




Sowing the Word



“The LORD bless you and keep you;
The LORD make His face shine upon
you, And be gracious to you; The
LORD lift up His countenance upon
you, And give you peace.”

Number 6:24-26

Numbers 5-7 February 11th-17th, 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)

Table of Contents

Outline.....	3
Daily Reading and Helps.....	4-10
With the Word Commentary.....	11-13
Devotionals.....	14-16

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)
 - A. Counting - a Census of the people (1)
 - B. Arranging - ordering campsites around the Tabernacle (2)
 - C. Assigning - Counting the Levites, their duties assigned (3–4)
 - D. Maintaining - Standards for purity (5)
 - E. Separating - Nazirites (6)
 - F. Supporting - Offerings for the Tabernacle from Israel's leaders (7)
 - G. Inaugurating - Dedication of the Levites (8)
 - H. Guiding - Passover, Fiery cloud, silver trumpets (9:1–10)

- 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)
 - D. Striving - Rebellion of Korah, Dathan, and Abiram (16)
 - 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)
 - M. Remembering - Review of the wilderness journey (33)
 - N. Expecting - Settlement of Canaan described (34–36)

With the Word Bible Commentary

Numbers 5

Defiling (1–4). Not everybody in Israel was a soldier or a priest, but each individual was responsible to please the Lord and keep from defilement. Israel was to be holy to the Lord; otherwise He could not bless the nation with victory. You may not think you are important to the spiritual battles going on in today's world, but you are; and you must keep clean.

Defrauding (5–10). If the soldiers are not loyal to one another, how can they defeat the enemy? It was not enough to confess the sin; there had to be restitution as well. The people were also reminded to care for the priests because their ministry was important to the victory. Again, each individual had to be sure he or she was obedient to the Lord.

Discovering (11–31). This unusual law protected the woman as well as sanctified the marriage relationship. Husbands and wives must be faithful to each other. Marriage is an intimate relationship, and even hidden unfaithfulness can create a spirit of jealousy and doubt. If the wife was guilty, the truth would come out; if not, the husband could trust her, and they could live together and have a family. We have no such laws today, but we have an all-seeing God to whom we will answer one day.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Nu 5:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Numbers 6

Separation (1–12). Nazirite comes from a word that means “to dedicate.” Nazirites were men and women dedicated to the Lord, either for a brief period or for a lifetime (Judg. 13:1–5). Their separation was twofold: to the Lord (v. 2) and from what defiled (vv. 3–8). Even little things could defile, like the seeds and skins of grapes! When God says something is wrong, it is wrong, no matter how small a thing it may seem to be.

Termination (13–21). The Nazirite stated at the beginning how long the vow would last, but our separation to the Lord must be for life. However, it is not wrong occasionally to set aside periods of time for special devotion to the Lord, just as the Nazirites did. If the Nazirite became defiled, all the days of the dedication were lost (v. 12). It is a costly thing to disobey the Lord. Even though the Nazirite had lived in dedication, it was still necessary to bring sacrifices to the Lord, for nobody is perfect before Him.

Benediction (22–27). What a privilege it was for the priests to bless the people, and what a privilege it is for us to share God’s blessing with others. He blesses us so that we may be a blessing (Gen. 12:1–3). The people were about to enter into war, yet God told them how to have peace. No matter how trying your circumstances may be, you can have God’s peace as you live under the blessing of His smile.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Nu 6:1). Nashville: Thomas Nelson.

With the Word Bible Commentary

Numbers 7

The longest chapter in Numbers deals with a generous offering brought by the leaders of the tribes just after the tabernacle was set up. Leaders certainly ought to set the example in giving, and those men did.

The gifts were identical, presented on twelve successive days; and yet in God's eyes, the gifts were individual. If what we give is from the heart, presented for God's glory, He sees it, and He will reward in His own time. Each of those twelve leaders was precious to God. He received their gifts individually.

The gifts were practical, to be used for the service of the tabernacle. When we supply ministry tools for God's servants, we also bring gifts to the Lord.

Everybody but the Kohathites could use the carts for their work. The sons of Kohath had to carry the tabernacle furniture on their shoulders (3:30–31; 4:15). Although there are some burdens others can help us bear, "each one shall bear his own load" (Gal. 6:1–5). David disobeyed this law and brought judgment from God (2 Sam. 6:1–15). Don't refuse the burdens; God will enable you to carry them.

