

### 1: Why was God so angry at David for taking the census?

*Numbering the People* The account of numbering the people is found in 1 Chronicles 21 with a parallel account in 2 Samuel. During David's reign, many battles were fought with the surrounding nations.

In one chapter it is stated that "Satan stood up against Israel, and provoked David to number Israel;" in the latter passage it is said, "Again the anger of the Lord was kindled against Israel, and he moved David against them. The latter passage implies that there was some guilt in Israel for God to take this step, and. The word "again" points back to the judgment of God on Israel recorded in 2 Samuel. But although there was guilt on the nation on account of these rebellions, David himself was the instrument by which Israel was to be punished. As he was about to glory in the number of his people, God reduced that number by seventy thousand, so that he should not have the glory. The latter was but God giving David the opportunity for the evil of his heart to manifest itself, while of course Satan was the source of that evil. Thus God punished Israel and humbled David. This may suggest to us the difference in the Bible between trial and temptation. Some thousands of pounds are lying on the parlour table when a servant enters the room. Satan says, "Steal some;" this is the temptation. So that every trial from God may at the same time be a temptation from Satan. To return now to the act of David in numbering the people. We have seen the sin of this act in that he was about to glory in the number of his people. Joab was aware of this, and regarded the act as "abominable. It means not only a trespass committed, but one which must be atoned for. Levi and Benjamin were not counted with the number. The tribe of Levi was always exempt in such censuses, and the tribe of Benjamin was not numbered because David, in the mean time, having become conscious of his sin, stopped the census before it was completed. Joab gave the sum of the people to the king. It amounted to one million one hundred thousand men in Israel. This great population in so limited an extent of country is a proof of the fulfilment of the promise Genesis. Such great prosperity, however, is too frequently a snare, as it was in this case. We see how little God can trust his children long with prosperous circumstances.

### 2: An Introduction to the Book of Numbers | [www.enganchecubano.com](http://www.enganchecubano.com)

*Now David's numbering the people was the natural consequence of the condition of worldliness and pride into which he had allowed himself to fall. God then moved him, because He had from the first so ordered the laws of the spirit that such a sinful act should be the natural outcome of such a sinful state.*

Then let me know how many people there are. Why does my lord want this thing done? Why should he bring guilt upon Israel? So Joab left and went through all of Israel, and returned to Jerusalem. There were 1,, men in all Israel who used the sword. And there were , men in Judah who used the sword. But now I beg You, take away the sin of Your servant for I have done a very foolish thing. Choose one of them, that I may do it to you. This would be a disease sent upon the land. The angel of the Lord would destroy with disease through all the land of Israel. Let me fall into the hand of the Lord. For His loving-kindness is very great. But do not let me fall into the hand of man. And 70, men of Israel died. But as he was about to destroy it, the Lord saw the trouble and was sorry. Now take your hand away. The angel had his sword in his hand, held out over Jerusalem. Then David and the leaders fell on their faces. They were dressed in cloth made from hair. I am the one who has sinned and done a very bad thing. But what have these sheep done? But do not let the trouble be upon Your people. He turned and saw the angel. And his four sons hid themselves. So he went out from the grain-floor and put his face to the ground showing respect to David. Give it to me for the full price. Then the disease will be turned away from the people. Let my lord the king do what is good in his eyes. See, I will give the bulls for burnt gifts. I will give the objects made of wood used for beating grain for the fire-wood. And I will give the grain for the grain gift. I will give it all. I will not take what is yours for the Lord. And I will not give a burnt gift for which I do not pay. He gave burnt gifts and peace gifts, and he called to the Lord. The Lord answered him with fire from heaven on the altar of burnt gifts. The altar of burnt gifts was there also. For he was afraid of the sword of the angel of the Lord. Try it for 30 days FREE. Cancel at any time.

### 3: David's Sin in Numbering the People | Learn The Bible

*In the course of Providence, the people frequently suffer for the misconduct of their rulers. The primary reason in the Old Testament for taking a census was to know the size of a nation's army and its ability to win wars against other people (Numbers , see also verse 19)!*

