

NUMBERS

1. Genesis tells of **Creation**,
 2. Exodus of **Redemption**,
 3. Leviticus of **Worship & Fellowship**,
 4. Numbers tells of **Service & Work**.
- In Leviticus, Israel is assigned a lesson and in Numbers she is getting that lesson.
 - This **fourth (testing/trials)** book of Numbers is called “**the Book of the Walk**” because it shows God’s people in the wilderness.
 - Two of the three Israelite censuses are recorded in Numbers (Numbers 1, 26 and Exodus 30).
 - Numbers also has a number of types of Jesus: bread of life (Ch 11), water of life (Ch 20), brazen serpent (Ch 21), star of Jacob (Ch 24)
 - Numbers presents service as a two-pronged concept of pilgrimage and work. Service involves journeying which in turn implies work as a secondary thought.

 - Numbers opens approximately 13 months after the exodus from Egypt and shows the consequences of Israel’s unbelief. **An 11-day journey turned into a 40-year ordeal in the wilderness.**
 - The titles of the books were typically named from the first verse of the book. **In this case “bemidbar” which means “in the desert/wilderness”.**
 - **God’s ministers often spend time in the wilderness before their ministry (Jesus, Elijah, Paul).**
 - **The wilderness is a testing ground; in the same way that Moses spent 40 years in the wilderness prior to the Exodus, Jesus spent 40 days in the wilderness, and Israel spent 40 years in the wilderness**

This Book of Numbers occurs in the 2nd month of the 2nd year after the Exodus (Numbers 1:1; 10:10). After this there was a 38-year wandering period. Numbers 9:1 asserts that it was the 1st month of the 2nd year after the Exodus.

This book takes its name of “Numbers” because it contains the account of the two censuses of the Israelites in chapters. 1-4 and chapter 26. (There was a third census in Exodus 30) The numbers of men mustered for warfare seem to demand a total population in excess of 2,000,000. There is a loss of 1,800 between the two census – but the count is essentially equal with approximately 600,000 counted as fighting men.

There were only two Israelites counted in the first census were also counted in the second census at the conclusion of Numbers.

- **Only Jacob and Caleb**
 - **The deciding factor (opportunity) came on a single day, and when it was missed, they wasted the rest of their life**
 - **The book of Number is in between (not in Egypt nor the Promised Land)**

Numbers is one of the saddest books of the Old Testament (Lamentations bemoans 70 years captivity while Numbers grieves 40 years in the wilderness)

- **2/3 of the book should have never been written; Israel should have entered the Promised Land**
- **The 11-day trip from Sinai to Kadesh Barnea (13,780 days – 40 years)**
- **Throughout Numbers, God didn’t move quickly nor often as He delayed their journey**

Mix of Narrative & Legislation – 80 times in this book, it was written: “God said to Moses”

- **When camped, Israel received the legislation of what they should do**
- **When traveling, the narrative tells of how Israel often disobeyed the Lord**

God came down from the mountain (Sinai) to the Tent of Meeting (by Israel’s community):

- **God’s nearness and presence might cause casualness and carelessness**
- **God continued to emphasize order and cleanliness**

The outline of Numbers consists of three sections with two segments:

- (1) **Israel at Sinai**, preparing to depart for the land of promise (1:1 -- 10:10),
 - a. followed by the journey from Sinai to Kadesh (10:11 -- 12:16);
 - o Kadesh Barnea was some 150 miles north of Mt. Sinai, and some 50 miles south of Beersheba, the southern gateway to Canaan.
- (2) **Israel at Kadesh**, delayed as a result of rebellion (13:1 -- 20:13),
 - a. followed by the journey from Kadesh to the plains of Moab (20:14 -- 22:1);
- (3) **Israel on the plains of Moab**, anticipating the conquest of the land of promise (22:2 -- 32:42),
 - a. followed by various matters (chapters 33 - 36).

19 Num 1, 2

Read Numbers 1:1-3...God Directs a Census of Israel’s Army

1:1 Exodus, Leviticus, and Numbers begin with “conjunctions” linking the books together. (KJV, ASV has the correct word “And”). After the sacrificial system had been established in Leviticus, God spoke to Moses IN the Tent of Meeting instead of FROM the Tent of Meeting (Leviticus 1:1)

1:2-3 This census was prescribed for the organization of the army (Men over 20 ready for battle). "All that are able to go forth to war" occurs fourteen times in the first chapter as it foreshadows fighting ahead.

- o **The spiritual application of those counted inspires adult men to be ready for spiritual battle.**
- o **Believers should be able to trust each other for spiritual support (Living righteously, Praying faithfully)**

The List of Israeli War Tribe Ancestry - not Levi (Numbers 1:5-15)		
Tribe	Literal Name	Story Line
Reuben	My Son	The Lord will hear praise for the reward and dwelling that He will add. The Son of My right hand will command the troops with joy in fighting.
Simeon	Hear	
Judah	Praise	
Issachar	Reward	
Zebulon	Dwelling	
Joseph	He will add	
Benjamin	The Son of My right hand	
Dan	Judge/Magistrate	
Gad	The Troop	
Asher	Joy	
Naphtali	Struggle/Wrestle	

1:7 Nahshon is named in the royal lineage of Jesus (Matthew 1:4)

The List of Israeli War Tribes - not Levi					
(Numbers 1:5-15)					
Num 1:5	Elizur	“My God is a Rock”	Shedeur	“Light of the Almighty”	Leah
Num 1:6	Shelumiel	“My Friend is God”	Zuri-shaddai	“My Rock is – the Almighty”	Leah
Num 1:7	Nahshon	“He that Foretells”	Amminadab	“My Kinsman is Generous”	Leah
Num 1:8	Nethanel	“God has given”	Zuar	“Little/Small”	Leah
Num 1:9	Eliab	“God is the Father”	Helon	“Strong/Valorous”	Leah
Num 1:10	Elishama	“God has Heard”	Ammihud	“My Kinsman is Glorious”	Rachel
Num 1:10	Gamaliel	“Reward of God”	Pedahzur	“Strong savior; Stone of Redemption”	Rachel
Num 1:11	Abidan	“Judge”	Gideoni	“He that Breaks – a Destroyer”	Rachel
Num 1:12	Ahiezer	“My Brother is Help”	Ammi-shaddai	“Shaddai is my Kinsman”	Bilhah
Num 1:13	Pagiel	“God’s Intervention”	Ochran	“A Disturber that Disorders”	Zilpah
Num 1:14	Eliasaph	“God has Added”	Deuel	“The Knowledge of God”	Zilpah
Num 1:15	Ahira	“Brother of Evil”	Enan	“A Cloud” & “Having Keen Eyes”	Bilhah

Read Numbers 1:16-44

1:16 A single man was selected to represent each tribe of Israel.

1:17 God’s people are called by name (1 Thes 4:16, John 10:3, James 2:7, 3 Jn 1:14)

1:18 The census had been announced on the 1st day of the second month (Numbers 1:1), and this next day, the results were registered. The census may have begun prior to the announcement in Numbers 1:1.

1:19 The command for the census came from God and was obediently followed by Moses.

1:20-21 The Tribe of Reuben (the firstborn by Leah) is listed first.

1:22-23 The Tribe of Simeon (the 2nd son of Jacob) is listed second. Those listed from the Tribe of Simeon had sexual forays with Midianite women (Num 25:14) symbolizing idolatry with this world (Simeon was not mentioned in Deuteronomy 33)

1:24-25 The Tribe of Gad (the 7th son of Jacob) is listed third.

1:26-27 The Tribe of Judah (the 4th son of Jacob) is listed fourth.

1:28-29 The Tribe of Issachar (the 9th son of Jacob) is listed fifth.

1:30-31 The Tribe of Zebulun (the 10th son of Jacob) is listed sixth.

1:32-33 The Tribe of Joseph (the 11th son of Jacob) is listed seventh. This would seem to be the Tribe of Ephraim who was blessed by his grandfather Jacob over his elder brother Manasseh (Genesis 48). Ephraim would go on to represent all of the Northern Kingdom (Jeremiah 7:15; Ezekiel 37:16; Hosea 5:3). The Tribe of Joseph is also listed in place of Ephraim in Revelation 7:4-8) possibly because they were such a poor tribe of the Lord (1 Kings 12:25-29; Ps 78:9-17, 65-67)

1:34-35 The Tribe of Manasseh (the firstborn son of Joseph) is listed eighth.

1:36-37 The Tribe of Benjamin (the 12th son of Jacob) is listed ninth.

1:38-39 The Tribe of Dan (the 5th son of Jacob) is listed tenth.

1:40-41 The Tribe of Asher (the 8th son of Jacob) is listed eleventh.

1:42-43 The Tribe of Naphtali (the 6th son of Jacob) is listed twelfth.

- According to Numbers 1:7, who from the genealogy of Jesus is a chief of the ancestral tribe?
 - Nahshon (son of Amminadab) is named in the royal lineage of Judah (Matthew 1:4)
- According to Numbers 1:26-27, which was the largest Tribe?
 - The “royal” tribe of Judah is Israel’s largest tribe
- According to Numbers 1:34-35, who was Israel’s smallest tribe?
 - Manasseh (Joseph’s son who had been passed over by Ephraim)
- According to Numbers 1:32-33, which Tribe (besides the Levites) are not listed?
 - The Tribe of Ephraim who was blessed by his grandfather Jacob over his elder brother Manasseh (Genesis 48). Ephraim would go on to represent all of the Northern Kingdom (Jeremiah 7:15; Ezekiel 37:16; Hosea 5:3). The Tribe of Joseph is also listed in place of

Ephraim in Revelation 7:4-8) possibly because they were such a poor tribe of the Lord (1 Kings 12:25-29; Ps 78:9-17, 65-67)

- **Each of the Israelites that was numbered in the census would die in the wilderness except for Jacob and Caleb.**

Census	First Ranking	First Census (Numbers 1)	Percentage
Judah	1	74,600	12.4%
Dan	2	62,700	10.4%
Simeon	3	59,300	9.8%
Zebulun	4	57,400	9.5%
Issachar	5	54,400	9.0%
Naphtali	6	53,400	8.8%
Reuben	7	46,500	7.7%
Gad	8	45,650	7.6%
Asher	9	41,500	6.9%
Ephraim	10	40,500	6.7%
Benjamin	11	35,400	5.9%
Manasseh	12	32,200	5.3%

Read Numbers 1:44-46...The Aggregate Total of Israel’s Fighting Force

1:45 Each of the Israelites that was numbered in the census would die in the wilderness.
 1:46 Israel has grown by 3,550 (Ex 38:26) since the Exodus (Ex 12:37)

Read Numbers 1:47-54...Levites were Exempted from the Census

1:47 The Levites were not numbered among the warring tribes
 1:48 Although Aaron was the Father of the Levites, God continued to speak directly to Moses.
 1:49 God told Moses not to take a census of the Levites.

