



DAILY
B I B L E G U I D E

The Book of Numbers

Days 45-59 of a Yearly Bible Reading Program

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Daily Bible Reading Plan

Day	Passage	<input checked="" type="checkbox"/>
Day 45	Numbers 1-2	<input type="checkbox"/>
Day 46	Numbers 3-4	<input type="checkbox"/>
Day 47	Numbers 5-6	<input type="checkbox"/>
Day 48	Numbers 7	<input type="checkbox"/>
Day 49	Numbers 8-10	<input type="checkbox"/>
Day 50	Numbers 11-13	<input type="checkbox"/>
Day 51	Numbers 14-15	<input type="checkbox"/>
Day 52	Numbers 16-18	<input type="checkbox"/>
Day 53	Numbers 19-21	<input type="checkbox"/>
Day 54	Numbers 22-24	<input type="checkbox"/>
Day 55	Numbers 25-26	<input type="checkbox"/>
Day 56	Numbers 27-29	<input type="checkbox"/>
Day 57	Numbers 30-31	<input type="checkbox"/>
Day 58	Numbers 32-33	<input type="checkbox"/>
Day 59	Numbers 34-36	<input type="checkbox"/>

Welcome to the Book of Numbers!

The Book of Numbers gets its name from two censuses taken in the book, the first in Chapter 1 and the second in Chapter 26. It covers a about 40 years of history, with Israel making to the border of the Promised Land, refusing to trust God and enter it, and then wandering in the wilderness for 40 years.

A few quick facts about Numbers:

- It covers history from 1491 to 1451 B.C.
- It was written by Moses around 1451 B.C.
- The key verses are 14:22-23
- A simple outline:
 - Wrapping up at Sinai - 1:1-10:10
 - Wandering in the Wilderness - 10:11-21:35
 - Preparing to enter the Promised Land - Chapters 22-36
- Some events to remember:
 - First Census - Chapter 1
 - The Twelve Spies - Chapters 13-14
 - Second Census - Chapter 26

Chapter 1 Notes

In this chapter we see the details of the military census taken at Sinai. The total number of fighting men is given as 603,550. This does not include women, children, or Levites. In Genesis 36:27 we saw that 70 people of the house of Jacob entered Egypt which Reese's Chronological Bible dates to 1706 B.C. Here we are 215 years later with a total population of a few million people. This article explains how this is possible:

<https://answersingenesis.org/bible-questions/did-600000-men-leave-egypt-moses/>

vs. 1 – This is one month since the Tabernacle was erected in Exodus 40:17.

vs. 2-4 – Here are the directions for the census. It is to ascertain the military strength of the nation.

vs. 5-16 – These men are the princes or leaders for their respective tribes.

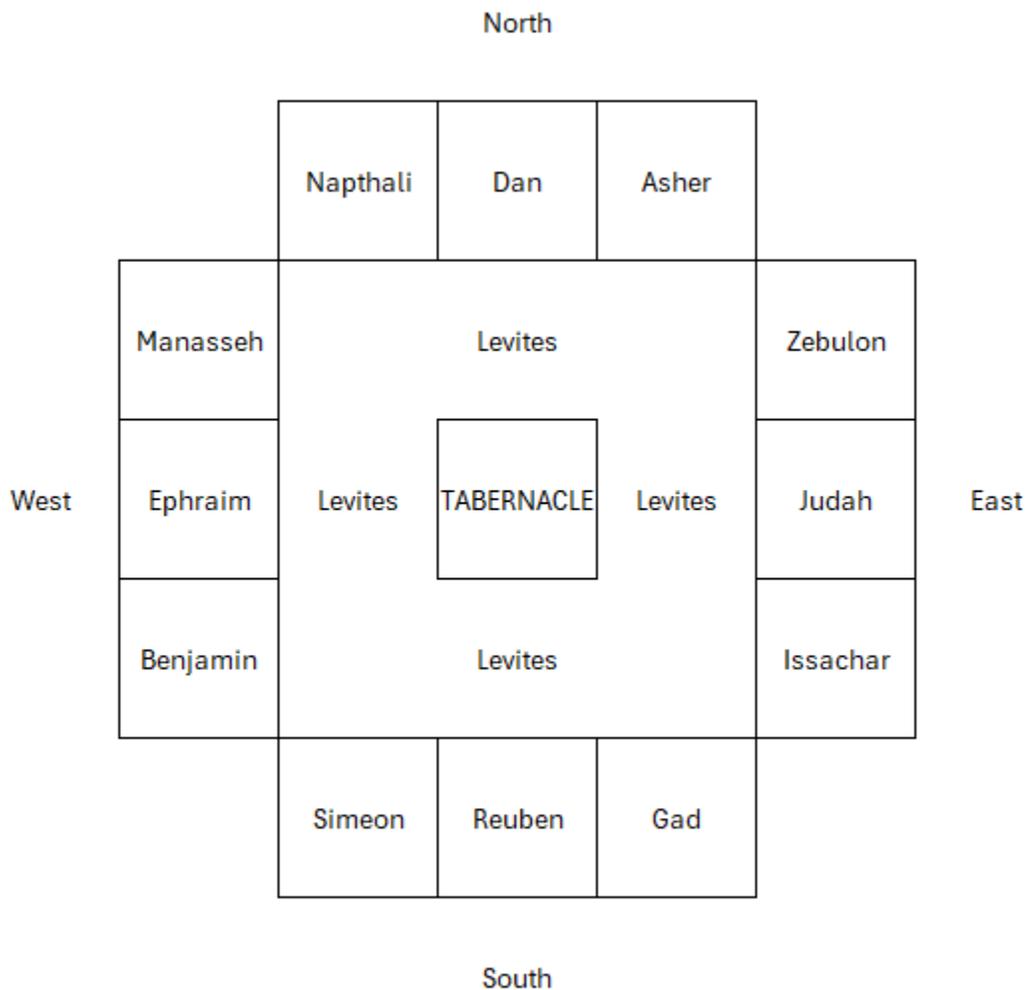
vs. 17-46 – Here are the details of the census. It is good to note the results to compare with future censuses. Remember that this is only fighting men over 20 years of age. Here is the breakdown by tribe:

- Reuben46,500
- Simeon.....59,300
- Gad.....45,650
- Judah.....74,600
- Issachar.....54,400
- Zebulun.....57,400
- Ephraim.....40,500
- Manasseh.....32,200
- Benjamin.....35,400
- Dan.....62,700
- Asher.....41,500
- Naphtali.....53,400
- TOTAL.....603,550

vs. 47-54 – The tribe of Levi is exempted from military duty. They are to be devoted to the work of the priesthood and care of the Tabernacle. In 3:43 in a separate numbering there are 22,273 Levite men.

Chapter 2 Notes

In this chapter we see the description of the layout of the camp. Traditionally this has been described as being square shaped, but recently I have seen some think it was cross shaped. This makes little sense for the practical or defensive layout of Israel. The square layout with 3 tribes on each side and the Levites and Tabernacle in the center makes far too much sense to dismiss. Here is a very basic chart of what it would look like:



vs. 2 – We learn here that each tribe had a standard to represent them. The colors relate to the stones on the High Priest’s breastplate. According to tradition, their flags were:

- Reuben – red with mandrakes
- Simeon – green with city of Shechem

- Levi – one third white, one third black, and one third red.
- Judah – sky blue with a lion
- Issachar – dark blue with sun and moon.
- Zebulun – white with a ship.
- Dan – green with a serpent
- Gad – grey with a military camp
- Naphtali – pale red with a gazelle
- Asher – blue-green with olive tree
- Ephraim – black with an ox
- Manasseh – black with an oryx (antelope)
- Benjamin – twelve colors of other tribes with a wolf

vs. 3-9 – The tribes of Judah, Issachar, and Zebulun were on the east side of the Tabernacle.

vs. 10-16 – The tribes of Reuben, Simeon, and Gad were on the south side.

vs. 17-24 – The tribes of Benjamin, Manasseh, and Ephraim on the west side.

vs. 25-31 – The tribes of Dan, Asher, and Naphtali were on the north side.

vs. 32-34 – Summary of the details of the census and camp.

Devotional Thoughts for Day 45

These two chapters may seem dull with the repetitions of information and formulaic structure. However, looking beyond the details we see that, well, God is interested in the details! He has given Israel an orderly place of worship, and orderly system of worship, and an orderly way of life. Here in the minutia of troop strengths and camping plots God is setting a standard: His people should reflect His orderliness.

Hymn for Day 45

“Whatever My God Ordains Is Right” was written by Samuel Rodigast in 1675 in German. It was translated into English by Catherine Winkworth in 1863. As we have highlighted that God is a God of order, this hymn finds comfort in trusting in God’s plan.

