

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful



Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"



Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED		THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	
	<p><u>COVENANT</u> IS AMPLIFIED “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exo. 19:5-6)</p>	<p><u>LAWS</u> ARE PRESCRIBED “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)</p>	<p>Irvin L. Jensen, p 102 (Jensen’s Survey of the OT)</p>	



Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest

The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness



SINAI

KADESH

A New Generation

Reorganisation

- repair

Plains of Moab

MOAB

The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel's wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God's redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose

The Old Generation			The Tragic Transition			The New Generation			
Counting and Ordering of the People	Cleansing of the People	Complaints and Disbelief of the People	Instructions for Life in Canaan	The Rebellion of Korah	Aaron, the Levites and Moses	Serpent of Brass and Story of Balaam	Second Census and Laws of Israel	Settling east of Jordan	Preparations for Settling in Canaan
1 4	5 10:10	10:11 14	15	16	17 20	21 25	26 30	31 33	34 36
Preparation			Postponement			Promise			
Waiting			Wandering			Waiting			
Census, Instruction, Travel			-			Travel, Census, Instruction			
At Sinai			To Moab			At Moab			
Sinai to Kadesh			Wilderness			Kadesh to Moab			
Preparation for the Journey			The Journey			At the Gate of the Land			
About 2 months (39%)			38 years (17%)			A few months (44%)			
Mobilizing the People Numbers 1-9		Displeased with His People Numbers 10-19				Reading a New Generation Numbers 20-36			
Getting Ready to Possess the land		Steps to Disqualify Self from Serving the ORD				An Examination of their Readiness to enter the Lord's Land			
Structuring		Testing				Enduring			

Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
- E. God's Judgment on Unbelief (chapter 14)

III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
- F. Inheritance of Eastern Tribes (chapter 32)
- G. Resume of the journey from Egypt (chapter 33:1-49)
- H. Final Instructions about Conquest and Inheritance (chapters 33:50-36:13)





Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Numbers 22-25)

Balaam and God's Will (22:1-35)

- The King's Request (22:1-20)
- The Donkey's Resistance (22:21-30)
- The Angel's Revelation (22:31-35)



Balaam and God's Message (22:36-24:25)

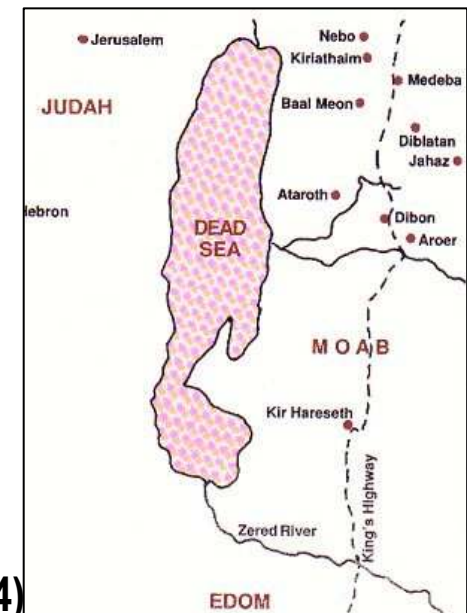
- The First Oracle (22:26-23:12) – a separated people
- The Second Oracle (23:13-26) – a conquering people
- The Third Oracle (23:27-24:14) – a prosperous people
- The Fourth Oracle (24:15-19) – a royal people
- Three Concluding Oracles (24:20-25)

Balaam and God's People (25:1-18)

- The Sin of Israel (25:1-9)
- The Courage of Phinehas (25:10-15)
- The Judgment of Midian (25:16-18)

Balaam and the Church Today

- The Way of Balaam (2 Peter 2:15)
- The Error of Balaam (Jude 11)
- The Teaching of Balaam (Revelation 2:14)



Numbers 25 - Israel, having escaped the curse of Balaam, here sustains a great deal of damage and reproach by the counsel of Balaam, who, it seems, before he left Balak, put him into a more effectual way than that which Balak thought of to separate between the Israelites and their God. "The Lord will not be prevailed with by Balaam's charms to ruin them; try if they will not be prevailed with by the charms of the daughters of Moab to ruin themselves." None are more fatally bewitched than those that are bewitched by their own lusts. Here is,

