

NUMBERS

Book note for Numbers

NUMBERS: The numbering or mustering of the fighting men of Israel.

Chapter note for Numbers 1

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

Num 1:3

“Of age” = 20. Except for the tribe of Gad it appears that the armies are organized by hundreds, each under a centurion. This is the form later adopted by the armies of Rome. Instead of numbering each man individually, which is so time-consuming that by the time the census is ended the number will have changed, it is done by counting the number of centurions.

The Levites are exempt from military service (v. 47). A son of Joseph takes their place, probably Manasseh. As the Levites were in charge of the spiritual wellbeing of the general population, so pastors have routinely been exempted from military service in the USA to attend to the grieving.

For this use of *armies* see note to Ex. 6:26.

Num 1:7

2:2.

Num 1:14

Deuel = Reuel in 2:14.

Num 1:18

Re. polls: the word relates the head or back part of the head; the voting of electors for candidates for office. In this case the heads of the families represented a certain number of subordinates each representing many others. If the finest resolution polled was 100 (i.e., *centurions*) then it explains why all the numbers (except v. 46) are multiples of 100.

Num 1:21

46,500

Num 1:23

59,300

Num 1:25

45,650

Num 1:27

74,600

Num 1:29

54,400

Num 1:31

57,40

Num 1:33

40,500

Num 1:35

32,200

Num 1:37
35,400

Num 1:39
62,700

Num 1:41
41,500

Num 1:43
53,400

Num 1:46
603,550 without the Levites. Indicative of a population of roughly 2.4 million people.

Num 1:47
See note to v. 3.

Num 1:51
Strangers, that is, non Levites: Cf. 18:22 with 3:10, 38.

Chapter note for Numbers 2

The order of the tribes in their tents.

For an outline, see note to verse 2.

Num 2:1

Describing the camp arrangements of Israel. Start at east with v. 3, south at v. 10, west at v. 18, and north at v. 25. Part of the arrangement of the Levites is described in 3:29.

Num 2:2

Note, it says "far off." The arrangement of the leader looks as follows:

Dan
Ephraim Levi Judah
Reuben

The order in which they start to travel is J-R-L-E-D.

The complete sequence of tribes runs counter-clockwise, with Levi in the middle: **Judah**-Issachar-Zebulun; **Reuben**-Simeon-Gad; **Levi**; **Ephraim**-Manasseh-Benjamin; **Dan**-Asher-Naphtali.

Re. Nashon: 1:7; 7:12; 10:14; Ru. 4:20; 1 Chr. 2:10; Mat. 1:4; Lu. 3:32-33.

Num 2:3

Eze. 43:1. To the east were Judah, Issachar, and Zebulun. Next, v. 10.
Ru. 4:20.

Num 2:4

1:27

Num 2:6

1:29

Num 2:8

1:31

Num 2:9

186,400 to East.

Num 2:10

To the south camp Reuben, Simeon, and Gad. Next v. 18.

Num 2:11

1:21

Num 2:13

1:23

Num 2:14

Reuel = Deuel in 1:14.

Num 2:15

1:25

Num 2:16

151,450 to south.

Num 2:18

On the west were Ephraim, Manasseh, and Benjamin. Next, v. 25.

Num 2:19

1:33

Num 2:21

1:35

Num 2:22

Gideoni = a cutting-off.

Num 2:23

1:37

Num 2:24

108,100 to west.

Num 2:25

The the north camp Dan, Asher, and Naptali. (See v. 1 for list.)

Num 2:26

1:39

Num 2:28

1:41

Num 2:30

1:43

Num 2:31

157,600 to North.

Chapter note for Numbers 3

1 The sons of Aaron. 5 The Levites are given to the priests for the service of the tabernacle, 11 instead of the firstborn. 14 The Levites are numbered by their families. 21 The families, number, and charge of the Gershonites, 27 of the Kohathites, 33 of the Merarites. 38 The place and charge of Moses and Aaron. 40 The firstborn are freed by the Levites. 44 The overplus are redeemed.

Num 3:12

Changed significance of firstborn for Israel from what it once was. Note that Jesus is the firstborn of believers. For more on the significance of the firstborn, see note to Ex. 13:2.

Num 3:22

Gershom 7,500. (Next total v. 28.)

Num 3:23

Gershon camped to the west. Next. v. 29.

Num 3:28

Kohath 8,600. (Next total v. 34.)

Num 3:29

Kohath camped to the south. Next v. 35.

Num 3:34

Merari 6,200. This is the third and last count except for the total reported in v. 39.

Num 3:35

Merari camped to the north. Next, v. 38.

Num 3:38

These were not counted as part of the Levites.

Num 3:39

Although the total number of Levites one month and older is here set at 22,000, summing the subtotals presented in verses 22, 28 and 34 gives 22,300. For some reason Moses and Aaron diminished the count by 300.

When God commissioned Moses to count, he was told to count "all the children of Levi" (v. 15). The count which is reported above (v. 39) specifies "of the Levites." Technically, the descendants of Levi were split into two groups, the priests and those who served the priests and the tabernacle. The priests came only from Aaron (Ex. 28:1). At this time Aaron was about 84 years old. He had four sons, Nadab, Abihu, Eleazar and Ithamar. If each of those had four sons and that generation averaged four sons per man, then in the fourth generation from Aaron we would need fewer than three sons per man to account for the missing 300 descendants of Levi. Raise the number of sons per generation to five, and the required number in the fourth generation reduces to two sons per family. So the most likely resolution is that the 300 difference between the counts and the reported total is that the priests and sanctuary keepers are excluded from the later.