To fill-in the historical period from the Exodus and Sinai revelation to the preparations in Moab to enter the Promised Land B. To explain that the 38 year period in the wilderness was a consequence for the unbelief of the older generation Dt 1: To present laws as case studies which do not have a precedent in what has been spoken thus far. To narrate the preparation of Israel for entry into the Promise Land 22 by describing the journey from Sinai to the region beyond Jordan, and the legal decisions made in the wilderness 23 1 Milgrom writes, It was also entitled va-yedabber after the first word see Rashi on Exod. However, it is highly unlikely that they were mere fictions of postexilic editors. It is not unreasonable to suppose that in addition to the written log of the stages of the journeyings How much expansion, revision and rewriting they underwent in the centuries before they reached their final form, possibly in the early days of the monarchy, is hard to determine by critical methods. It is perhaps fairer to give the tradition the benefit of the doubt, than to assume everything must be late unless there is evidence to the contrary. But precise dating of the material is largely irrelevant to exegesis, for it is the final form of the text that has canonical authority for the church Likewise, Hill and Walton write, The book itself contains only one reference to Moses as an author of the material, and that is specifically limited to the itinerary of the Israelites in their desert trek from Egypt to Moab Num. Elsewhere the text implies that priests were also recording and preserving the divine instruction and regulations, especially those pertinent to their duties associated with the tabernacle cf. Until more solid evidence surfaces to the contrary, it may be assumed by analogy to the book of Exodus that the bulk of the text in Numbers is the literary product of Moses, stemming from the fifteenth or thirteenth century B. However, the references to Moses in the third person in the narrative e. It seems correct to assume that the substantial portions of the history and legislation of Numbers originated with Moses during the thirty-eight years of desert wandering that the book recounts cf. Whether he transcribed the words of Yahweh himself or dictated them to a scribe is unclear. But Numbers and the rest of the Pentateuch were cast in the form of a unified, five-volume book sometime between the days of Joshua and the elders of Israel Josh. This still seems like the best solution to this writer, even though it is not without difficulties. An example of his discussion of an anthropologically-based approach to ritual symbolism is as follows: First, this approach seeks to understand the whole ritual system and not just parts of it, or more precisely to understand the parts in the light of the whole. Earlier commentators picked on certain elements in the food laws as suggestive of a particular interpretation. For instance, sheep were clean because they reminded man of his divine shepherd, while serpents were unclean because they recalled the agent of the fall. But multitudes of animals in the list found no easy explanation of this type, for example, camels, eagles, grasshoppers, etc. Douglas drew attention to that feature of the list in Leviticus 11 and Deuteronomy 14 that the biblical writers seem to concentrate on, namely the means of locomotion of the animals, how many feet and what type of feet they have. From surveying the lists as a whole she deduced that the animal world mirrors the human world. Just as there are three principal divisions among men, Gentiles, Jews, and priests, so there are three classes of animals: Her theory of correspondence between the human and the animal kingdoms is confirmed by other texts scattered throughout the Pentateuch. Secondly, Soleer has independently arrived at a similar analysis of the food laws to that of Douglas. Indeed his study represents an advance on her work, showing that the correspondences between animals and men run even deeper than earlier realized. The birds listed as unclean are unclean, because they are birds of prey, i. It is the herbivorous land animals that are clean, and according to Genesis 9: It is also worth noting that Carmichael, using more traditional methods of exegesis, has arrived at similar conclusions. He argues that in Genesis 49 and Deuteronomy This convergence of interpretation, based on several different methods of study, suggests that the symbolic dimensions of biblical thought are at last being understood. Thirdly, this interpretation is corroborated in the earliest commentaries on these laws. For example, the

second-century BC Letter of Aristeas sees the behaviour of clean animals as models for human conduct. Acts 10 links the preaching of Peter to the Gentiles with eating unclean animals. The six laws about the land In addition see Milgrom for a literary structure of the Hexateuch Numbers, xiii-xxxi. Although sin appears to be allowed to interfere with what God is doing, it does not ultimately triumph. The question is not whether man can obey but whether man will obey with the strength of the Lord. Lev ; 23 , much is unique to Numbers. Some of these prescriptions strongly anticipate the settlement of the Promised Land and thus affirm that Israel will enter and possess the land the test of an unfaithful wife 5: Together with describing in detail the great things God has done to and for them he also listed carefully various commands of God to govern their whole life. Their position as covenantal people obligates them to subject the whole area of their life under the control of God: They are also to know that the land they will possess is a covenantal land. The Lord dwells in it, therefore, they are called to guard the purity of the land. Obedience to His commands will assure the possibility of enjoying the blessing in the land. Then Moses warns the people Their covenantal position does not exclude them from the possibility of receiving severe judgment Petrus Maryono, The Synopsis of Numbers [paper submitted for course Seminar in the Pentateuch, Dallas Theological Seminary, Fall ], 8.

### 4: ~A number of people is™ or ~a number | Oxford Dictionaries

*the numbering of the people (2 samuel [2] For the king said to Joab the captain of the host, which was with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people.*

Model of Jerusalem in the Time of David and Solomon The selection of the site where the temple in Jerusalem was built came about in a most unusual way. Because David took a census of the Israelites, God was angry with him and told David that He would exact a punishment on the people 1 Chron. God gave David a choice of which punishment He would inflict: The judgment was that the Angel of the Lord destroyed seventy-thousand Israelites 1 Chron. As the Angel came to destroy Jerusalem, the Lord stopped the destruction when the Angel came to the threshing floor of a man named Araunah or Ornan 1 Chron. David purchased this land and provided it to his son Solomon for the site where the temple would stand 1 Chron. First, it is clear that unlike the census Moses took, this did not come at the command of God cf. Did God cause David to do this? This must be harmonized with 1 Chronicles This may be compared with Job 2: So, David did not act by the command of God, but acted presumptuously to take this action. Why would this be an offense to God? Now, David, as a young man, had understood this. Yet, it may be that in his old age David had either forgotten this or lost the same trust in God he had as a young man. Each of the punishments that God offered all would have resulted in a reduction in numbers 1 Chron. What happens is that God essentially forced on David a reduction of numbers comparable to the voluntary reduction under Gideon. This may indicate that at least part of the sin concerned misguided confidence. David was trusting more in the size of his army than in the power of God. View of the Temple Mount from the Mount of Olives Both explanations offer important lessons to us today. It is just as important for us to act on the instruction of God, but never to go beyond His word. There is no record that God commanded David not to take a census, but His silence indicated that David was not authorized to do so. In the same way, we must avoid seeing the size of a congregation, or the popularity of a message as the reason we can take confidence in religious strength. God wanted Israel to trust in him and not in its own size and greatness. He wants the same of His spiritual Israel—the church. Whether many or few accept the truth, it is still the truth, and our confidence must rest in God and His word. While David sinned through presumptuous action and a failure to trust God, Hezekiah was the antithesis of this. When he learned of the threat of Assyria he looked to God and not the power of his own might. Because of his faith the Angel of the Lord killed the Assyrian army which vastly outnumbered Israelite forces but He did not destroy Jerusalem 2 Kings Instead, he along with the nation as whole was forced to remember that their strength rested in God, not in their own numbers. It is interesting that in the next generation in spite of this reduction due to the plague , Israel grew to its largest extent in its history cf.