- I. The sin of Israel; they were enticed by the daughters of Moab both to whoredom and to idolatry (Num_25:1-3).
- II. The punishment of this sin by the hand of the magistrate (Num_25:4, 5) and by the immediate hand of God (Num_25:9).
- III. The pious zeal of Phinehas in slaying Zimri and Cozbi, two impudent sinners (Num_25:6, 8, 14, 15).
- IV. God's commendation of the zeal of Phinehas (Num_25:10-13).
- V. Enmity put between the Israelites and the Midianites, their tempters, as at first between the woman and the serpent (Num_25:16, etc.).

Matthew Henry on Numbers 25

- **The way to harm Israel is to make them like the nations. So Balaam counseled Balak to send their daughters over to invite the sons of Israel to their religious feasts.**
- **BKC - Num 25:1-9** - Though Balaam had been unsuccessful in cursing the people of Israel, he evidently managed to play a role in their seduction by **the Baal** cult at **Peor** (cf. Num_31:16; Rev_2:14). When **Israel was in Shittim**, immediately east of the Jordan River where they camped before crossing the river (Jos_2:1), Israelite men engaged in **sexual immorality with Moabite women**. This was an integral part of the Canaanite fertility rites (cf. Deu_23:17-18; 1Ki_14:22-24) and was practiced in connection with the regular services of their temples (Num_25:2). The physical, carnal aspects of this idolatry tempted the Israelites and led them into the spiritual apostasy of worshipping... Baal. So serious was this breach of covenant, especially when Israel was on the threshold of the land of promise, that **the Lord** commanded **Moses to take** serious action — **all the** guilty individuals involved must die.

Balaam's Counsel

The Sin of Israel (v1-5)

1 **While** Israel remained at Shittim, the people began to play the harlot with the daughters of Moab. 2 **For** they invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. 3 **So** Israel joined themselves to Baal of Peor, and the LORD was angry against Israel. 4 And the LORD said to Moses, "Take all the leaders of the people and execute them in broad daylight before the LORD, so that the fierce anger of the LORD may turn away from Israel." 5 **So** Moses said to the judges of Israel, "Each of you slay his men who have joined themselves to Baal of Peor."

Numbers 25:1-18 – Balaam and God's People

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- **What Balaam couldn't do by cursing, he did by enticing Israel to sin.**
- **This is the first recorded occasion in Scripture of Israel worshiping Baal, but it wasn't the last. Baal was the chief of the Canaanite gods and was especially responsible for rain and fertility. Until they went off to Babylon, the Israelites were an agricultural people; and whenever there was a drought, they often turned to Baal for help rather than the LORD. The Canaanite fertility rites involved both male and female temple prostitutes and encouraged all kinds of sexual immorality.**

The Sin of Israel (v1-5)

The Zeal of Phinehas (v6-15)

6 **Then behold**, one of the sons of Israel came and brought to his relatives a Midianite woman, in the sight of **Moses** and in the sight of **all the congregation of the sons of Israel**, **while they** were weeping at the doorway of the tent of meeting. 7 **When Phinehas the son of Eleazar, the son of Aaron the priest, saw it, he arose from the midst of the congregation, and took a spear in his hand; 8 and he went after the man of Israel into the tent, and pierced both of them through, the man of Israel and the woman, through the body. So the plague on the sons of Israel was checked. 9 And those who died by the plague were 24,000.**

Numbers 25:1-18 – Balaam and God's People

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- BKC - While Moses was delivering this verdict, **an Israelite man** (Zimri, Num_25:14) was brazen enough to bring a **Midianite** cult prostitute (Cozbi, Num_25:15) **right** into the camp. **Phinehas son of Eleazar, a priest**, was so incensed at this bold and open sin that he **took a spear... followed the Israelite into his tent**, and impaled **both** the man and his partner with it. This **stopped** the **plague**, evidently implied in the statement about God's **anger** (Num_25:3), but not before **24,000** people **died**. This incident at Baal of Peor is also referred to in Deu_4:3-4; Psa_106:26-29; Hos_9:10; 1Co_10:8.
- 1Co_10:8 says 23,000 people died in this incident, whereas Num_25:9 has 24,000. This apparent discrepancy can be explained by Paul's mention of "one day," with the understanding that another 1,000 may have died on another day or days. Or 24,000 may have included the leaders, whereas 23,000 did not.

