

INTRO.

TEXT OUTLINE

I. **6:1-21, NAZIRITE VOW.** 2, *When a man or woman* - they added since last year - *makes...the vow of a Nazirite...*

A. Purpose: 2, *to dedicate himself to the Lord.* N.B. *Separated*, 10 times (cf. 4, 5, 6, 7, 8, 12, 13, 21), possibly from normal routine to time spent studying the law, in acts of devotion, and instructing others, etc.

B. Conditions:

1. 3-4, *abstain from...anything that is produced by the grape vine*, that what-could-be-eaten is forbidden emphasizes sacrificial dedication. [Shakar...
 - a) We get our word "sugar" from it, cf. Russian.
 - b) "Signifies sweet drink expressed from fruits other than the grape, and drunk in an unfermented or fermented state. It occurs in the OT 23 times" (Patton).
 - c) Re. KJV: "There is nothing in the Hebrew which answers to the word "strong"" (McGuiggan.105).
 - d) Cf. Lv. 10:9:
 - (1) Prohibiting does not imply "harmful," cf. Ex. 19; grapes (Nu. 6:3).
 - (2) Even if intoxicating, Pr. 23:17 (only sinners?), 22 (only when she is old?) - emphatic/calling attention to sacredness, cf. grapes.]
2. 5, *no razor shall pass over his head*, emphasizes subjection (long hair is spoken of as a badge of subjection, Ac. 18:18 - vow; 1 Co. 11:3-5, 9-10).
3. 6, *he shall not go near a dead person* - cf. priest (so 3-4, cf. Lv. 10:9), emphasizes purity: as the ceremonial pollution by leprosy and otherwise represented the sinful state of fallen man, so the institution of the order of Nazirite was designed to represent the pure and perfect state of man in innocence.
4. 12, *the former days will be void*, start over again ill. Galloping Gertie (1940), emphasizes extra effort/zeal.

II. **6:22-27, BLESSING.** N.B.: *You* singular: each person individually.

III. **7:1-89, DEDICATION OFFERING.** N.B.

A. Some people are not satisfied doing the bare minimum. N.B.: sense of excitement and joy: so it is to serve the Lord.

B. Sum conclusion! 9, *he did not give any to the sons of Kohath because theirs...they carried on the shoulder [on poles].*

1. Search the Ex. 19- Nu. 7, no explicit prohibition "not": drew negative conclusion from positive commands.
2. David did too, 1 Chron. 13:1...15:13.
3. Observations (this goes along with Lv. 10):
 - a) Once command is given, excludes other.
 - b) Silence can prohibit - "Thou shalt not not necessary."
4. Applications:
 - a) "Baptism" of pouring/sprinkling.
 - b) General priesthood.
 - c) Local congregations:
 - (1) Autonomous
 - (2) LS on Sunday.
 - (3) Increasing the treasury through contributions.
 - (4) Build up by singing, prayer, preaching only.
 - (5) Singing w/o mechanical instruments.
 - (6) Etc.

- Some aren't satisfied with doing the bare minimum.
 - Eg. Samson, Samuel, John the Baptist, and maybe Paul (Ac. 18:18; 21:27).
 - N.B.: Did these love God more than all others - eg. the woman who gave two "mites," Dorcas, Jesus?
 - Every Israelite was bound to love God with all his heart (Dt. 6:4-9).
 - When a Nazirite dedicated himself thus, it did not necessarily imply greater love for the Lord nor greater worth - n.b. *his sin offering* (16) - a reminder that he is still a sinner in need of God's grace. Cf. preachers, teachers, elders, Rm. 14:6, no jewelry: it's just what they have chosen to do.
- Sometimes we shouldn't be satisfied with doing everything normally - routine, eg. 1 Co. 7:5, [*break up the routine*] *by agreement for a time so that you may devote yourselves to prayer.*
- Be afraid of voids caused by being defiled (12), cf. Hb. 6:...10.
- Never be satisfied in what you did: *void* (12), cf. (Ezek. 18) Phlp. 3:12-16.