The ratio of Levites to first-born of Israel is one to 27.43, suggesting that each family had that many children.

Num 3:43

Firstborn one month old and older count for all Israel except Levites is 22,273. The total number of military-age men was 603,550 for those aged 20 to 60 (2:32) giving a ratio of roughly one to thirty for firstborn to total. Perhaps the 603,550 figure includes mixed multitude and since polygamy was practiced, only the firstborn of the man counted. This would decrease the ratio somewhat.

Num 3:47

Price of a one month old, Lev. 27:6. Why? Because it refers to the time of their birth (firstborn), thus the value at birth.

Num 3:50

The shekel of the sanctuary is silver.

Chapter note for Numbers 4

1 The age and time of the Levites' service. 4 The carriage of the Kohathites, when the priests have taken down the tabernacle. 16 The charge of Eleazar. 17 The office of the priests. 21 The carriage of the Merarites. 34 The number of the Kohathites, 38 of the Gershonites, 42 and of the Merarites.

Num 4:3

Temple and tabernacle service is for those thirty to fifty years of age (v. 25). This is the age when Joseph, Jesus and John began their ministries. Num. 8:25 relates that the general Levitical service, not directly dealing with the tabernacle or temple, is from twenty-five through fifty.

Num 4:5

-- **VEIL**
Vail in A.V.

Num 4:6

These staves were to hold the cloth, not the ark (cf. Ex. 25:13) or else it's an additional pair.

Num 4:7

-- **SHOWBREAD**
Should be spelled "shewbread."

Num 4:35

Kohathites 30-50 years old 2,750 (v. 3).

Num 4:38

Gershonites 30-50: 2,630.

Num 4:42

Merarites aged 30 to 50: 3,200.

Num 4:48

Ratio of those 30-50 years old to those 1 month old on up = $8580/22,000 = 39\%$.

Chapter note for Numbers 5

1 The unclean are removed out of the camp. 5 Restitution is to be made in trespasses. 11 The trial of jealousy.

Num 5:8

By implication, the Lord is the next of kin.

Num 5:15

This defines jealousy as memorial, as bringing iniquity to remembrance.

Chapter note for Numbers 6

1 The law of the Nazarites. 22 The form of blessing the people.

Num 6:2

Judg. 13:5; Mat. 2:23. Compare Ac. 21:23. The vow can be taken by either sex. Perhaps Anna, mentioned in Lu. 2:36, had such a vow.

Num 6:3

Note that raisins existed in Moses' time.

Num 6:4

Note "vine tree" here and in Ezek. 15:2, 6. The grape vine is considered a tree. This supports the idea that it was the grape vine which was the tree of the knowledge of good and evil of Gen. 2:9.

Num 6:5

-- **RAZOR**

Spelled razor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

Num 6:24

The Aaronic blessing. God the Father does the blessing and the keeping, in v. 25 we have the Son and in v. 26 the Holy Ghost.

Num 6:25

God the Son brings grace.

Num 6:26

God the Holy Ghost brings peace.

Chapter note for Numbers 7

1 The offering of the princes at the dedication of the tabernacle. 10 Their several offerings at the dedication of the altar. 89 God speaketh to Moses from the mercy seat.

Num 7:1

Ex. 40:17 v.f.; Num. 9.

Num 7:11

The offering order:

Judah, v. 12
Issachar, v. 18
Zebulun, v. 24
Reuben, v. 30
Simeon, v. 36
Gad, v. 42
Ephraim, v. 48
Manasseh, v. 54
Benjamin, v. 60
Dan, v. 66
Asher, v. 72
Naphtali, v. 78.

Num 7:12

2:2; Mat. 1:4.

Num 7:13

Each silver charges is about 65 oz.; the silver bowl is about 35 oz.

Num 7:14

Each spoon is about 5 oz.

Chapter note for Numbers 8

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

Num 8:2

Once the altar was dedicated then the Spirit of God sheds light to the soul.

Num 8:6

One the Spirit draws them (Jn. 6:44) the servants are cleansed.

Num 8:14

Paralleling the first born, the generation of the seed that serves Christ Jesus (Psa. 22:30).

Num 8:25

1 Tim. 5. Note, service of Levites is twenty-five through fifty (v. 24), whereas service age of the priests is thirty through fifty (4:3).

Num 8:26

A pattern for retirement.

Chapter note for Numbers 9

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

Num 9:1

A.M. 2514.

Ex. 40:17 v.f.; Num. 7.

Num 9:2

See list to Ex. 12:1.

Num 9:10

Christ's condition after his death on the cross.

Num 9:12

Ex. 12:46; Ps. 34:20; Jn. 19:36.

Num 9:13

The offering of the LORD in his appointed season is Christ's sacrifice. One bear's one's sin by rejecting that sacrifice.

Num 9:14

Points to the salvation of the gentiles.

Chapter note for Numbers 10

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

Num 10:2

Note, not ram's horns. Seven trumpets highlighted in blue (vv. 2-3, 4, 5-6, 7, 8, 9, 10). Match Rev. 8:2 v.f., the seven trumpets.

Num 10:4

Trumpet is singular. The single trumpet, when blown, gathers the princes. This could relate to the trump of 1 Cor. 15:52 and 1 Thes. 4:16.

Num 10:7

Two trumpets here, contrast Rev. 4:1.

Num 10:8

For the elders.

Num 10:10

Institution of the new moon observance. 28:11. Also see 1 Sam. 20:5, 18, 27; 2 Ki. 4:23; 1 Chr. 23:31; 2 Chr. 2:4; 8:13; 31:3; Ezr. 3:5; Neh. 10:33; Psa. 81:3; Isa. 1:13-14; 66:23; Eze. 45:17; 46:1, 3, 6; Hos. 2:11; Amos 8:5; Col. 2:16.

