

200826-4 Nu 15, The Promised Land Reiterated to a New Generation—CThurman

In recent lessons we considered two applications of Israel's first and second generations during the wilderness experience.

The first application was made at the close of the 13th chapter. Because the term 'generation' speaks of birth, this application concerned a first and second birth. The first generation speaks of a first birth, which is natural birth. The second generation speaks of a second birth, a birth subsequent to the first birth, a spiritual birth. The first generation could not enter into the land of promise, but we know the second shall. So like these generations, it is certain that except there is a new birth, a birth which is *subsequent* to the natural birth, a spiritual birth, a man cannot perceive and enter into the kingdom of God any more than the first generation of Israel could come into the promised land. (cf. Jn.3.1-8)

The second application was made in 14th chapter. This application concerned warfare. Israel's first generation, though they attempted to do so against the will of God (cf. Nu.14.45), could not prevail against their enemies. It is the next generation that shall prevail. The application of this is that the children of God cannot wage a successful warfare by use of carnal weaponry, but only by the utilization of the armor which God supplies. The child of God has spiritual weapons which he should use in his conflict.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Eph 6:11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

...

Eph 6:13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

And now we come to the 15th chapter. Remember that the LORD has now sworn that Israel shall not enter into His rest. (cf. He. 3.11) Israel is punished to wander in the desert-wilderness for 40 years until all of that generation, from 20 years of age and older, perish. In this chapter there are seven points to be considered.

- First, in verse 2, Moses *reiterates the promise made* to Israel that they shall come into the land promised to Abraham, Isaac, and Jacob.
- Second, in verses 2-16 he introduces the meat (meal or grain) offering with its drink offering that was to be included with certain sacrifices.
- Third, in vss. 17-21 he introduces a heave offering of the first of their dough.
- Fourth, in vss. 22-29, is the issue of the personal and corporate sins of ignorance.
- Fifth, in vss. 30, 31, the judgment for presumptuous sins.
- Sixth, in vss. 32-36, the punishment of the man that gathered sticks on the Sabbath day. And,
- Seventh, in vss. 37-41, the sewing of a blue ribbon around the border of their garments to remind each of the Israelites of the LORD's commandments.

The Promised Land Reiterated to Second Generation Israel (v.2)

1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

habitations, the masc. noun מוֹשָׁב, mo-shav, tss. dwelling, habitation, sojourn, seat, situation, dwellingplaces.

These words are obviously directed to the next generation. The LORD shall bring them into the land. The promise remains for Israel. The hope of coming into the land is yet before them. This promise that the LORD made to Abraham, Isaac, and Jacob shall one day be literally fulfilled. (cf. Ge.12.7; 13.15; 15.18; 17.7, 8; 26.4; 28.13; 50.24; Deu.1.8)

Why any of the saints of God would deny that Israel shall possess the land of Palestine one day is difficult to understand. It is to Israel, not the churches of Jesus Christ, that the LORD promised a specific land grant. Israel shall possess this land one day. When the new covenant is applied to them then it shall be done.

A Meal & Drink Offering for Certain Sacrifices (vss.2-16)

3 And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, voluntary

free will, נְדָבָה, n^e-dah-vah, a fem. noun, also tss. into English with the words, *a willing offering, free offerings, freewill offerings and voluntary*, as an adj. *plentiful* (rain), and an adv. *freely* and *voluntarily*.

performing a vow, לְפִלְא־נֶדָר, also v.18 & Lev.22.21 (see directly below);

performing, לְפִלְא, Piel (intensive active) infin. of the verb root פִּלַּא; in Piel it is tss. *to accomplish, perform*; otherwise in Niphal (passive) and Hiphil (causative) it is tss. *wonderful, marvelous, too hard, and to separate*.

a vow, נֶדָר or נְדָר a masc. noun always tss. with the English, *a vow*.

to make a sweet savour unto the LORD, of the herd, or of the flock:

sweet savour – this is the first occasion for the use of this term in the book of Numbers, רֵיחַ נְיָחָם, rey-ach nee-cho-ach. This phrase, as it relates to sacrifices is found first with the burnt offering in both cases. (cf. Ex.29.18; Lev.1.9)

sweet, נִיחֹחַ, ni-cho-ach, masc. sing. noun is often and always tss. sweet; the verb is נָוַח, nu-ach, to rest.

savour, רִיחַ, rey-ach, masc.; KJV, *savour, smell*; cf. also רָוַח, to smell, be of quick understanding, touch, accept.

herd, בָּקָר, the herd refers to the ox and bullock.

flock, צֹאן, tss. *flock, sheep, cattle*; Laban was a shepherd.
(Ge.29.9, 10)

Sacrifices of burnt offerings could involve a bull (Le. 1.3, 4), sheep or goat (Le.1.10), or dove or pigeon (Le.1.14). The livestock were not totally consumed on the brazen altar, but some of it was dedicated by the LORD for the priests' food.