- Although the Levites had not been excluded from fighting the Amalekites (Exodus 17:8-16) and had killed 3000 idolaters at the base of Mt Sinai (Exodus 32:25-30), God did not want them included in the army of Israel.

1:50-51 The Levites were numbered for the service to God, and the movement of His Tabernacle
 1:52 Each tribe of Israel had their own banner.
 1:53 While the army protected Israel from foreign attacks, the Levites served God in adherence with His Word which protected Israel from God’s judgment.
 1:54 Israel complied and obeyed God’s Word.

- **According to Numbers 1:47-48, who was not numbered with the warriors in Israel’s census?**
 - **The Levites were not numbered among the warring tribes**
- **Instead of being numbered among the warring tribes, what were the Levites appointed to do?**
 - **The Levites were numbered for the service to God, and the movement of His Tabernacle**
- **According to Numbers 1:52, what were the tribes supposed to camp beside?**
 - **Their Tribe’s banner**
 - **This call of their banners was repeated in Numbers 2:34**
 - **Each of the tribes was to camp underneath their banner.**
 - **Judah – East (standard of a LION); Numbers 2:3**
 - **Reuben- South (standard of a MAN); Numbers 2:10**
 - **Ephraim-West (standard of a BULL); Numbers 2:18**
 - **Dan- North (standard of a scorpion and EAGLE); Numbers 2:25**

- With 603,550 men of fighting age (older than 20 years and not including the Levites), there would have been 2-3 million camping around the Tabernacle extending approximately 12 square miles.
- “May our lives count as we are numbered among God’s people”

Read Numbers 2:1-2...Arrangement of Israel’s Tribes around the Tabernacle

- 2:1 This time, the Lord spoke to both Moses and Aaron in regards to the arrangement of the Tribes around the Tabernacle.
- 2:2 Each tribe was to settle under their “banner” (or family symbol) with their point of reference being the “Tent of Meeting.” They also set out according to their standards when moving (Leviticus 2:17)

Read Numbers 2:3-9...Judah, Issachar & Zebulun East of the Tabernacle

- 2:3 The “east side” is described as being “toward the sunrise.”
- The tribe of Judah would be the lineage of King David and Jesus.
- 2:4 The Tribe of Judah was the most populous tribe at the beginning and end of the Book of Numbers.
- 2:5 The leader of Issachar was Nethanel (“Gift of God”) who was the son of Zuar (“Small”).
- 2:6 Issachar was the fifth most populous tribe at the beginning of the Book of Numbers and would be the third most populous by the conclusion of the Book.
- 2:7 The leader of Zebulun was Eliab (“God is Father”) who was the son of Helon (“Sand”).
- 2:8 Zebulun was the fourth most populous tribe at the beginning of the Book of Numbers and would remain the fourth most populous at the conclusion of the Book.
- 2:9 The East consisted of 31% of the entire Israelite population.

Read Numbers 2:10-16...Reuben, Simeon & Gad South of the Tabernacle

- 2:10 The leader of Reuben was Elizur (“My God is a Rock”) who was the son of Shedeur (“Darter of Light”).
- 2:11 Reuben was the seventh most populous tribe at the beginning of the Book of Numbers and would be the ninth most populous by the conclusion of the Book.
- 2:12 The leader of Simeon was Shelumiel (“Friend of God”) who was the son of Zurishaddai (“My Rock is Almighty”).
- 2:13 Simeon was the third most populous tribe at the beginning of the Book of Numbers and would be the twelfth most populous by the conclusion of the Book.
- 2:14 The leader of Gad was Eliasaph (“of God”) who was the son of Deuel (“Knowledge of God”).
- 2:15 Gad was the eighth most populous tribe at the beginning of the Book of Numbers and would be the tenth most populous by the conclusion of the Book.
- 2:16 The South consisted of 25% of the entire Israelite population.

Read Numbers 2:17...The Tent of Meeting is Centered in the Movements

- 2:17 The sequence of the camps would be the sequence of the movement.

Read Numbers 2:18-24...Ephraim, Manasseh & Benjamin West of the Tabernacle

- 2:18 The leader of Ephraim was Elishama (“God Hears”) who was the son of Ammihud (“My Kinsman is Majesty”).
- 2:19 Ephraim was the tenth most populous tribe at the beginning of the Book of Numbers and would be the eleventh most populous by the conclusion of the Book.
- 2:20 The leader of Manasseh was Gamaliel (“Benefit of God”) who was the son of Pedahzur (“Stone of Redemption”).

- 2:21 Manasseh was the twelfth most populous tribe at the beginning of the Book of Numbers and would be the sixth most populous by the conclusion of the Book.
- 2:22 The leader of Benjamin was Abidan (“Father of Judgment”) who was the son of Gideoni (“Hewer/Feller/Great Warrior”).
- 2:23 Benjamin was the eleventh most populous tribe at the beginning of the Book of Numbers and would be the seventh most populous by the conclusion of the Book.
- 2:24 The West consisted of 18% of the entire Israelite population (the least of the four directions).

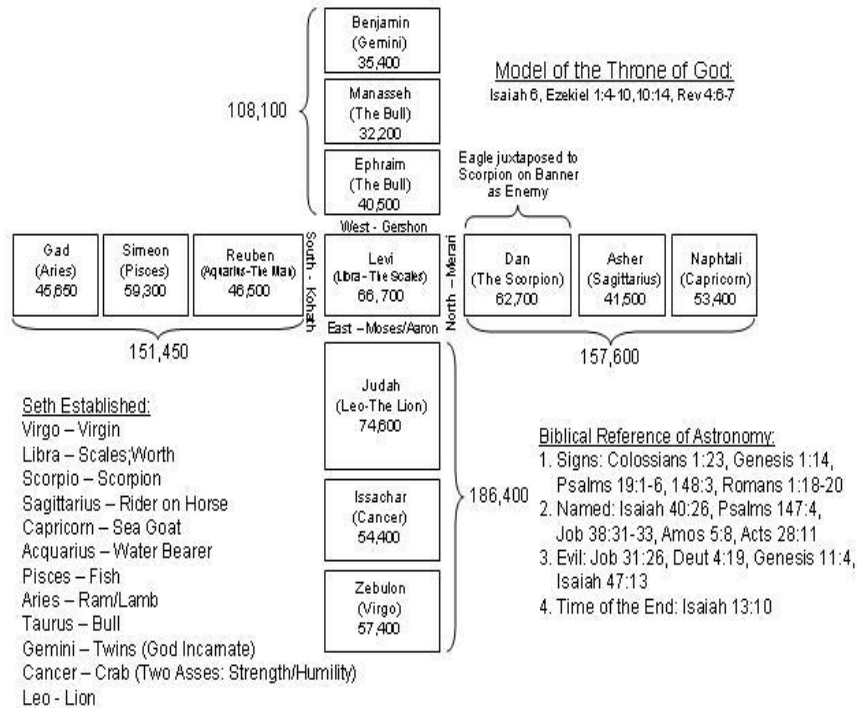
Read Numbers 2:25-31...Dan, Asher & Naphtali North of the Tabernacle

- 2:25 The leader of Dan was Ahiezer (“Brother”) who was the son of Ammishaddai (“My People are Mighty”).
- 2:26 Dan was the second most populous tribe at the beginning of the Book of Numbers and would be the second most populous by the conclusion of the Book.
- 2:27 The leader of Asher was Pagiel (“God Disposes”) who was the son of Ocran (“Disturb/Trouble”).
- 2:28 Asher was the ninth most populous tribe at the beginning of the Book of Numbers and would be the fifth most populous by the conclusion of the Book.
- 2:29 The leader of Naphtali was Ahira (“My Brother is Evil”) who was the son of Enan (“Fountain/Eye”).
- 2:30 Naphtali was the sixth most populous tribe at the beginning of the Book of Numbers and would be the eighth most populous by the conclusion of the Book.
- 2:31 The North consisted of 26% of the entire Israelite population (the least of the four directions).

The Tribes of Israel					
Listing in Num. 2 Arrangement	Bible Reference	Direction from Tabernacle	Birth Order	Census Order of Leviticus 1	Mother
1. Judah	Numbers 2:3	East – 1	4	4	Leah
2. Issachar	Numbers 2:5	East – 2	9	5	Leah
3. Zebulun	Numbers 2:7	East – 3	10	6	Leah
4. Reuben	Numbers 2:10	South - 1	1	1	Leah
5. Simeon	Numbers 2:12	South – 2	2	2	Leah
6. Gad	Numbers 2:14	South – 3	7	3	Zilpah (Leah’s Handmaid)
7. Ephraim	Numbers 2:18	West - 1	11 - 2*	7**	Rachel***
8. Manasseh	Numbers 2:19	West – 2	11 - 1*	8	Rachel***
9. Benjamin	Numbers 2:22	West – 3	12	9	Rachel
10. Dan	Numbers 2:25	North - 1	5	10	Bilhah (Rachel’s Handmaid)
11. Asher	Numbers 2:26	North – 2	8	11	Zilpah (Leah’s Handmaid)
12. Naphtali	Numbers 2:29	North – 3	6	12	Bilhah (Rachel’s Handmaid)
<p>*Joseph’s Two Sons (Manasseh & Ephraim) received a portion of Jacob’s inheritance</p> <p>**Joseph instead of Ephraim is listed in the Census Tribes of Leviticus 1</p> <p>***Manasseh & Ephraim were the Grandsons of Rachel through Joseph</p>					

Organization of 12 Tribes of Israel

(Numbers 2 – Sign of the Cross)



Read Numbers 2:32-34...The Tribes Surrounded the Ark of the Covenant

2:32 With 603,550 men of fighting age (older than 20 years and not including the Levites), there would have been 2-3 million camping around the Tabernacle extending approximately 12 square miles.

2:33 Israel obeyed God’s command to not count the Levites. The organization of the Israelites came from divine revelation instead of manmade analytics.

- “Organization is a good servant, but a miserable master.”

2:34 Each of the tribes was to camp underneath their banner. Judah (standard of a Lion); Reuben (standard of a man); Ephraim (standard of a bull); Dan (standard of a scorpion and eagle).

