

Numbers 12

¹Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married; for he had married an Ethiopian woman. ²So they said, “Has the Lord indeed spoken only through Moses? Has He not spoken through us also?” And the Lord heard it. ³(Now the man Moses was very humble, more than all men who were on the face of the earth.)

⁴Suddenly the Lord said to Moses, Aaron, and Miriam, “Come out, you three, to the tabernacle of meeting!” So the three came out. ⁵Then the Lord came down in the pillar of cloud and stood in the door of the tabernacle, and called Aaron and Miriam. And they both went forward. ⁶Then He said,

“Hear now My words:

If there is a prophet among you,

I, the Lord, make Myself known to him in a vision;

I speak to him in a dream.

⁷Not so with My servant Moses;

He is faithful in all My house.

⁸I speak with him face to face,

Even plainly, and not in dark sayings;

And he sees the form of the Lord.

Why then were you not afraid

To speak against My servant Moses?”

⁹So the anger of the Lord was aroused against them, and He departed. ¹⁰And when the cloud departed from above the tabernacle, suddenly Miriam became leprous, as white as snow. Then Aaron turned toward Miriam, and there she was, a leper. ¹¹So Aaron said to Moses, “Oh, my lord! Please do not lay this sin on us, in which we have done foolishly and in which we have sinned.

¹²Please do not let her be as one dead, whose flesh is half consumed when he comes out of his mother’s womb!”

¹³So Moses cried out to the Lord, saying, “Please heal her, O God, I pray!”

¹⁴Then the Lord said to Moses, “If her father had but spit in her face, would she not be shamed seven days? Let her be shut out of the camp seven days, and afterward she may be received again.”

¹⁵So Miriam was shut out of the camp seven days, and the people did not journey till

Miriam was brought in again. ¹⁶And afterward the people moved from Hazeroth and camped in the Wilderness of Paran.

The Power and Prayer of Humility Under Fire

Main idea: The Lord will vindicate His own, which liberates them from fear to pray for their enemies

Introduction: On to Hazeroth, “enclosure/confinement without walls” (!)

1. The Contrast of Humility, v1–3

1. From where an attack may come, v1–2

1. Family

2. Those who have been “for” you

3. Those who are jealous

4. Those whose own error convinces them that it’s wise and righteous to attack you

5. Be careful that it does not come from you!

2. Only seek by grace that such an attack would be contrasted, before God, with your own humility, v3

2. **The Confidence of Humility, v4–9**
 1. The Lord’s identification with/of us
 2. The Lord’s vindication of us
 3. “Why were you not afraid” can be said of the least Christian (cf. Mt 18:6, 25:40, 25:45); how much more of ordained servants in the home (parents) or the church
3. **The Conduct of Humility, v11–16**
 1. Not giving in to flattery or other temptation to inordinate self-esteem, v11–12
 2. Praying for enemies, v13
 3. Submitting to the Lord’s requirements of discipline, v14–16
4. **The Consummation of Humility**
 1. The mind that was in Christ Jesus (Php 2:5–11; 1Pet 2:21–23)
 2. Humbler than Moses, higher than Moses, and interceding for you, dear Christian!

Conclusion: trust in this Christ and imitate Him!

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Numbers 12. These are God's words, then Miriam and Aaron spoke against Moses because of the ethian Ethiopian woman.

Him. He had married for, he had married an Ethiopian woman. So they said has Yahweh. Indeed spoken only through Moses. Has he not spoken through us also? And you always heard it. Now, the man Moses was very humble. More than all the men who are on the face of the Earth.

Suddenly, he always said to Moses, Aaron and Marion. Come out. You three to the Tabernacle of meeting. So the three came out. Then Yahweh came down and the pillar of cloud and stood in the door. Of the Tabernacle and called Aaron and Miriam. And they both went forward. Then he said, hear now my words?

If there is a prophet among you, I Yahweh make myself known to him in a vision. I speak to him in a dream. Not so with my servant Moses. He is faithful in all my house. I speak with him face to face even plainly. And not in dark sayings.

And he sees the form of Yahweh. Why then were you not afraid to speak against my servant Moses? So, the anger of Yahweh was roused against And he departed, and when the cloud departed from above the Tabernacle suddenly Miriam became leprous as white as snow. Then Aaron turned toward Miriam.