Le.7.8 And the priest that offereth any man's burnt offering, even the priest shall have to himself the skin of the burnt offering which he hath offered.

9 And all the meat [meal, grain] offering that is baked in the oven, and all that is dressed in the fryingpan, and in the pan, shall be the priest's that offereth it.

10 And every meat offering, mingled with oil, and dry, shall all the sons of Aaron have, one as much as another.

It seems that Moses is referring to certain offerings. He refers to burnt offerings, [I think generally refers to] peace offerings (which settle or reconcile those that have made a vow), and offerings at the solemn feasts, which are three feasts.

Le.22.18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever he be of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his freewill offerings, which they will offer unto the LORD for a burnt offering;

19 Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein.

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer for a freewill offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make any offering thereof in your land.

25 Neither from a stranger's hand shall ye offer the bread of your God of any of these; because their corruption is in them, and blemishes be in them: they shall not be accepted for you.

By solemn feasts there are three.

2Chron. 8.12 ¶ Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread (or Passover), and in the feast of weeks (Pentecost), and in the feast of tabernacles (Lev.23.42, Booths).

(Due.16.16, on these three feasts days all the males of Israel were to appear before the Lord; Ne.8.3-18, which had never been kept until after the Babylonian captivity.)

The priest receives a part of the flesh of the animals (except for the fowls sacrificed).

For the Lamb ... (vss.4, 5)

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil.

meat offering, מִנְחָה, a min-chah; there were meal offerings which stood alone (cf. Lev. 2.1), and there were meal offerings which were to be included with the sacrifices, which are these in this 15th chapter of Numbers.

So, with these particular offerings the Israelites were to include a meal offering.

1/10th deal is the same as 1/10th of an ephah, which is one omer. [cf. Ex.16.36; Nu.28.5] Gill says that an omer equals about 3 quarts (or 12 cups). The flour is wheat flour. To this flour was to be mingled 1/4th hin, which Gill states is about one quart and a ½ pint (a little more than 5 cups) of oil derived from the beaten olive. (cf. Nu.28.5) Remember salt was always added.

Le 2:13 And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

12 cups of flour mixed with 5 cups of oil.

5 And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

wine, יַיִן, yah'-yin, tss. wine, vine (meaning vine of the wine) and refers to the fermented juice of the grape.

lamb, the Hebrew כֶּבֶשׂ, keh-ves, tss. is always tss. in the KJV as either sheep or lamb.

A *lamb* appears to include a kid of the goats. (cf. v.11, *Thus shall it be done for one bullock, or for one ram, or for a lamb* (הֶשֶׁלֶט), which must refer to the lamb of v.5, כֶּבֶד, a flock animal) *or a kid*. The same is said in Ex.29.38:

So with these particular offerings there was also a drink offering included. It is my opinion but this meal offering and drink offering might have been completely consumed on the brazen altar. The priests were allowed to keep meal offerings. I don't know it that means they kept them all. (cf. Ez.44.29, cited below) Especially as it pertains to the drink offering I believe it was always poured out to the LORD. The drink offering in Nu.28.7 employs the adjective *strong*, i.e., *strong wine*. Though it is only this once found it might be that all of the drink offerings were of *strong wine*, a wine enhanced for effect and poured out before the LORD.

(Drink offerings poured out: Ge.35.14; Nu.28.7; 2Kin.16.13; Ia.57.6; Jer.7.18; 19.13; 32.29; 44.17-19, 25; Ez.20.28)

Ge 35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

Nu 28:7 And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering.

strong, שֶׁכָּר, sheh-kar, a masc. noun tss. *strong wine* (1), *strong drink* (21), and *of the drunkards*; appears in the main to be a fortified wine.

The late Bro. Wayne Camp taught this to refer to the effectual blood of Christ to save His people from their sins.