### 5: What Was David's Sin in Numbering Israel? – Focus Online

*Numbering the People [D. V. Glass] on www.enganchecubano.com \*FREE\* shipping on qualifying offers. p hardback, dustjacket, a well preserved copy from a Cambridge college library, frontispiece, tables, very good.*

Appendix 6 The Population at the Exodus In Question Ninety-Five I answer the so-called problem of the population of Israel at the Exodus that has given people so much trouble over the centuries. To keep my answer short for the question itself, I did not present some of the problems that scholars have had to face if one takes the men of the two censuses to be living men who accompanied Moses with the rest of the Israelites out of Egypt. We get into imponderable difficulties if we do so. The answer I give in Question Ninety-Five presents the most reasonable explanation of this matter. But let us look at some of the problems that Question Ninety-Five attempts to answer. In the first place, when Israel left Egypt they had , armed men for war if all of those men were living at the time Numbers 1: This number included all able bodied men from the age of twenty Numbers 1: But if all the women, children and older people over fifty or sixty are included, the number of Israelites who left Egypt must have numbered about two and a half million. This is a vast amount of people going into a desolate desert area east of Egypt. Let us assume for a moment that all the men of the census were indeed living at the time and were not a part of the pedigree records that were mentioned by Moses which also included the dead and the living. Let us look at the difficulties if we reckon all the men as then living. Moses took the Israelites along the regular roads of communication. These roads in the latter part of their journey connected various settlements with water wells, springs and mountain passes. They were usually constructed by governments for military and commercial purposes. The ancient roads were similar to ones today in their routings but they had no asphalt coverings for high speed transport. They were normally graded roadbeds which wagons or caravans could use. Israel used the well-traveled roads in their journeys from Egypt to Palestine. And herein comes the first difficulty. When our American west was being settled, wagon trains followed the various trails. A typical wagon train could have had some people in it and was a quarter of a mile or so in length. Thus, if a wagon train were extended to a mile in length, there could theoretically be nearly people in it though in practical terms there would no doubt be less. But Israel supposedly numbered two and a half million people if all the people of the censuses were then living. In other words, Moses said that Israel would stay directly on the narrow road through the country of Edom. If one mile of road could hold about Israelites with wagons, etc. Such a length of people would stretch from Egypt to the border of China. This, of course, is hardly possible. Even if the wagons went ten abreast, the train would still be miles long. If they journeyed a hundred wagon abreast, such a massive wagon train of Israelites would still be 25 miles long. As anyone can see, Israel would never have been able to stay on the roads with such a mass of people. Yet Moses told the king of Edom that Israel would never step off a single road through his territory. A Further Difficulty After traveling some six weeks into a desolate wilderness, the Israelites came in contact with the Amalekite army Exodus Israel had in their army no less than , men that is, if the men were all living men – more than all the combined armed forces of Great Britain today. And yet, the armies of Amalek were able to defeat Israel while the hands of Moses remained unlifted Exodus Israel finally prevailed and conquered the Amalekites. But herein lies a problem. For any army to defeat another in normal combat, the winning army usually has a superior force. Were there also some , Amalekite soldiers out in the middle of the Sinai desert as well? While Israel had miraculous water and food to sustain them alive in such a desolate environment, did the heathen Amalekites also have the miraculous food and water supplies? How could such a vast heathen army provide for itself in such hostile conditions? Of course, with the explanation that I have given in Question Ninety-Five, this is not a problem of importance. Another Dilemma If all those , men were living men, then we have other difficulties. Soon after the defeat of the Amalekite army, Jethro, the father-in-law of Moses, met him not far from Mt. Jethro was amazed that Moses had yet to establish a chain of command in judging Israel. He hastened him to initiate a rulership of men over thousands, hundreds, fifties and tens Exodus But this information represents a major problem. Israel had already been on their journey some six weeks and they numbered about the size of the city of Los Angeles on the move that is, as I have been pointing out, if the men

