

# THROUGH THE BIBLE STUDY

## NUMBERS 26-30

German playwright, Bertolt Brecht, once said, "What they could do with round here is a good war. What else can you expect with peace running wild all over the place? You know what the trouble with peace is? No organization." *And actually he's right!* In peacetime, society gets slack. People get self-centered and individualistic. But let a war break out, and people get disciplined, united, organized. A society galvanizes.

When Israel left Egypt, God ordered a census. God called Israel His army and was sending them to war. They were to invade Canaan and drive out the enemy. So they needed to be counted and organized. The tribes were told *where to camp* and *how to march*. Moses mobilized God's army and readied it for battle.

But it takes more than organization to do a work for God. All the mobilization in the world can never replace a bold faith. *Without faith, people get organized to go nowhere. And this happened to Israel.* The Hebrews allowed fear to rule their destiny and failed to enter Canaan, instead wandering four decades in the desert.

But now the first generation is dead. God takes their offspring and mounts another offensive. The Promised Land is still waiting on Israel to trust God and take possession. And God is ready to rally His troops again.

Yet, as in the beginning, Israel first needs to get organized. Wandering is no preparation for warfare. An army needs structure, accountability, and a chain of command. *And this is a lesson for churches!...*

In the NT, the Christian life is described as a battle, and the church as God's army. This is why we also need to be mobilized. *Structure and organization are no substitute for a bold faith* - but they're still needed if we're to be victorious in the spiritual battle we face.

The church today should learn a lesson from Israel of old. There is *a wandering mentality* and *a warfare mentality*. And we need to adopt a **warfare mentality**.

Chapter 26, "And it came to pass, after the plague, that the LORD spoke to Moses and Eleazar the son of Aaron the priest, saying: "Take a census of all the congregation of the children of Israel from twenty years old and above, by their fathers' houses, all who are able to go to war in Israel." As when Israel left Egypt, now as they enter Canaan - the organizing begins with a census. The book of Numbers begins and ends with the numbering of God's people. And remember, "When God counts people, it

means people count to God.”

While in Egyptian bondage, the Hebrews were a nameless, innumerable band of slaves. To their Egyptian taskmasters, the individual was expendable.

But now Israel belongs to God, not Pharaoh. They're God's people, and each one matters. To hammer home this point, God counts them... St. Augustine once said, “God loves each one of us as if there was only one of us to love.” Nobody gets lost in the crowd with God. He accounts for all His kids. *He even has His eye on you!*

“So Moses and Eleazar the priest...” Notice, it's no longer Moses and Aaron the priest... Aaron is now dead, and his son, Eleazar, has taken his place.

Moses and Eleazar “spoke with them in the plains of Moab by the Jordan, across from Jericho, saying: “Take a census of the people from twenty years old and above, just as the LORD commanded Moses and the children of Israel who came out of the land of Egypt.” This is a second census 38 years after the first.

And unless you're an accountant, or a statistician, or a math major, Numbers 26 is probably not your cup of tea. *Boring with a capital “B.”* But God gave us these numbers, so we'll take a few minutes to go over them.

The first tribe that's counted is Jacob's oldest son, Reuben. Verse 7 tells us that in this tribe they were 43,730 men, 20 years old and older. That's 2,770 fewer than the first census. Reuben lost 6% of its men.

Note verse 9, “The sons of Eliab were Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, representatives of the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD; and the earth opened its mouth and swallowed them up together with Korah when that company died, when the fire devoured 250 men; and they became a sign. Nevertheless, the children of Korah did not die.”

And those families are now a forever sign of what God thinks of those who rebel against God-sanctioned authority! Hey, we all should submit to godly leaders.

In verse 12, the tribe of Simeon is numbered. He totals 22,000, less than half of the 59,300 men counted in Numbers 1. Simeon loses 37,100 men - that's 63%. The closest any other tribe comes to these losses is Ephraim, which loses 20% of its men. *And it makes you wonder why Simeon suffered such heavy losses...*

Here's a possibility. Chapter 26 begins, “And it came to pass, after the plague...” Numbers 25 describes a plague that killed 24,000 people. And recall its cause...

A Simeonite leader took a pagan woman into the Tabernacle, bowed to her idol, and

committed adultery with the girl. It angered God. It could be since this perpetrator was from Simeon, perhaps the whole tribe participated in the sin and shared the punishment.