Now, I would remind all of us that all these sacrifices and offerings pointed to our Lord Jesus Christ. Did this drink offering of strong wine that was offered twice daily point to our Savior? He poured out his

blood before God as a sweet savor offering, just as this strong wine was poured out as part of a sweet savor offering. This was a drink offering and he said of his blood, ***“My blood is drink indeed”*** (Jn. 6:55). He also said, ***Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.***

‘The blood of Christ is represented in the drink offering of strong wine, and points to the mighty power in his blood, its mighty cleansing power, its mighty propitiating, satisfying, and pleasing power.’ *Strong Wine and Powerful Blood*, Wayne Camp, GP & P, June 2010, p.1

The very same drink offering found in Ex.29.40 omits the use of the adjective *strong* there.

Ex.29.40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

For this reason I am of the opinion that all drink offerings were of *strong* wine and poured out before the LORD.

Every lamb or kid offered for a burnt offering, peace offering, or one of the solemn feasts included this amount of a meal and drink offering.

This drink offering is about 5 cups of [strong] wine.

For a ram ... (vss.6-7)

6 Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil.

7 And for a drink offering thou shalt offer the third part of an hin of wine, for a sweet savour unto the LORD.

2/10th deal of flour mingled (2 omers of flour: 6 qts: 24 cups): with
1/3rd of an hin of oil (or 1 ½ + 1/3rd pint or 6 1/3rd cups)
1/3rd of an hin of wine (or 1 ½ + 1/3rd pint or 6 1/3rd cups)

For a bull ... (vss.8-10)

8 And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD.

3/10th deal of flour mingled (or 9 qts.: 36 cups) with
 ½ an hin of oil (2 qts. 1 pint or 10 cups)
 ½ an hin of wine (2 qts. 1 pint or 10 cups)

So, 9 qts. of wheat flour, 1 ½ qts. of oil for the meal offering and 1 ½ qts. of wine.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

Per lamb offered*: 1/10 th deal or ephah of fine flour = an omer = 3 qts.	Per ram offered: 2/10ths deals or ephahs of fine flour = 2 omers = 6 qts.	Per bull offered: 3/10ths deals or ephahs of fine flour = 3 omers = 9 qts.
1/4 th part of an hin of beaten olive oil mingled with the flour (1 qt. + ½ pint or 5 cups)	1/3 rd part of a hin of beaten olive oil mingled with the flour (1 ½ qts. + 1/3 rd pint or 6 1/3 cups)	½ an hin of beaten olive oil mingled with the flour, (approx. 2 qts. + 1 pints or 10 cups)
1/4 th part of an hin of strong wine (1 qt. + ½ pint or 5 cups)	1/3 rd part of a hin of strong of strong wine (1 ½ qts. + 1/3 rd pint or 6 1/3 cups)	½ an hin of strong wine (approx. 2 qts. + 1 pints or 10 cups)

*a lamb refers to a young flock animal of the sheep or goats, lamb or kid.

This is an offering made by fire and is called a sweet savour. These portions are brought for each animal offered in sacrifice to the Lord.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

born, בָּרָא, masc. noun tss. born, homeborn, of your own country, born in the land, born in the country.

14 And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.

16 One law and one manner shall be for you, and for the stranger that sojourneth with you.

One law and one method for everyone. It is that simple.

In that day, whether one was a Jew or Gentiles everyone that desired to offer before the LORD was subject to the same rule. And the same is true today. There isn't a different kind of Christianity for the Jew and another for Gentiles.

Ro.3.29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God, which shall justify the circumcision by (ἐκ) faith (or out of their faith being circumcised), and uncircumcision through (διὰ) faith (or through their faith though being uncircumcised).

A Cake for an Heave Offering (vss.17-21)

(The Priests' Portion)

17 And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

This was given unto the LORD, which the Levites received.

Ne.10.36 Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

37 And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

Ez.44.28 And it shall be unto them for an inheritance: I am their inheritance: and ye shall give them no possession in Israel: I am their possession.

29 They shall eat the meat offering, and the sin offering, and the trespass offering; and every dedicated thing in Israel shall be theirs.

30 And the first of all the firstfruits of all things, and every oblation of all, of every sort of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

Sins Committed in Ignorance (vss.22-29)

(Corporate [vv.22-26] or Personal Sins Committed [vv.27, 28])

Corporate sins of ignorance (Lev.4.14-21)

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded Moses, and henceforward among your generations;

24 Then it shall be, if ought be committed by ignorance (by error, unawares, being deceived, going astray) without the knowledge (from the eyes, מֵעַיִן) of the congregation, that all the congregation shall offer one young bullock for a

burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the manner, and one kid of the goats for a sin offering.

by ignorance, לִשְׁגָגָה, lish-ga-ga, fem. sing. noun with the prefixed לְ- for, to + שְׁגָגָה, ignorance; so לִשְׁגָגָה, lish-ga-ga is tss. through ignorance, unwittingly, unawares, an error (Nu.15.24, 25 [twice], 26-29; cf. the verb שָׁגָג, in v.28 tss. to sin ignorantly, and in other places to err, to be deceived, to go astray.

without the knowledge, מֵעֵינַי, meyh-[g]ehy-neyh, dual fem. noun, cf. מֵעֵינַי, מֵ, from, עַיִן, the eye.

