

Numbers 5 -7

Good evening and thank you again for joining us. Would you please turn in your Bibles to Numbers 5 please?

Last week we saw how God was organizing the nation of Israel before having them head to the promised land.

Tonight, we're going to study chapters 5-7

The title of tonight's message is TIME TO SEPERATE.

Before we begin let's ask for the Lords blessing.

PRAY

Now we know the nation is organized, but it also needs to be purified. And that's what the beginning of chapter 5 is all about.

1-4

1 And the LORD spoke to Moses, saying: 2 "Command the children of Israel that they put out of the camp every leper, everyone who has a discharge, and whoever becomes defiled by a corpse. 3 You shall put out both male and female; you shall put them outside the camp, that they may not defile their camps in the midst of which I dwell." 4 And the children of Israel did so, and put them outside the camp; as the LORD spoke to Moses, so the children of Israel did. We studied all of the protocols and rules regarding leprosy in our Leviticus study. If you remember, Leprosy was highly contagious, so mandatory isolation was a matter of good health policy.

Additionally, any person with a discharge, or who was defiled by a corpse was considered unclean for ceremonial or symbolic reasons.

Point is, God required purity in the camp.

Now we know these ceremonial issues no longer apply to believers under the New Covenant, but the principle remains. God desires purity in the camp. Any church that condones sin, or turns its head to immorality is not a church that's doing the will of God.

5-7

5 Then the LORD spoke to Moses, saying, 6 "Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty, 7 then he shall confess the sin which he has committed. He shall make restitution for his trespass in full, plus one-fifth of it, and give it to the one he has wronged. Real repentance involves an attempt at restitution. A shallow apology is no substitute for an attempt at reconciliation.

When Jesus forgave the tax collector Zacchaeus, his first reaction was to repay four-fold the people he had cheated. It's interesting, the Law required pay back plus 20%. The love of Jesus caused Zacchaeus to add 400%. And which is the more powerful motivator? The Law, or the love of Jesus?

8 But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong must go to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him. 9 Every offering of all the holy things of the children of Israel, which they bring to the priest, shall be his. 10 And every man's holy things shall be his; whatever any man gives the priest shall be his.' " If there wasn't a surviving kinsman to make restitution to, then the restitution payment was still to be paid. Why? Because the restitution was just as important for the guilty one paying it as it was for the victim receiving it.

The rest of the chapter contains an interesting ritual for a wife accused of adultery by her husband. Verse 11

11 And the LORD spoke to Moses, saying, 12 “Speak to the children of Israel, and say to them: ‘If any man’s wife goes astray and behaves unfaithfully toward him, 13 and a man lies with her carnally, and it is hidden from the eyes of her husband, and it is concealed that she has defiled herself, and there was no witness against her, nor was she caught— ” In other words, there’s no evidence. This is just the husband’s suspicion...

14 if the spirit of jealousy comes upon him and he becomes jealous of his wife, who has defiled herself; or if the spirit of jealousy comes upon him and he becomes jealous of his wife, although she has not defiled herself— 15 then the man shall bring his wife to the priest. He shall bring the offering required for her, one-tenth of an ephah of barley meal; he shall pour no oil on it and put no frankincense on it, because it is a grain offering of jealousy, an offering for remembering, for bringing iniquity to remembrance. No oil and no incense means there was no joy in the procedure. This offering was bitter because either a wife would be found guilty of adultery, or a husband found guilty of jealousy.

16 ‘And the priest shall bring her near, and set her before the LORD. 17 The priest shall take holy water This is the only place in the Bible where the term “holy water” is used. The priest puts the holy water “in an earthen vessel, and take some of the dust that is on the floor of the tabernacle and put it into the water. 18 Then the priest shall stand the woman before the LORD, uncover the woman’s head, and put the offering for remembering in her hands, which is the grain offering of jealousy. And the priest shall have in his hand the bitter water that brings a curse. 19 And the priest shall put her under oath, and say to the woman, “If no man has lain with you, and if you have not gone astray to uncleanness while under your husband’s authority, be free from this bitter

water that brings a curse. 20 But if you have gone astray while under your husband's authority, and if you have defiled yourself and some man other than your husband has lain with you"— 21 then the priest shall put the woman under the oath of the curse, and he shall say to the woman—"the LORD make you a curse and an oath among your people, when the LORD makes your thigh rot and your belly swell; 22 and may this water that causes the curse go into your stomach, and make your belly swell and your thigh rot." 'Then the woman shall say, "Amen, so be it."