ISBE - (1) Son of Eleazar and grandson of Aaron (Ex 6:25; compare 1 Ch 6:4; Ezr 7:5, where he is seen to be an ancestor of Ezra). He took a leading part in cleansing Israel from whoredom at Shittim. He there punished the brazen licentiousness of Zimri, prince of Sirecon, by slaying both him and the Midianite woman he had brought into camp (Nu 25:6-18). This incident is referred to in Ps 106:30,31 (compare 1 Macc 2:26,54; Sirach 45:23,24). As priest he accompanied the expedition sent by Moses against Midjan (Nu 31:6). He was chief of the Korahite Levites (1 Ch 9:20), and succeeded his father as high priest. While he was in that office the civil war with Benjamin occurred, and it was he who delivered the oracle's decision to fight Benjamin (Jdg 20:28 ff). His faithful services secured to his house the succession of the priesthood (Nu 25:11-13). He was sent as ambassador to inquire into the reported idolatry of Reuben, Gad and part of Manasseh (Josh 22:13 ff,30-32). According to Septuagint he was buried with his father in Ephraim on the hill Gibeah Phinehas (see Josh 24:33). His character was marked with strong moral indignation and fine integrity.

ISBE on Phinehas

- Zimri, a prince in Israel, not only attended the idolatrous feast but brought a Midianite princess, Cozbi, back to the camp of Israel and openly took her into his tent right before the eyes of Moses and the weeping Israelites at the tabernacle door.
- Phinehas left the prayer meeting and went after the couple, killing them both with one thrust of his spear. This stopped the plague but not before 24,000 people had died (**Deut 4:3-4**).
 - **Deuteronomy 4:3-4** - 3 "Your eyes have seen what the LORD has done in the case of Baal-peor, for all the men who followed Baal-peor, the LORD your God has destroyed them from among you. 4 But you who held fast to the LORD your God are alive today, every one of you."
- Like Abraham, Phinehas proved his faith by his works and it was "accounted to him for righteousness" (**Psalms 106:30**).

The Zeal of Phinehas (v6-15)

- 28 They joined themselves also to Baal-peor,
And ate sacrifices offered to the dead.
- 29 Thus they provoked *Him* to anger with their deeds;
And the plague broke out among them.
- 30 Then Phinehas stood up and interposed;
And so the plague was stayed.
- 31 And it was reckoned to him for righteousness,
To all generations forever.

Compare Genesis 15:6 - Of Abraham

Then he believed in the LORD; and He reckoned it to him as righteousness.

Psalm 106:28-31 - Phinehas

The Zeal of Phinehas (v6-15)

10 **Then** the LORD spoke to Moses, saying, 11 "Phinehas the son of Eleazar, the son of Aaron the priest, has turned away My wrath from the sons of Israel, in that he was jealous with My jealousy among them, **so that** I did not destroy the sons of Israel in My jealousy. 12 **Therefore say**, '**Behold**, I give him My covenant of peace; 13 and it shall be for him and his descendants **after** him, a covenant of a **perpetual** priesthood, **because** he was jealous for his God, and made atonement for the sons of Israel.'"

Numbers 25:1-18 – Balaam and God's People

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- Because of his zeal for the honor of the Lord, Phinehas was given the special reward of a lasting priesthood for himself and his descendants. Phinehas knew nothing about his reward before he acted, so his motive wasn't selfish. He was motivated by his zeal for the honor of God and the authority of His Law.
- Phinehas went with Moses when Israel attacked the Midianites (Num 31:5-6), so he wasn't afraid of a battle. He was also in charge of the gatekeepers at the tabernacle and had the presence of the Lord with him in his ministry (1 Chron 9:20). Guarding God's sanctuary was a very responsible task, but Phinehas had the conviction and courage to do it well.
- **BKC - Num 25:10-13** - The Lord then told **Moses** that because **Phinehas** had been courageous in stemming the evil and had manifested great **zeal** on behalf of the Lord, **he and his descendants** would receive a **covenant of peace**. This is defined as a **lasting priesthood**. Such a promise had been made to Aaron and his sons (Exo_29:9) but not specifically at that time to Aaron's grandson Phinehas. This suggests that the office of priest would now be channeled through Phinehas and not any other grandson of Aaron (cf. 1Ch 6:4-15).