were all living men. Would it not be impossible to muster such a prodigious quantity of people into some kind of orderly march without various chains of command already established? This is a major difficulty as anyone would admit who looks closely at the matter. Another Perplexity After wondering forty years in the wilderness, Israel invaded the land of Canaan under the leadership of Joshua. Though all the first men of war died in the wilderness, a new generation of Israelite men numbering , were armed for war Numbers This means there were still about two and a half million people who crossed the River Jordan and were responsible for capturing the city of Jericho again, if all the men were living men. But this does not square with the facts. The ruins of Jericho the city that Joshua conquered are still to be seen today. There can be no doubt of the identification of the site. When I have taken people to Israel and show the ruins of ancient Jericho, they express amazement at its smallness. Professor Kenyon, who excavated the site from to , says that the greatest population that Jericho could possibly have had was 3, souls. The area of Jericho was a little under two square city blocks. If we allow that Jericho had a population of 3, people, then the Israelites would have outnumbered those Canaanite residents over to one if all the men were living. Some have wondered why God had to cause the walls to tumble down when Israel had such an extraordinary advantage. About , people can sit in the stadium bleachers. No miracle would have been necessary to subdue Jericho. The former Prime Minister of modern Israel, David Ben-Gurion, saw the problem of having so many men as recorded in the censuses. He thought his ancient forefathers of the Exodus did not number , armed men for the war, but only If that were so, the logistical problems associated with the above examples could be better dealt with. The thousands that Jethro had reference to certainly represent more than And there are further problems. However, we are told that 40, not , did in fact cross the Jordan River Joshua 4: Indeed, Moses was including in each of the censuses the pedigrees of the Israelites and these genealogical tables listed people with the living Israelites who could have numbered the actual amount of men Moses mentioned. In truth, Moses included the dead the pedigrees as well as those living in his census accounts. This means that even though the dead were dead, they still were reckoned by Moses and by God as having their inheritance along with the living Israelites to the Land of Canaan. This was simply a way in which all were guaranteed their right of inheritance, and in the resurrection from the dead which will occur under the leadership of the new Joshua Jesus, that is Christ Jesus , all Israel and all Christians will indeed inherit the promises. Read Question Ninety-Five again for the biblical answer to these so-called problems.

## 6: The Population at the Exodus

*So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.*

Why did God tell Moses to take a census of males 20 years old and older? How many were numbered? Why were the Levites not numbered? What was the difference between the numbered first born of the Levites and of the Israelites? What were the Israelites required to do as a result of this difference? Why did all the articles of the tabernacle have to be covered? What were the duties of the sons of Gershon? What were the duties of the sons of Merari? What was the age range for the sons? What did a man do if he felt his wife had been unfaithful? If a woman was guilty of unfaithfulness what would happen to her? What did a Nazirite do? For what were the oxen and carts to be used? Why did the sons of Kohath not need a cart to use? What was the age range for service of the Levites? When did the Israelites know to pick up and move? Who did God tell Moses to use to help him with the workload? What did God do to these men? What did God provide the Israelites as food? What happened to the ones who had complained that they were better off in Egypt? What happened to Miriam? How did God describe Moses? How many men were sent to spy out the land of Canaan? What did they find? What report did most of the spies tell the people of Israel? Why did they say this? What did God want to do to the people of Israel? How did Moses reason with God? What did God resolve to do to the children of Israel? How long would it be before the children of Israel entered into the promised land? Who would enter the land? What happened to the men who brought back the bad report? What did the children of Israel decide to do on their own? What happened to them? Why were tassels attached to the Israelites garments? Who rebelled against Moses and Aaron? What did God initially want to do to the rebels? What did Moses ask God to do? What did God finally do to the rebels? Who did the children of Israel blame for the deaths of their brothers? What did God do about their complaining? How many people died in the plague? How was this stopped? What were the Levites to tithe to God? What was mixed with water for purification of sins? Where was it stored? What did the children of Israel complain about at Kadesh? Where did Moses supply what the people were complaining for? Who refused to let Israel cross their border? Who are these people? Who died at Mount Hor? What did the people of Israel complain about upon leaving Mount Hor? What did God do because of this complaint? Who would not let Israel pass through their land at this time? What happened to these people? Who came out against Israel when they left the city of Sihon? Why did God get angry with Balaam? When leaving, who spoke to Balaam? What did the angel of the Lord try to do to Balaam? Why did Balaam set up the altars and sacrifices each time? What did God tell Moses to instruct the Israelites to do? Who was zealous for God against the sinful Israelites? What did Phinehas receive from God for his zeal? What was the number of those able to go to war? How much inheritance was determined for each tribe? In the second census, how many people remained of the first census? Who were these people? Why did they remain? Why did the daughters of Zelophehad come before Moses? What law did God enforce in this situation? Who did God say would replace Moses? If a woman had taken a vow and married, what can her husband do? Why could the vow of a widow or a divorced woman not be broken? Why did Moses get angry with the men who came back with spoil from the Midianites they had defeated? What were they to do about this? How did the Israelites divide the spoil? Why did the men of war give a special offering to the Lord? What tribes decided they wanted their inheritance early? What did they agree they would do first before they received their inheritance? What did God want the children of Israel to do when they crossed over into the land of Canaan? How would the inhabitants of the land be a thorn in the side of the children of Israel? Who did God instruct Moses to use to divide the inheritance? What did God command the children of Israel to give to the Levites? For what were the cities of refuge established? How many cities of refuge were established? What other problem did the daughters of Zelophehad face? How did God solve this problem?