Events that happened on the first day of the month during the Exodus include the setting up of the tabernacle (first day of first month, Ex. 40:2, 17, also Hezekiah starts cleansing the temple, 2 Chr. 29:17 and Ezra leaves Babylon, Ezr. 7:9); feast of trumpets (first day of seventh month, Lev. 23:24); the command to number Israel, (first day of second month, second year; Num. 1:1); Aaron's death (first day of fifth month, Num. 33:38); Moses' recital of the law to Israel about to enter the promised land (Deu. 1:3).

Beyond that, Ezra starts the purification of the priestly line in the first day of the tenth month; Ezekiel's prophecy against Egypt was on the first day of the third month (Eze. 31:1); with a further lament to Pharaoh on the first day of the twelfth month (Eze. 32:1); Haggai's ministry starts on the first day of the sixth month (Hag. 1:1);

Num 10:11

A.M. 2514.

Num 10:14

2:2.

Num 10:21

The "other" is v. 17.

Num 10:29

For an apparent contradiction of the names see note to Ex. 2:18. See Judg. 4:10 for who is the father and who is the son.

Moses' father in law returned according to Ex. 18:27, q.v.

Num 10:31

What of the Lord's leading?

Num 10:33

N.B.: the ark flew by itself.

This is the first mention of the ark of the covenant. Hitherto the reference has been to the ark of the testimony (last used in Num. 7:89) which phrase first occurs in Ex. 25:22. From this point forward it is called the ark of the covenant except in Josh. 4:16, where God is speaking to Joshua. This is consistent with the observation that God refers to it as the ark of the testimony while man refers to it as the ark of the covenant. For more see note to Ex. 25:22.

Num 10:35

Resurrection theme. For geocentric import note that the word “rise” when applied to the sun is not literal, then how can one insist that it is literal in contexts such as this and in Mal. 4:2.

Num 10:36

“Return” signifies the second coming.

Chapter note for Numbers 11

1 The burning at Taberah quenched by Moses' prayer. 4 The people lust for flesh, and loathe manna. 10 Moses complaineth of his charge. 16 God divideth his burden into seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

Num 11:3

Taberah = burning.

Num 11:4

The mixed multitude first appears in Ex. 12:38.

Num 11:8

Ex. 16:31 says "wafers made with honey." Oil speaks of spirit.

Num 11:16

Origin of the LXX myth? Vss. 24 v.f.

Num 11:17

The holy Spirit is given by measure here.

Num 11:20

I.e., by vomiting.

Num 11:24

V. 16, q.v.

Num 11:29

This is what happens in the New Testament to believers on the Lord Jesus Christ.

Num 11:31

A special miracle: quails from the sea.

Num 11:32

Maybe the quails were taken alive and kept to be slaughtered, but more likely they were spread out to dry.

Num 11:33

Job 20:23.

Num 11:34

Kibroth-hattaavah = graves of the lusters.

Num 11:35

Hazereth = encampments, courts, villages or suburbs.

Chapter note for Numbers 12

1 God rebuketh the sedition of Miriam and Aaron. 10 Miriam's leprosy is healed at the prayer of Moses. 14 God commandeth her to be shut out of the host.

Num 12:1

Parallels Christ, Mk. 3:21 & Mk. 3:31 where Mary & Jesus' brothers try to stop Jesus who, though they may not have realized it, will eventually marry a black woman as typed by the Ethiopian woman Moses married (Sol. 1:5). Moses apparently took her to wife after Zipporah and his sons returned with Jethro. This is not recorded, but Moses sent them there before the Exodus, so it makes sense that he would send them again, especially if they were a distraction to his service. There is a brief account of their genealogy in 1 Chr. 23:15, but it ends with Moses' grandsons.

Miriam = from the same root as Mary, from Heb. *mara* = bitter; bitterly, rebelliously.

Aaron = light-bringer

Moses = rescued

Ethiopian = black

Num 12:3

Regarding "meek:"

Ps. 97:11 with Ps. 97:9 define the meek as those who wait upon the Lord. To wait upon means to serve, to await commands. Meek doesn't mean docile or naive. Here Moses is said to be meek, but he certainly wasn't wishy-washy. Jesus also was meek, Mat. 5:5, and people confused him with John the Baptist in his teaching and preaching, and with Elijah, and with Jeremiah (Mat. 16:14 and Mark 6:14). Try Lu. 3:7-9 for *meekness*. Try Ac. 13:10-11 for *gentleness*. Try Mat. 25:41 for *love*.

Whenever meekness is mentioned in the New Testament, e.g., 1 Cor. 4:21; 2 Cor. 10:1; Gal. 5:22-23; Gal. 6:1; Eph. 4:2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:25; 1 Pet. 3:15; 1 Thes. 4:9; Jas. 3:13; Titus 3:2; and 1 John 4:8, it is always in the context of dealing with people one-on-one, never from the pulpit. In the last 75 years of the Twentieth Century these verses have been wrested out of context (2 Pet. 3:16) and used as an alibi to avoid preaching against sin and sinners (God does not love the sinner), rebuking Christians for entertaining apostate corruptions, failing to deal openly and plainly with false doctrines such as taught by Mohammad, Buddha, Joe Smith, the popes, Jehovah's Witnesses, Campbellites, etc.