The Zeal of Phinehas (v6-15)

Fausset - Eleazar's son; Aaron's grandson (Exo. 6:25). His mother was of Putiel's daughters. By his zeal in avenging the Lord's cause on the Simeonite prince Zimri, and Cosbi his Midianite paramour, Phinehas turned away Jehovah's wrath, making an atonement for Israel, and was given Jehovah's covenant of peace, an everlasting priesthood (Num. 25; Ps. 106:30,31). Phinehas, with the holy instruments and trumpets to blow, accompanied the expedition which avenged Jehovah and Israel on Midian (Num. 31:6, etc.). Phinehas, as ambassador with ten princes, was delegated by Israel to remonstrate with the two and a half tribes as to the altar the latter built at Jordan; these satisfied the delegates and Israel as to their intentions. Thus was Phinehas a mediator of Israel's brotherly unity, as before he had vindicated Israel's purity (Josh. 22:13-34). Lastly Phinehas stood before the ark inquiring of Jehovah for Israel, "shall I go yet again ... against Benjamin my brother?" (Judg. 20:23,28) .

The same zeal for the purity yet brotherhood of Israel characterized him now in old age as in his youth. His zeal, i.e. the faith that prompted it, "was counted unto him for righteousness unto all generations for evermore" (compare Gen. 15:6; Rom. 4:3). Phinehas had an allotment in Mount Ephraim; here on a hill bearing his name his father Eleazar was buried (Josh. 24:33). The closing verses, concerning Joshua's death, etc., are ascribed to Phinehas (Baba barbra, in Fabricius, 893.) Eli of Ithamar's line interrupted the succession of the line of Phinehas; Zadok resumed it under Solomon. The tomb of Phinehas is shown at Awertah, four miles S.E. of Nablus, in the center of the village, within an area overshadowed by an old vine.

A R Fausset on Phinehas

The Zeal of Phinehas (v6-15)

14 Now the name of **the slain man of Israel who was slain with the Midianite woman**, was Zimri the son of Salu, a leader of a father's household among the Simeonites. **15** And the name of **the Midianite woman who was slain** was Cozbi the daughter of Zur, who was head of the people of a father's household in Midian.

BBE - 25:14, 15 Zimri's position of prominence in his tribe and the fact that the woman was a **daughter of a Midianite** chief might have stopped the judges from executing judgment upon him, but it did not stop Phinehas. He was jealous for Jehovah's sake

BKC - Num 25:14-18 - The names of **the Israelite** and **Midianite** culprits, **Zimri (a Simeonite)** and **Cozbi**, appear here probably to emphasize that the matter was public and careful investigation was made of the particulars. Another reason might be to explain the great reduction in the Simeonite male population between the first census (59,300, Num 1:23) and the one after this incident (22,200, Num 26:14). If mainly Simeonites had been involved in the immorality and idolatry it would account for much of the difference in the totals. Also the identity of the woman is stressed in order to explain Israel's subsequent action of decimating the Midianite population (Num_25:16-18; cf. Num_31:1-24).

Numbers 25:1-18 – Balaam and God's People

The Judgment of Midian (v16-18)

16 **Then** the LORD spoke to Moses, saying, 17 "Be hostile to the Midianites and strike them; 18 **for** they have been hostile to you with their tricks, with which they have deceived you in the affair of Peor, and in the affair of Cozbi, the daughter of the leader of Midian, their sister who was slain on the day of the plague **because** of Peor."