### 7: World Population Clock: Billion People () - Worldometers

*To understand this unusual event we must ask the question posed in the title of this article, what was David's sin in numbering the people? Model of Solomon's Temple Mount Scripture does not directly answer this question, but a few things can be inferred and a few possibilities deduced.*

But David committed another great sin which resulted in the death of 70, men. The account has to do with one special piece of real estate located in Jerusalem. This dramatic and gripping story provides an even greater insight into the true heart of David and teaches many important lessons, not only for Christians, but one day, for all people. It includes the need for man to trust God in times of conflict and trial. Numbering the People The account of numbering the people is found in 1 Chronicles 21 with a parallel account in 2 Samuel At one point, David ordered that a census of fighting men be taken. One intriguing aspect of this is that the angel stopped the killing at the threshing floor of Ornan, the Jebusite. David was instructed to build an altar on a threshing floor, and the burnt offerings he made stayed the hand of the death angel. Today, it is known as the Temple Mount in Jerusalem. Satan knows people well enough to know their weaknesses. Israel had been through a series of battles with the Ammonites and the Philistines 1 Chronicles He could not destroy Israel in battle, so he resorted to a tactic that he has used in other instances: The instance with Balaam in Numbers Why was Numbering the People a Sin? There was no acceptable purpose for the count nor was there a specific command from God. We need to speak up when those around us are clearly heading down the wrong path, even if they do not listen to scriptural advice. We should all be like Joab here, challenging those around us to depend on God instead of giving into fear or pride See Proverbs Because King David insisted that the census be taken, Joab traveled throughout Israel to count the people. He returned to Jerusalem and gave David the numbers, omitting the tribes of Benjamin and Levi. Benjamin and Levi Not Counted It is understandable that the priestly tribe of Levi would not be counted for a military or political census, but why not the tribe of Benjamin? The explanation is provided by 1 Chronicles Joab was so against the counting that he simply did not finish the task requested. David eventually realized he did wrong and in 1 Chronicles Unfortunately, it took David almost ten months to realize that his actions had been sinful. God allowed David to choose his own punishment from three options with three different time frames, as delivered by the prophet Gad: As an indication of his true heart condition, David chose the third option, stating that he would rather fall into the hand of Jehovah, who would be more merciful than his enemies, who would have triumphed in the misfortunes of Israel. It is telling to note that he chose the one option that would not provide any protection to himself as king. He did not resist punishment or try to justify his actions. At first glance, it might seem unsettling that the nation had to suffer because of one man. But God had earlier warned the people of the undesirable effects of being ruled by a king 1 Samuel 8: However, a clue is found in 2 Samuel This included the rebellion of Absalom 2 Samuel 15 and the rebellion of Sheba, the son of Bichri 2 Samuel The Threshing Floor A threshing floor is a symbol of judgment and testing for example see Hosea 9: But the threshing floor is also a place from which offerings to God could be made. An offering to God is to be made from the threshing floor in Numbers The Church is described as a threshing floor in Isaiah This links the threshing floor to a place of making offerings to God, which fits in well with this specific property of Ornan. David would now purchase it for a place of sacrifice and worship “the very spot on Mount Moriah where God led Abraham to offer Isaac Genesis Soon, the great Temple of Solomon would be built on this very location 2 Chronicles 3: Centuries later, Jesus would also teach here! In the Samuel account chapter 24 , the owner of the threshing floor is named Araunah. He is identified as a Jebusite, an ethnic group living in Jerusalem at that time. The Chronicles account calls him Ornan. This plague caused David intense anguish 2 Samuel Ornan and his four sons also saw the angel and the sons hid. But David and the elders were in sackcloth, already beginning to make amends and show complete repentance. David pleaded with God that only he should be punished for his deed and not the people. David obeyed and told Ornan that he must buy the threshing floor. But David insisted that he had to purchase it for full price. He was not going to offer a burnt offering without cost to himself. This reminds us that the ransom sacrifice of Jesus was complete, precious, and costly. That

sacrifice would ultimately end death to the entire world of sinners. Sin always has greater, unintended consequences — a ripple effect. With such profound consequences to Israel, it is not surprising that atonement and forgiveness would take place at the very spot where the first human picture of the ransom took place with Abraham and Isaac. David built an altar there and offered burnt offerings and peace offerings, calling upon Jehovah. God answered by fire upon the altar of burnt offering 1 Chronicles Scripturally, burnt offerings refer to the ransom. For example, the morning and evening burnt offerings were sacrificed at 9: This corresponds to the hours Jesus was on the cross. A burnt offering was always laid directly on wood, a picture of the cross. When someone offered a peace offering, it was always laid on top of the already-burning burnt offering. This pictures the fact that the basis of any peace with God is the ransom. God commanded the angel to stop the killing. But mercy required a sacrifice, then and now. The Temple Location At that time, sacrifices were all made in the Tabernacle, which was at Gibeon, about eight miles northwest of Jerusalem. But in 1 Chronicles Thus, this amazing account comes to an end, providing a history of how the Temple site was chosen. It has been a sacred place for many generations, even to this day. Perhaps in the kingdom it will be a dedicated place of learning and reflection. Many believe that the temple will be re-built on this very site. This experience also gives us a greater appreciation for David as he climbed back from his sins and heart-wrenching mistakes that caused severe consequences to those around him. It teaches us that we need to continually be on guard to examine our deep-down motivations and be quick to sincerely ask for forgiveness when those motives are questionable. We need our consciences to be sensitive to gentle suggestions from our brethren, who might be able to more clearly see a circumstance than we can. We learn that atonement for sin does not avoid the consequences of sin. We can also assume that this experience will help David be a better Ancient Worthy. He may someday counsel the resurrected leaders of the world as they learn to overcome blind ambition and self-reliance. They will need to see the importance of relying upon Jehovah and His highest of standards. Finally, and most of all, this lesson teaches us to put our complete trust in God and not count on our own abilities and resources.