The woman had to agree that if she was innocent, she deserved vindication; but if guilty, she deserved the punishment of the curse.

But notice this ceremony demanded that sin be called sin - guilty or innocent! There was no gray area!

23-31

23 'Then the priest shall write these curses in a book, and he shall scrape them off into the bitter water. 24 And he shall make the woman drink the bitter water that brings a curse, and the water that brings the curse shall enter her to become bitter. 25 Then the priest shall take the grain offering of jealousy from the woman's hand, shall wave the offering before the LORD, and bring it to the altar; 26 and the priest shall take a handful of the offering, as its memorial portion, burn it on the altar, and afterward make the woman drink the water. 27 When he has made her drink the water, then it shall be, if she has defiled herself and behaved unfaithfully toward her husband, that the water that brings a curse will enter her and become bitter, and her belly will swell, her thigh will rot, and the woman will become a curse among her people. 28 But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children.

29 'This is the law of jealousy, when a wife, while under her husband's authority, goes astray and defiles herself, 30 or when the spirit of jealousy comes upon a man, and he becomes jealous of his wife; then he shall stand the woman before the LORD, and the priest shall execute all this law upon her. 31 Then the man shall be free from iniquity, but that woman shall bear her guilt.' ”

This was a little bit bizarre wasn't it? **1 Corinthians 10:11 Now all[fn] these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.**

It's fascinating that here Tabernacle dirt is used to condemn an adulterous woman. In the New Testament Jesus used Temple dirt to forgive an adulterous woman. Remember in John 8 when He wrote in the dirt - and the Pharisees dropped the rocks they were going to use to stone the woman. We see a wonderful picture of the difference between the law, and grace.

Numbers chapter 6 deals with the law of the Nazirite. This vow was a 3 fold promise that the person voluntarily upheld...

1 Then the LORD spoke to Moses, saying, 2 “Speak to the children of Israel, and say to them: ‘When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD A Nazirite was a person who took a special vow to God. Sometimes the vow lasted a month – at other times a year – some people even became lifelong Nazirites.

Samson was a lifelong Nazirite. Paul took a vow of the Nazirite in Acts 18

3 he shall separate himself from wine and similar drink; he shall drink neither vinegar made from wine nor vinegar made from similar drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins. 4 All the days of his separation he shall eat

nothing that is produced by the grapevine, from seed to skin.

Requirement #1 was not to drink any wine. Wine was a symbol of joy, and the fruit of the vine was synonymous with physical enjoyment.

But the Nazirite said no to this because he lived for spiritual, not physical satisfaction.

Verse 5 gives the 2nd requirement.

5 'All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the LORD, he shall be holy. Then he shall let the locks of the hair of his head grow. The Nazirite was forbidden to trim his hair. For a Nazirite everyday was a bad hair day.

Again the emphasis is on the internal, rather than the external. And the third component of his vow is in verse 6,

6 All the days that he separates himself to the LORD he shall not go near a dead body. 7 He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God is on his head. 8 All the days of his separation he shall be holy to the LORD. Even if the deceased was a close family member the Nazirite was not to be associated with death. He was a reminder that life is eternal not temporal.

The Bible tells us of our temptations. 1 John 2:16 For all that is in the world - the lust of the flesh, the lust of the eyes, and the pride of life - is not of the Father but is of the world." The 3 temptations - the lust of the flesh; the desire to feel great

The lust of the eyes; the desire to look great

The pride of life; the desire to be great. This is how a world without God operates... feel great, look great, be great...

But the vow of the Nazirite was the antithesis to the values of this world. The Nazirite was a walking billboard for the values of God.

And this is still applicable to us: we need to demonstrate to the people around us that real life is found in the spiritual, not physical – the internal, not external, and the eternal, not temporal!

9-12

9 'And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. 10 Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting; 11 and the priest shall offer one as a sin offering and the other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day. 12 He shall consecrate to the LORD the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled. If the Nazirite inadvertently came in contact with a dead body, he would then shave his head and offer sacrifices, then he could start over fulfilling the length of his vow. But he lost the days leading up to his violation.

When the Nazirite's vow was completed verse 13-15 describes what followed...