Examples of Twentieth Century "revivals," based on "meekness," versus the Biblical record of "revivals": (1) Acts 16:20, 17:6 -- The Brownsville charismatic revival in Pensacola, Florida, did not trouble the city or "turn it upside down." It was a commercial revival for every merchant in town and one of the greatest tourist attractions ever for that area. Ditto Promise Keepers. (2) Titus 1:12 -- no one helped anyone "find Christ" in the passage. No one "shared" anything except to call the hearers "liars," "slow bellies," "evil beasts," etc. (3) Mat. 13:17, 15:12 -- Jesus Christ offended people all his life. He offended his disciples (John 6:61). Where he warned them about offending (Mat. 18:6; Lu. 17:2) he still spake the truth (Mat. 26:31). A preacher who doesn't tell it like it is a preacher described in Rom. 16:18; 2 Pet. 2:18 and Jude 1:16.

Num 12:8

The similitude is Jesus Christ.

Num 12:10

The cloud returned in 16:42. Also Deu. 31:15.

Num 12:16

Paran = ornament, boasting, beautifying.

Chapter note for Numbers 13

1 The names of the men who were sent to search the land. 17 Their instructions. 21 Their acts. 26 Their relation.

Num 13:13

Sethur = hidden, secretive. Crudens reports that “This name contains the number of the Apocalyptic beast (Rev. 13:18) in Hebrew letters.”

Num 13:20

Fall of the second year, or more likely, the summer.

Num 13:29

Geographical distribution of the people.

Num 13:33

Anak = chain. It can be a choker (as the dog collar) and it can mean to furnish liberally.

Chapter note for Numbers 14

1 The people murmur at the news. 6 Joshua and Caleb labour to still them. 11 God threateneth them. 13 Moses persuadeth God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 Them who raised the evil report die by a plague. 40 The people that would invade the land against the will of God are smitten.

Num 14:1

Deu. 1:26-33.

Num 14:18

Ex. 20:5.

Num 14:22

Gen. 31:7; Job 19:3.

The ten murmurings are:

- 1) Ex. 15:24
- 2) Ex. 16:2-3
- 3) Ex. 16:7
- 4) Ex. 16:8
- 5) Ex. 16:7 (second time)
- 6) Ex. 16:8 (third time)
- 7) Ex. 16:9
- 8) Ex. 16:12
- 9) Ex. 17:3
- 10) Num. 14:2

The murmuring in v. 27 is the eleventh.

Num 14:24

Caleb's spirit is one of faith, the people's one of unbelief.

Num 14:25

Red Sea via Elath?

Num 14:40

Deu. 1:41-46.

Chapter note for Numbers 15

1 The law of the meat offering and the drink offering. 14, 29 The stranger is under the same law. 17 The law of the first of the dough for an heave offering. 22 The sacrifice for sin of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath is stoned. 37 The law of fringes.

Num 15:4

A deal is said to be equal to an ephah and about 28 quarts in volume.

A hin is about 6 quarts liquid.

Num 15:32

Sometimes people invoke this as if Jews should practice this today, that is, to ridicule the law. At present, God punishes the Jews for this, there being no temple and no civil or priestly authority in the Diaspora. God punished Israel and Judah by letting the land enjoy its sabbaths, for example.

Num 15:36

Some argue that the man did not know any better, that the law had not been made public, but see Ex. 34:32 and Ex. 35:1-2 which relate that all heard the giving of the commandments.

Chapter note for Numbers 16

1 The rebellion of Korah, Dathan, and Abiram. 23 Moses separateth the people from the rebels' tents. 31 The earth swalloweth up Korah, and a fire consumeth others. 36 The censers are reserved to holy use. 41 Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron. 46 Aaron by incense stayeth the plague.

Num 16:1

Jude 1:11. Korah was Moses' cousin.

Abiram = one who lifts himself up; father of loftiness.

Num 16:3

"Ye take too much ...," shades of the Laodicean church age who think one can believe the word of God too much and go "overboard" by going beyond the teachings of their teachers. Korah and his followers leaned on their own understanding. They deemed the priesthood an honor and not a service with lowly heart.

It is clear from their accusation, that they think Moses and Aaron tried to exhalt themselves with the law, and so Korah does not believe the law to be a revelation from God. In effect, they reject God's word.

Num 16:22

The spirit of a man returns to God upon death, and a beast's spirit returns to the earth. Yet God is the God of the spirits of all flesh. Also see note to Ecc. 3:21.

Chapter note for Numbers 17

1 Aaron's rod among all the rods of the tribes only flourisheth. 10 It is left for a monument against the rebels.

Num 17:8

Ecc. 12:5

Chapter note for Numbers 18

1 The charge of the priests and Levites. 9 The priests' portion. 21 The Levites' portion. 25 The heave offering to the priests out of the Levites' portion.

Num 18:7

-- VEIL

Vail in A.V.

Num 18:15

Compare Ex. 13:12.

Num 18:19

2 Chr. 13:5

Num 18:28

Aaron's is the tithing of the tithing.

Chapter note for Numbers 19

1 The water of separation made of ashes of a red heifer. 11 The law for the use of it in purification of the unclean.

Num 19:2

Heb. 9:13. A heifer is a young cow that has not yet borne a calf. “Without spot” is taken to mean of a solid color. The Red Angus (Aberdeen Angus, which has a recessive red gene from English Longhorns) is a solid red example.

Num 19:12

“It” refers to the purifying water. It is sprinkled on both the third and seventh days (v. 19). Reference to the third and seventh day has, for the third, a resurrection overtone and for the seventh a Millennial overtone. It is interesting that the Jews, with help of a Texan cattleman, are trying to breed a solid-colored red heifer (without spot, v. 2) at this day.