### 8: NUMBERING OF THE PEOPLE IN THE BIBLE

*For the people's sin David was left to act wrong, and in his chastisement they received punishment. This example throws light upon God's government of the world, and furnishes a useful lesson. The pride of David's heart, was his sin in numbering of the people.*

Why Was it a Sin that David Numbered Israel -by Tony Warren ne of the most frequently asked questions concerns the census that is recorded in the books of Chronicles and Samuel. Why did David number Israel. And specifically, people wonder why it was a sin that king David numbered Israel? Thus we are limited by the silence of scripture on this point, and so speculating one way or the other would be fruitless. And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. That is a very important thing to remember because it explains much. These are the keys to understanding this sin. God allowed David to be tempted by Satan because Israel had taken their eyes off God as their ruler, fortress and provider. We read in previous chapters how they had begun looking to themselves for strength. This illustrated that they had forsaken trust in the Lord and forgotten that He alone was their sword and bulwark. Thus it was God who had removed His normal restraint of sin from David, and it was because of the judgment He would upon Israel for their continuing sins of pride and vanity. God tempts no man to sin James 1: And here God takes full responsibility for bringing this judgment upon Israel. For by removing his hand of restraint from David, He "allowed" Satan to provoke him to this error. It is only "God in us" that keeps us from succumbing to our diverse sin nature in the lusts of the flesh. And He is not obligated to do so. For example, consider the episode in how He restrained sin in Abimelech, without his knowledge. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: God takes responsibility for this judgment, because it was He who "allowed" Satan to tempt David, as a judgment. It is not a contradiction, but the idioms of scripture that God has inspired to confound the worldly wise, but are revealed to those given spiritual wisdom. God permitted this to restore David and Israel to a proper relationship with Him. And David, as King of Israel, is used as a representative of them, and a teaching tool for us. This counting was the goad, and David was the vessel that God used to judge Israel. For his sin was not in the counting, but in "why" he was counting. It was his reasons that were sinful, and not the counting. By illustrating his trust in the number of his own soldiers, rather than trust in the Lord, he illustrated the sin of Israel. For I will not trust in my bow, neither shall my sword save me. But thou hast saved us from our enemies, and hast put them to shame that hated us. In God we boast all the day long, and praise thy name for ever. But they had strayed away from this trust. Those who trust in their own men of war or their own earthly forces, at the expense of this trust and dependence on God, show where their faith is. I think we need to understand that counting can be done for good reasons, or for bad reasons. For example a country can count people for a census to see how many new roads they should build. And there would be no inherent sin in that. But if a country counted how many men they had that drew the sword as David did simply to be prideful, or to invade another country to steal their riches, or to glory in being a great power, then this is sinful. David counted that he might delight in it, and this type is of pride, which is provoked by Satan. He is the "adversary" of trust in God, humility, and all that is righteous. So based upon all the available biblical information, the only sound conclusion that we can come to is that David did his counting because of human ego and pride. This confirmed by God declaring plainly that the number of the men that he counted were "those that drew the sword" 2nd Samuel The offense to God concerning Israel was that David had begun to trust in man rather than the Lord. Because it is perfectly clear that numbering Israel was "otherwise" a very lawful thing to do. God Himself told them to do it on occasion. But when king David numbered Israel, we are told that he was motivated by sin because he was tempted by Satan to do it. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. But God tells us that David stubbornly "delighted," or took great pleasure in doing this thing anyway. Thus his word prevailed over the sound wisdom of Joab. That illustrated his lack of a humble spirit in doing this. And Joab and the captains of the host went