20 Num 3, 4

As the Tribes of Israel were organized in chapter 2, the Priestly Tribe of Levi will be organized in chapter 3.

Read Numbers 3:1-4...Recounting the Death of Nadab & Abihu

3:1 The location is Mount Sinai, and Aaron is listed prior to Moses as the elder brother and the high priest.

- A year after Moses receives the Ten Commandments from God on Mt. Sinai, Moses returns to the top of Mt. Sinai to speak with God once again.

3:2 Aaron’s four sons are listed:

- Nadab (“giving”) & Abihu (“he is my father”)
 - Generosity and Christian Ancestry is NOT enough
- Eleazar (“God is my helper”) and Ithamar (“righteousness”)

- Dependence on God and righteousness is the goal
- 3:3 The four sons of Aaron were ordained as priests.
- Two were a witness to wrongly following their own way instead of obeying the Lord's will.
 - These ministers served their own will instead of following God's (Leviticus 10:1-2)
- 3:4 The two youngest sons of Aaron, Eleazar (meaning "God is my helper") and Ithamar (meaning "righteousness") took over the work of the Lord.
- Nadab ("giving") & Abihu ("he is my father") are mentioned again in Scripture to call attention to His holiness and the importance of following His will
 - Nadab & Abihu had no sons, so they did not have a lineage to pass the Priestly responsibility.
 - They also did not have the blessing (and responsibility) of children
 - Every Jewish Priest afterwards would be descendants of Aaron through Eleazar and Ithamar. Although Aaron was a Levite, not all Levites were Priests.
 - Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

Read Numbers 3:5-10...The Levites Are Dedicated Before Aaron

- 3:5 The Lord continues to give Moses step-by-step guidance.
- 3:6 God directed Moses to "bring" (haqrêb הִקְרִיב) the Tribe of Levi before Aaron because of Aaron's Priesthood. The Levites were to serve their "brother."
- 3:7 Beyond serving the Priest, the Levites were called to serve the entire congregation.
- 3:8 Beyond the Israelites, the Levites were to care for the holy items as well as the facility.
- 3:9 The Levites (Levi's descendants) were set aside to minister to the priests (Aaron's descendants).
- 3:10 The general population should not presume that they can draw near to God like those who God appointed.

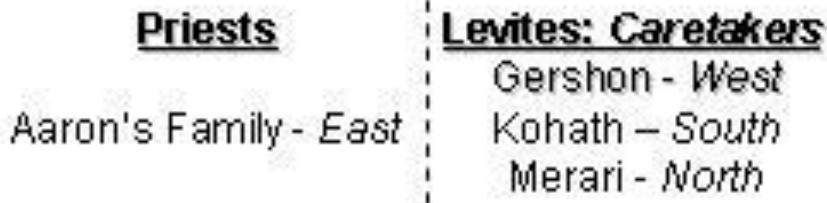
Read Numbers 3:11-13...The Levites Represent God's Firstborn

- 3:11-12 The Levites are God's in lieu of the firstborn (Exodus 22:29)
- Instead of the firstborn from every Tribe, God chose the Levites as His special people.
 - The rights of the firstborn equated to a double share of the family inheritance (Deuteronomy 21:17).
 - The position of the firstborn was to be honored above the others (Psalm 89:27; Colossians 1:15, 18; Romans 8:29)
- 3:13 God had spared the firstborn of the Israelites during the Passover when all of the Egyptian firstborns died. (Exodus 11:1-10; 13:1-2)
- This is very similar to ancient eastern cultures where an individual that was saved by another person would become the servant of the person that saved them.

Read Numbers 3:14-20... The Levites were divided into Gershon, Kohath & Merari

- 3:14 The "wilderness of Sinai" was at the base of Mt Sinai and the resting place for the Israelites after the Exodus from Egypt (Exodus 19:1-2; Numbers 33:15-16).
- The "wilderness of Sinai" was the location of the burning bush where God had first interacted with Moses (Acts 7:30)
- 3:15 This census of Levites was not included in the military census of Numbers 1.
- The military census had counted every male over the age of 20 (Numbers 1:18) while the Levitical census counted every male over the age of one month old.
- 3:16 Moses obeyed God by taking a census of the Tribe of Levi.

- 3:17 The Tribes were called the “sons of Levi.”
- Gershon (gêrəšdōwn גֵרְשׁוֹן) which means “exile.” (7,500 men – Numbers 3:22)
 - Kohath (ūqəhāt וִיקָהָת) which means “faint/weak” (8,600 men – Numbers 3:28)
 - Merari (ūmərārî וּמֵרָרִי) which means “bitter.” (6,200 men – Numbers 3:34)
- 3:18 Each of the three tribes consisted of several families. The two families of Gershon were Libni (“distinguished woman”) and Shimei (“That hears/obeys”).
- 3:19 The four families of Kohath were Amram (“mighty nation”), Izhar (“shining oil”), Hebron (“association”) and Uzziel (“Power of God”).
- 3:20 The two families of Merari were Mahli (“weary”) and Mushi (“sensitive”).
- All of Israel’s Tribes were numbered in two separate census. The general population of fighting men above the age of 20, and the census of Levites (spiritual warfare) that included males above the age of a month.
 - According to Numbers 3:15 in contrast to Numbers 1:3, what differed between the two counts? The age
 - Warring – 20 years (Numbers 1:3)
 - Levitical – 1 month (Numbers 3:15)



Chapter 3 Assigns Responsibilities for Levitical Tribes that are not Priests

- 3:21-26 Gershon “Pilgrimage”
 - External Items
- 3:27-32 Kohath “Congregation”
 - Internal Items;
 - Eleazar, Son of Aaron, oversaw Kohathites (Numbers 3:32)
 - Eleazar would be the High Priest after Aaron (Numbers 20:26)
- 3:33-37 Merari “Bitter/Provoke”
 - Structural Items

Individual Items to be Maintained (Genesis 46:11; Exodus 6:16)		
Gershonites External Items (Num 3:25-26)	Koathites Internal Items (Num 3:31)	Meraris Structural Items (Num 3:36-37)
1. Tabernacle	Ark	Tabernacle Supports
2. Tent	Table	Crossbars
3. Covering	Lampstand	Posts
4. Entrance Screen	Altars	Bases
5. Courtyard Hangings	Sanctuary Utensils	Equipment
6. Courtyard Screen	Screen/Curtain	Tent Pegs
7. Tent Ropes	-	Ropes

Read Numbers 3:21-26... Gershon Location & Responsibilities

- 3:21 The two families of Gershon are listed again as Libni (“distinguished woman”) and Shimei (“That hears/obeys”). (Numbers 3:18)
- 3:22 The census of Gershon for every male over 1 month old resulted in 7,500 Gershonites.

- 3:23 Gershon would camp on the west of the Tabernacle with Ephraim, Manasseh & Benjamin (Numbers 2:18-24).
- 3:24 The leader of the Gershon to oversee their encampment and service was Eliasaph (“of God”) the son of Lael (“Belonging to God”).
- 3:25-26 Gershon had seven responsibilities: the tabernacle, the tent, its covering, the curtain for the entrance of the tent of meeting, the curtains of the courtyard, the curtain for the entrance of the courtyard and its ropes.

Read Numbers 3:27-32... Kohath Location & Responsibilities

- 3:27 The four families of Kohath are listed again as Amram (“mighty nation”), Izhar (“shining oil”), Hebron (“association”) and Uzziel (“Power of God”). (Numbers 3:19)
- 3:28 The census of Kohath for every male over 1 month old resulted in 8,600 Kohathites.
- 3:29 Kohath would camp on the south of the Tabernacle with Reuben, Simeon & Gad (Numbers 2:10-16).
- 3:30 The leader of the Kohath to oversee their encampment and service was Elizaphan (“my God has protected”) the son of Uzziel (“Power of God”).
- Elizaphan reported directly to Eleazar who was the head of the Priests. (Numbers 3:32)
- 3:31 Kohath had six responsibilities: the ark, the table, the lampstand, the altars, the utensils of the sanctuary, the screen/curtain.
- 3:32 The leader of the Levites was Eleazar (“God helps”) the son of Aaron (“Exalted; Enlightened”).

Read Numbers 3:33-37... Merari Location & Responsibilities

- 3:33 The two families of Merari are listed again as Mahli (“weary”) and Mushi (“sensitive”). (Numbers 3:20)
- 3:34 The census of Merari for every male over 1 month old resulted in 6,200 Merari males.
- 3:35 Merari would camp on the north of the Tabernacle with Dan, Asher & Naphtali (Numbers 2:25-31).
- The leader of the Merari to oversee their encampment and service was Zuriel (“The Lord is my Rock”) the son of Abihail (“Father’s Joy”).
- 3:36-37 Merari had seven responsibilities: the framework of the tabernacle consisting of its bars, its pillars, its bases, all its equipment, and the pillars around the courtyard consisting of their bases, their pegs, and their ropes.

Read Numbers 3:38-39... The Responsibilities of Moses & Aaron

- 3:38 Moses and Aaron camped on the east side (entrance) of the Temple “towards the sunrise.”
- Those from the general population that trespassed on the responsibilities of Moses/Aaron were to be killed.
- 3:39 The Levites numbered twenty-two thousand. Throughout Scripture, the number “2” is symbolic of a witness/testimony.

The Census of Numbers	
Census of Israel’s Tribes of General Population over 20 years	Numbers 1
Census of Levites over 1 month	Numbers 3:27-39
Census of Israel’s Firstborn Sons over 1 month	Numbers 3:40-43
Census of Levites from Age 30 to 50	Numbers 4:34-45
Census of Israel’s Tribes of General Population over 20 years	Numbers 26

Read Numbers 3:40-43...The Census of Israel’s Firstborns

- 3:40 Levites listed by names as are believers (1 Thes 4:16, John 10:3, James 2:7, 3 Jn 1:14); responsibility assigned by name Matthew 27:32
- 3:41 *“And you shall take the Levites for Me—I am the Lord—instead of all the firstborn among the sons of Israel; and the cattle of the Levites in place of all the firstborn among the cattle of the sons of Israel.”*
- 3:42 Moses faithfully followed God’s command in numbering the firstborns in Israel.
- 3:43 There were “22,273” firstborn children in Israel that were over the age of 1 month.