Chapter note for Numbers 20

1 The children of Israel come to Zin, where Miriam dieth. 2 They murmur for want of water. 7 Moses, smiting the rock, bringeth forth water at Meribah. 14 Moses at Kadesh desireth passage through Edom, which is denied him. 22 At mount Hor Aaron resigneth his place to Eleazar, and dieth.

Num 20:3

Ex. 17:2 v.f.

Num 20:8

“... give forth **his** water...;” his is a type of Christ.

Num 20:10

Rebel literally means behind Bel (Baal), bellicose (= war-like) in the background or, in this case, crowd; belligerent, puffed-up.

Num 20:11

Christ was smitten once (Ex. 17:7) not twice. This contradicts the Roman Catholic mass which smites Christ with each mass. Consider the Catholic fate if Moses died for destroying this type of Christ.

Num 20:13

Ex. 17:7.

Num 20:22

A.M. 2553.

Hor = looming.

Num 20:27

Hor is short for mountain; from the Hebrew to “loom.”

Chapter note for Numbers 21

1 Israel with some loss destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brasen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.

Num 21:3

Hormah = utter destruction.

Num 21:6

Re. fiery serpents, see 1 Pet. 4:12 note to fiery trials. This is the first time that fiery serpent is mentioned. In all other places (v. 8; Deu. 8:15; Isa. 14:29 and Isa. 30:6) the Hebrew uses *seraph* by itself, but here *seraph* (H8314) is followed by *nachash* (H5175), as if to make sure we don't misunderstand it as "fiery" with no sense of serpent. *Seraph* is used for the seraphims in Isa. 6:2, 6, and as burned in Isa. 44:19 where the presence of a serpent makes no sense. Isa. 14:29 and 30:6 are references to fiery flying serpents.

Num 21:8

Isa. 45:22; Jn. 3:14-16. LXX omits "fiery." Modern versions such as the NIV follow this omission and furthermore change serpent to snake, losing the typology of Christ's fiery nature (Heb. 12:29; Rev. 1:13-16). Under the influence of the LXX, O.T. critics undermine Christology by departing from the divinely ordained Hebrew text.

Num 21:14

"The book of the wars of the LORD" probably refers to Joshua 1-20 (see Zech. 14 and Hab. 3). References to "books" like this one have served as an occasion for various forgeries. Other examples are "the book of Jasher," (Josh. 10:13; 2 Sam. 1:18); "the book of the acts of Solomon," (1 Kings 11:41); "the book of Iddo the Seer," "the book of Ahijah the Shilonite," and "the book of Nathan the prophet," (all in 2 Chr. 9:29); "the book of Shemaiah," (2 Chr. 12:15); "the book of Jehu the son of Hanani," (2 Chr. 20:34); "the book of Chronicles of the Persian kings," (Esther 2:23); "the book of Purim," (Esther 9:32); and "the chronicles of the kings of Media and Persia."

The Book of Enoch is forged on a quote (Jude 1:14) which doesn't even mention a book.

A related fiction is that Gospel of Matthew was originally written in Aramaic instead of Greek. No manuscript has ever been found, but if true, then Rome could "prove" that Peter (Cephas) was the "Rock" (Cephas) whereas the Greek says Peter was only a "petros," while the "Rock" would be a "petra." See Mat. 1:1 note for why this is important, and Mat. 27:46 for why this cannot be so.

Num 21:20

Pisgah = cleft rock. First mention of Pisgah. Balaam's second blessing of Israel was from Pisgah (Num. 23:14) and Moses saw the promised land from there (Deu. 3:27).

Jeshimon = wilderness, desert.

Num 21:21

Deu. 2:24-37.

Num 21:29

Chemosh is an idol called the "abomination of the Moabites" in 2 Kings 23:13.

Chemosh "occurs not as a verb in Hebrew, but in Arabic signifies, *To be swift, active, agile, penetrating.* ... The name may be derived either from the verb [KMSH: koph, mem, shin] in the sense just mentioned, or from [KMH: koph mem hey] *to be hot, warm,* and [Shai: shin ayin] *substance,* as denoting *the hot or warm substance of the heavens.*" Through the Greek to Latin this became aether [Gk. aizo = hot + Zeus] or warm, generative air. The Hebrew them may "denote *solar light or aether* considered as the animal Mundi or *soul of the World, the Principle of heat, life, activity and vigour* to all nature."

From Chemosh the Greeks derived *Comus*, the god of lascivious feasting and revelling, whence the Latin *comissor* or *comessor* was used for *reveling*. Jerome related Chemosh to Baal-Peor.

Num 21:33

Deu. 3:1-11.

Og = whirling (dervish-like); (round) cake.

Bashan = confusion, shame, from H954; also see H1322.

Chapter note for Numbers 22

1 Balak's first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

Num 22:1

Moab = "from his father"

Jordan = "descender." "This side" denotes the west side, as attested to by Jericho's location.

Jericho = "city of the moon." First mention of Jericho. Some think that a different root word is involved and prefer "its fragrance" but this looks dubious. Jericho is said to be the oldest continuously inhabited city in the world. It was the local center for the worship of the moon. For notes on moon worship and its relationship to Islam, see Gen. 37:9 note. Jericho is also called the city of palm trees (Deu. 34:3). Elijah ascended to heaven near Jericho (2 Ki. 2:4 v.f.)

Num 22:2

Balak = "annihilator," "waster."

Zippor = "bird," "sparrow."

Amorite = "boaster," "mountaineer."

Num 22:4

Midian = "contention."

Num 22:5

Balaam = swallower, confounder of the people; not for or of (against) the people. See note to v. 13 for more.

Beor = consumer, burning.

