
 - B. Criticizing - Miriam and Aaron criticize Moses (12)
 - C. Rebelling - Rebellion at Kadesh-barnea (13–14)
 - i. God gives hope - Additional laws for the Land (15)
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 - i. God's Calling - Aaron's staff buds (17)
 - ii. God's Appointing - Duties of Levites (18)
 - iii. God's Cleansing - Purification by the ashes of a red heifer (19)
 - E. Misrepresenting - Moses strikes the rock (20:1–13)

- III. Kadesh to Moab: ANTICIPATION (20:14–36:13)
 - A. Blocking - Edom denies passage to Israel (20:14–21)
 - B. Replacing - Death of Aaron (20:22–29)
 - C. Saving - Bronze serpent (21:1–9)
 - D. Enabling - Israel defeats Sihon and Og (21:10–35)
 - E. Protecting - Balak and Balaam (22–24)
 - F. Disciplining - Israelites seduced by Moabites (25)
 - G. Counting - Second census of the people (26)
 - H. Discipling - Joshua to succeed Moses (27)
 - I. Worshipping - Regulations for worship and vows (28–29)
 - J. Committing - Regulations for vows (30)
 - K. Empowering - Israel defeats the Midianites (31)
 - L. Quenching - Settlement of Transjordan tribes (32)
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 - N. Expecting - Settlement of Canaan described (34–36)

With the Word Bible Commentary

Numbers 25-26

Balaam could not destroy Israel with his curses, but he could defile Israel with his counsel. He seduced the Jews into disobeying God by suggesting that Balak invite Israel to the religious feasts of the Moabites (31:16). There the Jews quickly fell into sin.

Moses had commanded the people to separate themselves from the nations around them and to avoid their abominable religious practices (Exod. 34:10–17). Israel abandoned its special position (Num. 23:9) and compromised with sin. The result? Twenty-four thousand Jews died from a plague God sent to the camp.

It was not Moses, the leader, or Eleazer, the high priest, who stopped the plague, but Phinehas, the son of Eleazer. His devotion to the Lord brought him a special commendation and reward from the Lord. (See Ps. 106:28–31.)

God's people must beware compromising with the enemy (2 Cor. 6:14–18). If Satan does not succeed as the devouring lion (1 Pet. 5:8), he will come as the deceiving serpent (2 Cor. 11:3).

The taking of the second census was a sign that the nation's wanderings were soon to end. Note the people in this list who are given special attention: Dathan and Abiram, who rebelled against the Lord (26:9–11); Nadab and Abihu, who defied the Lord (26:61); and Joshua and Caleb, who believed the Lord (26:65).

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Nu 25:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Numbers 27

Claiming the land (1–11). New problems give us new opportunities to seek God’s wisdom and learn new truths: “Yet you do not have because you do not ask” (James 4:2). The five daughters had the courage and faith to ask for their inheritance, and they got it. They also had a part in establishing a law that helped other families in Israel get their inheritance.

Seeing the land (12–14). Moses saw the Promised Land but (as far as we know) did not enter it until he appeared with Elijah on the Mount of Transfiguration (Matt. 17:1–8). The land of Canaan is a picture, not of heaven but of the believer’s inheritance in Christ in the heavenlies (Eph. 1:3). A whole generation died and never saw the land. Ten of the spies saw the land for forty days and then died in their unbelief. Moses saw the land but could not enter it. The new generation, along with Caleb and Joshua, entered the land and claimed their promised inheritance. To which group do you belong?

Conquering the land (15–23). As always, Moses’ greatest concern was the people and not himself, and God gave him his assistant Joshua to be his successor (Matt. 25:21). Joshua was God’s general who would conquer the land and give the people their inheritance. He is a type of Jesus Christ (Joshua means “Jehovah is salvation”) who conquered our enemies for us and opened the way for us to claim all the blessings God has for us.

—Wiersbe, W. W. (1997, c1991). With the word Bible commentary (Nu 27:1). Nashville: Thomas Nelson.

“At his word shall they go out, and at his word they shall come in.”

Numbers 27:21

Taken From: *Our Daily Homily*

Written By: *F B Meyer*

The emphasis is on the word his. Moses had asked God to indicate a successor to lead out and bring in the people. But Jehovah drew a distinction. Joshua was to receive the Divine direction from Eleazar, the priest, who should enquire of the Lord; and at his word, i.e., God's word through Eleazar, the people were to go out and come in.

Our goings-out should be determined by the Word of God. — We never waste time when we stand before the true Priest, who has the Urim of Divine direction, especially when we are considering some call to duty. Very often we have gone out at the instigation of pride, or emulation, or fussy activity; we have gone out because others have done so, and we were eager not to be left behind. Under these circumstances the out-goings of our mornings have not been made to rejoice; we have encountered disappointment and defeat. When we go forth at God's bidding, He becomes absolutely responsible; otherwise we pierce ourselves through with many sorrows, and bring discredit on the cause we would fain serve.

Our comings-in must be determined by the Word of God. — When we should come in to rest, to pray, to fill again our souls with his Spirit, to suffer in secret, or to die, must be left to the determination of his will. It is easier to go out than to come in. Activity is pleasanter than passivity; the stir and rush of the world preferable to lying still to suffer. But our times are in his hand, and as soon as we recognize the decisions of the Urim in the appointments of Divine Providence, the speedier shall we be at peace. If we are fully surrendered to God, both our going-out and our coming-in shall be ordered aright by his Spirit.