

11/21/93

Numbers 11-12

The trumpet has been sounded, the camps have begun to march in their perspective orders, the word of blessing has gone forth as they move through the wilderness.

The first thing we encounter is the complaining of the people only three days journey into the wilderness.

11:1-3 The complaining of the people

- 11:1**
- 1) Complaining is dissatisfaction with the things of God.
 - 2) Complaining is ingratitude towards God.
 - 3) Complaining is displeasing to God.
Ex.16:2-3, 17:3, 32:1-4, Num. 12:1-2, 14:2-3, 16:13-14, 20:2-13, 21:4-5
 - 4) God is a consuming fire. Heb. 12:29, Lev. 10:2
 - a) From the Tabernace. Lev. 10:2
 - b) From the lightening. 2Kings 1:10, Job 1:16
 - c) From heaven. Elijah

- 11:2-3**
- 1) Moses is the intercessor
 - 2) the place is memorialized by the word Taberah, burning.

11:4-9 The cravings of the mixed multitudes

- 11:4**
- The mixed multitude are the unbeliever who dwells with the believer for the benefit or ulterior purpose. Ex. 12:38
- 1) They came out with the people of God and were wealthy
 - 2) They yielded to their intense cravings of the sinful nature.
 - 3) They infected the people of God.

- 11:5-6**
- The complaining people of God identified more with the worldly people than with God's people.
- 1) Their memory of Egypt a type of the world was clouded with nostalgia and deception.
 - 2) They did not remember the whip of the task masters or the years of bondage.
 - 3) They despise the things of God as they lusted after the earthly things not appreciating the things

of God. Rom. 6:6, 11, 13:14, 1Cor. 6:14-18, 10:6.10-11

11:7-9 The manna described, the various ways to prepare it and when and how God gave it. Ex. 16:14-21, 311, Ps. 78:24-25, Jn. 6:35, 48-51

11:10-15 The complaining of Moses

11:10 Moses is displeased with the complaining.

11:11-15 Moses is pulled in by the sin of complaining.

- 1) Moses has burdened himself over the people and accuses God of afflicting him, venting his frustration on God. vs. 11
- 2) Moses charges God with an unfair task. vs. 12, Ex. 4:22, Deut. 32:18, Hos. 11:1, Jn. 3:3-5, 12-13, 1Pet. 1:23, 1Thes. 2:7-8
- 3) Moses expresses the pressure of the people and his inability to meet their needs. vs. 13-14
- 4) Moses declares that it is better to die than to serve God if He is going to treat him so badly. vs. 15

* The wilderness will bring out the worst in each of us and develop the best in us, if we are willing to die to self!

* The best of God's men have failed throughout in scripture and history.

11:16-23 The Lord's promise to provide leaders and meat

11:16 The Lord commands Moses to gather 70 men of the elders to help him to lead. Ex. 18:21-23
 * The Sanhedrin was formed after the model of these.
 * Whether they were the 70 who went up to the mount with Moses is uncertain. Ex. 24:10

11:17 God would talk with them and take of the Spirit from Moses.
 * Saul and Elijah 1Sam. 10:10, 19:23, 2Kings 2:9, 15

11:18 God turns them over to their desires.

11:19-20 Their flesh would consume them and their correction.

11:21-22 Moses expresses the impossibility of the task because he did not measure it by God's might.

11:23 God reminds Moses omnipotence.

11:24-30 The anointing of the seventy

11:24-25 Moses gathers the 70 and God anoints them, prophesying this one time as evidence of their anointing.

11:26-30 Two on the list had not been present at the Tabernacle and they prophesied in the camp.

- 1) Joshua in defense of Moses asks Moses to forbid them.
- 2) Moses asks the motive of Joshua, is it for me or another reason?
- 3) Moses desired that all of God's people were prophets and the Spirit was upon them.
- 4) Moses and the elders returns to the camp.

* The fulfillment of the New Testament.

11:31-35 The giving of the quail

11:31 The Lord brought the quail up the Red Sea and across the Gulf of Akabah miraculous, flying only three feet above the ground. Ps. 78:36-31

11:32 The madness of our sinful flesh and it's insatiable appetite.

11:33 The consequences of our flesh.

- 1) Blindness to the presence of God by our sin.
- 2) Judgment by God in our sin.

11:34-35 The memorializing of their sin.

- 1) To learn from it and not repeat it. vs. 34
- 2) To move on in progress in our journey. vs. 35

12:1-3 The dissension of Mirium and Aaron

12:1

- 1) The attack came from Mirium
 - a) Her name is first.
 - b) The feminine verb is used.
 - c) Mirium alone is punished.
- 2) The seeming reason was the woman he married.

- a) She is believed to be by some Zipporah his wife, the Medianite. Ex. 18:2
- b) She probably was an Ethiopian from east of Babylon. Gen 10:8 Cush
- 3) The word "spoke" means criticized.

- 12:2**
- 1) Mirium was the oldest an a prophetess. Ex 15L20
 - 2) Aaron was older than Moses and the High Priest. Lev. 8
 - 3) The real reason for their criticizing is now given, his uniqueness to lead them.
 - 4) Jealousy and envy is ugly and destructive.
 - 5) Family resentments will ultimately be voiced but when they are, the reason given is usually not the real one, his wife was the excuse to criticize.
 - 6) They thought that God could and should speak through them also.
 - 7) God heard their criticism. Mal 3:16

- 12:4** The Lord commanded all three to come forth to the Tabernacle.
- 12:5**
- 1) The Lord came down in a theophany and stood in the door of the Tabernacle.
 - 2) The lord called both Aaron and Mirium to go forward.
- 12:6**
- 3) The Lord tells them to hear His words.
 - a) The prophet of God is spoken to by visions and dreams. Ex. 33:18, Deut. 18:18
 - b) The vision and dream is subject to God's word. Jer. 23:25-29
- 12:7-8**
- 4) Moses is different and distinct from all prophets.
 - a) He is faithful in all His house. Heb. 3:2-6
 - b) He speaks to God face to face. Ex. 20:23, 33:11, Deut. 34:10,
 - c) He speaks plainly not in dark speeches, meaning similitude's or riddles.
 - d) He sees the form of the Lord. Theophonic appearances
- * This should have caused them to fear!

12:4-8 The response of the Lord

12:9-10 God's judgment on Mirium for her sedition was leprosy, a symbol of sin.

12:11-12 Aaron asks Moses to intercede for her so that she not be as one dead.
* Aaron was a follower of man and yet he was the High Priest. Ex. 32,
Num. 12

12:13 Moses intercedes.

12:14 The Lord expels her from the camp for seven days for defilement.

12:15 Mirium was healed and they moved on in their journey.