This offering is found in Lev.4.14-21. The blood of this animal being brought into the tabernacle would not allow the priests to eat of the meat of the animal.

The altar upon which the blood is applied is not the brazen altar, but the altar of incense. The regulation banning eating the flesh of animals whose blood is brought into the tabernacle is found in Le.6.30

Le.6.30 And no sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance.

Personal sins of ignorance (Le.4.27-31)

27 And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

The of this animal may be eaten by the priests as the blood is not brought into the tabernacle, but is applied to the horns of the brazen altar which is outside of the sanctuary. (cf. Le.4.30)

29 Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them.

What follows is the severity with which presumptuous sins are met. Those guilty of such sins are cut off. (vss. 30, 31) Then follows an example of what that can involve: a death penalty. (vss. 32.36) A death penalty was not imposed upon every soul that committed presumptuous sins, but certainly every soul that was cut off was guilty of such sins. Following this the LORD provided a means for avoiding presumptuous sins. A blue ribbon (some say, tassels) was to be sewn to the fringe (or hem) of the garment reminding them, when they saw it, of the commandments of the LORD. (vss.37-41)

Presumptuous Sins (vss.30-31)

30 ¶ But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.

presumptuously is a translation of two Hebrew words which literally is with (בָּ) an high (רָמָה), hand (יָד), בָּיַד רָמָה; רָמָה, is Qal part. Poel of רָמָה, room and tss. *to be high, tall, loud, haughty, exalted, offered* (Nu.15.19, 20), *taken up, to be lifted up, to heave* (cf. Nu.15.20); *to be lofty; to have an high look, to be proud, to be set, to promote.*

The act presumptuously is to purposely put the hand against God. They could put their hand to do the commandments of the LORD or they could put their hand against them.

31 Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity shall be upon him.

meaning that he shall bears the punishment for his own sin.

hath despised, בָּזָה, Qal pret., tss. *to despise, to contemn* (to treat with contempt), *to be vile, contemptible*.

hath broken, הִפְרָה, Hiphil (causative act.) infin. of פָּרַר, tss. as an adj. *to be clean* [dissolved], *to divide, to break asunder, to break, to make of none effect, to make void, to defreat, to disannul, to fail, to disappoint, to frustrate, to dissolve*.

Being cut off from the nation means that they lose the rights and privileges of a national identity with the natural people of God. (cf. Ge.17.10-14, ... *that soul shall be cut off from his people; he hath broken my covenant*.) They can't make a fellow Israelite obedient, but you can remove him so that his disobedience is not chargeable to the nation of which he is a part. Basically the same relates to church discipline. The church member either wants to be with the church or he doesn't. We don't make anyone come. This church doesn't make anyone do anything they don't want to do. But if someone doesn't want to come or they don't want to act like a Christian then we simply remove them from the body, cut them off, purge them out of the body (1Co.5.7) and let them live out their lives as they please, but without bringing shame to the Lord or His church.

And now we have someone blatantly breaking the fourth commandment.

Ex 20:8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy

manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

The Sabbath Breaker (vss.32-36)

32 And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day.

The LORD had provided enough manna on the 6th day to carry the Israelites through to the other side of the Sabbath day. With it they were to prepare their food beforehand.

Ex 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

...

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

Ex.35.1 ¶ And Moses gathered all the congregation of the children of Israel together, and said unto them, These are the words which the LORD hath commanded, that ye should do them.

2 Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

In other words the LORD until now had not revealed how it was that they should put their brother to death. Previously the LORD had judged Israel so many times. (Le.10.1, Nadab & Abihu; Nu.11.1, consumed for complaining; 11.33, killed for lusting; 14.27, the spies that brought back an evil report) But now Israel must judge one of their own and they needed to know by what means their brother must die.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

The offender was to be brought outside of the camp of Israel. There, the congregation, probably a select few men from among the tribes of Israel must cast their stones against their brother until he has died. This sounds harsh for such a minor infraction doesn't it. What is the point. Sin is offensive to God. All sin, no matter how small, in thought or deed, offends God.