And there she was a leper. So Aaron said to Moses. Oh my Lord. Please do not lay this sin on us, in which we have done foolishly, and in which we have sinned. Please do not let her be as one dead. Whose flesh is half consumed. When he comes out of his mother's womb.

So, Moses cried out to Yahweh saying, Please heal her. Oh God, I pray. And then, you always said to Moses, If her father had but spit in her face, would she not be shamed? Seven days. Let her be shut out of the camp seven days. And afterwards, she may be received again.

So Miriam was shot out of the camp seven days. And the people did not journey to a Miriam was brought in again. And afterward the people moved from hazeroth and camped in the wilderness. Of paran. Amen, so far the reading Of God's inspired, and And Aaron tort Well, we finally reach at the end of this, passage the three-day Journey.

Uh, to Paran. We finally reached Paran, which was three days Journey from Sinai. Uh, the problem is, it has taken about a month and a half to get there. And the steps along the way. Uh, have come to be called it burns. Because there the Lord consumed with fire.

On the outskirts of the camp among the people of Israel for their complaining and then Graves of craving. Because they're the people of Israel. Had to craft meat and the Lord had struck them with a plague. And they had left behind many graves of Who had been killed? And the plague.

And now they are in a place called hazeroth, which the text does not specifically tell us Is named because of what happens here on this particular occasion. And yet, the way things have been named, the way the places have been named, it's not super encouraging. That. The name of this place is an enclosure without walls or confinement.

Without walls. But however, the name itself came about What he tells us here about hazeroth and about the reason they spend a week there. Instead of a day there. Grieves us, it reminds us, That. God's people must be saved by God's grace. That, it's not enough to be baptized.

Into Moses by the cloud. And by the Sea. That passing through the Red Sea on foot does not save. And being under the cloud. In which the Lord himself makes his presence known. And we see him here descending in the cloud speaking, from the cloud that does not make us safe.

Indeed, we must have the inward work of the grace of God. That alone can make us safe. And so, First Corinthians 10 to, which we will keep Uh referring back so long as we're here in the book of numbers and reading and remembering these things. It tells us That all these things Came Upon them.

But they were written down for our instruction upon whom the ends of the ages have come. Therefore, Let him who thinks he stands. Take heed, lest he And this chapter in particular, is for those who think we stand Because it is a chapter. Uh, that centers on the necessity of humility.

Indeed, it features very highly The humility of Moses and the lack of humility and Aaron and Miriam. But in its place in the Bible as a whole. This chapter preaches to us proclaims to us. The extraordinary. Humility. Of the Lord Jesus Christ. Therefore, it commands to us. Humility not just by Moses's example.

But by Christ's example, and by the holy spirit's own instruction in First Corinthians 10. Of what we are to do with these narratives, these passages. In the book of Numbers. This is the chapter organizes fairly easily. Uh, into these headings first. The contrast of humility in verses one through three, comparing Aaron and Miriam's conduct with Moses's conduct and then the confidence of humility in verses 4 through 9.

Why Moses does not have to answer. For himself and the confidence that you may have. Uh, in genuine, humility as well. And then the conduct of humility in verses 11 through 16. Uh, what being humble? Enabled or liberated. Moses, to be able to do And then finally, the consummation Of humility, which isn't really in the passage.

But is about Christ, because especially especially because of how Hebrews chapter 3 makes use. Of numbers 12 verse 7. So first, then the contrast Of humility. One of the reasons that We must be humble. We must hope in the Lord. We must not easily be stirred up to strife.

By being proud or full of ourselves. Is because attack May and will come from many different places in many different ways. The the scriptures have told us this the Psalms are full of what to sing and pray and think. Uh, when you are unjustly, and unfairly attacked, the way Moses is unjustly and unfairly attacked.

By Miriam and Aaron. And the Lord Jesus has told us, hasn't he? Uh, that following him. May cost relationship with your father or mother or your sister or brother Or your parent or your children. Indeed, we know from First Corinthians 7, That sometimes it costs a marriage. When one or the other comes to Christ and the unbelieving spouses unwilling to endure this Christian fanatic anymore and will not have them as a Christian and a spouse.