Verse 15 counts the tribe of Gad, 40,500 men, a loss of 11%... Verse 19 the sons of Judah, 76,500 men. Judah was up 3% over the 38 years... Issachar numbered 64,300 men. They added 9,900 men, or 18%... Zebulun numbers 60,500, a population gain of 5%... **Some of the tribes grew, and other tribes shrank.**

Verse 28 counts 52,700 men among the tribe of Manasseh, one of David's sons. In Chapter 1, Manasseh had only 32,200 soldiers. Over 38 years in the wilderness, this tribe added 20,500 men or 64%.

Notice a detail given in verse 33, **"Now Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah."** The mention of female names was a rarity in an oriental census. We'll discover the reason for their inclusion in Chapter 27.

Verse 35 the sons of Ephraim have 32,500 men, a loss of 20%... Verse 38 Benjamin had 45,600 men, a 29% increase... In 38 years, the tribe of Dan grew 3% to 64,400... The sons of Asher number 53,400 men. And in verse 46, one daughter gets mentioned. *And I have no idea why! Her name is Serah...* In verse 48, Naphtali numbers 45,400, a population loss of 15%.

Verse 51, **"These are those who were numbered of the children of Israel: 601,730."** The total number 38 years earlier was 603,550. That meant over the four decades they wandered through the wilderness, Israel's national population shrank slightly - 3/10ths of a percent. Overall, the nation of Israel lost 1,820 soldiers.

Meaning that life in the wilderness was about the same as life in bondage... Hey, God doesn't save us to live a life compromised by fear and unbelief. He saves us to bring us into a better life, a victorious life. He wants us to rise up in faith and possess His blessings. God wants Christians to live a fruitful and victorious life.

Interestingly, the first census taken after Israel enters the land - in David's day, 2 Samuel 24 - they number 1.3 million fighting-age men. That means when the nation obeyed the Lord they more than doubled!

Verse 52, **"Then the LORD spoke to Moses, saying: "To these the land shall be divided as an inheritance, according to the number of names. To a large tribe you shall give a larger inheritance, and to a small tribe you shall give a smaller inheritance. Each**

shall be given its inheritance according to those who were numbered of them. But the land shall be divided by lot; they shall inherit according to the names of the tribes of their fathers. According to the lot their inheritance shall be divided between the larger and the smaller.”

Notice, before the first shot is fired, the first battle won - God is talking about how to divide the conquered land. Hey, **when God is with you, victory is certain!**

Verse 57, “And these are those who were numbered of the Levites according to their families: of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the family of the Merarites.” Remember, the Levites. It was their responsibility to transport the Tabernacle. *Gershon* carried the **fabric**. *Kohath* the **furniture**. And *Merari* the **framework**.

What follows are the families of the Levites... And Moses throws in a few shout-outs! Verse 58, the last line, “And Kohath begot Amram. The name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and to Amram she bore Aaron and Moses and their sister Miriam.” Moses has to mention his parents! Hebrews 11:23-24 also tells us, “By faith Moses, when he was born, was hidden three months by his parents, because they saw he was a beautiful child; and they were not afraid of the king's command.”

Then in verse 60, “To Aaron were born Nadab and Abihu, Eleazar and Ithamar. And Nadab and Abihu died when they offered profane fire before the LORD.” Proving once and for all that when it comes to serving God, motivation matters. Serve God your own way - for your own purposes - and you too will get burned.

The episode with Nadab and Abihu, and the fire from heaven, is why “*priests*” are sometimes called “*friars*.”

“Now those who were numbered of them were 23,000, every male from a month old and above; for they were not numbered among the other children of Israel, because there was no inheritance given to them among the children of Israel.” When Israel occupies the land, rather than its own territory, the tribe of Levi will live in cities within the territory of the other tribes. The tribe of Levi's unique inheritance will be its involvement in worship and the opportunity to serve in the Tabernacle.

Verse 63, “These are those who were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by the Jordan, across from Jericho. But among these, there was not a man of those who were numbered by Moses and Aaron the priest when they numbered the children of Israel in the Wilderness of Sinai. For the LORD had said of them, “They shall surely die in the

wilderness.”

So there was not left a man of them, except Caleb the son of Jephunneh and Joshua the son of Nun.” Caleb and Joshua were the two spies who, forty years earlier, had brought back a good report - the only two men of faith - now they’re the only two of their generation to enter a land flowing with milk and honey.