*Whate’er my God ordains is right:
His holy will abideth;
I will be still whate’er He doth;
And follow where He guideth;
He is my God; though dark my road,
He holds me that I shall not fall:
Wherefore to Him I leave it all.*

*Whate’er my God ordains is right:
He never will deceive me;
He leads me by the proper path:
I know He will not leave me.
I take, content, what He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.*

*Whate’er my God ordains is right:
His loving thought attends me;
No poison can be in the cup
That my physician sends me.
My God is true; each morn anew
I’ll trust His grace unending,
My life to Him commending.*

*Whate'er my God ordains is right:
He is my friend and Father;
He suffers naught to do me harm,
Though many storms may gather,
Now I may know both joy and woe,
Some day I shall see clearly
That He hath loved me dearly.*

*Whate'er my God ordains is right:
Though now this cup, in drinking,
May bitter seem to my faint heart,
I take it, all unshrinking.
My God is true; each morn anew
Sweet comfort yet shall fill my heart,
And pain and sorrow shall depart.*

*Whate'er my God ordains is right:
Here shall my stand be taken;
Though sorrow, need, or death be mine,
Yet I am not forsaken.
My Father's care is round me there;
He holds me that I shall not fall:
And so to Him I leave it all.*

Chapter 3 Notes

In this chapter we have an overview of the Levites and their family divisions.

vs. 1-4 – We here review the family of Aaron which will assume the duties of the High Priesthood. Nadab and Abihu died in Leviticus chapter 10. Eleazar and Ithamar became the heads of two branches. The family of Eleazar held the High Priesthood until Eli, who was a descendant of Ithamar, assumed the role in the closing days of the Judges and in I Samuel. Solomon ends the line of Ithamar in the High Priesthood in I Kings 2:27.

vs. 5-10 – The Levites were placed under the direction of Aaron and his family.

vs. 11-13 – God had claimed possession of the first-born males of Israel. The Levites were taken in their place.

vs. 14-20 – The tribe of Levi was divided into three clans based on their family: Gershonites, Kohathites, and Merarites. Each division had its own particular responsibilities.

vs. 21-26 – The Gershonites had 7,500 men, camped west of the Tabernacle, and had Eliasaph at their head. They were responsible for taking care of the Tabernacle tent and fence.

vs. 27-31 – The Kohathites had 8,600 men, camped south of the Tabernacle, and had Elizaphan at their head. They were responsible for caring for the furniture and implements of the Tabernacle.

vs. 32 – Eleazar is mentioned as over all of the Levites. The timing seems odd since there is still one more branch to discuss. This seems to indicate that he took special oversight of the Kohathites.

vs. 33-36 – The Merarites had 6,200 men, camped north of the Tabernacle, and had Zuriel at their head. They were responsible for caring for the Tabernacle structure and fence posts.

vs. 37-38 – Moses and Aaron's family (the actual priesthood) camped on the east of the Tabernacle and were in charge of the operations of the Tabernacle.

vs. 39 – The total of the Levite men is given here as 22,000, but adding up the given numbers for the three clans is 22,300. This could simply be a case of rounding, but that is not something we have really encountered before. The missing 300 are best explained as being part of the firstborn mentioned in the next section of this chapter. They did not have to "redeem" themselves from their labor.

vs. 40-43 – We go back to what is mentioned in vs. 11-13 where God said He would take the Levites in the place of the firstborn of Israel. A census is taken and there are 22,273 firstborn males.

vs. 44-51 – A firstborn male that was not a Levite was considered redeemed if his number could be matched to a Levite. Thus of 22,273 firstborn males, all but 273 were redeemed because there was 22,000 Levites. These 273 were to make a five-shekel (almost 2 ounces of silver, roughly \$150) payment to redeem themselves. $273 \times 5 = 1365$, which is the amount of silver collected in vs. 50.

In this chapter we have more details on the duties of the Levites.

vs. 1-20 – These are the responsibilities of the Kohathite Levites. They served from ages 30-50. When moving the Tabernacle, Aaron and the priests would prepare by ordering and covering its furniture and implements. The Kohathites would then carry these but were not allowed to look at them.

vs. 21-28 – These are the responsibilities of the Gershonite Levites. They served from ages 30-50. When the Tabernacle was moved, they were responsible for carrying the Tabernacle coverings and fence curtains. Ithamar was placed in charge of them.

vs. 29-33 - These are the responsibilities of the Merarite Levites. They served from ages 30-50. When the Tabernacle was moved, they were responsible for carrying the Tabernacle structure and fence posts.

vs. 34-37 – There were 2,750 Kohathite men ages 30-50 that were able to serve in the Tabernacle.

vs. 38-41 – There were 2,630 Gershonite men ages 30-50 that were able to serve in the Tabernacle.

vs. 42-45 – There were 3,200 Merarite men ages 30-50 that were able to serve in the Tabernacle.

vs. 46-48 - There 8,580 total Levite men ages 30-50 that were able to serve in the Tabernacle.

Devotional Thoughts for Day 46

The Levites were the chosen tribe of the chosen people, consecrated to serve the Lord. They would have not land grants in the Promised Land. Instead they would be spread out throughout all the tribes, settled in their own cities. Before that can happen, they are responsible for moving the Tabernacle as the camp progressed toward the Promised Land. Such tremendous responsibility was laid on them to help lead the nation to properly worship the Lord. Christians are called to a similar role as a “royal priesthood” (I Peter 2:5-9), serving our Great High Priest, the Lord Jesus Christ, and working to bring others to worship our matchless God.

Hymn for Day 46

As you can rightly understand, there are no hymns based on these two chapters that I can find. When thinking about the Levites’ service to God, I was drawn to hymns of consecration to the Lord. “In Full and Glad Surrender” was written by Frances Ridley Havergal in 1869.

*In full and glad surrender
I give myself to thee,
thine utterly and only,
and evermore to be.*

*O Son of God, who lov'st me,
I will be thine alone;
and all I have and am, Lord,
shall henceforth be thine own!*

*Reign over me, Lord Jesus,
O make my heart thy throne;
it shall be thine, dear Saviour,
it shall be thine alone.*

*O come and reign, Lord Jesus,
rule over ev'rything!
and keep me always loyal
and true to thee, my King.*

Chapter 5 Notes

In this chapter we have three sections dealing with separation from sin in the camp.

vs. 1-4 – Lepers were not allowed to be in the camp of Israel. This is for health reasons to prevent the spread of the dreaded disease. There are also spiritual reasons in the imagery of leprosy as sin having no place among the holy people of God.

vs. 5-10 – Just as we saw leprosy cast out of the camp, now we see literal sin having no place in the camp. Sine was to be confessed, and restitution made (with the added 20%).

vs. 11-31 – We come now to one of the strangest parts of Scripture to the modern mind. I must first remind you that the theme of this chapter is the removal of sin from the camp. Here is the removal of the suspicion of sin. There is a spiritual picture here that reminds me of the Book of Hosea, where Israel is represented as an unfaithful wife. I also want to say that there is no need to read any modern theories about gender inequality here. Just because such a case is not mentioned for a man does not mean men were exempted from all guilt in adultery.

The idea here is to relieve the suspicion of adultery. A man took his suspected wife to the priest. Through a system of offering a meal offering of barley, taking of an oath, and drinking of a concoction of water, dust, and ink (from vs. 23). If the woman was guilty, she placed a curse upon herself that God revealed with physical afflictions. If not guilty, peace and trust are restored in the home.

Was this done to scare the woman into a confession? There must be more to it than that. The threat must have been real to be effective. This is more than shame or superstition at work. God divinely intervened and revealed the secret truth.

Chapter 6 Notes

In this chapter we have see the Nazarite vow and Aaron's blessing for the people.

vs. 2 – Nazarite means “separated one”. The most famous person under the Nazarite vow is Samson in Judges chapters 13-16. It is a voluntary vow with no stipulations or requirements put on entering into it. The purpose was to consecrate oneself to God for a determined period.

vs. 3-4 – The first restriction upon a Nazarite was separation from strong drink.

vs. 5 – The second restriction upon a Nazarite was not cutting their hair.

vs. 6-7 – The third restriction upon a Nazarite was that they could not touch a dead body.

vs. 8 – These restrictions were in effect the length of the vow.

vs. 9-12 – In the case of defilement that was unavoidable (such as the sudden death of someone near the Nazarite), sacrifices are made and the counting of days of the vow restarted.

vs. 13-21 – Here are the prescribed offerings made at the end of the Nazarite vow. During this, the Nazarite shaves his head, and the hair is burned on the altar. Vs. 21 says that additional offering could be given if part of the vow.

vs. 22-27 – This is one of the most beautiful passages of Scripture. According to tradition, the High Priest pronounced this blessing on the people after each daily sacrifice. It is three lines long, each calling on Jehovah to bless the people. In the thrice repeated name of God, we see a hint at the Trinity.

Devotional Thoughts for Day 47

We take sin far too lightly today. God goes to great lengths in the Law to show high cost of sin and the importance of holiness. One of the remarkable features of this is what we read in Chapter 5 with the case of suspected infidelity. God had given many commands for sacrifices after sin was committed. God have given many commands for making restitution when sin caused harm. There in Chapter 5 God gives a way to even deal with suspected sin! Nothing is hid from Him, as Psalm 44:21 says: “Shall not God search this out? for he knoweth the secrets of the heart.”

Hymn for Day 47

Our hymn today is “Come, Father, Son and Holy Ghost” written by Charles Wesley in 1762. It takes inspiration from Aaron’s blessing and expands upon them to form a beautiful hymn of benediction.

*Come, Father, Son, and Holy Ghost,
One God in person three,
Bring back the heav'nly blessing lost
By all mankind and me.*

*Thy favour, and thy nature too,
To me, to all restore;
Forgive, and after God renew,
And keep us evermore.*

*Eternal Sun of Righteousness,
Display thy beams divine,
And cause the glories of thy face,
Upon my heart to shine.*

*Light in thy light O may I see,
Thy grace and mercy prove!
Reviv'd and cheer'd, and blest by thee,
The God of pard'ning love!*

*Lift up thy countenance serene,
And let thy happy child
Behold, without a cloud between,
The Godhead reconcil'd!*

*That all-comprising peace bestow
On me, through grace forgiv'n;
The joys of holiness below,
And then the joys of heav'n!*

Chapter 7 Notes

This chapter is the second longest in the Bible by verse count (behind only Psalm 119) and third by word count (behind Psalm 119 and I Kings 8). It is a record of the offerings presented by the leader of each tribe when the Tabernacle was dedicated and the priests consecrated in Leviticus 8.

vs. 1 – The timing of this offering appears to coincide with the consecration of the priesthood in Leviticus 8 and not the erection of the Tabernacle in Exodus 40.

vs. 2-3 – The tribes present the Levites with 6 wagons pulled by 2 oxen each transport the offerings to the Tabernacle. Each wagon contains the offering of 2 tribes.

vs. 4-10 – The wagons are distributed among the Levites. 2 wagons go to the Gershonites, 4 to the Merarites. The wagons were used in transporting the Tabernacle. The Kohathites received no wagons because they were to bear on their shoulders the furniture of the Tabernacle.

vs. 11 – The heads of the tribes will present a special offering, one a day for the next 12 days. The offerings are all identical.

vs. 12-17 – The offering from Judah.

vs. 18-23 – The offering from Issachar

vs. 24-29 - The offering from Zebulon

vs. 30-35 - The offering from Reuben

vs. 36-41 - The offering from Simeon

vs. 42-47 - The offering from Gad.

vs. 48-53 – The offering from Ephraim

vs. 54-59 - The offering from Manasseh

vs. 60-65 - The offering from Benjamin

vs. 66-71 - The offering from Dan

vs. 72-77 - The offering from Asher

vs 78-83 - The offering from Naphtali

vs. 84-88 – A summary of the offerings.

vs. 89 – This verse transitions to the next chapter. What God says is given to the next chapter.