And so, the scriptures warn us. About places from which attacks may come. And we have many Common classic characteristics of various places from which attacks might come in your life. And it's helpful to note it so that you won't be surprised. So that you won't be dismayed. Yes, you'll be grieved and you'll be wounded.

But the Lord often tells us ahead of time so that we will not be surprised when the fiery trial comes. And he often tells us about specific types of fiery trials. So that we will not be surprised or taken unaware. By the details. Uh, of those trials. In this case, the attack comes from family.

Aaron and Miriam Miriam. Uh, being the one evidently who Who takes? The lead here. Often. Uh scripture and in church history attacks upon faithful Servants of the Lord, hath come from prominent women. Sometimes in God's mercy. The help of God's Servants have also come from prominent women. You'll find both in the book of Acts which we heard preached together.

Uh, in this room. But here Miriam is the eldest, the Miriam, who put him in the basket. And watched the Miriam, who, who had run to Pharaoh's daughter and offered to get A random Hebrew wet nurse. Uh, who just happened to be. His mom. Attack may come. From family.

Attack may come from those who have been for you. As we heard about those things, attack may come from those who are jealous. And don't expect that just because the Lord has blessed them and elevated them to places of Honor in the family or in the church or in the community that they won't be jealous of you.

Aaron was the high priest of Israel? Miriam was so elevated that when the women of Israel sang, the Praises of God, after the drowning of Pharaoh's Army, in the Red Sea, the Lord had given it to her to lead them all. And yet they weren't satisfied. They wanted to be listened to as much as their little brother.

And so don't be surprised if family end up speaking against you, if those who had previously been for you, end up speaking against you, this is something that we often see in the Psalms That sometimes the wound Cuts deeper because the one who is speaking against you, is that former friend with whom you used to go to the worship of God together and celebrate feast Not just the the way, unbelievers celebrate feasts but have Fellowship in That which the Lord had commanded for.

Commemorating of what the Lord. Had done and so forth.

Sometimes you will be attacked by those whose own error. Convinces them. That it's wise and righteous. To attack you. Mo, uh, Miriam and Aaron do not publicly say That it was on account

of Moses's wife. And the Lord actually does not tell us in any place. That Moses had married two women.

In fact. If we look at habakkuk 3 verse 7, one of the things that we have preserved for us. There is that Midian was under at times. Was under the rule or reign of the land of Cush. And that's actually the word behind this word Ethiopian. The sub-Saharan area where, where Ethiopia is today, which, which was the main body of the main domain of the land of Cush at the time.

They were a mighty Kingdom and they're reaching in. Went up into the southern Arabian, Peninsula. Indeed, for them to refer to Zipporah as a Cushite using her political status, and her family's political status. Being under the domination of the Empire of Cush, rather than calling her a Midianite intentional.

The Midianites were descended from Abraham. That would have been much higher way to speak of her family or her. Of her nationality. But Miriam and Aaron are racists. They're racist, even against Midianite. I know a man. Uh was once up unanimously approved by a session. To be called to a church.

And, Congregational meeting in which they were going to vote one of the One of the objections was that the man is in sin because he is inner racially married. Well, you can imagine. Uh, those who are making such an objection, his wife was not so much of the problem as the fact that their town was 90 percent or more of another race.

And in the course of finding out, the man's philosophy of ministry, he had promised to evangelize. And hope that the Lord would bring in. Many people from that town. There are those whose error convinces them. That it's wise and righteous to attack you and they will do. So not even necessarily for the reason that is in their heart.

The reason that's on their lips in verse 2 is very different than the reason that's in their heart. In verse one, isn't it? The reason in their heart is his Ethiopian or Cushite. Uh, But the reason on their lips is, Surely always speaks through more people than just Moses.

They had had this experience at graves of craving, remember when Moses cried out to the Lord for help and the Lord gently taught his Prophet that his is the one who helps him. And he had collected, those 70 elders and brought them to the same place to the door of the Tabernacle and the Lord had given.

From a portion from Moses. The portion of the Holy Spirit that was upon Moses. He had taken from Moses. So Moses had less now. But how much do you need to do the work of God? God, the Holy Spirit, of course is infinite. So he had taken from the spirit that was upon Moses and given to the 70 elders.