Pethor = interpreter.

Num 22:13

Balaam as a type of apostate church leader -- he's after the word of God for money (cf. v. 21). This is an increasing problem even among fundamentalists in the last quarter of the twentieth Century. Note that he gives the princes of Balak an incomplete message, leaving out the reference to his blessing as seen in verse 12.

Num 22:21

There's no record here that the men came for him, he decided to go with them on his own which is why God's anger was kindled against him (v. 22).

Num 22:23

Rev. 2:16.

Num 22:28

The ass is the only creature besides man the firstborn of which must be redeemed. The ability to speak is what sets man apart from other creatures. The only other creature reported to speak was the serpent in the garden of Eden (Gen. 3:1).

Num 22:29

Note that Balaam seems to take the speaking of the ass in stride. I'm reminded of an incident that happened about 1970 or so to a certain man I know, when his cat, Alice, spoke (just what was said he cannot recall) to him. He responded "Alice, you can speak," to which she replied, "Of course I can, dummy." The man said he really was no more surprised or shocked than was Balaam. (I realize that this may sound nuts to the reader, but then these types of events happen to many but are never spoken of because of the perceived consequences.) There was one major difference, though: Alice did not open her mouth but hurled the thought at him as if telepathically.

Num 22:39

Kirjath-huzoth = city of streets.

Num 22:41

Contrary to liberals, the high places are literally on higher ground.

Note the Satanic trinity of B's here: Balak, Balaam, and Baal corresponding to beast (king, Rev. 13:1 with Dan. 7:17); false prophet; and dragon, the type of false gods (Rev. 16:13) respectively. Generally B-words are bad: Babylon, Balak, Belial, Beelzebub, Benjamin. J-words are good: Jehovah, Jesus, Judah, Jerusalem.

Chapter note for Numbers 23

1, 13, 28 *Balak's sacrifice.* 7, 18 *Balaam's parables.*

Num 23:1

In this chapter and the next, the red highlights are constellation names. Those listed are Ara, the altar (v. 2, 14, & v. 30); Taurus, the bull (v. 2, 14 & v. 30); Aries, the ram (v. 2, v. 14, & v. 30); Monoceros, the unicorn (v. 23 & 24:8); Leo Major, the great lion (v. 24 & 24:9); Leo Minor, the little (young) lion (v. 24); Eridanus, the river (24:6); Aquarius, the water pourer (24:7); Sagittarius, the archer (24:8); Sagitta, the arrow (24:8); and Argo Navis, the ship (24:24).

Scorpio can be found at Josh. 15:3.

Num 23:2

Constellations listed are Ara the altar; Taurus the bull, Aries the ram.

Num 23:9

Israel is indeed not reckoned among the nations, either as one of them, or as a nation worthy of recognition or to be dealt with. This is compounded by their dispersion among the nations.

Num 23:10

This implies that Israel's "last end" is good (blessed), not a curse. So is the Millennium and the new heaven and new earth.

Num 23:14

The very place from where Moses saw the promised land (Deu. 3:27).

Num 23:22

One of several references to constellations in Numbers 23-24, in this case, Monoceros the unicorn.

This is the first mention of unicorns. The next occurrence of unicorn is in 24:8. The Hebrew word translated "unicorn" (H7214) is from a root word *re'em* (H7213) meaning to be lifted up (Zech. 14:10); the word after *re'em* in Strong's dictionary (H7215) also stems from the same root and means "coral" because of its horn-like appearance. Despite this, modern usage equates being lifted up with power and thus avoids having to deal with the "mythical" unicorn. The Authorized Bible mentions unicorns nine times.

Modern versions insist that it be a "wild ox," or a "bull," or "rhinoceros." Margin notes for the same Hebrew word say "rhinoceros" in Job 39:9 and Isa. 34:7, but the "skipping" reference of Psalm 29:6 makes his doubtful besides which Rhinos generally have two horns, not one. Job 39:9-12 ("Will the unicorn be willing to serve thee, or abide by thy crib?"); Psa. 29:16; and Isa. 34:7 superficially appear to support the "wild ox" margin reading of Deu. 33:17 (and *Strong's Concordance*), but the animal mentioned has only one horn. Every time unicorn is mentioned, the horn is singular, as in Ps. 92:10; if unicorn is plural, then more than one horn is mentioned as in Deu. 33:17 and Ps. 22:21. Why should there be only one horn if this is an ox which normally has two horns, especially since only half of the ox's power would be indicated by doing so? Besides, Hebrew has another word for ox (*sowr*), so that's not a valid alternative in light of the historic interpretation of *re'em* as "unicorn." We find unicorns together with bullocks and bulls in Isa. 34:7, thus ruling out that *re'em* was a bull or bullock. Unicorns are found in heaven in Ps. 22:21 and in Isa. 34:7. Also note that it takes more than one unicorn to supply Joseph with enough horns in Deu. 33:17, even though one bullock is involved. Modern (late Twentieth Century) "scholars" view the unicorn as an Arabian oryx which has two straight, closely-spaced horns, but it still has two horns and doesn't answer the above singular-plural argument.

Is the unicorn a mythical creature? Sightings of unicorns date as recently as the eighteenth century. Recorded unicorn sightings come from India, Ethiopia, Abyssinia, Mecca, China, Persia, and even Canada. The descriptions do not readily fit any animal alive today, especially given that the horn is reported to be from two to three feet long. There is plenty of anecdotal evidence that these were real creatures. Sixteenth century accounts from Europe tell of unicorns in private zoos (there were no public zoos back then). There is thus no reason to doubt the reading in the Authorized Bible, especially given that the unicorn will return to earth when Christ comes from heaven (Isa. 34:7). The implication is that they will be extinct on earth at the time.