Devotional Thoughts for Day 48

I will close with a quote from A.C. Gaebelien regarding God's attention to our offerings:

“The critics of the Word of God have found fault with the lengthy statements and repetitions concerning the twelve princes and their offerings. If these critics had penned this chapter, they would have given these offerings in a verse or two. But what unbelief belittles and rejects, is precious to faith. The details of the offerings and repetitions are written by the Holy Spirit, that we may know that Jehovah takes notice of the devotion and sacrifice of His people. He keeps a record of it all. The same eye, which followed the princes as they approached the tabernacle with their wagons, saw the two mites, which the poor widow deposited into the treasury; the same eye sees us. He will not forget the least service rendered unto Him.”

Hymn for Day 48

Our hymn today takes up the theme of offering our praise, our possessions, and our selves to God. Francis Pott wrote this text, “Angels Voices, Ever Singing”, in 1861.

*Angel voices ever singing
round Thy throne of light,
angel harps, forever ringing,
rest not day nor night;
thousands only live to bless Thee
and confess thee Lord of might.*

*Thou who art beyond the farthest
mortal eye can scan,
can it be that Thou regardest
songs of sinful man?
Can we feel that Thou art near us
and wilt hear us? Yea, we can.*

*Yea, we know Thy love rejoices
o'er each work of Thine;
Thou didst ears and hands and voices
for Thy praise combine;
craftsman's art and music's measure
for Thy pleasure didst design.*

*Here, great God, today we offer
of Thine own to Thee;
and for Thine acceptance proffer,
all unworthily,
hearts and minds and hands and voices
in our choicest melody.*

*Honor, glory, might, and merit
Thine shall ever be,
Father, Son, and Holy Spirit,
blessed Trinity:
of the best that Thou hast given
earth and heaven render Thee.*

Chapter 8 Notes

This chapter is the consecration of the Levites to the Lord's service.

vs. 1-4- Directions for lighting the Golden Candlestick within the Temple. See Exodus 30:8.

vs. 5-22 – The Levites are consecrated so they can begin their service. They were to be sprinkled with the water of purifying (we'll learn more about that in Chapter 19), to be completely shaved of their hair, and their clothes washed. A bullock is offered to make atonement for their sins.

vs. 23-26 – The Levites were to serve from ages 25-30.

Chapter 9 Notes

This chapter contains the first Passover after leaving Egypt and instructions for moving the camp.

vs. 1 – If you are paying careful attention, much of the information we have seen so far in Numbers is not chronological. Verses 1-14 of this chapter take place before 1:1. This is not uncommon in Jewish writing. They have a tendency to group things thematically rather than list them chronologically.

vs. 2-5 – The Passover is kept at Sinai, the first since leaving Egypt.

vs. 6-14 – The Law is not void of grace! For those unable to keep the regular Passover, a second Passover was allowed to be kept one month later. This alternative was not an option but rather a fallback when necessary.

vs. 15 – This refers to the setting up of the Temple in Exodus 40.

vs. 15-23 – The movement of the pillar of cloud/fire was God's mechanism for guiding the nation of Israel during their years camping in the wilderness. When the cloud moved, they moved. When the cloud stayed, they stayed.

Chapter 10 Notes

This chapter has the first move of the camp along information about its organization.

vs. 1-10 – Silver trumpets were made to be used in sounding signals to the camp. These were blown to signal attacks, gatherings, or to mark special days.

vs. 11-28 – Here is the first moving of the camp and directions for moving. The order of the tribes as they march is given as:

1. Tribe of Judah
2. Tribe of Issachar
3. Tribe of Zebulun
4. Gershonites and Merarites
5. Tribe of Reuben
6. Tribe of Simeon
7. Tribe of Gad
8. Kohathites
9. Tribe of Ephraim
10. Tribe of Manasseh
11. Tribe of Benjamin
12. Tribe of Dan
13. Tribe of Asher
14. Tribe of Naphtali

vs. 29-32 – Moses talks his brother-in-law Hobab (means “beloved”), son of Reuel/Jethro, to accompany them to the Promised Land. He appears to have been swayed by Moses, as we see his descendants settled around Jericho in Judges 1:15 and 4:11.

vs. 33-34 – The first journey was a three-day march, led by the cloud and the Ark.

vs. 35-36 – Here are recorded two blessings or prayers of Moses that he would pronounce if moving or staying.

Devotional Thoughts for Day 49

It is impossible to read these chapters without noting God's order and guidance. Israel spent a year at Sinai, receiving the Law, preparing the Tabernacle and priesthood, and sanctifying themselves. God did not move them until all was ready. But when they were ready, He begins to lead them forward. It must have been tempting for the Israelites to break away from Sinai and rush to the Promised Land, but they were not ready. Trust in God's preparation and timing.

Hymn for Day 49

Our hymn for today is "The Desert Journey" by Horatius Bonar (1808-1889). It is a poetic retelling of the journey to the Promised Land with a slight Christian reimagining. While most of it lines up well the historic journey of Israel, this poem ends at Salem. This makes the wilderness journey a metaphor for our lives until we reach Heaven.

*Safe across the waters,
Here in peace we stand,
See the wrecks of Egypt
Strewed along the sand.*

*Safe across the waters,
Foes for ever gone,
Now we march in safety,
God our guide alone.*

*'Tis the silent desert,
Sand and rock and waste;
But the chain is broken,
And the peril past.*

*Onward, then, right onward!
This our watchword still,
Till we reach the glory
Of the wondrous hill.*

*For the journey girded
Haste we on our way,
The pillar-cloud above us,
Guide by night and day.*

*Burning skies bend o'er us,
Beneath, the burning soil;
Jehovah ever near us
In our thirst and toil.*

*On through waste and blackness,
O'er our desert road,
On till Sinai greets us,
Mountain of our God.*

*On past Edom's valley,
Moab's mountain-wall,
Jordan's sea-broad rushings,
The pillar-cloud o'er all.*

*Past the palm-shaded city,
Rock and hill our road,
On till Salem greets us,
City of our God!*

Chapter 11 Notes

This chapter has the complaints of Israel that exasperated both God and Moses.

vs. 1-3 – The complaint here seems to be connected with the first journey. Perhaps they had grown lazy after being camped at Sinai for so long or were displeased with the new camp location. God sends immediate judgment through fire, which is stopped by Moses' intercession. Taberah means "burning".

vs. 4-6 – The "mixed multitude" were those of combined Jewish and Egyptian descent. J. Vernon McGee says they were Egyptian enough to want to be in Egypt and Israelite enough to want to head out in the Exodus. Their complaint is about the diet of manna.

vs. 7-9 – Manna is described again. See Exodus 16 for its initial description.

vs. 10-15 – Moses gives into despair at the grumbling of the people. He is like Elijah in I Kings 19 when he complained about being the only man left serving the Lord.

vs. 16-17 – God's response is that Moses is to set up a council of 70 elders. This must be different from the elders in Exodus 3:16, 18:21, or 3:16.

vs. 18-23 – God says that he will send enough meat for the next month to satisfy the complainers. Moses doubts, but God says it is coming.

vs. 24-30 – God fulfills His promise to empower the 70 elders. They prophesied as proof of this. Two men, Eldad and Meded, especially drew attention. Joshua is jealous and asks Moses to stop them, but Moses refuses.

vs. 31-35 – God fulfills His promise to send meat. A wind blows quails around the camp 3 feet deep. The people gathered the birds ten homers, which is thought to be about 100 bushels. God is angered as they begin to consume the quail meat. This event is recounted in Psalm 78:30-31 and 106:14-15. The exact nature of the plague is not given, but the place is named Kibrothhattaavah ("graves of lust"). They move on to Hazeroth.

Chapter 12 Notes

This chapter has Miriam and Aaron complaining against Moses.

vs. 1-3 – Miriam and Aaron are moved by jealousy to speak out against Moses.

vs. 4-10 – God calls Miriam and Aaron on the carpet and confirms his choice of Moses to lead Israel. Miriam is struck with leprosy.

vs. 11-16 – Moses intercedes for Miriam and God says she will be made whole after being cast out of the camp for seven days. After these seven days are completed, the camp moves to Paran.

Chapter 13 Notes

This chapter has the twelve spies sent into Canaan to survey it.

vs. 1-16 – Twelve spies are chosen to survey the Promised Land and report back.

vs. 17-24 - This was not to ascertain if it could be taken, but to reveal the blessings in store for God.

vs. 25-29 – The spies report back of the goodness of the land and the greatness of the enemies it contained.

vs. 30-33 – Two competing conclusions are presented. Caleb and Joshua say that they should trust God and claim the land. The other spies say it is too great a task and the enemies too mighty to overcome.

Devotional Thoughts for Day 50

It is easy to cast stones at the Israelites and their complaints and lack of faith. But are we not guilty of the same? We must be careful to be satisfied with the blessings and provisions of God.

Hymn for Day 50

Charles Wesley penned our hymn for today, "Hoping and Longing". It uses the imagery of the spies surveying the land to us seeing the goodness of Heaven.