Chapter 27 highlights a situation that demonstrates the faith of the second generation. Unlike their fathers, they believed they would possess the land. And oddly enough, their faith shows up in a sibling squabble...

Verse 1, “Then came the daughters of Zelophehad (and his lineage is listed, just in case you get him confused with another *Zelophehad*) the son of Hephher, etc... “and these were the names of his daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.” Zelophehad is a spoiled man. He has five daughters!

“And the (girls) stood before Moses, before Eleazar the priest, and before the leaders and all the congregation, by the doorway of the tabernacle of meeting, saying: “Our father died in the wilderness; but he was not in the company of those who gathered together against the LORD, in company with Korah, but he died in his own sin; and he had no sons.

Why should the name of our father be removed from among his family because he had no son? Give us a possession among the brothers of our father.” So Moses brought their case before the LORD.”

Obviously, ancient Israel was a patriarchal society, but these five young ladies take a stand for women’s rights. Only Israeli men owned land, but their father is dead, and they have no brother, so why should they be homeless? *And so they bring their petition to Moses.*

And to Moses’ credit, he takes it before the Lord. Moses could’ve assumed and based a ruling on custom, but often what’s customary isn’t God’s will. No, Moses keeps an open mind and takes it before God.

And in verse 6, God renders His verdict. “And the LORD spoke to Moses, saying: “The daughters of Zelophehad speak what is right; you shall surely give them a possession of inheritance among their father's brothers, and cause the inheritance of their father to pass to them.” Against all cultural standards and social norms at the time, **God sides with the daughters!**



Just because God calls men to lead at home and church, it doesn't mean women have no rights or spiritual inheritance. Often, women even *"speak what is right."* Men, remember that at times, *God sides with the girls!*

Verses 8-11 expand on the inheritance laws, *"And you shall speak to the children of Israel, saying: 'If a man dies and has no son, then you shall cause his inheritance to pass to his daughter. If he has no daughter, then you shall give his inheritance to his brothers. If he has no brothers, then you shall give his inheritance to his father's brothers. And if his father has no brothers, then you shall give his inheritance to the kinsman closest to him in his family, and he shall possess it.' "* And it shall be to the children of Israel a statute of judgment, just as the LORD commanded Moses."

The end of Numbers 27 is the end of the road for Moses. Verse 12, *"Now the LORD said to Moses: "Go up into this Mount Abarim, and see the land which I have given to the children of Israel. And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered."* Notice, God doesn't say Moses will die, although it's implied. Rather, death is referred to as being *"gathered to your people"* - in essence, there is an afterlife. Death isn't consignment to a grave, but a journey to a gathering.

Now, if you're just joining us, you're probably thinking, *"Moses checking out here seems premature."* *Isn't he the leader? Why isn't he leading Israel into the Land?*

Verse 14 explains, *"For in the Wilderness of Zin, during the strife of the congregation, you rebelled against My command to hallow Me at the waters before their eyes."* (These are the waters of Meribah, at Kadesh in the Wilderness of Zin.) Moses became a lesson to all Christian leaders. Misrepresenting God is a serious offense. God told Moses to speak to the rock, but in his anger, he struck it twice. The rock represented Jesus. Our Lord was struck only once. Now all we have to do is speak to the Rock and out pours living water. But Moses marred the picture God was painting, and as punishment was denied entrance into the Promised Land. He would see it, but not enter.

Now Moses ascends Mount Abarim... Abarim is the mountain range. Its highest peak is Mount Nebo, which rises 4000 feet above the Dead Sea, on its northeast shore. I've been to the top of Nebo and from there on a clear day, Moses could see the Jordan Valley and the hills beyond. This is the end of the road for Moses...