Read Numbers 3:44-51...The Redemption of Israel’s Firstborns

3:44-45 *“Then the Lord spoke to Moses, saying, “Take the Levites in place of all the firstborn among the sons of Israel, and the cattle of the Levites in place of their cattle. And the Levites shall be Mine; I am the Lord.”*

- The population of the Levites was rounded to 22,000 (Numbers 3:39) while the firstborn children in Israel over one month was 22,273 (Numbers 3:43).
 - The exact population of the Levites was 22,300
 - Gershon numbered 7,500 men (Numbers 3:22)
 - Kohath numbered 8,600 men (Numbers 3:28)
 - Merari numbered 6,200 men (Numbers 3:34)
- 3:46 The tribes of Israel were expected to pay a “redemption price” for the 273 firstborn males that were more than the number of Levites. (Numbers 3:39; 43)
- 3:47 The sanctuary shekel represents a difference between the Temple Currency and the Secular Currency
- The gerah is valued at 20 per shekel (Exodus 30:13; Leviticus 27:25; Number 3:47; 18:16; Ezekiel 45:12).
 - A redemption price was charged to the Israelites because there were more Israelites than Levites
 - The sanctuary shekel represents a difference between the Temple Currency and the Secular Currency

Read Numbers 4:1-3...The Census of Working Kohathites

- 4:1 God spoke to both Moses and Aaron regarding the work of the Kohath Levites that were to support the Tabernacle.
- 4:2 The census was to be accounted according to the fathers of Levitical families.
- 4:3 The work of the “tent of meeting” was to be restricted to men from 30 to 50 years of age.
- The Levites could “retire” from active duty at the age of 50.
 - The Levites were to enter active duty at the age of 30 years old. (Numbers 4:23, 30, 35)
 - The number “3” in Scripture often symbolizes “revelation”
 - David was 30 when he became King; Jesus was 30 when He began His ministry
 - Jesus the High Priest (Luke 3:23)
 - The age of service was lowered from 30 years old to 25 (Numbers 8:4) to 20 years old (1 Chronicles 23:24)

Read Numbers 4:4-15...The Detailed Responsibilities of the Kohathites

- 4:4 The “most holy things” included the items in the holy of holies.
- 4:5 When the Israelites were called to move, Aaron with his two youngest sons (Eleazar and Ithamar) would cover the ark of the covenant with the veil that hung in front of the holy of holies.
- Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

4:6 The leather covering over the ark would protect it from the elements while the outer purple cloth would signify royalty. Poles would be used to carry the ark instead of touching the ark itself which would lead to death. (2 Samuel 6:7)

- **According to Numbers 4:5, what is incorrect about most images/depictions of the priests carrying the ark of the covenant?**
 - **The veil is used to cover the ark of the covenant**
- **According to Numbers 4:17-20, how did the Kohathites not die when they carried the holy objects out of the Temple?**
 - **The holy objects were to be brought out to the Kohathites - not them going in to retrieve them**

The Covering for the Holy Objects		
Num 4:5-6	Ark:	Blue (Deity)
Num 4:7-8	Table of Showbread:	Blue (Deity), Scarlet (Blood Sacrifice), Manatee (Humanity)
Num 4:9-10	Menorah:	Blue (Deity)
Num 4:11	Gold Altar:	Blue (Deity), Manatee (Humanity)
Num 13:13-14	Bronze Altar:	Purple (Royalty), Manatee (Humanity)

Read Numbers 4:16-20...The Responsibilities of Aaron & Eleazar

4:16 The responsibilities of Eleazar would include four personal tasks as well as the oversight of all Tabernacle responsibilities.

- The four personal tasks of Eleazar consist of: the oil for the menorah, the incense for the altar of incense, an on-going grain offering of gratitude, and the use of the anointing oil.

4:17-18 It was the responsibility of Moses and Aaron to ensure that the Kohathites weren't judged and destroyed for entering the holy place.

4:19-20 The holy objects of the Tabernacle were to be brought out to the Kohathites; they were not to go in to collect them.

Read Numbers 4:21-28...The Detailed Responsibilities of the Gershonites

4:21 Moses would be responsible for the Gershon census.

4:22 The census would roll up from each father's household.

4:23 The age of service was lowered from 30 years old to 25 (Numbers 8:4) to 20 years old (1 Chronicles 23:24)

- Men entered the Levitical working age at the age of 30 (Numbers 4:30, 35) as did Jesus the High Priest (Luke 3:23)

4:24 Gershon had two categories of work: serving and carrying.

4:25-26 The Items to be carried included: the curtains of the tabernacle; the tent of meeting with its covering; the covering of fine leather that is on top of it; the curtain for the entrance of the tent of meeting; the curtains of the courtyard, the curtain for the entrance of the gate of the courtyard that is around the tabernacle and the altar, and their ropes and all the equipment.

4:27 Aaron with his two youngest sons (Eleazar and Ithamar) would oversee the service and movement of the Tabernacle.

- Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

4:28 The direct management of Gershon's service in the Temple would fall on Ithamar.

- Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

Read Numbers 4:29-33...The Detailed Responsibilities of the Merari

4:29 The census would roll up from each father's household.

4:30 Men entered the Levitical working age at the age of 30 (Numbers 4:23; 35) as did Jesus the High Priest (Luke 3:23)

4:31-32 The items to be carried correlated to the various Merari family names; each name would have a specific service and responsibility to uphold.

- The items carried by the Merari included:
 - The Tabernacle's: bars, pillars, and bases
 - The Courtyard's: pillars with their bases, their pegs, and their ropes.

4:33 The direct management of Gershon's service in the Temple would fall on Ithamar.

- Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

Read Numbers 4:34-37...The Working Age Census of the Kohathites

4:34 The Levitical "working age" census was accounted by Moses, Aaron and the leaders according to the fathers of Levitical families. (Numbers 4:2)

4:35 *"From thirty years old and upward even to fifty years old, everyone who could enter the service for work in the tent of meeting."*

4:36 The number of Kohathites within the working age range of 30 to 50 years old was 2,750.

- Kohath represented 32% of the total Levitical workforce of 8,580.

4:37 Kohath and Gershon served in the Tent of Meeting (Numbers 4:41) while Merari did not (Numbers 4:45). Moses and Aaron had obeyed the command that God had given Moses.

	Gershon	Kohath	Merari	Levites
Population Over 1 Month	7,500 (Numbers 3:22)	8,600 (Numbers 3:28)	6,200 (Numbers 3:34)	22,300
Population from 30-50	2,630 (Numbers 4:40)	2,750 (Numbers 4:36)	3,200 (Numbers 4:44)	8,580 (Numbers 4:48)
% of Family Population 30-50	35%	32%	52%	38%

Read Numbers 4:38-41...The Working Age Census of Gershon

4:38 The Levitical "working age" census was accounted for Gershon according to the fathers of Levitical families. (Numbers 4:2)

4:39 *"From thirty years old and upward even to fifty years old, everyone who could enter the service for work in the tent of meeting."*

4:40 The number of Gershonites within the working age range of 30 to 50 years old was 2,630.

- Gershon represented 31% of the total Levitical workforce of 8,580.

4:41 Kohath and Gershon served in the Tent of Meeting (Numbers 4:37) while Merari did not (Numbers 4:45). Moses and Aaron had obeyed the command that God had given Moses.

Read Numbers 4:42-45...The Working Age Census of Merari

4:42 The Levitical "working age" census was accounted for Merari according to the fathers of Levitical families. (Numbers 4:2)

4:43 *"From thirty years old and upward even to fifty years old, everyone who could enter the service for work in the tent of meeting."*

4:44 The number of Merari within the working age range of 30 to 50 years old was 3,200.

- Merari represented 37% of the total Levitical workforce of 8,580.

4:45 Kohath and Gershon served in the Tent of Meeting (Numbers 4:37, 41) while Merari did not (Numbers 4:45). Moses and Aaron had obeyed the command that God had given Moses.

Read Numbers 4:46-49...The Total Levitical Workers

4:46 The leaders of Israel had assisted in the counting with oversight from Moses and Aaron.

4:47 Their service required entering into the Tent of Meeting as well as carrying it as they traveled.

4:48 The 8,850 eligible male workers between the ages of 30 to 50 equated to 38% of all Levitical males.

4:49 God's "numbered men" were servers and workers for God. (Romans 11:25)

21 Num 5, 6

Chapters 5-6 focus on the cleansing of the Israelite camp.

Read Numbers 5:1-4...Jewish with Discharge of Blood Put Outside of Camp

5:1 Moses continued to hear from the Lord.

5:2 Illness (similar to sin) causes separation from family, friends, community, etc.

- This verse gives insight into the woman in the New Testament who grabbed the robe of Jesus; the woman must have been a Gentile because a Jewish woman would have been removed from the community (Luke 8:44; Mark 5:25-34)
- Various groups must be excluded from the camp:
 - The Leper (Leviticus 13:45-46)
 - Discharge (Leviticus 15)
 - Touching of a Corpse (Leviticus 21; Numbers 6:6-8)
- In the New Testament, Jesus reached out to these exiles; He touched and healed them, so that their pollution did not continue to separate them. Instead, believers are called to live sanctified lives away from the world's pollution.

5:3 The primary reason for separation from the unclean is to preserve purity and health.

- Regardless of male or female, illness (sin) separated the individual from the community.
- God's presence was in the holy of holies above the mercy seat of the ark of the covenant.

5:4 Israel faithfully obeyed Moses in putting the women with discharge of blood outside of the Israelite camp.

Read Numbers 5:5-10...Sin Against Another & Paying Restitution

5:5 God directs His commands of judgment to Moses.

5:6 Moses was to share God's holy expectations with Israel. The first truth that is established in regards to punishment is personal responsibility and guilt.

- Without the admission of one's personal sin, an individual cannot approach God in self-righteous pride.

5:7 If a believer sins against another, the offending believer should confess the sin (1 John 1:9) and then compensate for the offense.

- Scripture does not teach about incarceration as a punishment for sin; instead, the punishment is restitution.
- The compensation should be 20% more than the value of the transgression. Even if fellow man cannot be compensated, the compensation should be given to the Lord.

5:8 Restitution was always required, and if the specific recipient could not be identified, the restitution must be offered to the Lord via the Priest.

5:9 Beyond the restitution offerings, the holy gifts were also given to the Priest.