*Come, Lord, and help me to rejoice,
In hope that I shall hear thy voice,
Shall one day see my God;
Shall cease from all my sin and strife,
Handle and taste the word of life,
And feel the sprinkled blood.*

*I shall not always make my moan,
Nor worship thee a God unknown,
But I shall live to prove
Thy people's rest, and saints' delight,
The length, and breadth, and depth, and height,
Of thy redeeming love.*

*Rejoicing now in earnest hope,
I stand, and from the mountain-top
See all the land below:
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow:*

*A land of corn, and wine, and oil,
Favour'd with God's peculiar smile,
With every blessing blest;
There dwells the Lord, our righteousness,
And keeps his own in perfect peace,
And everlasting rest.*

*O that I might at once go up,
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years,
Sorrows, and sins, and doubts, and fears,
An howling wilderness!*

*Now, O my Joshua, bring me in,
Cast out thy foes, the inbred sin,
The carnal mind remove;
The purchase of thy death divide,
And O, with all the sanctify'd,
Give me a lot of love!*

Chapter 14 Notes

This chapter covers the refusal of the people to enter the Promised Land and its immediate fallout.

vs. 1-4 – The people rebel against Moses and God. They give in to fear and refuse to enter the Promised Land. They would rather go back to slavery than see if God would deliver the land to them.

vs. 5 – Moses and Aaron react by falling on their faces. Prayer is not mentioned directly. It is possible this was out of shock or shame.

vs. 6-9 – Caleb and Joshua try to sway the people but are unsuccessful.

vs. 10-12 – God intervenes when the people prepare to stone Moses and the faithful men by his side. He threatens to wipe out the nation of Israel and begin anew with Moses.

vs. 13-19 – Moses intercedes for the people. It is one of the most dramatic scenes in the Bible and pictures the work of Christ interceding on behalf of sinners.

vs. 20-38 – God pronounces judgment on the unbelieving and rebellious nation. According to vs. 22 this is the tenth time the Israelites had tested God. John Gill writes that the ten specific occasions are: “twice at the sea, Exodus 14:11; twice concerning water, Exodus 15:23; twice about manna, Exodus 16:2; twice about quails, Exodus 16:12; once by the calf, Exodus 32:1; and once in the wilderness of Paran, Numbers 14:1, which last and tenth was the present temptation”. In vs. 29 it is decreed that all Israelites over the age of 20 die in the wilderness and not enter Canaan. Only Joshua and Caleb are excepted.

vs. 39-45 – The people rebel against God’s judgment. They feign repentance but take it upon themselves without the Lord’s leading to try to enter the Promised Land. They approach the same mountain the spies had embarked from in 13:17. The Amalekites and Canaanites attack and defeat those that made the attempt.

Chapter 15 Notes

In this chapter we see additional regulations that would take effect in the Promised Land.

vs. 1-2 – A new section of commandments about sacrifices begins, but we must note *how* it begins: “When he be come into the land of your habitations”. God had not completely forsaken and rejected His people. He would purge them through judgment, and the purified remnant would continue on.

vs. 3-13 – Here is commanded that when they enter Canaan the Israelites were to add offerings of flour, oil, and wine to their sacrifices. These work out to be as follows:

For a lamb, 1/10 ephah (2 quarts) of flour, ¼ of hin (1 quart) oil, ¼ hin (1 quart) of wine

For a ram, 2/10 ephah (4 quarts) of flour, 1/3 of hin (1.5 quarts) oil, 1/3 hin (1.5 quarts) of wine.

For a bullock, 3/10 ephah (6 quarts) of flour, ½ of hin (2 quarts) oil, ½ hin (2 quarts) of wine.

vs. 14-16 – These regulations apply to the Israelites and any strangers that dwell among them.

vs. 17-21 – The Israelites were to offer the first part of their grain harvest as heave offerings to the Lord. This relates to the Feast of Firstfruits in Leviticus 23:16.

vs. 22-29 – “sins of ignorance” are the trespasses of the Law that the sinner was not aware of, but, when made aware of, they repent and offer the prescribed sacrifices.

vs. 30-31 – Presumptuous sins are those willfully committed against God with no repentance.

vs. 32-36 – More than a year after the Ten Commandments were given, someone willfully violates the Sabbath command. They are put to death. This was no accident and was an act of open rebellion.

vs. 37-41 – The Jews were to put blue tassels or fringes on their garments as a visible reminder of their duty to serve the Lord.

Devotional Thoughts for Day 51

In the midst of one of the most tragic events in Scripture (Israel's refusal to enter the Promised Land), we have one of the greatest descriptions of God given by Moses in Numbers 14:18, "The LORD is long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation." God is a God of justice, yes, but He is also a God of mercy. He could have eradicated the Israelite nation because of their constant rebellion and complaining. Those sins did have consequences, but God limited His Divine wrath and Israel as a nation endured. We as sinners deserve the full wrath of God, but He in His great love and mercy extends His grace to us. Neither case violates the perfection of His justice. In our case, it is because Christ endured that wrath in our place. God does not have to love us, forgive us, save us, pardon us, or even embrace us. Yet He does. "For God SO LOVED..."

Hymn for Day 51

Our hymn today is "My Soul, Repeat His Praise", written by Isaac Watts in 1719. It is included in his "Psalms of David" attached to Psalm 103:8-18 and with the heading "Abounding Compassion of God; or, Mercy in the Midst of Judgment". It echoes Moses' beautiful description of God in Numbers 14:18.

*My Soul, repeat his Praise,
Whose Mercies are so great;
Whose Anger is so slow to rise,
So ready to abate.*

*GOD will not always chide;
And when his Strokes are felt,
His Strokes are fewer than our Crimes,
And lighter than our Guilt.*

*High as the Heav'ns are raised
Above the Ground we tread,
So far the Riches of his Grace
Our highest Thoughts exceed.*

*His Pow'r subdues our sins,
And his forgiving Love
Far as the East is from the West
Doth all our Guilt remove.*

*The Pity of the Lord,
To those that fear his Name,
Is such as tender Parents feel;
He knows our feeble Frame.*

*He knows we are but Dust,
Scatter'd with every Breath;
His Anger, like a rising Wind,
Can send us swift to Death.*

*Our Days are as the Grass,
Or like the Morning Flow'r;
If one sharp Blast sweep o'er the Field
It withers in an Hour.*

*But thy Compassion, Lord,
To endless Years endure;
And Children's Children ever find
Thy Words of Promise sure.*

Chapter 16 Notes

This chapter covers the rebellion of Korah.

vs. 1-3 – Korah, a Kohathite Levite, leads a rebellion against Moses and Aaron. The rebellion against God in not entering the Promised Land now turns to rebellion against the men God had put in authority. The pride of Korah made him seek to usurp and take the priesthood for himself. Dathan and Abiram from the tribe of Reuben led a coalition of 250 leaders to take control of the nation from Moses.

vs. 4-7 – Moses tells Korah there will be a test to determine who God chooses to lead the priesthood.

vs. 8-11 – Moses calls out Korah for his pride and ambition.

vs. 12-14 – The rebels led by Dathan and Abiram refuse to meet with Moses and accuse him of destroying the nation for his own ambition.

vs. 15 – Moses pleads his innocence before God.

vs. 16-19 – The stage is set for the test. 250 of the rebels present themselves at the Tabernacle to offer incense before the Lord, as does Aaron also. God reveals His presence to the assembled people.

vs. 20-27 – God makes His choice and tells everyone to separate from the rebels.

vs. 28-34 – The earth opens and swallows Korah, his supporters, and their families.

vs. 35 – Fire from the Lord kills the 250 men that had offered incense in the test.

vs. 36-40 – Eleazar takes the 250 censers and makes a covering for the brazen altar from them.

vs. 41-50 – The rebellion continues the next day as many blame Moses for the events of the previous day. God sends a deadly plague among the people. Moses tells Aaron to rush among them with a censor and incense to make atonement for them. vs. 48 is among the most dramatic in the Bible: “And [Aaron] stood between the dead and the living; and the plague was stayed.” 14,700 die in this plague.

Chapter 17 Notes

In this chapter we see punishments attached to the restrictions God has been pronouncing.

vs. 1-5 – God condemns child sacrifice in the most severe terms. If the people did not punish the perpetrators, God says He will step in and see that justice is performed. A sobering thought.

vs. 6 – Another prohibition against witchcraft.

vs. 9 – Note that this verse is linked in seriousness to child sacrifice and witchcraft. This is not referring to someone saying something in anger a time or two. This is the case of someone who does the opposite of 19:3. They fail to love and honor, instead they hate and despise.

vs. 10-21 – Various death penalties are pronounced for various sexual sins. There are various phrases to describe the death penalty: put to death, cut off, and die childless.

vs. 22-26 – Again God emphasizes that His chosen people, the Jews, were to be a holy people reflecting their holy God.

vs. 27 – The death penalty is pronounced against practitioners of witchcraft.

Chapter 18 Notes

In this chapter God reinforces the importance of and the provision for the Levites.

vs. 1-7 – Here is the answer to the question that closes the previous chapter, "Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?" The priests and their service assure, according to vs. 5, "that there be no wrath any more upon the children of Israel."

vs. 8-19 - This section highlights the portions that belong to the priesthood. This is God's care for these men and their families that serve Him.

vs. 20-32 – This section highlights the financial provision for the priesthood through the tithes of the people. The Levites had not territory and were supported through these offerings.

Devotional Thoughts for Day 52

Some point to the rebellion of Korah as the low point of the wilderness journey. It is sad that there are other contenders in that category! The rebellion against God in not entering the Promised Land led to rebellion against His appointed leaders. Rebellion is born out of pride and a lack of faith in God. It rarely stops in just one area and takes over a person's life and mindset.

Hymn for Day 52

Today's hymn, "Aaron's Rod", was written by George Richards in the late 1700's. It connects Aaron and his rod to Christ and His rod and staff (Psalm 23:4).

*See Isr'el's tribes brought near to God;
And ev'ry prince present his rod:
Whilst one alone with blossoms blooms,
And sheds the almond's rich perfumes.*

*'Twas his, the type of him divine,
Whom thou, O Lord, hast chose as thine;
The man, the priest, the stem, the root,
Who bears for us immortal fruit.*

*Jesus, High Priest of good to come!
Thy rod, thy staff shall guide us home:
Thro' death's dark vale, we'll trust its pow'r,
Nor fear a shadow's shaded hour.*

Chapter 19 Notes

This chapter contains laws concerning purification. It contains one of the most intriguing aspects of the Law that pertains to prophecy: the red heifer. As we will see, the ashes of the red heifer are key to the purification rites, and many believe they will be necessary before the Temple can be rebuilt (Daniel 9:24-27) in the Tribulation period. If you want to go down that rabbit hole from a Jewish perspective, the Temple Institute has much information at <https://templeinstitute.org/red-heifer/>

vs. 1-10 – The ashes of the red heifer are used in purification rites. In its first occurrence, Eleazar oversees the killing and burning of the red heifer outside the camp. He took its blood and sprinkled it before the Tabernacle, and casts cedar, hyssop, and scarlet (also used in Leviticus 14:4) onto the burning carcass. Another person gathers the ashes. Everyone involved is unclean and must wash before being pronounced clean in the evening. Water would be mixed with the ashes and sprinkled to cleanse defiled people.

vs. 11-16 – Pronouncements of uncleanness upon those that touch a dead body.

vs. 17-22 – Directions for purification using the water of purification with the ashes of the red heifer.