*And I wonder what's on his mind?* Verse 15 tells us... *"Then Moses spoke to the LORD, saying: "Let the LORD, the God of the spirits of all flesh, set a man over the congregation, who may go out before them and go in before them, who may lead them*

out and bring them in, that the congregation of the LORD may not be like sheep which have no shepherd.” This is so revealing. Moses has done all he can for God’s people. He’ll leave this world soon. *Moses, don’t you think it’s time to worry about yourself for a change?* Yet Moses cares about Israel and their future leader. He asks God to raise up a new shepherd for His people... *Until his dying breath Moses’ concern is for the flock of God.*

“And the LORD said to Moses: “Take Joshua the son of Nun with you, a man in whom is the Spirit, and lay your hand on him; set him before Eleazar the priest and before all the congregation, and inaugurate him in their sight.” Joshua had several qualities that would make him a good leader. He was *a man of faith, had been mentored by Moses, and had seen God’s glory.* But the key ingredient is that *he is filled with God’s Spirit!*

God continues in verse 20, “And you shall give some of your authority to him, that all the congregation of the children of Israel may be obedient.” For a generation now, Israel’s leaders had been Moses and Aaron. Now the baton is being passed to Joshua and Eleazar.

Verse 22 wraps it up, “So Moses did as the LORD commanded him. He took Joshua and set him before Eleazar the priest and before all the congregation. And he laid his hands on him and inaugurated him, just as the LORD commanded by the hand of Moses.”

Numbers 28-29 describe the number and type of sacrifices offered on the God-appointed feast days.

One calculation says that all the annual feasts called for a minimum of 1,269 sacrifices. *That’s a lot of beef!* Imagine all the animals killed over 1500-years of Hebrew sacrifice. Literally, it would fill a river of blood.

And here’s the point to remember... not one of the sacrifices, or even their sum total - ever cleansed a man of his sin. Their purpose was to point us to Jesus.

Numbers 28:1, “Now the LORD spoke to Moses, saying, “Command the children of Israel, and say to them, ‘My offering, My food for My offerings made by fire as a sweet aroma to Me, you shall be careful to offer to Me at their appointed time.’ Note, God calls the sacrifices “*My food.*” Pagans believed their sacrifices literally fed their gods. Like humans, the gods had to eat. That was never the case with the one, true God. In Psalm 50, God scoffs at Him needing a protein diet, “*I will not take a bull from your house, nor goats out of your folds. For every beast of the forest is Mine, and the cattle*

on a thousand hills. I know all the birds of the mountains, and the wild beasts of the field are Mine.”

God made it clear they weren't feeding Him with their sacrifices. He didn't need to eat meat to exist. Psalm 50 continues, “If I were hungry, I would not tell you; for the world is Mine, and all its fullness. Will I eat the flesh of bulls, or drink the blood of goats? Offer to God thanksgiving, and pay your vows to the Most High.”

The point of the sacrifice was not that it somehow fed God, but that it demonstrated the thankfulness of the offerer. The sacrifice was for us, not for God.

In Numbers 28, the first offering Moses outlines are the **daily** sacrifices... Every morning and evening, the priest is supposed to bring a male lamb and slaughter it before God. Notice verse 3, it's a “*day by day*” offering.

And this mimics our devotion. Our dedication to God shouldn't be an *up-and-down, high-and-low* journey. Our faith and love should be consistent, “*day by day*.”

Verses 9-10 describe the **Sabbath** sacrifice. One day a week, you doubled what you offered the other six days. “*On the Sabbath day two lambs in their first year, without blemish, and two-tenths of an ephah of fine flour as a grain offering, mixed with oil, with its drink offering...*” When you serve a great God like ours, one day a week demands double devotion, extra attention.

Verses 11-15 detail **once-a-month** sacrifices. “*At the beginnings of your months you shall present a burnt offering to the LORD: two young bulls, one ram, and seven lambs...*” Moses goes on to describe grain and drink offerings that accompany these sacrifices.

Monthly sacrifices were known as “**New Moons**” (following the phases of the moon). In Isaiah 1:14, God said to the people of Isaiah's day, “*I hate your New Moons, the Sabbaths, and the sacred meeting.*” By the time of Isaiah, the regular sacrifices had become hollow and meaningless - nothing but a charade. Israel tried to cover up their sinful hearts with outward sacrifices. Thus, God told them to “*bring no more futile sacrifices... wash yourselves... learn to do good...*”

The sacrifices were intended to accompany obedience and godliness, not be a substitute for them.

Well, there were *daily, weekly, monthly*, and **annual** sacrifices. Verses 16-25 list sacrifices accompanying the **Passover** and **Feast of Unleavened Bread**. For seven days post-Passover, Hebrews ate matzah.



Interestingly, Jesus of Nazareth died on the day the Jews slaughtered the Passover lamb. He was then buried on the first day of unleavened bread. For if His body and life had been infected with the leaven of sin, He wouldn't have been resurrected. Because He was unleavened, or sinless, three days later He rose to life.