Numbers 25:1-18 – Balaam and God's People

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- Those who criticize the Lord and Scripture because of these national massacres fail to understand that God had been patient with these wicked nations for centuries (**Gen 15:16**) and had given them ample opportunity to repent. He had revealed Himself to them in nature (**Rom 1:18ff; Ps 19**), and they had heard the Lord's judgment against Egypt (**Josh 2:8-14**). Their religious practices were abominable and their presence was a temptation to Israel to sin. Thus they must be removed.

The Judgment of Midian (v16-18)

- **The Way of Balaam (2 Peter 2:15)**
- **The Error of Balaam (Jude 11)**
- **The Teaching of Balaam (Revelation 2:14)**

Lessons from Balaam **for Today's Church**



13b They count it a pleasure to revel in the daytime. They are stains and blemishes, reveling in their deceptions, as they carouse with you, 14 having eyes full of adultery and that never cease from sin, enticing unstable souls, having a heart trained in greed, accursed children; 15 forsaking the right way they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness, 16 **but he received a rebuke for his own transgression; *for* a dumb donkey, speaking with a voice of a man, restrained the madness of the prophet.**

The Way of Balaam (2 Peter 2:13b-16)

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- Peter focuses the danger of false teachers secretly entering the church and leading people astray. These FT are like Balaam in that they knew the right way but turned from it; they were covetous and they led the people into immorality (v14).
- The “way of Balaam” is Balaam’s lifestyle as a soothsayer and false prophet. His motive was to make money and he used his opportunities not to serve God and His people, but to do satisfy his craving for wealth, i.e., he was a prophet-for-hire. He used “religion” only to make money, to cover up his sinful cravings and to entice people to sin.
- When are we walking in “the way of Balaam”?
 - When we deliberately rebel against the revealed will of God and try to change it.
 - When we have selfish motives and ask, “What will I get out of it?”
 - When we cause other people to sin so we can profit from it.
- “Religion” is “big business” today and it’s easy for preachers, musicians, executives, writers, and other in Christian service to become more concerned with money and reputation than spiritual values and Christian character.

The Way of Balaam (2 Peter 2:13b-16)

Jude 11 – The Error of Balaam

11 Woe to them!

For

aor pass ind, poreuomai, 154x, to pursue the journey on which one has entered, to continue on one's journey, to follow one, ie, become his adherent

they have gone the way of Cain,

hodos, 102x, metaph. a course of conduct, a way (i.e. manner) of thinking, feeling, deciding

and

for pay

aor pass ind, ekcheo, 28x, to pour out; pass. to plunge into, abandon oneself to

they have rushed headlong into the error of Balaam,

plane, 10x, a wandering, a straying about; metaph. mental straying, wrong opinion relative to morals or religion,) error which shows itself in action, a wrong mode of acting, that which leads into error, deceit or fraud

and

aor mid ind, apollumi, 92x, to destroy, put an end to; metaph. to devote or give over to eternal misery in hell; to perish, to be lost, ruined,

perished in the rebellion of Korah.

antilogia, 4x, contradiction, opposition, rebellion

The Way of Cain

1. loved only himself (Gen 4:9)
2. murdered his brother because of envy (Gen 4:4,5,9; 1John 3:12)
3. self-made religion (Gen 4:3-5)
4. of the evil one (1John 3:12)

The Error of Balaam

1. loved money (2Pet 2:15)
2. prophet for hire
3. gave advice on how to stumble others (Rev 2:14; cf Mt 18:6-7)

The Rebellion of Korah

1. not satisfied with being a Levite, wanted the priesthood (Num 16)
2. led a rebellion against God's authorized leader, Moses
3. the sin of insubordination



- **Balaam's error was in thinking that he and those who disobey God could get away with it. The false teachers preyed upon ignorant people and tried to lead them into sin, all the time covering everything over with a cloak of "religion".**
- **If the greatest evil is the corruption of the highest good, then these false teachers were indeed the greatest sinners, for they used the Christian faith as a cloak for their wicked deeds.**

The Error of Balaam (Jude 11)

- **'But I have a few things against you, because you have there some who hold the teaching of Balaam, who kept teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols, and to commit *acts of* immorality.**

The Doctrine of Balaam (Revelation 2:14)

- The problem at Pergamum was that the false teachers had gotten into the church and were enticing people to attend the feasts at the idol temples. As at Baal Peor, their sin was a combination of idolatry and immorality. They taught that God's grace gave His people the freedom to sin.
- The doctrine of Balaam is the lie that it's permissible for saved people to live like unsaved people, that God's grace gives us the right to disobey God's Law.
- Any teaching that makes it easy and permissible to sin is false doctrine, because the Word of God was given to us to enable us to live holy lives.
- When Israel killed Balaam centuries ago, they couldn't kill the lies he spoke which still influenced Israel after they conquered Canaan (Josh 22:15-18). These lies influence individual believers and churches today and the cancer of compromise weakens our witness and saps our spiritual strength.