Chapter 20 Notes

In this chapter we have the passing of Miriam and Aaron as we also draw near the end of the forty year's wandering

vs. 1 – Miriam, the sister of Moses, dies at Kadesh and is buried there. Reese's Chronological Bible puts this event in 1452 B.C., 38 years since the failure to enter the land and 2 years before they enter Joshua leads the people through the Jordan into Canaan.

vs. 2-13 – The people again complain because there is no water. God tells Moses to gather the people and speak to the rock. Moses instead strikes the rock twice and water bursts out in abundance. They name the place Meribah, meaning "strife, contention". Because of the disobedience of Moses and Aaron they will not be allowed to enter the Promised Land.

vs. 14-21 – The Edomites (descended from Esau) refused to allow the Israelites to pass through their territories. Old grudges were still held.

vs. 22-29 – Aaron dies on Mt. Hor and Eleazar assumes the role of High Priest. The people mourn for 30 days.

Chapter 21 Notes

In this chapter Israel moves into the Transjordan region east of the Jordan River and defeat the inhabitants there that oppose them.

vs. 1-3 – This must be referring to the Canaanites who attacked Israel 38 years before in 14:45. Israel had vowed vengeance and finally delivers it.

vs. 4-9 – The people again complain and God sends serpents into the camp as judgment. These are described as “fiery”, which may refer to their use in judgment, the pain of their bite, or their appearance. There are snake species in the area such as the saw-scale viper that are reddish in color. The solution is one of the clearest depictions of Christ’s redemptive work, as Moses places a brazen serpent on a pole and all who look upon it are healed (see John 3:14).

vs. 10-13 – A summary begins of the route taken to the east side of the Dead Sea and Jordan River.

vs. 14-15 – A lost book is referred to here, “The Book of the Wars of the Lord”. The Scriptures were not the only literary records the Jews produced. There are a few such historical records mentioned in the Bible, most of which are lost to time. They were not part of the canon of Scripture so nothing of God’s revealed truth has been lost.

vs. 16-18 – Beer means “well” and was so-called because of the incident here where God told the people to dig a well. If you pay careful attention to the account, you will see that this well was dug very easy, one might say miraculously easy. Their song of rejoicing is preserved. It is two lines long and was probably sung in a call-and-response style.

vs. 19-20 – Continues the summary of the route seen previously.

vs. 21-25 – The Amorites refused to allow Israel passage through their territory. Their king, Sihon, gathered his army and attacked. Israel defeated them and took control of their territory, though they did not eradicate the Amorites.

vs. 26-30 – Here is preserved an ancient historical poem recording the exploits of Sihon, king of the Amorites, who defeated the Moabites and established his capital in Heshbon. Think of it as an early *Iliad*. Here it is in a poetry layout:

Come into Heshbon

let the city of Sihon be built and prepared:

For there is a fire gone out of Heshbon,

*a flame from the city of Sihon:
it hath consumed Ar of Moab, [Moab's capital]
and the lords of the high places of Arnon.
Woe to thee, Moab!
thou art undone, O people of Chemosh: [the god of the Moabites]
he hath given his sons that escaped, and his daughters,
into captivity unto Sihon king of the Amorites.
We have shot at them;
Heshbon is perished even unto Dibon,
and we have laid them waste even unto Nophah,
which reacheth unto Medeba. [These are all cities of Moab]*

vs. 31-32 – More conquering of the Amorites.

vs. 33-35 – Bashan was an extensive kingdom north of the Amorites and east of the Sea of Galilee. It's king, Og ("giant"), attacks Israel at Edrei ("stronghold"), which is about 30 miles east of the Sea of Galilee. God promises and gives a complete victory to Israel.

Devotional Thoughts for Day 53

I would to comment on multiple things we have read today! There are so many great topics in these chapters, but the greatest is by far the brazen serpent. So many pictures here. Brass represents judgment and serpents represent sin (remember the Garden of Eden?) To be saved from the serpent's poison all the Israelites had to do was to look toward the brazen serpent. Christ draws a parallel between Himself and this imagery. We are all bitten and infected with the deadly poison of sin. What is our hope? To look to the One who became sin for us (II Corinthians 5:21), who was lifted up on the Cross (John 3:14). Our faith in Him is the vehicle by which God brings salvation to our souls.

Hymn for Day 53

“Serpent of Brass” was included in hymnals compiled by Isaac Watts and John Rippon in the 1700's but I am unable to locate its origin or author. It wonderfully connects the Brazen Serpent to Christ.

*When Israel's grieving tribes complain'd,
With fiery serpents greatly pain'd,
A serpent straight the prophet made
Of molten brass, to view display'd.*

*Around the fainting crowds attend,
To heaven their mournful sighs ascend;
They hope, they look, while from the pole,
Descends a pow'r that makes them whole.*

*But, O, what healing to the heart,
Doth our Redeemer's cross impart!
What life, by faith, our souls receive!
What pleasures do his sorrows give!*

*Still may I view the Saviour's cross,
And other objects count but loss:
Here still be fix'd my feasted eyes,
Enraptur'd with his sacrifice.*

*Jesus the Saviour! balmy name!
Thy worth my tongue would now proclaim;
By thy atonement set me free,
My life, my hope, is all from thee.*

Chapter 22 Notes

This chapter contains the story of the recruitment of Balaam.

vs. 1-4 – The Moabite king Balak (“spoiler”, as in one that is victorious in battle and spoils the enemy) sees the strength of Israel and consults with the Midianites about how to deal with them. Remember that the Moabites are descendants of Lot and the Midianites are descendants of Abraham and Keturah.

vs. 5-8 – Balaam (“lord of the people”), who lived at Pethor near the Euphrates River, is sought to pronounce a curse on the Israelites. Some believe him to be a Midianite but it is not explicitly stated. He appears to mix the true religion of Jehovah with pagan rites, all motivated by a lust for power and fortune. He is one of the greatest enemies of Israel, and the three times his name are mentioned in the New Testament are worthy of deep study.

vs. 9-14 – God tells Balaam not to go and curse the Israelites. He listens and sends away the messengers from Balak.

vs. 15-21 – Balak sends more messengers. Balaam at first refuses, but God tell him to go with them if they called again.

vs. 22-35 – Balaam goes without being called, not obeying God’s command. We have the practically comical scene that follows where Balaam’s donkey showed more sense than his master. Balaam continues from his near-death experience with the command repeated to only speak the words God tells him to speak.

vs. 36-41 – Balaam is welcomed by Balak, who offers sacrifices to celebrate the arrival of Balaam and to attempt to sway his gods’ favor.

Chapter 23 Notes

In this chapter we see the first pronouncements of Balaam.

vs. 1-3 – Balaam and Balak offer more sacrifices and Balaam removes himself to an isolated place to hear from God.

vs. 4-12 – Balaam is obedient to God and repeats God’s message. It is not a curse, but rather a blessing of Israel. This is not what Balak had brought him to do!

vs. 13-15 – Balak and Balaam move to a new location on Mt. Pisgah, where they again offer sacrifices and Balaam removes himself to hear from God.

vs. 16-26 – Balaam again is obedient to God and repeats God’s message. Again, it is not a curse, but a blessing.

vs. 27-30 – Balak and Balaam move to a third location on Mt. Peor and again offer sacrifices.

Chapter 24 Notes

In this chapter Balaam gives his final pronouncements.

vs. 1-9 – Balaam does not remove himself this third time. The Spirit gives him the message and he delivers it. Once again, it is a blessing and not a curse.

vs. 10-14 – Balak is enraged and dismisses Balaam. But Balaam has one more message.

vs. 15-19 – Balaam begins his fourth message by speaking about the future power of Israel. We have in vs. 17 the mention of a star, which may be the reference the wise men saw that brought them to Bethlehem.

vs. 20-22 – The second part of the message concerns the fate of the Amalekites and Kenites. The Amalekites disappear from history and the Kenites are subjugated by the Asshur (Assyria).

vs. 23-24 – The third part of the message is more prophecy. It is not very clear, but we will dissect it. Taken as a whole, this verse feels like something from the Book of Daniel. It talks about invaders from Chittim, which is the Jewish term for Cyprus. It does not have to specifically be Cyprus and can speak of the regions beyond it. In this case it is probably referring to Greece or even Rome. These invaders will attack and defeat Asshur (Assyria) and Eber (see Genesis 10:21, this is a group of Semitic people that also dwell Mesopotamia). Then we have the mysterious “he” that is doomed to fall. I think there is a melding of various future events here. Historically, Greece (especially Alexander the Great) and Rome were powerful in this area, so maybe this speaks of their conquests. It may also point to a more future time. The “he” seems to refer to this conquering power that sweeps through the region. Could this be the Antichrist, the counter of the Messiah that was seen just a few verses prior?

Devotional Thoughts for Day 54

We have read the most of the recorded history we have of Balaam. God used this untrustworthy prophet to declare His message to the people watching Israel come to take the Promised Land. If we ended here, you might leave thinking that Balaam is something of an antihero. But we see his true character, which is highlighted many times in Scripture moving forward, in what he does behind the scenes after these chapters. He is the mastermind behind the plan in chapter 25 to have lure the Israelites' hearts from God by enticing them to sin with idolatry and religious prostitution. He is killed among the Midianites in 31:8. He is a warning to all believers to serve God with a pure heart and pure motives.

Hymn for Day 54

Our hymn today is by John Newton and was published under the heading, "The Vanity of Balaam's Wish". It is a good summation of Balaam and his character.