13 'Now this is the law of the Nazirite: When the days of his separation are fulfilled, he shall be brought to the door of the tabernacle of meeting. 14 And he shall present his offering to the LORD: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering, 15 a basket of unleavened bread, cakes of fine flour mixed with oil,

unleavened wafers anointed with oil, and their grain offering with their drink offerings. They offered a burnt offering, a sin offering, a peace offering, a grain offering, and a drink offering - five Levitical sacrifices.

16-18

16 'Then the priest shall bring them before the LORD and offer his sin offering and his burnt offering; 17 and he shall offer the ram as a sacrifice of a peace offering to the LORD, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering. 18 Then the Nazirite shall shave his consecrated head at the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put it on the fire which is under the sacrifice of the peace offering. Why do we care about a mans haircut from several thousand years ago? Because of the imagery.

A man's hair was symbolic of his strength and honor. The peace offering spoke of fellowship with God. When the Nazirite lays down his strength under the peace offering, he's saying that all his strength and honor comes from His fellowship with God.

19 'And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put them upon the hands of the Nazirite after he has shaved his consecrated hair, 20 and the priest shall wave them as a wave offering before the LORD; they are holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.' 21 "This is the law of the Nazirite who vows to the LORD the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation."

The next section of verses talks about the Priestly Blessing

22 And the LORD spoke to Moses, saying: 23 “Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them: The Lord gives to Moses a blessing that Aaron, the High Priest, should speak over the people... And this blessing becomes a hallmark in the history of Israel. For centuries afterwards, before and after every sacred assembly - at the close of the evening and morning sacrifice - during times of national emergency – each time the High Priest addresses God’s people he will use this blessing.

24 “The LORD bless you and keep you;

25 The LORD make His face shine upon you,

And be gracious to you;

26 The LORD lift up His countenance upon you,

And give you peace.” ’

Now if you count how many times the word YOU is used in this blessing, you’ll find it’s 6 times. So often we forget that God’s desire is to bless us-that is His heart!

27 “So they shall put My name on the children of Israel, and I will bless them.” When my kids were born I put my name on them. They became Hills. And that means something.

Hills don’t quit. Hills don’t lie. Hills show respect, and Hills fear God and love Jesus.

And because my kids are a Hill, they know dad’s desire is to bless them.

But I also gave them another name: Breanna and Caleb. This means though they're a Hill, they're also individuals who have to make their own choices, and live their own lives, and plot their own course.

When God puts His name on His people He places us under His authority and assures us of His love.

But His name doesn't stifle our individuality. Though we're Christians we still have choices to make. We're called by God to plot our own course and find our own place. But we're to do so without violating what it means to be a Christian.

Numbers 7 describes the offerings of the leaders.

1-11

1 Now it came to pass, when Moses had finished setting up the tabernacle, that he anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them. 2 Then the leaders of Israel, the heads of their fathers' houses, who were the leaders of the tribes and over those who were numbered, made an offering. 3 And they brought their offering before the LORD, six covered carts and twelve oxen, a cart for every two of the leaders, and for each one an ox; and they presented them before the tabernacle.

4 Then the LORD spoke to Moses, saying, 5 "Accept these from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, to every man according to his service." 6 So Moses took the carts and the oxen, and gave them to the Levites. 7 Two carts and four oxen he gave to the sons of Gershon, according to their service; 8 and four carts and eight oxen he gave to the sons of Merari, according to their service, under the authority^[fn] of Ithamar the son of Aaron the priest. 9 But to the sons of Kohath he gave none, because

theirs was the service of the holy things, which they carried on their shoulders.

10 Now the leaders offered the dedication offering for the altar when it was anointed; so the leaders offered their offering before the altar. 11 For the LORD said to Moses, "They shall offer their offering, one leader each day, for the dedication of the altar." And for the next 11 days a leader from a different tribe offered an identical offering to the Lord.

We're going to read through the rest of chapter 5 and you'll notice each tribe brings the same gift. This details what happened during those 12 days.

12-88

12 And the one who offered his offering on the first day was Nahshon the son of Amminadab, from the tribe of Judah. 13 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 14 one gold pan of ten shekels, full of incense; 15 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 16 one kid of the goats as a sin offering; 17 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Nahshon the son of Amminadab.

18 On the second day Nethanel the son of Zuar, leader of Issachar, presented an offering. 19 For his offering he offered one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 20 one gold pan of ten shekels, full of

incense; 21 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 22 one kid of the goats as a sin offering; 23 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Nethanel the son of Zuar.