Balak is linguistically identical with Barak, a common Mohammedan name.

Num 23:23

Deu. 33:17.

Num 23:24

Constellations: Leo, the lion. 24:9. Leo Minor, the little (young) lion.

Num 23:28

Another literal high place -- see 22:41 & 25:3.

Peor = gap; valley. The place of Baal-Peor where Israel joined himself unto Baal-peor (25:3). This is likely the place where Balaam gave his insidious advice to Balak (31:16).

Jeshimon = wilderness, desert. 21:20

Chapter note for Numbers 24

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

Num 24:6

Constellation: Eridanus the river.

“Lign aloes” indicates the long, woody (lign-) flower stem of the aloe is present. The stem can exceed ten feet in height. The aloe itself has a rosette of succulent, often spiny-margined leaves.

Num 24:7

Constellations: Aquarius the water carrier.

Agag might be the title of the Amalekite kings, like Pharaoh was a title to the Egyptians. Agag means “overtopping.” Ex. 17:8. See Est. 3:1.

Num 24:8

Unicorns: prior: 23:22; next, Deu. 33:17. For note on unicorn, see Num. 23:22. Unicorns are also associated with the judgment of the nations in Isa. 34:7. Other constellations here are Sagittarius the archer (piercer), Scorpius the pierced, and Sagitta, the arrow.

Num 24:9

Constellation: Leo, Leo Minor. 23:24.

Num 24:17

Mat. 2:2, also see v. 19.

Sheth = substitute, replacement. The reference is to the Egyptian god, Sheth, not the son of Adam. Sheth was the Egyptian name of the devil. The Egyptians considered him the god of exuberant male sexuality not channeled into fertility. He induced Horus to participate in pederasty and sodomy.

Sheth is also the god of chaos and disorder; the personification of violence and bad faith. He brought death into the world by killing Osiris, who had to die, but not by such an untimely and horrible death.

Sheth is also the divine foreigner, the lord of foreign countries (& also north or south Egypt at different times): identified with Baal, Libyan god Ash, Hittite Teshub.

His marriage to Nephthys was a formal affair and produced no fruit. He is nowhere said to be the father of Nephthys’s only child, Anubis. The crocodile, Maga is said to be the son of Sheth and reflects Sheth’s personality. (NB: two male deities, Sheth & Horus are said to have fathered children by each other.) He had relationships with the goddesses Hathor and Neith, and especially the foreign goddesses Anat & Astarte.

Special cults of Sheth existed at the start of the caravan routes and the border of the desert, thus tying him in with commerce.

Num 24:20

Ex. 17:14; Deu. 25:17-19. 1 Sam. 15:3.

Num 24:24

Constellation: Argo Navis, the ship.

Chapter note for Numbers 25

1 Israael at Shittim commit whoredom and idolatry. 6 Phinehas killeth Zimri and Cozbi. 10 God therefore giveth him an everlasting priesthood. 16 The Midianites are to be vexed.

Num 25:1

Israel committed whoredom with the daughters of Moab because of some insidious advice (31:16) with long-range consequences (Josh. 22:17).

Shittim = a type of wood used to make tabernacle furnishings. It is commonly identified with acacia wood, though that identification is uncertain. The place or valley called Shittim occurs here for the first of five times. It is also referenced in Josh. 2:1; 3:1; Joel 3:18, and Mic. 6:5. The valley of Shittim is probably named after its abundance of shittim trees. It is on the east side of the Jordan River, opposite Jericho. From it, they sent the spies and went to the Jordan to cross it (Josh. 3:1).

Num 25:3

Baal-peor = lord of the gap, was the last of Balaam's sites (23:28).

Num 25:9

1 Cor. 10:8 reads 23,000. The resolution is trivial. The Corinthian passage refers to the number which died in one day, not the grand total which is given here.

Num 25:11

Note that the word jealousy is associated with the breaking of the second commandment here, as per Exo. 20:5.

Num 25:12

Certain of the Jews, primarily identified as Kairaites, have not been persecuted as the rest. Is it possible that these are related to Phinehas and that it is due to the covenant of peace?

Num 25:14

Zimri = musical, psalmist.

Salu = tread down under foot, value.

Num 25:15

Cozbi = liar, vain. Note that she was not a Moabitess (v. 1) but a descendent of Abraham (Gen. 25:2). Insofar as we know, Zimri's sin was not a joining with Baal Peor but the sin of adultery emboldened by the overtness of those involved in the sin of Peor.

Zur = sharp stone, cliff-edge.

Chapter note for Numbers 26

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them which were numbered at Sinai, but Caleb and Joshua.

Num 26:2

The sum at the end of 40 years. Compare chapter 1.

The military age spanned 40 years. See 1:3 and Josh. 5:6.

Num 26:7

In chapter 1 the total was 46,500; here 43,730.

Num 26:14

In chapter 1 the total was 59,300; here 22,200.

Num 26:18

In chapter 1 the total was 45,650; here 40,500.

Num 26:22

In chapter 1 the total was 74,600; here 76,500.

Num 26:25

In chapter 1 the total was 54,400; here 64,300.

Num 26:27

In chapter 1 the total was 57,400; here 60,500.

Num 26:34

In chapter 1 the total was 32,200; here 52,700.

Num 26:37

In chapter 1 the total was 40,500; here 32,500.

Num 26:39

Is Shupham the same as Muppim in Gen. 46:21 or was Shupham born to Benjamin in Egypt?

Num 26:41

In chapter 1 the total was 35,400; here 45,600.