out from the presence of the king, to number the people of Israel. They warned but he held "strong" against their opposition. Joab told David the Lord God had added to the people of Israel as He saw fit, but why was he "delighting" in this numbering? Joab and the captains saw that the course that David was disposed to take was sin and that God would be offended by it, but David was determined. I underscored the word "delight" in that verse because I believe God is illustrating here that this numbering of Israel gave David great carnal pleasure. That is the reason why he would not listen to the warnings of Joab that this thing was not to the glory of God. It was human vanity and prideful desire that induced David to take this census, and that is what made this otherwise neutral act, a sin against God that was so displeasing. He had momentarily forgotten that it was God who gave them strength and who was their deliverer and fortress. But the sin of pride was not his alone, God declares that his anger was not kindled against only David, but Israel was the primary target. They had forgotten how God had fought for them and delivered them, and protected them 1st Samuel Their carnal trust in earthly soldiers and chariots demonstrated a lack of trust in God and His promises. And through episodes like these, God is usually painting some spiritual picture or illustration of Salvation, Redemption, or the Consequences of sin. A modern day analogy would be in Christians becoming gratified and thinking highly of themselves for what they have become, or for how many converts they had made, or for how successful the congregation had become under their guidance. It is not the will of the Father that we glory in our own arm or our own power, but that we depend upon Him and glory in His power. We praise Him for the work of His hands, not our own. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. O LORD, how great are thy works! Any other motivation to delight or have pleasure in our numbers is the temptation of the flesh. God loves David and Israel, and they temporarily forgot this. And God chastises those whom He loves. In other words, his conscience began to bother him causing him to reevaluate in his heart what he had done. And he recognized this as sin, and was broken in spirit so that he repented of this deed. He immediately confessed that this was done foolishly or unwisely, and he beseeched the Lord for mercy. But David was noble and Spirit filled, and so ultimately "repented" of this sin, calling upon the name of the Lord to take away his iniquity. True repentance bears fruits. In other words, repentance is manifested by a change in our lives or actions. Our fruits or works demonstrate the reality of our repentance. When we turn from sin to ask forgiveness and have an earnest desire to be obedient to the word of God, our true repentance is revealed. And repentance only reveals itself sincere or true, when it produces change or good works. I think that we can say that this episode is recorded as an example for all of us who take the name of the Lord as our God. The lesson is that we cast aside trusting in our own strength, and reject vain justifications and rationalizations of sin. The foolishness of pride and arrogance is the harbinger of a fall. It shows the humility, trust and full reliance upon God that He requires from His servants. Neglecting this is often the reason for many problems that beset us. It was not his notoriety, his defeat of the Giant, his riches, or his great armies. For it was God who defeated the giant, and God who provided him an army. And as we consider these truths, we should be led to apply the very same principles to the Church today. Let us not glory in the works of our own hands, but in the new creation that God has made. That, according as it is written, He that glorieth, let him glory in the Lord. He was counting his soldiers to the glory of Israel, instead of the glory of the Lord. As a representative of Israel, in him was revealed their trust in their own arm for their help. And this caused God to pronounce and deliver them into judgment. We cannot trust in the sword of man, but in the sword of the Lord. Peace and Safety can only come through Christ, the true Deliverer and Saviour. It is the Holy one of Israel whom David should have trusted in for the protection of Israel, but he looked toward the number of swordsmen he had. Satan provoked David to this action of numbering Israel, and God in His omniscience used the occasion to punish Israel 2nd Samuel That is why David counting the number of soldiers In Israel was a sin. So let us take this example to heart as we live out our lives in Glory to the Lord. Let us not delight or have pleasure in the greatness of our nation, abundance, fame, or power. Let us praise God for "His Blessings," that we never forget that all we have is from Him and for Him.

## 9: House numbering - Wikipedia

*The people and the armies of Israel are ultimately God's armies and people whom no one can number or should number. The reason being that God's might or blessings is not dependent in these stats, which can misinform people of His designs.*

A house numbering scheme was present in Pont Notre-Dame in Paris in the 15th and 16th centuries, and street numbering on a large scale was applied in Madrid, London, Paris, and Vienna, as well as many other cities across Europe. The standard calls for lots and buildings on newly created streets to be assigned odd numbers on the left and even numbers on the right when facing in the direction of increasing numbers, the European system reflecting already common practice. In New South Wales, the vast majority of streets were numbered before, some with odd numbers assigned to houses on the right of the street when facing the direction along which numbers increase. There is no plan to reassign these numbers. On some long urban roads e. Parramatta Road in Sydney numbers ascend until the road crosses a council or suburb boundary, then start again at 1 or 2, where a street sign gives the name of the relevant area – these streets have repeating numbers. In semi-rural and rural areas, where houses and farms are widely spaced, a numbering system based on tens of metres or less commonly metres has been devised. Streets are designated North or South depending upon their relative position to Sturt Street. Japanese addressing system and Addresses in South Korea An example of the house numbering in rural area of Taiwan. In Japan and South Korea, a city is divided into small numbered zones. The houses within each zone are then labelled in the order in which they were constructed, or clockwise around the block. This system is comparable to the system of sestieri sixths used in Venice. Visitors to a large, complex city like Tokyo often must resort to asking for directions at a local police substation. In Hong Kong, a former British colony, the British and European norm to number houses on one side of the street with odd numbers, and the other side with even numbers, is generally followed. Some roads or streets along the coastline may however have numbering only on one side, even if the opposite side is later reclaimed. A hao refers a door rather than a building, for example, if a building with the address 25 Wuming Rd is followed by another building, which has three entrances opening to the street, the latter will be numbered as three different hao, from 27 to 29 Wuming Rd. A nong, sometimes translated as "lane", refers to a block of buildings. So if in the above example the last building is followed by an enclosed compound, it will have the address "lane 31, Wuming Rd". A nong is further subdivided in its own hao, which do not correlate with the hao of the street, so the full address of an apartment within a compound may look like "Apartment, no. Southeast Asia[ edit ] The most common street address formats in Vietnam are: This is the most basic, most common format. A number with an alphabetic suffix: This format occurs when a property is numbered but later subdivided into two houses with different addresses. If the house lies on an alley, the alley number is combined with the house number: Some localities still use an older address format based on neighborhood khu: This confusing format is being gradually phased out in favor of the more modern formats above. West Asia[ edit ] Generally in Iran and especially in the capital Tehran odd numbers are all on one side and the even numbers opposite along streets. Infrequently, this style confuses people because this is not how it works everywhere in the city and sometimes the numbers get intertwined with each other. In some cases, using the number 13 is skipped replacing it with equivalents such as: The odd numbers are usually on the left side of the road, looking in the direction in which the numbers increase. Where additional buildings are inserted or subdivided, these are often suffixed a, b, c, etc. Buildings with multiple entrances may have a single number for the entire building or a separate number for each entrance. Where plots are not built upon gaps may be left in the numbering scheme or marked on maps for the plots. If buildings are added to a stretch of old street the following may be used rather than a long series of suffixes to the existing numbers: Other local numbering schemes are also in use for administrative or historic reasons, including clockwise and anti-clockwise numbering, district-based numbering, distance-based numbering, and double numbering. Finland[ edit ] The Finnish numbering system incorporates solutions to the problems which arose with mass urbanization and increase in building density. Addresses always are formatted as street name followed by street address number. With new, infill building, new addresses are