But how many times did they prophesy? And what was the result of their Ministry? Well, they were unable. Uh, to prophesy in such a way to lead in such a way that would bring the people to repentance, which was the, the presenting issue for which Moses had cried out for help.

And so, maybe Aaron and Moses here. Sorry, Aaron and Miriam here are justifying their attack on Moses saying, see don't you know, That the Lord has spoken through more than just one man. Why is this everyone need to be listening to Moses all the time? And so they say, has Yahweh spoken only through Moses.

Has he not spoken through? Also. Now, there's something here at the end of verse two children that you need to remember. And that it is, the that is that the Lord hears everything.

Aaron, and Miriam's problem was not that Moses hurt. It was that Yahweh hurt. What Aaron and Miriam had said?

And there was this great contrast. The contrast. Of humility. Aaron and Miriam are family and they had been for him and and they're jealous and they have their own heart issues that are leading to self-deception. They probably feel very justified and righteous in what they're saying. But the reality is, that they are speaking against yahweh's servant and Yahweh hears it But God's Own comment about Moses.

Is that the man Moses was very humble? More than all the men who are on the face of the Earth. And so two applications for you in this point on the contrast of humility Be very, very slow to speak against any Be careful of your own heart and its condition before the Lord.

Your motifs are deceptive, your feelings are liars. You are not always in the right. Like, you think you are in fact, quite often. You may be in the wrong. When you speak against someone, And so be very careful that you don't end up being that person that the Lord has warned someone else about From where attacks may end up coming.

But in the second place seek from God. To grow in this grace of humility. So that God himself looking at your heart and how you think about yourself and how you think about others. That he would testify that you are a humble man. That you are a humble woman.

This is a greatly difficult. Grace, for those who have remaining sin, which would be all of us. And yet God the holy spirit gives it, doesn't he? There is the gentleness and The self-control, the patient. That are among the fruit of the spirit and all of those things. Or connected to dependent interdependent upon and with the grace of humility.

So seek by grace Not that you would never be attacked. For they attacked your master. The Lord Jesus. And he has told you to expect not to be treated better than the master. So seek for Grace, not that you would be attacked. But that when you are attacked The contrast of the character of the Lord Jesus in, you Would contrast starkly.

With the character of the attack that is made upon you. So that's the first thing we see. Here is the contrast of humility in verses one through three. The second thing we see is the confidence of humility There's two different confidences here in verses four through. Nine one is completely silent.

Doesn't say a thing. This is actually a great confidence to have One of the blessings of the Lord maturing you in your faith. Maturing you in Grace, making you humble, is that you develop? Also the grace of being slow to speak. And our flesh will lie to us. Our flesh will tell us.

Well confidence is demonstrated by always being Being the one who speaks up being quick to speak being someone. With a well that thinks people listen to Although often they're not listening to such a person like they think But true confidence is often. Expressed in silence. Expressed in the similar silence to our Lord.

Jesus as prophesied in Isaiah and First Peter 2, highlights it for us as a pattern for our example, that when he was reviled, he opened not his mouth. For he knew exactly who he is. And what he had come to do. And Moses's, hope in the Lord. Actually freeze him to be quiet, but there's the false confidence of Aaron, and Miriam's pride.

Uh, the the text kind of, slow plays or, or describes the Lord slow playing what he is going to do. Look at verse 4. Suddenly you always said to Moses, Aaron and Miriam come out. You three Now, think about Aaron and Miriam who in their mind, in their heart because of the self-

deception of Pride have rationalized their speaking against Moses and they're pretty certain that they are in the right.

I don't know if you've ever been to one of these meetings. With those who are justifying, the not just their own personal perversion. But pushing it on others, even the children of others. In things that are vile and god-hating. You listen to them speak. Many of them think that they are righteous.

Many of them attempt to use. Bible-Ish language. To describe how righteous they are self-deception. And such things is great. Well, Self-Deception sets you up with false confidence. Aaron and Miriam almost certainly. Here are thinking. Well, it's about time. We're back at the give someone else a portion of the spirit that is on Moses place.