Verse 26 recalls another annual feast. “Also on the day of the firstfruits, when you bring a new grain offering to the LORD at your **Feast of Weeks**, you shall have a holy convocation. You shall do no customary work.” This feast was also called Pentecost. In Greek, it's “fifty.” This feast occurred fifty days after Passover. On this day, the priest would wave two of the *firstfruits* or first wheat bundles from the spring harvest.

On the first Pentecost after Jesus' resurrection, two bundles, Jews and Gentiles, were spiritually harvested by Peter's preaching and the power of the Holy Spirit.

Numbers 29 describes the sacrifices made at Israel's three **fall feasts**. Verse 1, “And in the seventh month, on the first day of the month, you shall have a holy convocation. You shall do no customary work. For you it is a day of blowing the trumpets.” This is why it was called **the Feast of Trumpets**. A ram's horn or shofar blew to end the harvest, and the workers left the fields to join in a *holy huddle* or “*holy convocation*.” It sounded something like this (**clip**). And what a parallel to the rapture, which will end Jesus' soul harvest that's occurring right now, and calls us all to heaven...

1 Thessalonians 4:16 tells us, “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.” Again, a trumpet will blow, the workers will come out of the fields - and we'll all gather with the Lord in the air for a holy convocation.

Verses 2-6 list sacrifices for the Feast of Trumpets.

Verse 7 describes **the Day of Atonement**, or “*Yom Kippur*.” “On the tenth day of this seventh month, you shall have a holy convocation. You shall afflict your souls...” A phrase that refers to fasting. This is not *fast food* - we know about that - this is something we don't know much about, a *food fast*. Yom Kippur is the only time in Scripture where God commands us to lay aside food to focus on the spiritual issues of our life. Fasting is an exercise that'll benefit you in multiple ways.

Verse 12 deals with the **Feast of Tabernacles**. “On the 15<sup>th</sup> day of the seventh month, you shall have a holy convocation. You shall do no customary work, and you

**shall keep a feast to the LORD seven days.”** This was the joyous feast - a celebration where Israel recalled God’s provision in the wilderness. Families pitched a tent or tabernacle and lived outside for a whole week.

He goes on to list multiple sacrifices for the Feast of Tabernacles, **“You shall present a burnt offering, an offering made by fire as a sweet aroma to the LORD: 13 young bulls, 2 rams, and 14 lambs in their first year.”** Verse 17, **“On the second day...12 young bulls, 2 rams, 14 lambs in their first year without blemish...”** On the third day, 11 bulls, 2 rams, 14 lambs. On the fourth day, 10 bulls. On the fifth day, 9 bulls, the sixth day 8 – the seventh day 7 bulls, 2 rams, and 14 lambs. It’s like the rhythm of **The Twelve Days of Christmas!**

Verse 35, **“On the eighth day you shall have a sacred assembly.”** All total, the Israelites offered 71 bulls, 15 rams, and 105 lambs. We’re talking a lot of beef!

One man’s tabulation is that over the course of a year, the priest would sacrifice 1,068 lambs, 113 bulls, 32 rams, more than a ton of flour, and some 1,000 bottles of oil and wine. And this didn’t include the thousands of individual sacrifices offered by the Jews.

In the first century, it was recorded that for one Passover, over 255,600 lambs were sacrificed. And not one of those lambs took away a single sin. This is why all the sacrifices pointed to the Lamb of God, our Lord Jesus.

Notice verse 39, **“These things you shall present to the LORD at your appointed feasts...”** Notice that phrase, **“appointed feasts.”** Here’s a question, **“What’s the best way to meet with a really busy person?”** And the answer, **“Make an appointment!”** And I’m not talking about you making an appointment with God. God is not a busy person. God is at rest. He’s more accessible than anyone you’ll meet. You can go to God anytime, day or night. You never need an appointment with God.

*No, the person who is so busy is you and me!* That’s why God makes appointments **with us!** God set aside times for Him to meet with Israel. He has a similar desire for you - *to spend time and fellowship with Him.*

And understand God wants regular times. Look at nature, and you see **God has rhythm.** The seasons of the year, phases of the moon, ocean tides, celestial orbits - all of nature keeps rhythm. There’s definitely a rhythm to spiritual life and communion with God.