5:10 Once a gift was offered to God, it was to be managed by the Priest. Whatever the individual owned did not need to be given to the Priest; however, once it was given to the Priest, the individual no longer had the rights of ownership. (Acts 5:4)

Read Numbers 5:11-15...The Test for the Jealous Husband

- Scripture now moves from speaking of sin against fellow man; the topic now extends to unfaithfulness in marriage.
 - This test circumvented the man from physically assaulting his wife; if the wife was innocent, she would simply drink water from a clay vessel.
 - This would also be a deterrent to women who were prone to make their husbands jealous.
- 5:11-31 The man was not to make the woman pay the consequences of his jealousy (vigilante), but follow a methodical process allowing for the intervention of God
- 5:11-12 “Breaking faith” means that the husband no longer has faith that his wife was faithful; whether or not she has committed adultery, her husband does not have faith in her.
- 5:13 This was a test if a man commits adultery with another man’s wife, but no one witnesses it.
- 5:14 God is a jealous God (Ex 20:5) and calls for His spiritual bride to be faithful to Him alone
- 5:15 There is no oil or frankincense because the Spirit is not a part of this offering nor is frankincense for worship; this is a judicious matter.
- The law did not allow jealous husbands to carry out justice like a vigilante.
 - Oil was not to be poured over the grain offering as a trespass offering. (Leviticus 5:11)
 - Oil symbolizes the Spirit which was not a part of this offering nor is frankincense for worship; this is a judicious matter.
 - Unlike traditional offerings representing the harvest of righteous fruit, this offering used cheap barley meal instead of fine flour to represent the questionable character of her offering.

Read Numbers 5:16-22...The Priest Prepares the Test for the Jealous Husband

- 5:16 The priest probably brought the accused wife to "the door of the tabernacle" (possibly the area at the east gate of the temple court).
- 5:17 The “truth concoction” is representative with the water (new life in Spirit); clay (weak vessel (body), and dust (worldly walk).
- This is the only Bible verse that mentions “holy water” which simply means that it was taken from the brass laver.
 - The “water of truth” symbolizes the cleansing word of the Lord (Ephesians 5:26) that is sharper than a double-edged sword (Hebrews 4:12) – one edge showing the way to righteousness and the other edge showing the judgment for impurity
- 5:18 The “letting down of the woman’s hair symbolized the removal of the covering of her husband’s protection, and to be completely at the mercy of God alone.
- This could be an act of shame in eliminating proper female moral appearance or, on the other hand, it could be an act of being totally open to scrutiny having nothing to hide.
 - The Leper also had to undo his hair as an act of repentance (Leviticus 13:45)
- 5:19 The priest is to require an oath from the woman which began with the presumption of innocence. The woman was to hold the heavy grain offering (Num 5:25), so the woman’s defenses would be wearied and less able to have strength to deceive. The offering was to represent the woman’s “vow” concerning her actions.
- 5:21, 22, 27 The curse that could be activated by the water is mentioned in three verses; this may speak to miscarriage, barrenness or simply a painful state.
- 5:22 The woman is to submit to the authority of the curse by repeating “Amen – So be it” twice (witness)

Read Numbers 5:23-31...The Water Tests the Wife’s Integrity

- 5:23 The water is the cleansing word of the Lord (Eph 5:26) that is sharper than a double- edged sword – one edge showing the way to righteousness and the other edge showing the judgment for impurity
- 5:24 Water that brings life is a curse for the unfaithful woman. (Exodus 32:20)
- 5:25 The grain offering was an offering of first fruits back to the Lord (Leviticus 2:11-16), but it was also a sin offering for the poorest (Leviticus 5:11-13).
- 5:26 This grain offering was made prior to the woman drinking the water to focus on the relationship with the Lord.
- 5:27 The supernatural judgment would occur if the woman gave the grain offering and drank of the water.
- 5:28 The man was to accept the woman’s innocence in regards to the ceremony and the woman would receive the greatest Jewish blessing of children.
- 5:29-30 Either the wife has truly been unfaithful or the husband has been filled with a spirit of jealousy; someone in the marriage is in the wrong.
- 5:31 The husband would not be guilty; however, the wife would be guilty if convicted of adultery.

- **Following the discussion for marriage unfaithfulness, the Bible seems to say “on the other hand” as the focus turns to the Nazirite vow.**
 - **Scripture moves from unfaithfulness to faithfulness.**
- **Numbers 6:1-21 is an overview of The Nazirite Vow (from the Hebrew “*nazir*” meaning "consecrated/separated") was “To Separate One’s Self to the Lord” which were taken by non-Levites who wanted to serve in the Temple worship (for a time period of no less than 30 days).**
 - **Nazarite vows could be temporary or permanent; there were several life-long Nazirites in Scripture selected prior to birth: Samuel, Samson, John the Baptist.**
 - **Throughout Scripture, vows often lead to the undoing of the individual (Matthew 5:34-37; James 4:13-15)**
 - **Believers are also a type of Nazirite as they live a separated walk dedicated to God’s purposes.**

Read Numbers 6:1-8.....The Nazirite Vow

- 6:1-2 The Nazirite vow can be made by a man or a woman. The vow is a lifestyle commitment to “*live for the Lord.*”
- 6:3-4 The Nazirite Vow meant self-denial and wise discernment which would not be in line with the consumption of alcohol. But even the Nazirite would drink wine associated with the waving of the presentation offering (Numbers 6:20)
- 6:5-8 Hair was a symbol of strength and submission to authority (Judges 16:13; 1 Corinthians 11:3-10)
 - **The three restrictions of Nazarites applied to Priests while they were serving on duty.**

The Restrictions of the Nazarite Correspond with the Life of the Believer (Numbers 6:1-27)				
1.	Num 6:3-4	No Wine	Denial of worldly joys and pleasures	Ps 4:7; Jer 48:33; Lk 9:23; 1 Pet 4:13
2.	Num 6:5	No Haircut	Humility; submission; faithful holiness	Ps 40:12; Jer 7:29; Mic 1:16; 1 Cor 11:14-15; 1 Pet 3:3; Gal 5:11

3.	Num 6:6	No Contact with the Dead	Separation from the spiritually dead world	Mt 8:22; Gal 6:14; Rom 4:17; Eph 2:1
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Read Numbers 6:9-21...Caution of Cleanliness for the Nazirite

6:9 Believers should also be wary of coming into contact with things that are spiritually dead that could pollute and defile.

- Allowance was made for unclean situations beyond the control of the Nazirite; however, sacrifice (two turtledoves) was still required.

6:10 The number “eight” often symbolizes “new beginnings.”

6:11 The sin offering always preceded the burnt offering of dedication

6:12 Sheep are segmented into one of three categories: 1.Ram (Male/Father Sheep) 2.Ewe (Female/Mother Sheep) 3.Lamb (Baby Sheep)

6:13 At the conclusion of the Nazirite vow, a sacrifice was to be made.

6:14 The cost of the Nazirite vow was substantial as three lamb/ram sacrifices were required.

- The concluding sacrifices (all without defect) are listed in a specific order:
 - One male lamb a year old as a burnt offering
 - One ewe lamb a year old as a sin offering
 - One ram without defect as a peace offering
 - A basket of unleavened loaves of fine flour mixed with oil and unleavened wafers spread with oil, along with their grain offering and their drink offering.

6:15 Unleavened (without sin) cakes/wafers mixed/coated with oil (symbolizing the Spirit)

6:16-17 The sequence of the offerings would be: 1.Sin Offering 2.Burnt Offering 3.Fellowship Sacrifice 4.Grain Offering 5.Drink Offering

Read Numbers 6:22-27...Aaron’s Benediction

6:22 It makes sense sequentially, that this blessed benediction follows the Nazirite sanctification

The Priestly Blessing/Benediction Fulfilled by the Trinity (Numbers 6:24-26)		
Num 6:24	<i>The Lord bless you and protect you.</i>	Father
Num 6:25	<i>The Lord make His face to shine on you and be gracious to you.</i>	Son
Num 6:26	<i>The Lord look with favor on you and give you peace.</i>	Holy Spirit

Numbers 6:26 is my most frequent prayer for myself...

22 Num 7

Read Numbers 7:1-9...Assignment of Levitical Duties

7:6-9 It is emphasized that the Kohathites had the responsibility of shouldering the burden which led to the death of Uzziah when he stabilized the ark on the cart (2 Samuel 6:6)

- **Who would you assume would receive the largest portion – those with the most sacred responsibilities or those with the least sacred responsibilities?**
 - **The least sacred received more... the most sacred work was a reward in itself**
 - Merarites received four carts and eight oxen
 - Gershonites received two carts and four oxen
 - Koathites received nothing since their service was related to the holy objects

Individual Items to be Maintained			
	Gershonite’s External Items (Num 3:25-26)	Koathite’s Internal Items (Num 3:31)	Merari’s Structural Items (Num 3:36-37)
1.	Tabernacle	Ark	Tabernacle Supports
2.	Tent	Table	Crossbars
3.	Covering	Lampstand	Posts

4.	Entrance Screen	Altars	Bases
5.	Courtyard Hangings	Sanctuary Utensils	Equipment
6.	Courtyard Screen	Screen	Tent Pegs
7.	Tent Ropes	-	Ropes

Read Numbers 7:10-88...Twelve Days of Offerings for the Tabernacle's Consecration

- **What was different regarding the tributes from each tribe? Nothing**
 - Each tribe (regardless of size, etc.) had equal obligation/tribute given in sequence
 - Eastern tribes (1st through 3rd day) then Southern tribes (4th through 6th day) then Western tribes (7th through ninth day) and finally the Northern tribes (10th through 12th days)
 - These follow the same counter-clockwise sequence as the camp layout in Chapter 2 → East, South, West, North

• **Symbolism of the offerings**

Offerings of the Tribes		
1.	Silver Dish w/ Fine Flour & Oil for Grain Offering	Service through Salvation (Jesus & Spirit)
2.	Silver Basin w/ Fine Flour & Oil for Grain Offering	Service through Redemption (Jesus & Spirit)
3.	Gold Bowl full of Incense	Prayer
4.	Bull/Ram/Lamb for Burnt Offering	Dedication
5.	Goat for Sin Offering	Forgiveness
6.	2 Bulls, 5 Rams, 5 Male Goats, 5 Lambs for Fellowship Offering	Fellowship

- **Why was it important that the fathers were listed for each of the leaders?**
 - Just as it is pre-eminently important who one's Father is, the Princes are not as important in their own right as whose sons they were – who is your spiritual Father?
- **According to Numbers 7:12, what was different about Nahshon from all of the others?**
 - 7:12 Nahshon (Grandfather of Boaz and mentioned in Jesus' genealogy in Matthew 1:4) is the only one not called a "prince" or "leader"

Discuss Numbers 7:88-89...The Aggregate Dedication Offering

- **According to Numbers 6:87, what is different between the number of bulls to rams, goats and lambs?**
 - There were 24 bulls in contrast to sixty rams, goats and lambs.
 - The 24 bulls could represent the 24 elders referenced in Rev 4:4, 10 & 5:8, 14.
- **What could the rams, goats and lambs represent?**
 - The 60-60-60 (rams, goats, lambs) could represent the mortality (insufficiency) of man's offerings (Rev 13:18).
- **According to Numbers 7:89, from where did the Lord speak to Moses?**
 - 7:89 Moses would approach the Lord above the mercy seat which the angels witnessed. The mercy seat enabled Moses to enter the holy of holies.