In the context of the book of numbers, that's what has happened. Most recently at the door of the Tabernacle And so he always says to Moses, Aaron and Miriam come out. You three to the Tabernacle of meetings. So the three came out. Then Yahweh came down in the pillar of cloud and stood in the door of the Tabernacle and called Aaron and Miriam, and they both went forward so far, so good.

This is the part. Where the Lord gives us a portion of Moses's Spirit. Then he said here, now my words If there is a prophet among you, I always make myself known to him in a vision. I speak to him in a dream. Not so with my servant Moses.

He is faithful. In all my house. I speak with him face to face even plainly. And not in dark sayings, and he sees the form of Yahweh. Why? Then were you not afraid to speak against? Servant. Moses. You remember recently, in as, in our working serially, through the Psalms and preparing our hearts and Minds for the opening portion of the public worship.

Every Lord say recently, we had Princess speak against me, have mercy on your servant. And we noted in the psalm there. That it is better to be a servant. To be the lowest class in the house of God. Than a prince. In the house of, man.

Moses is not just humble, has not just been humble more than all men who are on the face of the Earth in his Um, in himself and with respect to other men, but especially with respect to the Lord himself. Despite all that the Lord had done for Moses, that was higher than what he had done even for other prophets.

Moses knew himself to be a servant. Moses was aptly described by the Lord as Servant. Moses could have confidence, not because he was great. But, because his Is great. And this is a confidence that you may have too. Every one of you. If you believe in Jesus Christ, if you belong to God in Jesus Christ, you are adopted as his child, doesn't matter how how small you are.

It actually makes it worse for those who attack you or for those who cause you to stumble and sin. Matthew 18:6 the one who causes. One of these little ones to stumble, it would be better for him to have a millstone tied around his neck and to be cast into the sea.

Matthew, 25:40 and 25:45 you remember, that's Jesus talking about the Judgment and he'll say I was thirsty and you gave me something to drink or I was thirsty and you give me nothing to drink. And he says, as much as you have done it to the least of these, my brother You have done it unto me.

And as much as you haven't done it to the least of these, my brethren. You have not done it to me. This. Why then were you not afraid to speak against my servant Moses? It applies to what other people do to you. The Lord identifies with his people, he calls them, my little ones.

My children. We are his and he is ours and he takes personally as done to him. Whatever is done to his people. Furthermore, the Lord will avenge. You don't need to avenge for yourself. Remember that from Matthew chapter 5 recently or a little bit further further ago in in Romans 12, when we were there in the midweek meetings, a couple months ago, Vengeance belongs to God.

And he does a perfect job of it. In fact, you are unable to take as much Vengeance as rightly as much as much revenge as rightly should be taken. Upon anyone who attacks. Someone who belongs to God. And so humility not feeling like you have to avenge yourself. Not feeling like you have to vindicate yourself or answer for yourself is actually a Grace that the Lord produces in you to free you to obey him when he says bless those who persecute you.

Pray for. Who spitefully use you? But that's why were you not afraid? Also applies to us as well. Anyone that you Harbor hostility against in your heart or are bitter towards Or you look down upon them for some reason or Harboring, some ill will towards them, be careful. Can the Lord not say to you?

I have set my love upon them. From before the world began. And in the fullness of time, I sent my son into the world for them. And he obeyed and lived and died. And rose again and ascended and sits interceding for them continuously before me. They have Angels, who have been assigned to them as those who are inheriting salvation and the angels go back and forth from beholding, the glory of God to attending that one that you're speaking against or gossiping against or excluding or Or looking at considering what this cost.

Because they are children. I have sent forth the spirit of my son into their hearts I am doing everything that is necessary. To bring them, not just to the faith to which I have brought them, but to sanctify them and make them holy by the day of Christ Jesus.

So that they will behold the face of God forever. Why then were you not afraid? To speak against them. We should be afraid. To take a position of hostility or enmity or disgust to gossip or slander. To speak about our brother in any way even when they're sinning, that is not trying to recover them from their sin, in the way that Jesus has given us.

To recover them. From their sin. Because the confidence that we ought to have. By humility before God. They may well have. And we would be on the receiving end of Why then were you not afraid to speak? Against my servant Moses. And if this is true, Of any Christian.