The Doctrine of Balaam (Revelation 2:14)

The Power of An Effective Appeal For All

**Who have to Deal with Authorities
Who may or may not be Hostile**

**Lessons from Balaam's
Donkey for Today's People**



The Power of An Effective Appeal

You appeal to your Authority in the same way you appeal to God

1. Check your relationship with God (Psalm 66:18)

Matthew 6:9 - "Our Father"

- usually one opportunity for appeal, therefore carefully purpose and plan your appeal
- if appeal is rejected, pray and be willing to suffer for doing right (1 Peter 3:17)

2. Check your motives

- a. be concerned for His reputation (e.g. Gen 18:23; Dt 9:26-28)

Matthew 6:9 - "Hallowed be Thy name"

- b. be concerned for His goals (e.g. 2Sam 20:16-22)

Matthew 6:10 - "Thy kingdom come"

- c. be concerned for His authority (e.g. 1Sam 17:45; 1Kgs 20:23, 28)

Matthew 6:10 - "Thy will be done on earth, as it is in heaven."

Matthew 6:13 - "For Thine is the kingdom and the power and the glory forever."

3. Choose the right time to appeal

- a. is he free?
- b. are you prepared to be sacrificial?
- c. can you accept whatever decision is given?

4. Give accurate information about yourself and about the matter in question (Philemon 10-21)

5. Check your attitudes

Matthew 6:12 - "Forgive us our debts, as we forgive our debtors"

Do you have the right attitudes of reverence?

loyalty?

gratefulness?

6. Use appropriate and effective words/picture words

Since the very nature of an appeal is against the intention of the authority, pray through your choice of words

7. Always display the right response even if the appeal is rejected

Learn the Art of a Proper Appeal from Balaam's Donkey (Numbers 22)

28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these 3 times?" 29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" and he said, "No."

4 Things Will Happen If You Do It God's Way

1. Your Authority changes
2. Your Authority asks about the problem again
3. God lays it on your heart to bring the matter up
4. God changes your heart



1. Check your relationship with God (Psalm 66:18)

Matt 6:9 - "Our Father"

- usually one opportunity for appeal, therefore carefully purpose and plan your appeal
- if appeal is rejected, pray and be willing to suffer for doing right (**1 Peter 3:17**)

2. Check your motives

a. be concerned for His reputation (e.g. **Gen 18:23; Deut 9:26-28**)

Matt 6:9 - "Hallowed be Thy name"

b. be concerned for His goals (e.g. **2 Sam 20:16-22**)

Matt 6:10 - "Thy kingdom come"

c. be concerned for His authority (e.g. **1 Sam 17:45; 1 Kgs 20:23, 28**)

Matt 6:10 - "Thy will be done on earth, as it is in heaven."

Matt 6:13 - "For Thine is the kingdom and the power and the glory forever."

The Power of An Effective Appeal

You appeal to your Authority in the same way you appeal to God



3. Choose the right time to appeal

- a. is he free?
- b. are you prepared to be sacrificial?
- c. can you accept whatever decision is given?

4. Give accurate information about yourself and about the matter in question (Philemon 10-21)

5. Check your attitudes

Matthew 6:12 – “Forgive us our debts, as we forgive our debtors”

- Do you have the right attitudes of reverence? loyalty? gratefulness?