Num 26:43

In chapter 1 the total was 62,700; here 64,400.

Num 26:47

In chapter 1 the total was 41,500; here 53,400.

Num 26:50

In chapter 1 the total was 53,400; here 45,400.

Num 26:51

In 1:46 the total was 603,550; here 601,730. These figures suggest a total population of about 2,400,000.

Num 26:62

In 3:39 the total was 22,000; here 23,000.

Chapter note for Numbers 27

1 The daughters of Zelophehad sue for an inheritance. 6 The law of inheritances. 12 Moses, being told of his death, sueth for a successor. 18 Joshua is appointed to succeed him.

Num 27:12

Abarim = passages, passengers, plural of *Heber*, beyond.

Num 27:14

Num. 20:7 *vf.*

Num 27:17

Mat. 9:36, *q.v.*

Chapter note for Numbers 28

1 Offerings are to be observed. 3 The continual burnt offering. 9 The offering on the sabbath, 11 on the new moons, 16 at the passover, 26 in the day of firstfruits.

Num 28:9

In Mat. 12:5 Jesus apparently uses this against the Pharisees in an argument about profaning the sabbath.

Num 28:10

This implies double portions (sabbath & continual burnt offerings).

Num 28:11

. celebration of the new moon, cf. 10:10.

Num 28:16

See note to Ex. 12:1.

Num 28:26

Lev. 23:11.

Chapter note for Numbers 29

1 The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

Num 29:1

Also Lev. 23:24.

Num 29:35

See Lev. 23:36 & 39.

Chapter note for Numbers 30

1 Vows are not to be broken. 3 The exception of a maid's vow, 6 of a wife's, 9 of a widow's, or her that is divorced.

Num 30:5

Re. disallow, cf note to Lu. 11:48.

Chapter note for Numbers 31

1 The Midianites are spoiled, and Balaam slain. 13 Moses is wroth with the officers for saving the women alive. 19 How the soldiers, with their captives and spoil, are to be purified. 25 The proportion whereby the prey is to be divided. 48 The voluntary oblation unto the treasury of the Lord.

Num 31:5

About 1% of the population.

Num 31:7

Ex. 2:15.

Num 31:16

Num. 25.

Num 31:18

The priests say that the Urim and Thummim were probably consulted to check for virginity. It actually makes sense that it should be so since some studies have shown that not all virgins have hymens.

Num 31:28

Animals have souls (Job 12:10; Rev. 16:3).

Num 31:40

The 32 were virgin girls (v. 18). It is assumed that they were adopted for marriage, though it seems that servitude could just as well be meant.

There is a Rabbinic law that the descendants of Aaron cannot marry a woman whose father is Gentile and whose mother is Jewish, but here the division of the virgins the priests, or descendants of Aaron, received an allotment of 32 virgins, which clearly means that they could marry them. It is interesting that Josephus carries forward this Rabbinic tradition. From a Biblical standpoint it is clear that a priest could marry a convert if she was virtuous.

Num 31:50

Ex. 30:12.

Chapter note for Numbers 32

1 The Reubenites and Gadites sue for their inheritance on that side Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

Num 32:3

Nebo = high. Nebo is a Babylonian god corresponding to Mercury, foreteller of events. He is also the interpreter. More commonly, though, Nebo is the eastern sun in the height of heaven, identified with the Aryan *Mitra*.

Num 32:8

Kadedesh-barnea = hallowed fields of the wandering. Israel camped twice there ch. 13:26 and ch. 20:1.

Num 32:12

A Kenezite (Josh. 14:6, 14) is not the same as a Kenite (= Cain) the tribe from whom came Moses' father in law (Judg. 1:16).

Num 32:35

Jaazer is Jazer in v. 1 and v. 3. Verses 1 and 3 list the old name, Jaazer is the name of the rebuilt town as per v. 38.

Num 32:36

Beth-nimrah is called Nimrah in v. 3. Verse 3 list the old name, here we have the name of the rebuilt town as per v. 38.

Chapter note for Numbers 33

1 Two and forty journeys of the Israelites. 50 The Canaanites are to be destroyed.

Num 33:1

This chapter, starting at v. 3, summarizes the journey of Israel.

Num 33:4

Ex. 18:11; 2 Sam. 7:23.

Num 33:17

-- **HAZEROTH**

Deu. 1:1.

Num 33:38

A.M. 2553.

Num 33:49

Abel-shittim = plain of shittim (wood).

Num 33:52

Pictures includes pornography, movies, icons, images, etc. Modern versions change the word to stone idols, meaning bas relief and statues, etc.

Chapter note for Numbers 34

1 The borders of the land. 16 The names of the men which shall divide the land.

Num 34:1

This chapter lists the borders. The southern border is described starting in v. 3; the western in v. 6, the northern in v. 7, and the eastern starts in v. 10.

Num 34:3

Southern border.

Num 34:6

Western border.

Num 34:7

Northern border.

Num 34:10

Eastern border.

Chapter note for Numbers 35

1 Eight and forty cities for the Levites with their suburbs, and measure thereof. 6 Six of them are to be cities of refuge. 9 The laws of murder. 31 No satisfaction for murder.

Num 35:25

The trial is not in the city of refuge.

Num 35:28

Parallel to Jesus as high priest and man's return to fellowship with God the Father.

Chapter note for Numbers 36

1 The inconvenience of the inheritance of daughters 5 is remedied by marrying in their own tribes, 7 lest the inheritance should be removed from the tribe. 10 The daughters of Zelophehad marry their father's brothers' sons.

Num 36:8

In the New Testament this translates to, don't marry unbelievers.