Simply because of their identification with God. Through Union with Christ, how much more of those who are in Authority, Because to all of those things children, The Lord may add for you. I selected them to be your father and mother. I blessed you by bringing you into my church by making you to be born into their house.

I assigned to them to rule over you and instruct you to correct. You to tell you. No. I instructed them to discipline you. To restrain you to chasten, you To teach. To overrule you. I have put the image, not only of myself in their humanity and of my son in their Christianity but of my authority in there.

Being your parents, why? Then were you not afraid? To speak against them. Or to think against them. Or try to send them in your heart. And much. Similarly, he could do. For speaking against

or resenting. Those whom he has set over you in the matter of spiritual things in the church, or those whom he has set over you to guide you and direct you and administer.

By their Authority in the matter of serving, one another and the Lord, in material things in the church. Lord willing not to many months from now weeks. From now you'll take vows with new deacons And those vows will require a review. That which The humility that God gives you and the confidence that the true confidence that you ought to have in humility under God.

Doesn't say humble yourself under the mighty hand of your elders. It says, humble yourself under the mighty hand of God casting all your cares. Upon Christ. Because he cares for you. The confidence of humility in the third place, the conduct of humility and Here there are two points to make one.

Is that? Because Moses has genuine humility about himself. He does not get LED astray by Aaron's flattery. When the Lord strikes Miriam with this leprosy? And you can see all the italics there. We won't take the time to go through it. Just delete the italicized words and And you can see how abrupt, and shocking, The languages Aaron turns around and he goes from slandering Moses to praying to him for forgiveness.

Oh my Lord. Please do not lay this sin on us, in which we have done foolishly. And in which we have sinned. God, Alone can forgive sin in his Providence. He just gave us that passage this morning in Matthew chapter 9. He said, please do not let her be as one dead.

Whose flesh is half consumed. When he comes out of his mother's womb. When the king of Syria sent Naaman, the Syrian General to the king of Israel to be healed. The king of Israel, see how this said, see how this man wants to pick a fight with me. Does he think that I am God That I would be able to heal this man of his leprosy.

Aaron flatters Moses here, you know, flattery is more dangerous than gossip or slander. Because sinning is more dangerous than being sinned against. And flattery tempts us to Pride. Tempts, it endangers us of being robbed of this. Humility that is being praised to us and commended to us in this passage So, the conduct of humility is that it refuses to give in to flattery or Temptation.

Uh-Huh. To an inordinate. Self-esteem, the conduct of humility is also. That it is willing to let go of offense quickly. In your humility as you grow in that Grace. And one of the things you should seek from God, as you're looking to him. For that Grace, is that you would take as little offense as possible.

And that whatever offense. You receive, you would be able to release quickly. This was necessary for job with his friends. Remember when When the whole ordeal was over, what did job have to do, he had to pray for them. This is molded to us and the Psalms They speak against me but I'm in prayer for them.

We often sing In Psalm, 109. The best example of it, of course is who the Lord Jesus. Who even as he is crucified? Praise father, forgive them for they know not what they do. And God is conforming by his grace, he's conforming Christians to the pattern of Christ like he did for Stephen.

One of the first deacons who prayed almost the same thing as he was being stoned. May it not be charged against them. The Apostle Paul and what we had a while ago now. In the Romans series and the Romans preaching, these these Jews in every city who had beaten him with rods, and given him, the 40 lashes, less less one because they had a Superstition that the 40th lash would kill you.

And they had tried to Stone him to death. He says my heart's desire and sincere prayer to God for that, is that they would be saved. How are you going to be able? Sincerely to pray for your enemies who attack you. Without the grace of humility. To quickly let go and put away a fence that has been committed against you.

Many of you have had great offenses. Committed against you. You need from God to give you that confidence in him and in belonging to him by, which he gives by his Spirit, the grace of humility in your heart so that you can put away the, the injury, the wound of the offense, And be freed to pray for them.

So that you be like Moses here who not only doesn't give in to the temptation to pry as his brother praised him for forgiveness. But who instantly? So Moses cried out to Yahweh saying, please heal her. Oh God, I pray. The conduct. Of humility. The final part of the conduct of humility is that it submits to what the Lord says to do.