IV. 8:1-4, INSTRUCTIONS ABOUT THE LAMPSTAND. Cf. Ex. 25:31.

V. 8:5-26, SEPARATING THE LEVITES. (Cf. 3:40.)

VI. 9:1-14, OBSERVING THE 2ND PASSOVER. (2 Chron. 30.) N.B.: “since the Lord's Supper having had its inception in the Passover, the many attendant similarities between the Passover and the Lord's Memorial, and especially in view of the express provision to allow those who could not partake of the Passover at the regular time to be able to partake at another time, why is it so unreasonable to use this information regarding assembled Christians in a second assembly on the Lord's Day making provision for their brethren who were unable to be present that morning” (<http://www.bibletruths.net/archives/BTAR280.htm>).

VII. 9:15-23, ABOUT GPS. N.B. III. Army: soldier can't go beyond x miles from Drum; must be available and ready, so Israel - always at the ready.

A. This emphasizes the all-consuming nature of their religion. Cf. addresses (1:47-2:31).

B. Rm. 12:1, *present your bodies as a living and holy sacrifice*

VIII.10:1-10, MAKING THE TRUMPETS. N.B.:

A. 8, *the priestly sons of Aaron...shall blow the trumpets*, religious significance ill. I didn't know the Yaroslavl siren was practicing for an air-raid, but I knew it was official: God would be involved in all aspects of their lives, especially the most important.

B. 9, *when you go to war...that you may be remembered...and be saved from your enemies*: this was not to get God's attention but to demonstrate trust and obedience. Cf. Mt. 6:8b; Lk. 18:...8.

IX. 10:11-36, ISRAEL LEAVES SINAI. N.B.: 35-36, pray before your travel; give thanks when you arrive at your destination.

X. 11:1-35, EVERYONE COMPLAINS. N.B.: ...Ex. 19 to Jn. 19 is a story of Israel messing up: so far they've been bad (Ex. 15, 16, 17 - n.b. no one died in these three chapters, 32, Lv. 10); now...

- A. 1, *Now the people became like those who complain...*
 - 1. *of adversity*
 - 2. *in the hearing of the Lord*
- B. *...the Lord...*
 - 1. *when...heard it*
 - 2. *anger was kindled...*
 - 3. *the fire of...*
 - a) *burned among them*
 - b) *consumed some of the outskirts of the camp*
- C. 2, *The people...cried to Moses*
- D. *Moses prayed...*
- E. *The fire died*
- F. 3, *The place was called Taberah..., "Burning."*
- G. 4 - round two, *The rabble*
 - 1. *who were among them*
 - 2. *had greedy desires...*
- H. *And also the sons of Israel...*
 - 1. *wept again*
 - 2. *and said...*
 - a) *"Who will give us meat to eat?"*
 - b) *We remember...*
 - (1) *the fish...*
 - (2) *in Egypt*
 - c) *6, Now our appetite is gone*
 - d) *There is nothing to look at except this manna*
- I. *...31-35, Now there went forth a wind from the Lord...*

NASB's "odd" construction: "The temporal clause uses the Hitpoel infinitive construct from לָאָן ('anan). It is a rare word, occurring in Lam 3:39" (NETBible)

- If I named all the places I sinned, I wonder, between "Stupid" and "Selfish," which would be more common? Or "___"?
- People can always get worse.
- Nothing gets past God.
- The power of intercession (2).
 - N.B.: *The effective prayer of a righteous man...* (Ja. 6:16 - n.b. context is praying for one another).
 - Cf. 1 Jn. 5:16a: our role; our confidence. (Who knows but the reason I survived 13-24 was because of the prayers of my parents?!).
- So much for the excitement of new beginnings, the emotional high of expectation (cf. 10:34-35 w. 11:1): Don't be committed to the sensation!
 - The Rocky soil, *immediately receives it with joy; yet...when affliction and persecution arises because of the word, immediately he falls away* (Mt. 13:20-21).
 - *No one, after putting his hand to the plow and looking back, is fit for the kingdom* (Lk. 9:62); *the plowman ought to plow in hope, and the thresher to thresh in hope of sharing the crops* (1 Co. 9:10).
- You can get a lot out of a little: so far we're covered only 3 verses....