23 Num 8, 9, 10

Read Numbers 8:1-4...The Temple's Menorah

8:1-4 The menorah is the national symbol of Israel (Lev 24:2). Believers (the menorah – Rev 1:20) are to be the light of the world (Eph 5:8; 1 Thes 5:5).

- **What is the national symbol of Israel?**
 - The menorah is the national symbol of Israel (Lev 24:2).
- **Why is the Menorah an appropriate symbol of Israel? (what was Israel supposed to be to the world?)**
 - Believers (the menorah – Rev 1:20) are to be the light of the world (Eph 5:8; 1 Thes 5:5)
 - Protestants – Proactively telling
- **According to Numbers 8:4, how does Scripture describe how the menorah was formed?**
 - It was beaten (persecuted) from gold (royalty)

- **So often God’s light shines brightest in persecution as when Jesus was beaten at His crucifixion (hammered).**
- **Silver (redemption) items were used outside in the yard while gold (royalty) defined the items within the sanctuary.**

Read Numbers 8:5-13...The Cleansing of the Levites

8:5-6 The Levites (believers) are to be separated (sanctified/consecrated) from this world

8:7 After separation, the Levites were to be washed (with the Word – Eph 5:26). The clean clothes represent righteousness.

8:8 The grain offering (service) and sin offering are to be prepared for these Levites.

8:10 This laying on of hands not only speaks of relating to them, but conveyance of approval for ministry (2 Tim 1:6)

8:11 The Levites are the presentation offering of the Israelite people

8:12 In the same way, the Levites lay their hands on the sacrificial bulls prior to offering them as a sin offering and a burnt (dedication) offering.

- **Explain Numbers 8:5-7**

- **The Levites (believers) are to be separated (sanctified/consecrated) from this world**
- **After separation, the Levites were to be washed (with the Word – Eph 5:26). The clean clothes represent righteousness.**

- **According to Numbers 8:10, what were the Israelites to do to the Levites?**

- **Lay hands on them**
- **This laying on of hands not only speaks of relating to them, but conveyance of approval for ministry (2 Tim 1:6)**

Read Numbers 8:14-22...The Levites Belong to the Lord

8:14 The Levites (believers) were to be a people of separated walk.

8:15-18 God took this holy priesthood as a ransom for the firstborn of all of Israel that belonged to the Lord

8:19 The holy priesthood enabled approaching God without the natural consequence of death for the unholy people.

- **According to Numbers 8:14, what action would be taken for the Levites?**

- **Separation - Sanctification**

- **According to Numbers 8:17, what is the context to the firstborn being dedicated to God?**

- **All firstborns of the Egyptians were killed, and God took the Israelites firstborn**

Discuss Numbers 8:23-26...Retirement of Levites

8:25-26 God directed His priesthood to retirement at the age of 50 years old.

Read Numbers 9:1-5...The Passover is Celebrated

9:1 Israel had been released from slavery in Egypt for two years.

9:2 The Lord told Moses to let Israel celebrate Passover at the appointed time

9:3 God encourages Moses to celebrate Passover appropriately

Read Numbers 9:6-14...Passover Contingency Plan for Those Who Are Unclean

9:8 Moses directed the men to be still and wait on the answer from the Lord (Ps 25:3-5; Is 30:18, 21)

9:11 God makes provision for those who are unclean to be purified to celebrate the alternate Passover. Instead of the term “Passover”, we recognize this holiday by its secular name,

Easter, which originates from the root of the Babylonian goddess of fertility, Ishtar/Astarte. Fertility is also associated with rabbits while Ishtar/Astarte is symbolized by the egg.

9:13 Mankind has two options: 1.Celebrate Passover (blood sacrifice) 2.Bear the consequences of sin

9:14 There is a single ordinance for the Jew and the Gentile

- **According to Numbers 9:8, when the Israelites came to Moses for guidance, what was his response?**
 - **Wait until he inquired of the Lord**
- **According to Numbers 9:13, if the man has no excuse to miss Passover, what can he do to make it up?**
 - **Nothing – you can never make up what you miss spiritually**
 - **You can make up work; you can make up sleep; you can make up exercise....**

Read Numbers 9:15-23...The Cloud Covering the Tabernacle Leads Israel

9:15-16 The presence of God was a cloud during the day and a fire above the Tabernacle during the night (Acts 2:3). Israel was led by fire (Holy Spirit) and water (Jesus).

9:17-20 Israel followed God’s presence and were sensitive to His movement.

9:21-23 There was no plan or forewarning, but in faith day-by-day, the believer was to follow Him (Ps 32:8)

- **According to Numbers 9:17, how did the Lord lead the Israelites?**
 - **The presence of God was a cloud during the day and a fire above the Tabernacle during the night (Acts 2:3). Israel was led by fire (Holy Spirit) and water (Jesus).**
 - **As God’s people walked in darkness through the night (spiritual darkness, testing, trials) God led as a fire (judgment, protection), but as they walked in the light of the day (understanding God’s truths), God led them as a cloud (source of water and life).**
 - **In the cold desert nights, Israel needed warmth from the fire**
 - **In the hot desert days, Israel needed water and shade**
- **According to Numbers 9:22, what forewarning would God give to His people on when they needed to move?**
 - **Israel followed God’s presence and were sensitive to His movement.**
 - **There was no plan or forewarning, but in faith day-by-day, the believer was to follow Him (Ps 32:8)**
 - **Do you ask God for answers or just follow what He calls you to do?**

Feasts are a Reflection of Things to Come, but the Substance is of Jesus (Colossians 2:16-17)							
Spring Holidays (Fulfilled in Christ’s first coming)				Fall Holidays (Yet to Be)			
Feasts	Passover	Unleavened Bread	Feast of The First Fruits	Pentecost Feast of Weeks	Feast Of Trumpets	Day of Atonement	Feast of Tabernacles
Name	Pesach	Hag HaMatzah	Yom HaBikkurim	Shavuot	Rosh Hashanah	Yom Kippur	Sukkoth
Exodus	Lamb Sacrifice & New Beginning	Prepare to Leave Bondage of Egypt	Cross Red Sea & a promise of fruit to come	Law given on Mt Sinai	Memorial & Preparation	Israel’s judgment & atonement for sin	God’s Provision in the Wilderness
Jesus & Church	Crucified	Prepare for God’s New Life	Resurrection & Jesus visits	Holy Spirit Given	Resurrection From the Dead	Second coming of Christ	Messianic Kingdom
Title	“Season of our Freedom”	7 Day Festival	Barley Crop	Wheat Crop	“The Last Trump”	“The Great Trump”	“Season of our Joy”
		Jerusalem	1 Cor 15:20,23	Jerusalem			Jerusalem

Comments		Romans 8:23				
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“The Cloud would stir, The Silver Trumpets sound, God’s people would prepare, to Go although they know not where...”

Read Numbers 10:1-10...The Silver Trumpets

10:2 Two (witness) horns of silver (redemption) were to be made by Moses to summon and send God’s people. At the sound of the trumpets, God’s people were to gather at the door of the Tabernacle; spiritually, Jesus is that “door”

10:3-5 The people have to be attuned to understand what the trumpet sound is calling for - long blasts summon God’s people to the tent of meeting; a single horn for the leaders only; short blasts to were to move out.

The Use of the Silver Trumpets (Numbers 10:1-10)			
Reference	Use of Trumpets		Result
1. 10:3	Both Blown		All Congregation gathers at Tent of Meeting
2. 10:4	One Blown		Chiefs/Tribal Heads Gather to Moses
3. 10:5	Short Blasts/Alarms		Tribes on the East Move Out
4. 10:6	2 nd Short Blasts/Alarms		Tribes on the South Move Out
5. 10:7	Long Blast		Gathering of the Entire Assembly
6. 10:9	Both Sound Alarm		Go to War; Remembered by God
7. 10:10	Both Trumpets over Burnt Offering		Reminder of God’s People to God

10:5-6 When the horns play short blasts to move on, the east was to go first followed by the south and so on. The west and northern tribes are not mentioned specifically as Ephraim (West) & Dan (North) both fall into idolatry (1 Kings 12:25-30); neither is mentioned with the tribes in Rev 7:4-8. Bethel is in Ephraim - Isaiah 7:1-9, Hosea 7:1 and Dan – Judges 18:1, 2, 30, Deut 29:18-20, Lev 24:10-16, Gen 49:17

10:8 Two silver trumpets would be sounded by Aaron’s two remaining sons: Eleazar & Ithamar

- Eleazar would oversee Kohath (Numbers 4:16) while Ithamar had oversight for Gershon (Numbers 4:28) and Merari (Numbers 4:33).

10:9 The short blasts of moving out are also used in battle

10:10 Just as the rainbow is a reminder before God, so are the trumpets. At each joyous sacrifice and occasion, they were to blow the trumpet. Each month can be seen as beginning a new walk for God.