Author Eric Fife writes, **“We are so occupied with what we think is urgent that we don’t have time to think about what is important.” Unless we make an appointment!**

The antidote for busyness are regular and frequent and consistent appointments with God.

First, God wants **daily** appointments with us. Open the day and close the day by looking to the Lamb of God and expressing your praise and thanks to Him.

**Once a week**, God wants you to double down on what you give Him daily. Set aside one day in seven where you can cease from work to praise and to play.

Perhaps you've never thought of taking some time **monthly** to get away and back in rhythm with God. A new moon might just prevent a bad day or rough week. What keeps my sanity are periodic retreats with God.

And in addition to daily, weekly, and monthly appointments, God made **yearly** feasts. So for us, make sure your Thanksgivings, and Christmases, and Easters are not just days to stuff your face or watch sports - but use them as appointments with the Lord.

Chapter 30, "Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, 'This is the thing which the LORD has commanded: If a man vows a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.'" Numbers 30 stresses the seriousness of taking a vow. Ecclesiastes 5:4, "When you make a vow to God, do not delay to pay it; for He has no pleasure in fools. Pay what you have vowed - better not to vow than to vow and not pay." Here's what needs to be true of every Christian - **our word should be our bond**.

Read it again, "If a man makes a vow..." This includes a marital vow - a business agreement - a promise to your kids, or a friend, or a customer. If you make a promise, it's vital to God that you keep your word!

Verse 3, "Or if a woman vows a vow to the LORD, and binds herself by some agreement while in her father's house in her youth, and her father hears her vow and the agreement by which she has bound herself, and her father holds his peace, then all her vows shall stand, and every agreement with which she has bound herself shall stand. But if her father overrules her on the day that he hears, then none of her vows nor her agreements by which she has bound herself shall stand; and the LORD will release her, because her father overruled her." In ancient Israel, a single woman remained under her father's authority. *And the custom wasn't repressive - it was protective.*

Thus, if she made a rash vow, her dad knew would get her into trouble, he had the right to overrule her vow. Dad had veto power over his daughter's plans.

The nonsense that a teenage girl can get an abortion against her parents' wishes

isn't just ludicrous, it's unbiblical. Some states require parental permission for a teen girl to get her ears pierced, but not for an abortion.

Hey, a father's authority in the life of his daughter cannot be underestimated. There've been times in my daughter's life where I might not have said the right words or taken the right action, but that I was there as an authority figure in her life saved her tons of trouble.

I believe the principle of fatherly authority has a profound impact even today. If a daughter is still in High School or living in her parents' house, this should be a given. A single daughter - even if she's older - still remains under her father's authority until she gets married. And a single man who wants to pursue that daughter should recognize and respect that authority.

And a daughter should desire for her father to play this kind of role in her life. Girls, don't *resent it* - *respect it* - for God's intention is not to repress, but to protect.

Verse 6, "But if indeed she takes a husband, while bound by her vows or by a rash utterance from her lips by which she bound herself, and her husband hears it, and makes no response to her on the day that he hears, then her vows shall stand, and her agreements by which she bound herself shall stand. But if her husband overrules her on the day that he hears it, he shall make void her vow which she vowed and what she uttered with her lips, by which she bound herself, and the LORD will release her." This too, is an excellent idea. Every credit card charge should have a thirty-day window where the husband can veto the charge if need be. *Ladies, I'm being a little facetious, but only a little...*

"Also any vow of a widow or a divorced woman, by which she has bound herself, shall stand against her." If a woman has no male authority in her life, she has no one to veto bad decisions she might make. And trust me, there're many widows I know who'd give the world to still have her husband by her side serving this role.

In fact, if you're a woman, you'll probably outlive your husband and father. One day, he'll be gone, and you might wish you had the ole boy back. So while the man who loves you is there, don't begrudge his influence.

And let me draw one more application... Spiritually speaking, we're all women - we're the bride of Christ. Jesus, our groom, is our authority. And I'm thankful that when I make promises I have a hard time keeping, or when I pray for things that aren't right for me... I'm so glad **Jesus is faithful to override my foolishness!**

The rest of Numbers 30 are more scenarios of male authority between wives and husbands, and daughters and dads. The chapter closes, verse 16, "These are the

statutes which the LORD commanded Moses, between a man and his wife, and between a father and his daughter in her youth in her father's house.”

Next Sunday we'll finish the book of Numbers!