*How blest the righteous are!
When they resign their breath!
No wonder Balaam wish'd to share
In such a happy death.*

*"Oh! let me die said he,
"The death the righteous do;
"When life is ended, let me be
"Found with the faithful few."*

*The force of truth how great!
When enemies confess,
None but the righteous, whom they hate,
A solid hope possess,*

*But Balaam's wish was vain,
His heart was insincere:
He thirsted for unrighteous gain,
And sought a portion here.*

*He seem'd the Lord to know,
And to offend him loth;
But Mammon prov'd his overthrow,
For none can serve them both.*

*May you my friends, and I
Warning form hence receive;
If like the righteous we would die,
To choose the life they live.*

Chapter 25 Notes

This chapter contains the story of the attempt to sway the heart of Israel by seducing them with the sensuous worship of Baal.

vs. 1-5 – According to Numbers 13:16 and Revelation 2:14, Balaam is behind this scheme to turn the hearts of Israel. Knowing that they cannot conquer the Israelites, Balaam counsels Balak to corrupt them. The instrument of this corruption is the pagan worship of Baal. The name Baal means simply “lord” and may refer to a few different deities in its application, as here it may refer to the Moabite deity of Chemosh. Archaeologists and historians bear testimony that the Canaanite religions used ritualized prostitution in its worship. The details of their practices are so depraved that most commentaries refuse to go into the particulars. It was fueled by fleshly and sexual instincts, which ensnared the men of Israel. Note in this passage that it focuses on concepts like whoredom and the actions of the “daughters”. God commands Moses and the government of Israel to condemn the idolators and execute them by hanging, which was a visible reminder that their false gods could not deliver them.

vs. 6-9 – The boldness of the rebellion against God! As the righteous gather to mourn the sin in the camp, they witness an Israelite bring a Midianite woman into the camp. This was not just for a social visit. Phinehas (“mouth of brass”), the son of Eleazar, takes a spear and kills the Israelite man and the Midianite woman. We get more details about them later in this chapter.

vs. 10-13 – The zeal of Phinehas in exacting judgment for God is a bold stand of faithfulness that is rare in these days, maybe only likened to Caleb and Joshua’s faithful report. God halts His judgment and promises that Phinehas and his descendants to be the future high priesthood.

vs. 14-15 – Details about the slain Israelite man, Zimri (“praiseworthy”), a leader in the tribe of Simeon. The slain Midianite woman is Cozbi (“deceitful”), who was something of a noblewoman or princess among her people.

vs. 16-18 – God order the Israelites to attack the Midianites in retaliation for their role in seducing Israel to sin.

Chapter 26 Notes

In this chapter we have the record of the second census.

vs. 1-4 – God orders the second census of the Israelite people. This is the generation of people that will follow Joshua into the Promised Land.

vs. 5-11 – The families and leaders of the tribe of Reuben. The rebels that allied with Korah are highlighted.

vs. 12-14 – The families and leaders of the tribe of Simeon.

vs. 15-18 – The families and leaders of the tribe of Gad.

vs. 19-22 – The families and leaders of the tribe of Judah.

vs. 23-25 - The families and leaders of the tribe of Issachar.

vs. 26-27 - The families and leaders of the tribe of Zebulun.

vs. 28-34 - The families and leaders of the tribe of Manasseh.

vs. 35-37 - The families and leaders of the tribe of Ephraim.

vs. 38-41 - The families and leaders of the tribe of Benjamin.

vs. 42-43 - The families and leaders of the tribe of Dan.

vs. 44-47 - The families and leaders of the tribe of Asher

vs. 48-50 - The families and leaders of the tribe of Naphtali.

vs. 51 – Here is a summary of the results of the first and second censuses:

- TRIBE.....FIRST.....SECOND
- Reuben46,500.....43,730
- Simeon.....59,300.....22,200
- Gad.....45,650.....40,500
- Judah.....74,600.....76,500
- Issachar.....54,400.....64,300
- Zebulun.....57,400.....60,500
- Ephraim.....40,500.....32,500
- Manasseh.....32,200.....52,700
- Benjamin.....35,400.....45,600
- Dan.....62,700.....64,400

- Asher.....41,500.....53,400
- Naphtali.....53,400.....45,400
- TOTAL.....603,550.....601,730

vs. 52-56 – Directions for the division of the land of Canaan.

vs. 57-62 - The families and leaders of the tribe of Levi.

vs. 63-65 – Closing remarks on this census. Only Caleb and Joshua are the only men that were over 20 years old when Israel refused to enter the Promised Land. See 14:29

Devotional Thoughts for Day 55

The story of Israel's seduction into Baal worship may not seem like something that is relevant today, at least on the surface. Yes, we are bombarded in our modern society with sexual temptations. It would be easy to focus on that. But I think there is a deeper warning here. God has set the boundaries of the true worship, which we are to submit ourselves to. There are many forces that pull at us to change that worship, to make it less spiritual and more sensual. It is important to worship in spirit and in truth, and not to appease the appetites of the flesh.

Hymn for Day 55

Our hymn today is a setting of Psalm 106 in the 1650 Scottish Psalter. I have chosen it because it mentions zealous Phinehas, who we read about today.

*Give praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
God's mighty works who can express?
or show forth all his praise?
Blessèd are they that judgment keep,
and justly do always.*

*Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
That I thy chosen's good may see,
and in their joy rejoice;
And may with thine inheritance
triumph with cheerful voice.*

*We with our fathers sinnèd have,
and of iniquity
Too long we have the workers been;
we have done wickedly.
The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:*

*And they thy mercies' multitude
kept not in memory;
But at the sea, ev'n the Red Sea,
provoked him grievously.
Nevertheless he savèd them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.*

*When he the Red Sea did rebuke,
then drièd up it was:
Through depths, as through the wilderness,
he safely made them pass.
From hands of those that hated them
he did his people save;
And from the en'my's cruel hand
to them redemption gave.*

*The waters overwhelmed their foes;
not one was left alive.
Then they believed his word, and praise
to him in songs did give.
But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently;*

*But much did lust in wilderness,
and God in desert tempt.
He gave them what they sought, but to
their soul he leanness sent.
And against Moses in the camp
their envy did appear;
At Aaron they, the saint of God,
envious also were.*

*Therefore the earth did open wide,
and Dathan did devour,
And all Abiram's company
did cover in that hour.
Likewise among their company
a fire was kindled then;
And so the hot consuming flame
burnt up these wicked men.*

*Upon the hill of Horeb they
an idol-calf did frame,
A molten image they did make,
and worshippèd the same.
And thus their glory, and their God,
most vainly changèd they
Into the likeness of an ox
that eateth grass or hay.*

*They did forget the mighty God,
that had their savior been,
By whom such great things brought to pass
they had in Egypt seen.
In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretched out at the Red sea.*

*Then said he, He would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
Yea, they despised the pleasant land,
believèd not his word:
But in their tents they murmurèd,
not heark'ning to the Lord.*

*Therefore in desert them to slay
he lifted up his hand:
'Mong nations to o'erthrow their seed,
and scatter in each land.
They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.*

*Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
Then Phin'has rose, and justice did,
and so the plague did cease;
That to all ages counted was
to him for righteousness.*

*And at the waters, where they strove,
they did him angry make,
In such sort, that it farèd ill
with Moses for their sake:
Because they there his spirit meek
provokèd bitterly,
So that he uttered with his lips
words unadvisedly.*

*Nor, as the Lord commanded them,
did they the nations slay:
But with the heathen mingled were,
and learned of them their way.
And they their idols served, which did
a snare unto them turn.
Their sons and daughters they to dev'ls
in sacrifice did burn.*

*In their own children's guiltless blood
their hands they did imbrue,
Whom to Cănaan's idols they
for sacrifices slew:
So was the land defiled with blood.
They stained with their own way,
And with their own inventions
a whoring they did stray.*

*Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
He gave them to the heathen's hand;
their foes did them command.
Their en'mies them oppressed, they were
made subject to their hand.*

*He many times delivered them;
but with their counsel so
They him provoked, that for their sin
they were brought very low.
Yet their affliction he beheld,
when he did hear their cry:
And he for them his covenant
did call to memory;*

*After his mercies' multitude
he did repent: And made
Them to be pitied of all those
who did them captive lead.
O Lord our God, us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.*

*Blessed be JEHOVAH, Isr'el's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.*

Chapter 27 Notes

This chapter contains inheritance laws and the appointment of Joshua as successor to Moses.

vs. 1-4 – A man named Zelophehad (“first-born”), had died in the wilderness wanderings. He had five daughters and no sons. His daughters requested that they should inherit their father’s portion of land in Canaan.

vs. 5-11 – God gives to Moses a system for determining who would inherit family land once they were in Canaan. The solution abounds with grace and mercy, not just for Zelophehad’s daughters, but for many families that faced losing their tracts of land. The order of inheritance went first to son, then to daughter, then to brothers, then to uncles, then to the nearest kinsmen.

vs. 12-23 – Moses’ time grows short as the time to enter the Promised Land nears. God has barred him from entering after the incident where he struck the rock instead of speaking to it in Chapter 20. Moses is to appoint Joshua as his successor and consecrate the choice with the blessing of the High Priest.

Chapter 28 Notes

In this chapter we have directions for daily offerings in the Tabernacle and those required on special days.

vs. 1-8 – Instructions for the daily offerings in the Tabernacle. One lamb was offered in the morning and a second lamb in the evening. These were accompanied by a meat offering of $1/10$ ephah (2 quarts) of flour and $1/4$ hin (1 quart) oil, and a drink offering of $1/4$ hin (1 quart) of wine. This matches the requirements in Chapter 15.

vs. 9-10 – Instructions for sabbath offerings. Two more lambs were offered in addition to the daily offerings, doubling the sacrifices made at morning and evening.

vs. 11-15 – Instructions for monthly offerings. At the first appearance of the sliver of the New Moon the start of a new month was proclaimed. On this day, additional burnt offerings of two bullocks, one ram, seven lambs were made with their associated meal and drink offerings. Also a goat is offered as a sin offering.

vs. 16-25 – Instructions for the offerings during the Feast of Unleavened Bread. During the seven days additional daily burnt offerings of two bulls, one ram, and seven lambs were made, along with a goat for a sin offering. All the associated meal and drink offerings were of course attached.

vs. 26-31 – Instructions for the Pentecost offerings. Additional burnt offerings of two bulls, one ram, and seven lambs were made, along with a goat for a sin offering. All the associated meal and drink offerings were of course attached.