Eze 18:4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

The law cannot excuse sins.

He.10.28 He that despised Moses' law died without mercy under two or three witnesses ...

God cannot justify sin. In other words He cannot allow sin to go unpunished. He is justified to punish sinners that have not believed in Jesus Christ, and He justifies the sinner for whom Christ died.

Ac.13.38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

It was only by eating a fruit by which mankind fell into sin. But of all the fruit that he could have eaten there was only one which was banned. Yet Adam ate of that fruit of that tree which the LORD commanded not to eat.

Ge 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Adam ate knowing the consequence. Look at what that one sin has done. Sin so comprehensively brought the death of mankind that nothing less than the death of our Lord Jesus Christ, the Son of God could take away its condemnation.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

To have to put their brother to death must have been a very difficult, sobering experience for them. But they must do it. It is very likely that they feared the LORD would break out as He had done before and punish the entire nation.

There are things that are difficult for us, the members of a church to do, yet we must if we love the Lord. The Lord which said, *Joh 14:15 If ye love me, keep my commandments.* Said, *Joh 15:12 This is my commandment, That ye love one another, as I have loved you.* And, *1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.*

Consider how love manifests in a Christian parent to his child. He will chasten His child for three reasons:

Because of personal benefit. (He.12.10)

Because the Lord commands it. (Pv.19.18; 23.13;)

Because of the child's benefit. (Pv.22.6; 29.15;)

Those are evidences of proper Christian love. Those that refuse to obey the Lord revealed a lack of self-respect, a lack of love for the Lord, and a lack of love for the child. It's really that simple.

For a society, swift punishment for crimes is best. And what we see going on all around us is in part a total breakdown in our judicial system. We simply do not punish criminals any longer.

Ec 8:11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

The Blue Ribbon in the Fringe of the Garment (vss.37-41)

**37 ¶ And the LORD spake unto Moses, saying,
38 Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:**

fringes, צִיצִית, fem. sing. noun is found in v.39; Ez.8.3, lock (of hair).

*ribband, פֶּתִיל, p^e-theel', a masc. noun פֶּתִיל, pah-theel', tss.
bracelets, lace, wires, ribband, thread, and line.*

borders, כַּנְפֵי & הַכְּנָף, a masc. noun כַּנְפֵי, tss. winged, sort, borders, quarters, skirt, the ends, uttermost part, overspreading, etc.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

search, וַיִּתְרוּ, Qal fut. 3ppl. masc. of תָּוַר, toor; tss. to search, to espy, to search out, to spy out, to seek, merchantmen; cf. Nu.10.33; 13.2 (twice), 16, 17, 21, 25, 32; 14.6, 7, 34, 36, 38; 15.39.

40 That ye may remember, and do all my commandments, and be holy unto your God.

holy, קדושים, q^e-do-sheem, masc. pl. adj. of קדוֹשׁ, qa-dosh, tss. holy, Holy One, saints.

The purpose for this fringe is to remind the children of Israel of the LORD's commandments so that they might always be remember and be obedient. It served not only as a private reminder but a public one as well. Everyone saw everywhere in the people of God the blue ribbon upon the edges of the borders of their garments.

Yet Israel could not. They might them phylacteries and frontlets, and fringes of blue around their garments and yet they could not do the will of God from the heart.

Deu.6.4 ¶ Hear, O Israel: The LORD our God is one LORD:

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And these words, which I command thee this day, shall be in thine heart:

7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not,

11 And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full;

12 Then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

14 Ye shall not go after other gods, of the gods of the people which are round about you;

15 (For the LORD thy God is a jealous God among you) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 Ye shall not tempt the LORD your God, as ye tempted him in Massah. (cf. Deu.11.18)

The Lord Jesus addressed the nation centuries later noting their failure to obey the word of God.

Mt.23.1 ¶ Then spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:

3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments ... not to remember the commandments of the Lord.

Israel's sad history is that in light of all that the LORD did they rejected Him at every turn because of sin. Not until the day that the LORD brings to pass the new covenant (Jer.31.31; Ez.20.34-38) and pours upon them the Spirit of grace (cf. Zec.12.10) will they ever be other than rebels. So it is for us too, had it not been for His sovereign bestowal of the grace of life through Jesus Christ.

41 I am the LORD your God, which brought you out of the land of Egypt, to be your God: I am the LORD your God.