Moses would like for her to be healed immediately. The Lord's answer is no, actually. What she has done requires some exercise of discipline? And it's really Quite a fearsome sober discipline. Yes, she knows that the leprosy is only seven days long. But she does have that uncleanness on her that reminds her, that all of our sin is unclean.

But where does she have to go children since she has the leprosy on her? The outskirts of the camp. What just happened a month ago? At the outskirts of the camp. The fire of the Lord. Had consumed. A great, many of them. Because they had grumbled and complained against the Lord.

And so she was really given seven days in a place and in a condition. To drive her to Serious contemplation, serious thought about what she had done. And whom it was really and truly ultimately against. And it wasn't against her brother so much, or even the servant so much.

As it was against the Lord. Who was? Her brother's Master. And so, Moses has prayed for her immediate forgiveness, but the Lord says that she must be disciplined. And, Parents. Sometimes we have to Humble ourselves before the Lord and discipline our children. When we would just as soon, make it go away.

And Rob them of the instruction of the Lord and the discipline of the Lord that comes in those, in his Providence in those occasions. Where their sin has expressed itself and God, who in his Mercy, put them in a Christian home and gave them Christian parents. So that it wouldn't just be Human instruction and human discipline that they receive.

He? Given you to give that discipline. And sometimes. This has to be done by Church officers, as well. And I hope that when your church officers do it, you will see that. It is a humbling of themselves, a submission to God when they do it. Yes, we follow Matthew 18.

We desire, the recovery of The Sinner, we confront them with their sin. We add the evidence of two or three Witnesses. We we must follow whatever the Lord says but we can't get to the place then. Where the Lord says to to inflict discipline or censure, And say, well, no, I think we should be more gentle here.

I think we should be more patient here.

Moses, of course, it's implied. Here submitted himself to the Lord. We can't be more patient or gentle than God. It's not loving to withhold discipline. When the Lord says to give it, It's proud to think that way. And so we have the conduct of humility. Well the contrast of humility, the

confidence of humility, the conduct of humility and then the consummation of humility and we've run long for the evening sermon.

So very briefly here. In this passage, the Lord says of Moses that basically he's the highest Prophet. There can be on the earth. And he calls him a sir. My servant who is faithful in all my house? Well, this verse 7 of this, passage of this chapter gets quoted in Hebrews chapter 3, And he takes a context in which Moses was exalted above all other men and then he highly exalts.

Jesus over Moses from that context. And he says, Moses was a servant who was faithful in all my house. But Jesus is the Who is faithful over? All my house. This is the great exalted. One God, the son who became a man, it's his house. It's his household that we are.

But what did he do? Although he did not consider equality with God, something to be grasped. He humbled himself. And there in Philippians 2, where it describes that it says have this mind in you that was in Christ Jesus. And then in 1st Peter 2 to, which we have already referred, it describes him, not opening his mouth when he's reviled and it says there, that Christ has not only suffered to bring us back to the shepherd and overseer of our souls.

But that the manner in which he suffered was also an example to Jesus Christ is humbler even than Moses. There cannot be a greater humility. Than when God. Humbled himself. And he is not only our pattern. He is our priest. After what Aaron and Miriam heard said about Moses, it must have encouraged them greatly.

To hear Jesus to hear Moses. Pray for them. Well, after what, you know about the Lord Jesus. Oh dear congregation. May it encourage you greatly. To know that Jesus. Praise. For you. Let's pray. Lord Jesus. How we thank you. And praise. You for your humility. That has been counted for us for all of your obedience, you who are all of our righteousness before God.

And we ask that by your spirit, you would now conform us to yourself. Make us to be humble, like you, thank you that you always live to intercede for us. Thank you for giving us the privilege of imitating, you in that as well. Give us humility to pray for especially Who have attacked us and who have been enemies to?

We thank you that you have shown your love in this. That while we were still Sinners, you Lord, Jesus Christ. Our God Came and died for us. So, glorify your name, our God and savior. By making us to be more like you. Grant, then that your spirit would write the truths of this passage, which we have read and heard, To be written upon our hearts for.

We ask it in your name, Lord, Jesus. Amen.