Chapter 29 Notes

In this chapter we continue the directions for daily sacrifices in the Tabernacle on special days.

vs. 1-6 – Instructions for offerings on the Feast of Trumpets. These are done in addition to the regular daily and monthly sacrifices. Here are offered as burnt offerings on bull, one ram, and seven lambs, and a goat for a sin offering. All the associated meal and drink offerings were of course attached.

vs. 7-11 - Instructions for offerings on the Day of Atonement. Here are offered as burnt offerings on bull, one ram, and seven lambs, and a goat for a sin offering. All the associated meal and drink offerings were of course attached.

vs. 12-38 – Instructions for offering during the Feast of Tabernacles. These have varied requirements for each day of the feast. Here are the daily offerings, which of course were offered with their associated meal and drink offerings.

- Day One – burnt offerings of 13 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Two – burnt offerings of 12 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Three – burnt offerings of 11 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Four – burnt offerings of 10 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Five – burnt offerings of 9 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Six – burnt offerings of 8 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Seven – burnt offerings of 7 bulls, 2 rams, and 14 lambs, and a sin offering of a goat.
- Day Eight - burnt offerings of 1 bull, 1 ram, and 7 lambs, and a sin offering of a goat.

As to why the number of bulls changed each day and the eighth day differed from the previous seven, A.C. Gaebelien writes that it pictures the Millennial Kingdom of Christ:

“In all there are 70 bullocks, 14 rams, 98 lambs, and 7 goats. And besides these there were the daily burnt offerings and meal offerings. Why this detail in Numbers? And why should the feast of tabernacles begin on the first day with 13 bullocks and there be a gradual

decline? As we learned in Leviticus, the feast of tabernacles the last of the feasts, foreshadows the millennium. The character of the millennium will therefore help us to understand some, at least, of the typical meaning of these offerings. The large number of offerings, especially the double seven in the lambs, which are offered, stand for the praise which Jehovah will receive during the age to come. But it is not perfect praise. The number thirteen on the first day is an incomplete number. It lacks one to make it perfect. And then we see that the number decreases from thirteen down to seven on the seventh day of the feast. The millennium, as we know from Revelation (chapter 20), ends in failure. There will be most likely a decline in devotion to God and full obedience to His will. A look at the above table shows that there is something which mars. The goats, only one each day, are for sin offering, for sin will be possible during the millennium, however, it will be very exceptional. The twice fourteen lambs means fulness of redemption which will be enjoyed unhindered in the coming age. The eighth day has the same offerings as the day of atonement. The eighth day in Scripture marks a new beginning; it is the day of the new creation. Following the feast, the eighth day stands for eternity. The precious work of Christ will never be forgotten in the ages to come.”

Devotional Thoughts for Day 56

It is easy to get lost in the details of the hundreds of offerings made in the Tabernacle. I want to highlight the DAILY aspect of these offerings. There was not a day when an burnt offering was not made. There were some days where a great many were offered. So is our life. Christianity is not just for holidays, it is for the every day. Everyday we must offer our lives and selves to God as commanded in Romans 12:1-2.

Hymn for Day 56

Our hymn today is the beautiful “Day by Day”. It was originally written in Swedish by Carolina Sandell after she witnessed her father drown in 1858. Andrew Skoog’s translation is the most common. It is a wonderful reminder of God’s daily care for us as we walk with Him.

*Day by day, and with each passing moment,
Strength I find, to meet my trials here;
Trusting in my Father’s wise bestowment,
I’ve no cause for worry or for fear.
He Whose heart is kind beyond all measure
Gives unto each day what He deems best—
Lovingly, its part of pain and pleasure,
Mingling toil with peace and rest.*

*Every day, the Lord Himself is near me
With a special mercy for each hour;
All my cares He fain would bear, and cheer me,
He Whose Name is Counselor and Pow’r.
The protection of His child and treasure
Is a charge that on Himself He laid;
“As thy days, thy strength shall be in measure,”
This the pledge to me He made.*

*Help me then in every tribulation
So to trust Thy promises, O Lord,
That I lose not faith's sweet consolation
Offered me within Thy holy Word.
Help me, Lord, when toil and trouble meeting,
E'er to take, as from a father's hand,
One by one, the days, the moments fleeting,
Till I reach the promised land.*

Chapter 30 Notes

This chapter deals with regulations regarding vows. Our modern mind may balk at the way it treats women, placing them under authority of father or husband. But in reality, it gives them a higher value that is protected in ways that a man making a vow is not.

vs. 1-2 – With vows for men it is straightforward: if they vow it, they must do it.

vs. 3-5 – In the case of an unmarried and likely underage woman, the father can exercise his authority and stop the vow.

vs. 6-8 - In the case of a married woman, the husband can exercise his authority and stop the vow.

vs. 9-12 - In the case of a divorced or widowed woman, if her former husband did not exercise his authority and stop the vow then it is still binding.

vs. 13-15 – Here is the case where a woman takes a vow to fast or otherwise abstain from things, the husband can exercise his authority and stop the vow.

Chapter 31 Notes

This chapter tells of the campaign against the Midianites and the distribution of its spoils.

vs. 1-6 – Moses is commanded to attack the Midianites in return for their actions to corrupt Israel in Chapter 25. 1,000 men from each tribe (except Levi) make up the Israelite force. Phinehas the priest is at their head.

vs. 7-11 – Israel is victorious, slaying all the men of Midian and their kings. They spoiled the livestock and goods, and they burned the cities. The only issue is they kept the women alive.

vs. 12-16 – Moses is shocked that the women had been spared because of how they were used to seduce Israel in Chapter 25.

vs. 17-20 – Moses directs the soldiers to kill every male captive, even if a child, and the women that were not virgins. This extreme act protected Israel from corruption and retaliation. The soldiers were to remain outside the camp and cleanse themselves seven days before reentering society.

vs. 21-24 – Eleazar the High Priest gives instruction for cleansing the spoils taken in battle. What can be passed through fire is sanitized by flames and what cannot be is washed in water.

vs. 25-30 – The captives and livestock are gathered and divided into two groups, one for the fighting men and one for the congregation. The Lord claimed a portion of both. From the soldier's half, it is one out of every 500. From the congregation's half, it is one out of every 500.

vs. 31-35 – The total of the captives and livestock are: 675,000 sheep, 72,000 cattle, 61,000 donkeys, and 32,000 women captives.

vs. 36-41 – The portion of the soldiers was 337,500 sheep, 36,000 cattle, 30,500 donkeys, and 16,000 women captives, of which were given to the Lord 675 sheep, 72 cattle, 61 donkeys, and 32 women captives. This appears to go to the priests.

vs. 42-47 – The portion of the congregation was 337,500 sheep, 36,000 cattle, 30,500 donkeys, and 16,000 women captives, the same as the soldiers' portion. The numbers are not given but 1 out of every 50 went to the Levites, which would be 6,750 sheep, 720 cattle, 610 donkeys, and 320 women captives.

vs. 48-54 – The officers take roll and find that they have not lost a single man. To honor God and His protection, they give gold and jewels from the spoils and presented them to the

Lord. The total of the gold is 16,750 shekels, which is about 6,750 ounces and worthy about \$35,000,000.

Devotional Thoughts for Day 57

The ancient world, and especially its conquests, can often seem brutal to us today. However, they understood that to leave an enemy alive meant that you had an enemy to face later. In the story of the campaign against Midian, this is highlighted in the safeguards put in place to not pollute or corrupt the camp of Israel. May we be so thorough in purging the things we allow to influence us and keep sin out of our hearts!

Hymn for Day 57

Our hymn today is based on Psalm 83 and was written by Francis Hopkinson. It was part of Tate and Brady's Psalter published in 1767. I have chosen it because it mentions Midian, though that reference may be more for some events to come in the Book of Judges. Regardless, it's the best I can do for today.

*Hold not thy Peace, O LORD, our GOD!
Do thou no longer silent be;
Nor with consenting quiet Looks
Our dreadful Ruin calmly see.
For lo! the Tumults of thy Foes
P'er all the Land begin to spread;
And those who hate thy Saints and thee,
Lift up with Joy their threat'ning Head.*

*Against thy zealous People LORD!
They all, with Treachery, combine;
And to destroy thy chosen Race
In secret lay, their close Design.
"Come let us cut them off, they say,
"Let us their Nation quite deface;
"That no Remembrance, may henceforth
"Remain of Isr'el's hated Race."*

*Against thee, and thy Peoples Peace,
Thus they consult with one Consent,
And different Nations jointly leagu'd,
Their common Spite and Malice vent.
The Ishmaelites that dwell in Tents,
With warlike Edom's Forces join'd,
And Moab's Sons, our Ruin seek
With Hagar's num'rous Race combin'd.*

*Proud Ammon's Offspring, Gebal too
With daring Amalek conspire:
The LORDs of Palestine, and all
The haughty Sons of wealthy Tyre.
All those for their secure Ally,
The strong Assyrian King have got;
Who with a powerful Army, means
To aid th'incestuous Race of Lot.*

Part II

*But let such Vengeance come to them,
As once to wicked Midian came,
To Jabin and proud Sisera,
At bloody Kishon's fatal Stream:
When thy Right-Hand their num'rous Host,
Near Endor, did with Fear confound,
And left their mangled Carcasses,
Like Dung, to feed the hungry Ground.*

*Let all their mighty Men the Fate
Of hapless Zeb and Oreb share;
Of Zeba and Samana, so
Let all their boasting Princes fare;
Who with the same Design inspir'd,
Thus with a vain Assurance spake,
"In firm Possession, for ourselves,
"Let us by Force GOD's Houses take."*

*To Ruin let them hasten on,
Like Wheels which downward swiftly move;
Or, like the Chaff, before the Wind,
Let all their scatter'd Forces prove:
As Flames consume the Wood, or Heath
That on the parched Mountains grows;
So let thy fierce devouring Wrath,
With Terror strike thy haughty Foes.*

*LORD, shroud their Faces with Disgrace,
And make them own thy glorious Name,
Or else confound those harden'd Hearts,
Which, gentler Means will not reclaim.
So shall the World, with one Consent
Confess that thou, whose Name alone,
Jehovah is, o'er all the Earth,
Hast rais'd thy just and lofty Throne.*

Chapter 32 Notes

In this chapter we see the request by two and half tribes to claim land on the east of Jordan for their territory.

vs. 1-5 – The tribes of Reuben and Gad request to have their allotment of land on the east side of Jordan in the territory Israel already controlled. It is motivated by the desire for pastureland for their cattle.

vs. 6-15 – Moses accuses them of not wanting to fight to claim the Promised Land, comparing them to the faithless people that refused to enter the land 40 years prior.

vs. 16-19 – Reuben and Gad swear that they will help in taking the Promised Land before settling in the territory they claimed.

vs. 20-33 – An agreement is made to seal this deal. The tribes of Reuben, Gad, and half of Manasseh would take their portion on the east of Jordan. They would make things secure and settle their families now, fight with their brethren to take the land on the west side of Jordan, then return home.

vs. 34-42 – A list of cities taken and settled by these tribes on the east of Jordan.