6. Use appropriate and effective words/picture words

- Since the very nature of an appeal is against the intention of the authority, pray through your choice of words

7. Always display the right response even if the appeal is rejected

The Power of An Effective Appeal

You appeal to your husband in the same way you appeal to God



Learn the Art of a Proper Appeal from Balaam's Donkey (Numbers 22:28-30)

- 28 And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these 3 times?" 29 Then Balaam said to the donkey, "Because you have made a mockery of me! If there had been a sword in my hand, I would have killed you by now." 30 And the donkey said to Balaam, "Am I not your donkey on which you have ridden all your life to this day? Have I ever been accustomed to do so to you?" and he said, "No."

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A Lesson from Balaam's Donkey

Bill Gothard



Marching in Victory and Defeat (Numbers 21)

A. The Power of God (v1-3)

B. The Grace of God (v4-9)

v4-5 Their Sin

v6 Their Punishment

v7 Their Repentance

v8-9 Their Deliverance

C. The Goodness of God (v10-20)

The Victory of God (v21-35)

v21-32 Victory over the Amorites

v33-35 Victory over Bashan



Balaam and the Moabites (Numbers 22-25)

Balaam and God's Will (22:1-35)

- The King's Request (22:1-20)
- The Donkey's Resistance (22:21-30)
- The Angel's Revelation (22:31-35)



Balaam and God's Message (22:36-24:25)

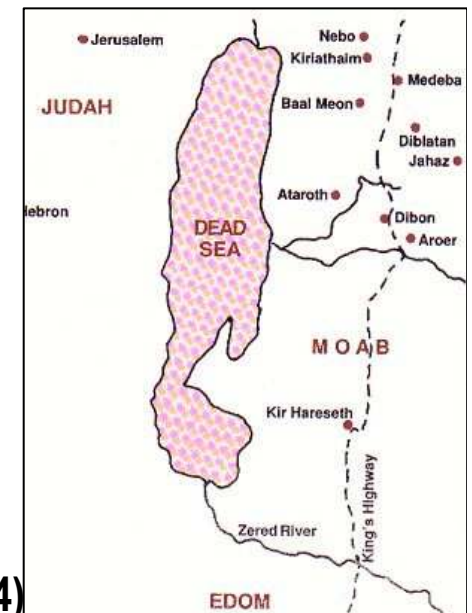
- The First Oracle (22:26-23:12) – a separated people
- The Second Oracle (23:13-26) – a conquering people
- The Third Oracle (23:27-24:14) – a prosperous people
- The Fourth Oracle (24:15-19) – a royal people
- Three Concluding Oracles (24:20-25)

Balaam and God's People (25:1-18)

- The Sin of Israel (25:1-9)
- The Courage of Phinehas (25:10-15)
- The Judgment of Midian (25:16-18)

Balaam and the Church Today

- The Way of Balaam (2 Peter 2:15)
- The Error of Balaam (Jude 11)
- The Teaching of Balaam (Revelation 2:14)



Numbers: Man's Failure and God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

1. Numbering the Soldiers (1:1-54)
2. Organizing the Tribes (2:134)
3. Assigning the Duties (ch 3-4)
4. Purifying the People (ch 5-6)
5. Dedicating the Tabernacle (ch 7-8)
6. Celebrating the Passover (9:1-14)

II. To Kadesh: Tempting the Lord (9:15-12:16)

1. The Camp Marches (9:15-10:36)
2. The People Complain (ch 11)
3. Aaron and Miriam Criticize Moses (ch 12)

III. At Kadesh: Rebelling Against the Lord (ch 13-14)

1. Exploring the Promised Land (ch 13)
2. Refusing the Claim the Land (14:1-9)
3. Turning away from the Land (14:10-45)

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

1. About Sacrifices (15:1-31)
2. About Authority (15:32-17:13)
3. About Responsibility (ch 18)
4. About Purity (ch 19)
5. About Humility (20:1-13)

V. In Moab: A New Beginning from the Lord (20:14-36:13)

1. New Victories (20:14-21; 21:1-35)
2. A New Priest (20:22-29)
3. New Dangers (ch 22-25)
4. A New Generation (ch 26)
5. New Regulations (27:1-11)
6. A New Leader (27:12-23)
7. New Commitment to the Law (ch 28-30)
8. New Commitment to Battle (ch 31-32)
9. New Laws for the New Land (ch 33-36)