created by adding letters representing the new ground level access point within the old street address, and if there are more apartments than ground level access points, a number added for the apartment number within the new development. The original street numbering system followed the pattern of odd numbers on one side and even numbers on the other side of the street, with lower numbers towards the center of town and higher numbers further away from the center. The infill numbering system avoids renumbering the entire street when developments are modified. For example, Mannerheimintie 5 a large mansion house on a large city plot was demolished and replaced with 4 new buildings each with 2 stairwells all accessible from Mannerheimintie. Each stairwell has 4 apartments on 5 floors, so the new development has new addresses in all running from Mannerheimintie 5 A 1 through to Mannerheimintie 5 H The opposite example is where old, narrow buildings have been combined; Iso Roobertinkatu 36, 38 and 40 were demolished in the s and the new building has the address Iso Roobertinkatu In the rural parts of Finland, a variant of this method is used. As in towns, odd and even numbers are on opposite sides of the road, but many numbers are skipped. Instead, the house number indicates the distance in tens of metres from the start of the road. For example, "Pengertie " would be metres from the place where Pengertie starts. Netherlands[ edit ] When more buildings are constructed than numbers were originally allotted, discontinuity of numbering is avoided by giving multiple adjacent buildings the same number, with a letter suffix starting at "A". In Haarlem , Netherlands , red numbers are used for upstairs apartments. Portugal[ edit ] In Portugal , the European scheme is most commonly used. However, in Porto and several other cities in the Portuguese Northern region , as well as in the Cascais Municipality near Lisbon , houses are numbered in the North American style, with the number assigned being proportional to the distance in meters from the baseline of the street. Because the Tagus borders Lisbon on the south and the east, this means that north-south streets are numbered low from the south, and east-west streets are numbered low from the east. In many new planned neighborhoods of Portugal houses and other buildings are identified by a lote plot number without reference to their street. The lote is the construction plot number used in the urban plan , a consecutive number series applies to a broad neighborhood. In theory and in most cases, the use of a lote number system is provisional, being replaced by a traditional street number system some time after the neighborhood is built and inhabited. In some neighborhoods, lote numbers are kept for many years, some never being replaced by street numbers. United Kingdom[ edit ] Clockwise scheme. A similar, counter-clockwise scheme also remains in use in parts of Germany. The European system is most widely used. The odd numbers will typically be on the left-hand side as seen from the centre of the town or village, with the lowest numbers at the end of the street closest to the town centre. Intermediate properties usually have a number suffixed A, B, C, etc. It is extremely rare for a property built next to no. In some places, particularly when open land, a river or a large church fronts one side, all plots on one side of a street are numbered consecutively. Such a street if modern and long is more likely to be numbered using odd numbers, starting at 1. Along oldest streets, numbering is usually clockwise and consecutive: This usually also applies to all culs-de-sacs. Houses which surround squares are usually numbered consecutively clockwise. Where this took place it presents a street-long pitfall to researchers using historic street directories and other records. A very rare variation may be seen where a high street main street continues from a less commercial part " a road which breaks the UK conventions by not starting at 1 or 2. On one side of the main road between Stratford and Leytonstone houses up to no. The next house is " High Road, Leytonstone". Developers may avoid the number 13 for house numbering as in Iran , because that number is considered by some to be unlucky. Flats numbered individually as part of the street. Flats numbered by building. The building retains its own number on the street e. Outside the number of flats is discreetly shown or not revealed. In the UK street numbering and street signposts vary across local authorities. Numbering plates or similar are overwhelmingly at the discretion of house owners. Marking of numbers[ edit ] In the UK fanlights in front doors were introduced in the s in which the house number may be engraved. Italy[ edit ] Italy mostly follows the European scheme described above but there are some exceptions, generally for historical reasons. In Venice , houses are numbered within six named series one per sestiere district. Similarly, small villages in rural areas may also occasionally use a single progressive series for all house numbers. Those of businesses are denoted in all other writing documents, online directories, etc. Turkey[ edit ] In most of Turkey, currently the European house numbering

scheme is applied. The Istanbul Metropolitan Municipality introduced new house numbering and street signs in by two official designers. Many streets, however, use the " boustrophedon " system. The basic house number is the "old" or "conscription number" Czech: The conscription number is unique within the municipal part a village, a quarter, mostly for one cadastral area or within a whole small municipality. In some settlements where streets have names mostly in cities , "new" or "orientational numbers" Czech: The orientational numbers are arranged sequentially within the street or square. If the building is on a corner or has two sides, it can have two or more orientation numbers, one for each of the adjacent streets or squares. Solitary houses distant from named streets often have no orientation number. In some places, the name of a small quarter is used instead of a street name. If there is a new building between two older numbered ones, the orientation number is distinguished with an additional lower case letter for example, the sequence could be 5, 7, 9, 9a, 9b, 9c, 11, In the "s in Brno , lower case letters were used for separate entrances of modern block houses perpendicular to the street. Either number may be used in addresses. Sometimes, businesses will use both numbers to avoid confusion, usually putting the descriptive or registration number first: The two or three types of numbers are commonly distinguished by colour of the sign.

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