—Wiersbe, W. W. (1997, c1991). *With the word Bible commentary* (Nu 7:1). Nashville: Thomas Nelson.

“Without the camp,... in the midst whereof I dwell.”

Numbers 5:3

Written by: *F B Meyer*

Taken from: *Out Daily Homily*

What a sublime conception! — God dwelt with his people. The Tabernacle was his tent amongst theirs; the cloudy pillar was his ensign. To attack them was to come into collision with Him. All the expense and anxiety of the march rested on his shoulders, as the care of a family of young children on a father. How needful it was that nothing should be permitted which could grieve or offend Him! What the camp of Israel was in those long-ago days, the Church is now. It is the host of the redeemed, the representative of God, the pilgrimage of the saints. Amongst his people God still walks, and dwells, and tabernacles. Their griefs, conflicts, and experiences, are shared by their ever-present Almighty Friend. The presence of God in the Church is by the Holy Spirit. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” (1 Corinthians 3:16). He is with her and in her as the Body of which the risen Lord is Head. When the one Advocate went up, the other came down; when the Second Person in the Holy Trinity ascended to his throne, the Third Person came down to perpetuate his work in the world, through the Church. “He dwelleth with you, and shall be in you.” How careful should we be in the ordering of our church-life, as well as of our individual lives, so that there may be nothing to offend Him! “What will the Holy Spirit think of this?” should be always our first inquiry. We must walk in the paracletism of the Holy Ghost, if we would be edified and multiplied, as were the churches throughout Judea, and Galilee, and Samaria (Acts 9:31).

“The Lord bless thee, and keep thee.”

Numbers 6:24

Written by: *C H Spurgeon*

Taken from: *Faith's Checkbook*

THIS first clause of the high-priest's benediction is substantially a promise. That blessing which our great High Priest pronounces upon us is sure to come, for He speaks the mind of God.

What a joy to abide under the divine blessing! This puts a gracious flavor into all things. If we are blessed, then all our possessions and enjoyments are blessed; yea, our losses and crosses, and even our disappointments are blessed. God's blessing is deep, emphatic, effectual. A man's blessing may begin and end in words, but the blessing of the Lord makes rich and sanctifies. The best wish we can have for our dearest friend is not “May prosperity attend thee,” but “The Lord bless thee.”

It is equally a delightful thing to be kept of God: kept by Him, kept near Him, kept in Him. They are kept indeed whom God keeps: they are preserved from evil; they are reserved unto boundless happiness. God's keeping goes with His blessing to establish it and cause it to endure.

The author of this little book desires that the rich blessing and sure keeping here pronounced may come upon every reader who may at this moment be looking at these lines. Please breathe the text to God as a prayer for His servants.

***“Moses ... heard the voice speaking unto him,...
and He spake unto him.”***

Numbers 7:89

Written by: *F B Meyer*

Taken from: *Out Daily Homily*

The meaning of this verse seems to be that when Moses went into the Holy Place to speak with God he became conscious of the Divine voice, that opened out to him the thoughts and purposes of God in such a way that he was caught up on the current and borne back to God.

This is the true conception of prayer. We often go to God with our thoughts and desires, and having uttered them we go our way. We do not wait long enough to see the cherubim and the light of the Shechinah, or hear the Divine voice. Thus our prayers fail of their answer. We do not ask what is according to the will and mind of our Heavenly Father; and the heavens seem like brass. We have not because we ask not, or because we ask amiss. We must ask in faith, nothing wavering.

The true conception of prayer is that it originates in the purpose of God, and passes from the Father to the Son, who is also the Head and Representative of his people. From Jesus it is brought into our hearts by the blessed Spirit, who unites the Head with each member of the mystical body; and from the saints it returns to the source from which it came.

If, then, we would pray aright, we should wait before God until the Holy Spirit suggests what we should pray for, and indeed begins to plead within us for the saints. Silence, solitude, waiting before God; the return to God of his own thoughts; the being burdened with the weighty matters that lie heavily on the heart of Jesus — such is the noblest kind of prayer. It is those who wait upon the Lord that renew their strength, that mount up with wings as eagles; that run and are not weary, that walk and are not faint (Isaiah 40:31).