Chapter 33 Notes

In this chapter we have a survey of the stops made by Israel in their journey and instructions for settling the Promised Land.

vs. 1-49 – This is an itinerary of the travels of Israel from leaving Egypt to on the bring of entering the Promised Land. Some notes are added regarding events that occurred in certain locations, but it is nowhere near exhaustive in telling every event that happened to this point.

vs. 50-56 – God instructs Israel that they were to drive out the Canaanites and destroy their idols when they took the land.

Devotional Thoughts for Day 58

The tribes that settled east of the Jordan compromised for the sake of worldly gain. Instead of trusting in God's promise that Israel would prosper in the land of Canaan, they took what they saw already and settled for it. They paid for this choice in the future, which we see in I Chronicles 5:25-26 and II Kings 15:29. Too often we settle for what we know and do not trust that God will provide is better.

Hymn for Day 58

Our hymn for today is probably familiar to many but not in its original form. Samuel Stennett wrote these words which first appeared in John Rippon's 1787 hymnbook under the heading "The Promised Land". Catchy refrains were added to some of the original verses in America, and were popularized in William Walker's "Southern Harmony" song books. In our reading we are preparing for Israel to enter the Promised Land, and so we look longingly to our Heavenly home that awaits us.

*On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.*

*O the transporting, rapturous scene,
That rises to my sight!
Sweet fields array'd in living green,
And rivers of delight!*

*There fruits that never fail,
On trees immortal grow:
There rocks and hills, and brooks and vales,
With milk and honey flow.*

*All o'er those wide extended plains
Shines one eternal day;
There God, the sun for ever reigns,
And scatters night away.*

*No chilling winds, or poisonous breath
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and fear'd no more.*

*When shall I reach that happy place,
And be for ever blest?
When shall I see my father's face,
And in his bosom rest?*

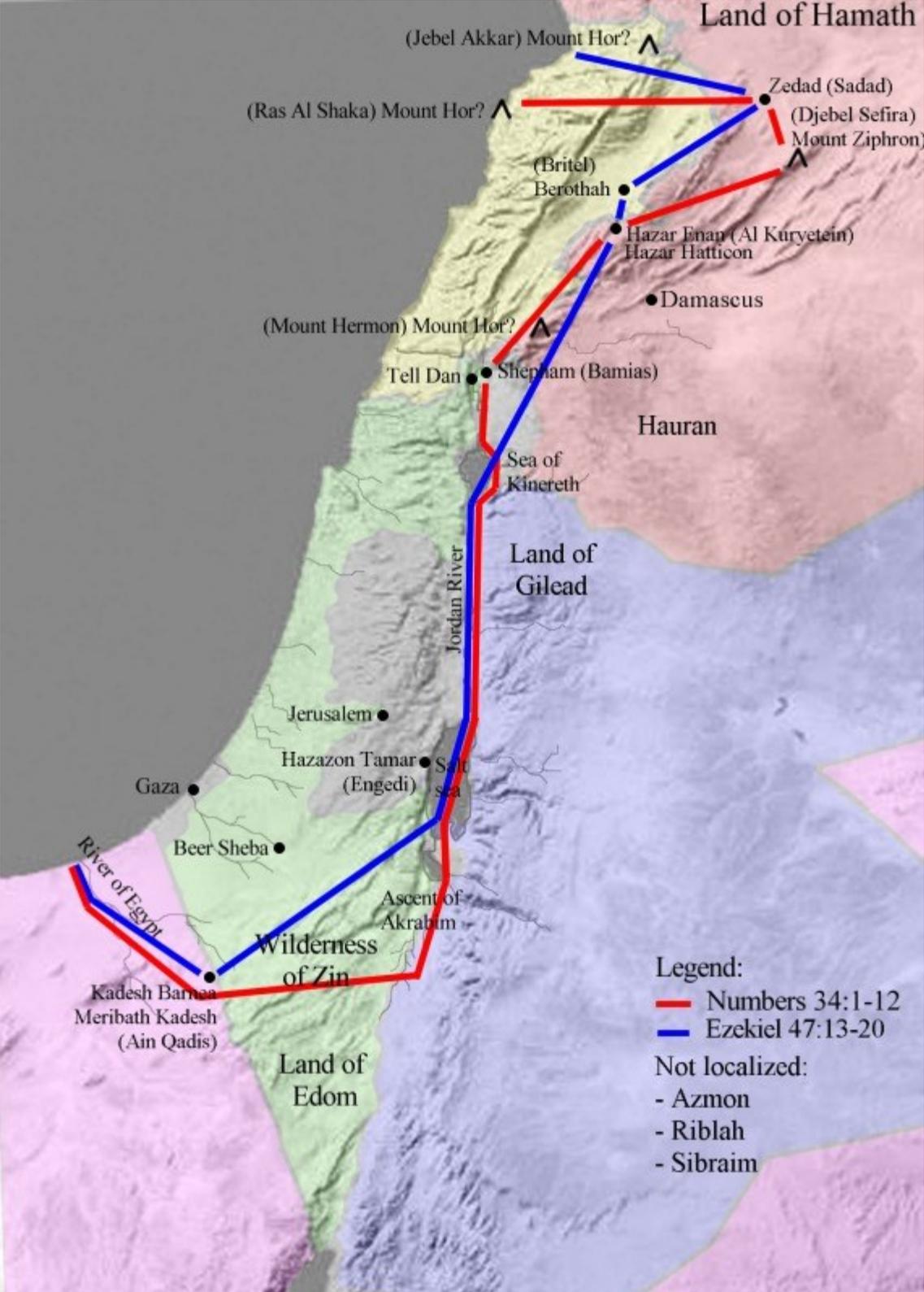
*Fill'd with delight, my raptur'd soul
Can here no longer stay:
Tho' Jordan's waves around me roll,
Fearless I'd launch away.*

Chapter 34 Notes

In this chapter we have a description of the borders of the land given to Israel and the leaders who will

vs. 1-15 – The borders of the Promised Land are described. I am attaching a map that shows the borders here and in Ezekiel 47 compared to the modern state of Israel. This does not include the territory of the tribes that settled on the east of Jordan. Compare this territory to that promised to Abraham in Genesis 15:16-21.

vs. 16-29 – The leaders of the tribes are appointed to oversee the division of the land into tracts for each family.



Chapter 35 Notes

In this chapter we have the establishment of cities for the Levites among the other tribes and the cities of refuge.

vs. 1-8 – Here the provision for the settlement of the Levites in cities throughout Israel is given. The tribe of Levi had no territory for itself but was spread among the other tribes. 48 cities are appointed to the Levites, and the land surrounding them is designated for their use. The list of these cities is found in Joshua 21 and I Chronicles 6.

vs. 9-34 – Six of the Levite cities are designated as “cities of refuge”. The purpose of these cities was to provide safety to someone who accidentally or involuntarily caused the death of another. The Law is quite clear, and reiterated here, that a murderer was to be punished by death. For the guilty of murder there was no refuge offered. For the innocent of murder there was safety if they could reach one of these safe havens and remain therein. After the death of the High Priest they could freely leave in peace and safety.

Chapter 36 Notes

In this chapter a practical question regarding inheritance is addressed.

vs. 1-4 – Men from the tribe of Manasseh came with a practical question referring to daughters inheriting family land covered in Chapter 27. If these women were to marry someone from outside their own tribe, who would continue to claim the land? It is clear that God had intended the territory allotted to each tribe to remain in their respective possession, but here is a situation where that might be bypassed.

vs. 5-9 – God’s solution is that women in such case may only marry within their own tribe, keeping the land within its ancestral ownership.

vs. 10-12 – The daughters of Zelophehad followed this command and married their cousins to keep their inheritance in the tribe of Manasseh.

Devotional Thoughts for Day 59

While these may not have the great theological depth of other portions of the Law, we most note again the intense practicality of God in His commands to His people. God is not just the Lord over “church” things, but of everyday life. Our everyday life should reflect His character, holiness, and orderliness.

Hymn for Day 59

Our hymn today is one of two songs I found written by Fanny Crosby titled “The City of Refuge”. It points us to seek our refuge in Christ.

*1. O, guilty one, haste to the city of refuge,
Where mercy awaits thee, so boundless and free;
O haste with thy burden of sin and of sorrow;
Thy loving Redeemer is waiting for thee.*

*Chorus:
O fly to the refuge!
To the refuge sure and free;
With thy sin and sorrow;
Jesus waits for thee.*

*2. O, guilty one, haste! for the day beams are fading,
Afar on the desert; say, why wilt thou roam?
The arms of the Saviour will gladly enfold thee;
He longs with forgiveness to welcome thee home.*

*3. O, weary one, haste! for the night clouds pursue thee;
How darkly they frown on the cold mountain's brow;
The voice of the tempest is wailing around thee,
And none but the Saviour can shelter thee now.*