- If I named all the places I sinned, I wonder, between "Stupid" or "Selfish" or "___," how many places would I have named?
- People can always get worse. N.B.: On the way to Sinai (Ex. 15:24; 16:2), this same sin was not punished so severely. Now they knew the Lord better, and their responsibilities grew with their privileges, as did the dangers.

More applications!

 (Cf. Rm. 15:4; 1 Co. 10:11; 2 Tm. 3:16-17. N.B.: if teaching on doctrine is necessary, instruction on practical living is more so - 1 Tm. 4:16.)
- Be careful of greedy desires.
 - N.B.: either it hadn't actually been so bad in Egypt or they were ungrateful now: in either case, ungrateful.
 - Hb. 13:5.
- Be careful not to complain.
 - Complaining is rejecting God: 18, *in the ears of the Lord*; 20, *rejected...*
 - Complaining arises from wrong point of view (5):
 - They looked not at what they had, but what they didn't have.
 - They looked at what was good in Egypt, not what was bad.
- Memory is a dangerous thing. Cf. Ecc. 7:10.
 - Eg. Ex. 1 w. Nu. 11.
 - Appl. 2 Pe. 1:9, *...having forgotten his purification...* N.B.: 12, *Therefore I will always be ready to remind you...even though you already know about them...*
- Don't be naive!
 - They'd had manna for 370 days (cf. Ex. 16:1 w. Nu. 10:11) - c. 1000 meals in a row.
 - What did you do the last time you had rice three days in a row?
 - Cf. Rm. 2:1, *Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.*

- J. *Moses...*
1. *was displeased*
 2. 11, *So Moses said...*
 - a) *Why have You been so hard on Your servant?*
 - b) *Why have I not found favor in Your sight...*
 - c) 12, *Was it I who...*
 - (1) *conceived all these people*
 - (2) *brought them forth*
 - d) 13, *Where am I to get meat....*
 - e) 14, *...to carry all this people...*
 - (1) *I alone am not able*
 - (2) *it is too burdensome for me*
 - f) 15, *You...*
 - (1) *if you are going to deal thus with me*
 - (2) *please kill me...*
 - (a) *at once*
 - (b) *if I have found favor in Your sight*
 - (3) *and do not let me see my wretchedness*
- K. 16, *The Lord said...*
1. *"Gather for Me seventy men..."*
 2. *...17, I will take of the Spirit who is on you, and will put Him upon them...*
 3. 18, *You...*
 - a) *shall eat meat...*
 - b) *...20, because you rejected the Lord*
- L. 21, *But Moses said, "[How?!]"*
- M. *...23, The Lord said to Moses...*
1. *"Is the Lord's power limited?"*
 2. *Now you shall see...*
- N. *...25, they prophesied..., 1st time used ("prophet," cf. Ge. 20:7; Ex. 7:1; 15:20).*
1. *when the spirit rested on them*
 2. *they did not do it again*
- O. *...28, Joshua...said, "Moses...restrain them."*
- P. 29, *Moses said to him...*
1. *Are you Jealous for my sake?*
 2. *Would that all of the Lord's people...*
 - a) *were prophets*
 - b) *that the Lord would put His Spirit on them (cf. Ac. 2).*

Re. Moses (11-16):

- Even the strongest and most mature have doubts and need encouragement.
- God is not looking for absolute perfection. 11-15 sounds a lot like 1, *became like those who complain of adversity*: why did God condemn Israel but not Moses?
 - Cf. 12:3, 7: an accident verses an inherent.
 - There is a difference between a little slip and a life style.

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