- **What is the significance of two horns of silver?**
 - Two (witness) horns of silver (redemption) were to be made to summon and send God’s people.
 - At the sound of the trumpets, God’s people were to gather at the door of the Tabernacle; spiritually, Jesus is that “door”
- **According to Numbers 10:8, who would be blowing the trumpets?**
 - The two silver trumpets would be sounded by Aaron’s two remaining sons: Eleazar & Ithamar
- **According to Numbers 10:5-6, in what order did the tribes move out?**
 - When the horns play short blasts to move on, the east was to go first followed by the south and so on.
 - The west and northern tribes are not mentioned specifically as Ephraim (West) & Dan (North) both fall into idolatry (1 Kings 12:25-30);
 - Neither is mentioned with the tribes in Rev 7:4-8. Bethel is in Ephraim - Isaiah 7:1-9, Hosea 7:1 and Dan – Judges 18:1, 2, 30, Deut 29:18-20, Lev 24:10-16, Gen 49:17

Two Types of Trumpets (1 Chronicles 15:28, Psalm 98:5-6)			
Silver Trumpets	<i>Hazozarahs</i>	Ex 9:13-19	Manmade (Num 10:1-2)
Ram's Horn	Shofar (Hebrew for Trumpet)	Ex 19:16-19, 20:18; Num 10:10, 29:1; Josh 6:4-8; Judges 7:16, 18; 1 Sam. 13:3; Amos 3:6; Joel 2:1; Ps 47, 81:4-5, 98:6	Provided (Gen 22:13)

- **God blows the Shofar (Ex 19:13, 16; 1 Cor 15:51, 52; Zech 9:14).**
 - **The shofar (the world's oldest wind instrument) was blown in different ways for different purposes.**
 - **The shofar was (is) to be blown in God's presence (2 Samuel 6:15), to crown kings (1 Kings 1:15), to call people to consecrate themselves (Joel 2:1), to announce the coming of God's judgment (Joel 2:1), and to herald the coming of the Lord (Revelation 11:15).**
 - **It is also a call to the resurrection of the dead (1 Thessalonians 4:16-18 and 1 Corinthians 15:52)**
- **Each Sabbath, two men with silver trumpets and a man with a shofar made three trumpet blasts twice during the day.**
 - **On Rosh Hashanah, it is different.**
 - **The shofar is the primary trumpet.**
 - **On Rosh Hashanah, a shofar delivers the first blast, a silver trumpet the second, and then a shofar the third.**

Discuss Numbers 10:11-28...Israel Leaves Sinai in Sequence

10:11 God delayed the move until Israelites could have the experience to make up the Passover (Num 9:1-11).

- **What can you make of the date that God chose to move?**
 - **God delayed the move until Israelites could have the experience to make up the Passover (Num 9:1-11).**
 - **Those who missed Passover would be celebrating the week before beginning on the 14th day of the second month.**
 - **God told the Israelites to move out on the 20th day of the second month**
 - **This postponed date would also be used by Hezekiah millennia later when he opened a refurbished Temple to the public (2 Chron 30:1-5)**

The Sequence of Israel's Tribes Moving Through the Wilderness (Numbers 10:12-28)		
Levi	Moses, Aaron, & Sons Carrying the Ark of the Covenant	East
Judah	74,600 Fighting Men	East 1
Issachar	54,400 Fighting Men	East 2
Zebulun	57,400 Fighting Men	East 3
Levi	Gershonite Clan & Meraite Clan Carrying Tabernacle Tent	South
Reuben	53,400 Fighting Men	South 1
Simeon	59,300 Fighting Men	South 2
Gad	45,650 Fighting Men	South 3
Levi	Kohathites Clan Carrying Tabernacle Furnishings & Altar	West
Ephraim	40,500 Fighting Men	West 1
Manasseh	32,200 Fighting Men	West 2
Benjamin	35,400 Fighting Men	West 3
Dan	62,700 Fighting Men	North 1

Asher	41,500 Fighting Men	North 2
Nephtali	53,400 Fighting Men	North 3

Discuss Numbers 10:29-36...Requests of Moses Upon Leaving Sinai

10:29 Moses gives away the promised land prior to even receiving it. Moses' father-in-law, Jethro, is called Reuel ("friend of God") in this verse as he is becoming a part of the Israelite people.

10:30 Jethro definitely tells Moses that he will not go with him because he wants to be in his own land with his own family.

10:31 Even with God leading every step of the way, Moses (with Reuel) sets an example to believers to have mentors who can guide with godly input and wisdom.

10:32 Moses intends to bless his family (and extended family) as God blesses him

10:33 The ark of the covenant led Israel on a three-day journey from Mt. Sinai in search of a resting place.

10:34 The cloud of the Lord directed His people when and where to go.

10:35 Moses would repeat the same prayer each time Israel would travel: "Arise, O Lord, and let your enemies be scattered, and let those who hate you flee before you."

10:36 Moses would repeat the same prayer each time Israel would rest: "Return, O Lord, to the ten-thousand thousands of Israel."

24 Num 11, 12, 13

Read Numbers 11:1-3...Israel Complains at Taberah

11:1 God's people should ask of God instead of complaining about circumstances to each other

11:2 When Israel experienced God's judgment, they cried out to Moses who mediated for them.

11:3 Taberah means "burning" in Hebrew

- **According to Numbers 11:1, who were killed by God's fury?**
 - **Those who were the furthest (most distant) from God's presence (the Tabernacle) were the ones who were scorched by His anger.**

Read Numbers 11:4-9...Israel Weeps for Selective Memories of Egypt

11:4 The covetous, desirous, worldly nature of some infected others; their discontent was contagious. God condones interracial marriages (i.e. Joseph & the Priests daughter; Moses & Zipporah); however, God does not condone mixed religious marriages (unequally yoked).

- The greedy complainers were mixed multitude that were part Egyptian and part Israelite. (Lev 24:10-11).

11:5 There was selective memory about what Egypt (the sinful lifestyle) that had enslaved them really offered. Six (insufficient) items are listed as "free": 1.fish 2.cucumbers 3.melons 4.leeks 5.onions 6.garlic

11:7 The only other place in the Bible that "bdellium" is mentioned is in description of a wonderful land outside of Eden (Gen 2:12)

11:9 As the dew water (God's Word) fell, so also did the manna (bread of God)

- **What made certain Israelites contemptible?**
 - **The covetous, desirous, worldly nature of some infected others; their discontent was contagious.**
- **Was there anything wrong with reminiscing?**
 - **Like Lot's wife, they were looking back at the sinful life**
 - **There was selective memory about what Egypt (the sinful lifestyle) that had enslaved them really offered.**
 - **Six (insufficient) items are listed as "free": 1.fish 2.cucumbers 3.melons 4.leeks 5.onions 6.garlic**

- **Why does Numbers 11:9 make sense symbolically?**
 - **As the dew water (Water from Heaven - God's Word) fell, so also did the manna (bread of God)**

Read Numbers 11:10-15...Moses Prays about the Complainers

11:10 The weeping of God's people does not necessarily please God; He deserves a grateful people who are thankful for His many blessings.

11:11-13 Moses directs six questions to God as Moses was upset having to baby-sit the Israelites. Many believers continue to be immature in the faith (Heb 5:12-14; Jn 6:48-51)

11:14-15 Moses is distraught with the responsibility of his "flock" to the point of death

- **According to Numbers 11:10, how does God respond to the weeping of the Israelites?**
 - **The weeping of God's people does not necessarily please God; He deserves a grateful people who are thankful for His many blessings.**
 - **God is pleased by obedience and repentance**
- **According to Numbers 11:11-13, how many questions does Moses direct to the Lord?**
 - **Moses directs six questions to God as Moses was upset having to baby-sit the Israelites. Many believers continue to be immature in the faith (Heb 5:12-14; Jn 6:48-51)**
- **According to Numbers 11:15, what does Moses ask God to do b/c of difficult Israelites?**
 - **To kill him**
- **Do any other Scriptural characters chosen by God request death?**
 - **Jonah & Elijah (1 Kings 19:4)**

Read Numbers 11:16-17...Elders are Appointed to Assist Moses

11:16-17, 25 The Sanhedrin of 70 (full, satisfied) men is established

- **According to Numbers 11:16, what was God's response to Moses' burden?**
 - **Additional brothers who were able to support God's work**
- **According to Numbers 11:17, what did the elders need in order to assist in the ministry?**
 - **The same Spirit that was on Moses**
- **What did this establish? The Sanhedrin**

Read Numbers 11:18-23...God Answers Israel's Prayers for Meat

11:18-20, 31-33 (Psalms 78:14-37) This is one of three times in Numbers that the Lord answered the prayer of His people to their detriment: similar to Balaam (Num 22:20-22) and the Promised Land (Num 14:28). Also, with King Saul (1 Samuel 8:22)

11:21-22 Moses wonders how God will do what He says that He will do.

11:23 God reminds Moses that He is sovereign (James 4:14, Eccl 10:14, Prov 16:4, 19:21, 20:24; Jer 10:23)

- **According to Numbers 11:19-20, did God answer His people's prayer?**
 - **Yes – to their detriment; This is one of three times in Numbers that the Lord answered the prayer of His people to their detriment: similar to Balaam (Num 22:20-22) and the Promised Land (Num 14:28). Also, with King Saul (1 Samuel 8:22)**
- **According to Numbers 11:21-22, was Moses concerned about the judgment & wrath of God?**
 - **No, Moses wonders how God will do what He says that He will do.**
- **According to Numbers 11:23, what was God's response to Moses?**
 - **God reminds Moses that He is sovereign (James 4:14, Eccl 10:14, Prov 16:4, 19:21, 20:24; Jer 10:23)**

- **Numbers 11:21 – Is the number of men (600,000) translated correctly?**
 - It is ironic that this discussion occurs in Numbers with multiple census being emphasized and it originates from two similar Hebrew words:
 - The Hebrew word 'al·pê is translated a dozen times in Scripture to "thousands," "divisions" and "families." (For example, the 3,000 listed in Exodus 32:28).
 - The Hebrew word 'e·leḇ is translated 220 times in Scripture – every time as "thousands" (by KJV & NASB) – For example, Numbers 16:49 (14,700).
 - The 600,000 in Numbers 11:21 is based on 'e·leḇ which is always “thousands,” so the question becomes: are there instances that 'e·leḇ were mistranslated - or - are scholars confusing 'e·leḇ for 'al·pê which can readily be translated into "thousands," "divisions" and "families."
- **There is a distinction between family and clan.... individual is broadened to family is broadened to clan is broadened to tribe is broadened to nation.**

Read Numbers 11:24-30...The Spirit Falls on the 70 Elders

11:27 Two (witness) young men witnessed the prophecy: Eldad (“Love of God”) & Medad (“Water of Love”)

11:29 Spirit will eventually fall on all (Joel 2:28)

- **According to Numbers 11:28, what was Joshua’s response to the Spirit falling on those other than Moses?**
 - **Joshua was jealous for Moses**
- **According to Numbers 11:30, what was the response of Moses?**
 - **He wanted everyone to have the Spirit**
 - **This desire is fulfilled with the New Covenant (Jeremiah 31:31; Joel 2:28)**

Read Numbers 11:31-35...Quail from the Sea & a Plague from the Lord

11:31 As the Lord is putting His Spirit on the 70 elders, He uses a tangible wind to bring quail from the sea.

- The first provision of God to His people were quail and manna (Exodus 16:13); God shed blood as provision for His people before continuing to give them manna (“bread from heaven”).
- After the initial salvation, blood does not need to be shed again; God’s people can rely on His daily manna.
- Israel was breaking the type (similar to Moses striking the second rock – Numbers 20:11)

11:32 Israel gathered quail for two days including through the whole night.