24 On the third day Eliab the son of Helon, leader of the children of Zebulun, presented an offering. 25 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 26 one gold pan of ten shekels, full of incense; 27 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 28 one kid of the goats as a sin offering; 29 and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Eliab the son of Helon.

30 On the fourth day Elizur the son of Shedeur, leader of the children of Reuben, presented an offering. 31 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 32 one gold pan of ten shekels, full of incense; 33 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 34 one kid of the goats as a sin offering; 35 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Elizur the son of Shedeur.

36 On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, presented an offering. 37 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the

shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 38 one gold pan of ten shekels, full of incense; 39 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 40 one kid of the goats as a sin offering; 41 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day Eliasaph the son of Deuel,[fn] leader of the children of Gad, presented an offering. 43 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 44 one gold pan of ten shekels, full of incense; 45 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 46 one kid of the goats as a sin offering; 47 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Eliasaph the son of Deuel.

48 On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, presented an offering. 49 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 50 one gold pan of ten shekels, full of incense; 51 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 52 one kid of the goats as a sin offering; 53 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Elishama the son of Ammihud.

54 On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, presented an offering. 55 His offering was

one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 56 one gold pan of ten shekels, full of incense; 57 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 58 one kid of the goats as a sin offering; 59 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Gamaliel the son of Pedahzur.

60 On the ninth day Abidan the son of Gideoni, leader of the children of Benjamin, presented an offering. 61 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 62 one gold pan of ten shekels, full of incense; 63 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 64 one kid of the goats as a sin offering; 65 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Abidan the son of Gideoni.

66 On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan, presented an offering. 67 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 68 one gold pan of ten shekels, full of incense; 69 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 70 one kid of the goats as a sin offering; 71 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Ahiezer the son of Ammishaddai.

72 On the eleventh day Pagiel the son of Ocran, leader of the children of Asher, presented an offering. 73 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 74 one gold pan of ten shekels, full of incense; 75 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 76 one kid of the goats as a sin offering; 77 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Pagiel the son of Ocran.

78 On the twelfth day Ahira the son of Enan, leader of the children of Naphtali, presented an offering. 79 His offering was one silver platter, the weight of which was one hundred and thirty shekels, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering; 80 one gold pan of ten shekels, full of incense; 81 one young bull, one ram, and one male lamb in its first year, as a burnt offering; 82 one kid of the goats as a sin offering; 83 and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This was the offering of Ahira the son of Enan.

84 This was the dedication offering for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans. 85 Each silver platter weighed one hundred and thirty shekels and each bowl seventy shekels. All the silver of the vessels weighed two thousand four hundred shekels, according to the shekel of the sanctuary. 86 The twelve gold pans full of incense weighed ten shekels apiece, according to the shekel of the sanctuary; all the gold of the pans weighed one hundred and twenty shekels. 87 All the oxen for the burnt offering

were twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve. 88 And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This was the dedication offering for the altar after it was anointed.

Why do we care tonight about this? Well God was showing the nation the two types of authentic giving.

Clearly, this was generous giving. God was showing the Israelites how to be givers. Remember just a year and a half before these guys were all slaves-now they're free.

A slave is by nature a taker, even a hoarder, because they're unsure of provision. But now the people are called to be generous, because they trust in a God who promised to meet all their needs.

Additionally, this was humble giving. By requiring the same gift from every tribe, God made sure that no tribe or tribal leader glorified himself through his giving.

It's interesting at Christmas time it seems many people try to out give each other. Christmas becomes a contest over who can give the best gifts.

Sad how even gift giving can become an ego trip.

This isn't what God wanted to have happen in His family – which is why each of the tribes brought an identical gift.

The point of giving is about God's glory, and not our own.

=89 Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that was on the ark of the Testimony, from between the two cherubim; thus He spoke to him. In Exodus we

saw how the Ark was a small scale model of God's throne in heaven. And it was over the Ark in the tabernacle that God's presence rested in a tangible, visible form. And it was before the Ark that God spoke to Moses in an audible voice.

Yet today, Jesus has become our mercy seat. Just as God met Moses at the mercy seat, God now speaks to us in the person of His Son, Jesus.

Throughout these 3 chapters we see the theme of separation.

Chapter 5-separating the leper, and then the jealous husband or adulterous wife

Chapter 6 was the vow of the Nazirite-all about separation

Chapter 7 was about the giving-which was physical separation-separation from physical things.

The title of tonight's message is TIME TO SEPARATE, because this section of scripture makes me wonder what God is asking us to separate from our lives tonight....