11:33 While Israel indulged (in the midst of their sin) God’s anger burned.

11:34 Those individuals who planted the seeds of discontent (Num 11:4) were punished with death

11:35 The Israelites then moved on from “graves of craving” (Kibroth-hattaavah) to villages/palaces (Hazereth).

- **Why was the calling of the Sanhedrin interspersed with Israelites being judged for coveting?**
 - **Israelites needed spiritual leadership**
 - **Some received meat while others received the Spirit**
- **God’s people should desire spiritual things instead of coveting worldly things.**

Read Numbers 12:1-9...Miriam & Aaron Oppose Moses

- **Sanhedrin have just been established (Numbers 11) when Miriam and Aaron become envious and ambitious (2 Corinthians 12:20; Galatians 5:20; James 3:14-16)**
- 12:1 Miriam (the only one punished – Ex 15:20-21) is mentioned first because it is thought that she was the first to be critical then pulling in the weaker Aaron. They criticized Zipporah (Ex 4:15) who was a Cushite as were all from Midian.
- 12:3 Moses was the humblest man of all the earth, and he exemplified good religious leadership in never defending himself but instead relying on God to be his defense
- 12:5 The cloud of the Lord moved from the Holy of Holies to the door of the Tabernacle
- 12:6 Although not mentioned in Scripture, there were prophets during Israel’s enslavement in Egypt; these prophets received word from God through visions and dreams.
- 12:8 Moses did not receive symbolism and parables, but direct meeting with the Lord (Dt 5:4)
- 12:9 Fire often symbolizes judgment.

God is a Consuming Fire	
<i>“The anger of the Lord became very hot”</i>	Numbers 11:10
<i>“The anger of the Lord was kindled”</i>	Numbers 11:33
<i>“The anger of the Lord burned”</i>	Numbers 12:9

- **Why is Miriam listed first in Numbers 12:1?**
 - **Miriam (the only one punished – Ex 15:20-21) is mentioned first because it is thought that she was the first to be critical then pulling in the weaker Aaron.**
- **According to Numbers 12:1, what was Miriam struggling with?**
 - **Her Sister-in-law...who may have had darker skin**
 - **They criticized Zipporah (Ex 4:15) who was a Cushite as were all from Midian.**
 - **God would defend Moses’ interracial marriage**
- **According to Numbers 12:3, what characterized Moses?**
 - **Moses was the humblest man of all the earth**
 - **He exemplified good religious leadership in never defending himself but instead relying on God to be his defense**
- **According to Numbers 12:6, how did God speak to His prophets?**
 - **Although not mentioned in Scripture, there were prophets during Israel’s enslavement in Egypt; these prophets received word from God through visions and dreams.**
- **According to Numbers 12:8, what made Moses unique?**
 - **Moses was faithful**
- **According to Numbers 12:9, what does the term face-to-face mean?**
 - **No riddles or parables, but straight talk**
 - **The way that God interacted with him**
- **According to Numbers 12:8, what was God’s question to Miriam/Aaron?**
 - **“Why are you not afraid?”**
 - **Is this same question applicable today?**

Read Numbers 12:10-16...Miriam Judged for Opposing Moses

- 12:10 Miriam’s sin is reflected in the leprosy;
- 12:11 Although Moses had been sinned against, he took responsibility for the sin
- 12:14 God is viewed as the Father (Malachi 2:10, Matthew 23:9)
- 12:16 Israel moved from Hazeroth (“villages, palaces”) to the Wilderness of Paran (“beauty, glory”) (Num 10:12 via Num 11:35)
- **According to Numbers 12:10, what was the consequence of Miriam’s sin?**
 - **Leprosy - her skin was white as if pure (Is 1:18), but in reality, it was contaminated.**

- **According to Numbers 12:11, who did Aaron plead for mercy?**
 - Aaron pleaded to Moses
 - Moses interceded with the Lord on behalf of Miriam
- **According to Numbers 12:14, what did God demand for the judgment of Miriam?**
 - That she be moved outside of the community which would have been a humbling experience

Read Numbers 13:1-16...Spies Selected to Visit Canaan

13:1 God confirmed and agreed to send spies into Canaan before Israel settled there.

- Later, Scripture reveals that the request to send spies was from the Israelites themselves. (Deuteronomy 1:22)
- The spies may have been meant as an encouragement of the good land, but it resulted in a test which Israel failed.

13:2 God wanted representation from each of the tribes (excluding the Levites).

- The Tribal Leaders listed in Numbers 1-2 might be the mature leaders while these 12 men might represent the younger leaders.

13:3 Moses obediently sent the spies into Canaan at God’s command.

Israel’s Leaders that Spy on Canaan (Numbers 13:4-15)							
Tribe	Direction	Birth	Mother	Spy	Meaning	Father	Meaning
1. Reuben	South	1	Leah	Shammua	“Renowned”	Zaccur	“Mindful”
2. Simeon	South	2	Leah	Shaphat	“To Judge”	Hori	“A Prince”
3. Judah	East	4	Leah	Caleb	“Dog”	Jephunneh	“He will be Facing”
4. Issachar	East	9	Leah	Igal	“Avenger”	Joseph	“To Add”
5. Ephraim	West	11*	Rachel	Hoshea	“Salvation”	Nun	“Unknown”
6. Benjamin	West	12	Rachel	Palti	“God Liberates”	Raphu	“Healed by God”
7. Zebulun	East	10	Leah	Gaddiel	“Gid is my Fortune”	Sodi	“My Secret”
8. Joseph/Manasseh	West	11*	Rachel	Gaddi	“My Happiness”	Susi	“Lily/Rose”
9. Dan	North	5	Bilhah	Ammiel	“People of God”	Gemalli	“Camel Owner”
10. Asher	North	8	Zilpah	Sethur	“Hid/Destroying”	Michael	“Who is like God?”
11. Naphtali	North	6	Bilhah	Nabhi	“Very Secret”	Vophsi	“Rich”
12. Gad	South	7	Zilpah	Geuel	“Majesty of God”	Machi	“Decrease”

13:6 Caleb was from the Tribe of Judah; he was 40 years old when he was a spy (Joshua 14:10)

13:7 Moses changes the name of Hoshea (“he has saved”) to Joshua (“the Lord has saved”) – (Numbers 13:16)

- A changed name represents a changed person.
- The name “Joshua” is the Hebrew form of “Jesus” (meaning “Yahweh saves”).

13:8 Joshua was from Tribe of Ephraim.

- When the Lord sends spies (even in Jericho), they are more like witnesses.

Read Numbers 13:17-20...Seven Characteristics the Spies Were To Find

13:17 The scouts would explore the south part of Canaan.

- The “Negev” (meaning “dryness”) is located south of Beersheba in southern Israel.

13:18-20 The spies were sent to determine the answers of seven questions. The spies were not sent to determine whether Israel should enter the Promised Land.

- Believers should consider the questions that they ask which can be very revealing.
- Believers should not ask what they can get away with or give themselves options that they don’t have.
- The season of the first ripe grapes (usually between July and August) which was approximately two months since Israel left Mt. Sinai.

Spies were not to decide whether to go in, but to bring report of description and characteristics. (Numbers 13:18-20)	
1.	What is the land like?
2.	Are the people weak or strong?
3.	Are there few or many people?
4.	Is the land good or bad?
5.	Are the cities encampments or fortifications?
6.	Is the land fertile or unproductive?
7.	Are there trees in the land?

Read Numbers 13:21-24...The Travels of Israel’s 12 Spies through Canaan

13:21 The wilderness of Zin is close to Kadesh Barnea.

- Wilderness of Puran in east.
- Wilderness of Zin is central.
- Wilderness of Shur is in west.
- Wilderness of Sin is south (where Mt Sinai is located.)
- Lebo-hamoth would become the northern border of Israel’s territory (Numbers 34:8). It was actually north of Damascus in the land that would become Syria.
- Hebron is on the west bank of the Dead Sea

13:22 Hebron was the highest part of Judah enabling a broad view from elevation

- “Anak” (means “neck”) who are associated with Nephilim (Numbers 13:33). Nephilim were giant men that descended from the mixture of man and angels (Genesis 6:4). Since Noah was pure man, the Nephilim would have passed through one of his daughters-in-law.
- “Zoan” is the same town as “Tanis” in Egypt; a capital close to the land of Goshen. Tanis may have been constructed by the Hyksos (the Shepherd Kings). It is thought that the same people constructed both Tanis/Zoan and Hebron.

13:23 The spies collected three evidences of the “fruit of the land”: 1.Grape 2.Pomegranate 3.Fig

- The term “Eschol” means cluster which continues to be a well-known valley for growing grapes.

Read Numbers 13:25-29...The Spy Report of Canaan

13:25 The spies invested forty (“testing”) days in scouting out the Promised Land

13:26 The spies returned with word and fruit as a testimony of the situation.

- The spies did not discuss their thoughts with Moses privately, but instead reported to all of the people of the land.

13:27 The report confirmed that God’s promise to lead them to a land of milk and honey (Ex 3:8, 17; 13:5; 33:3; Lev 20:24)

- The spies confirmed the land, but left out the phrase, “*that the Lord your God has given you*” which was used repeatedly.

13:28-29 The spies found six (the number of man – “dissatisfactory”) tribes: 1.Descendants of Anak 2.Amalekites 3.Hittites 4.Jebusites 5.Amorites 6.Canaanites

- The Amalekites has already been defeated by Israel. (Exodus 17:8-16)

Early Inhabitants of the Promised Land		
1.	Anak	Near Hebron
2.	Amalekites	Nomadic Arabs from the South of Beer Sheba (in the Negev)
3.	Hittites	Around Hebron west of the Dead Sea
4.	Jebusites	Inhabitants of Jerusalem
5.	Amorites	Lived in the Hill Country

Read Numbers 13:30-33...Caleb Encouraged while the Other Spies Discouraged Israel

13:30 When the people were quiet (Mt 27:23), they could hear Caleb's message of faith. Often a large group of people and a high volume of noise are fodder for poor judgment.

- Caleb believed that Israel could be overcomers
- Caleb was called a Kenizzite (Numbers 32:12; Joshua 15:17; Judges 1:13) which would mean that he was a descendant of Esau (Genesis 36:11; 1 Chronicles 1:53).
 - Joshua was Jewish while Caleb was Gentile.

13:31-32 God's people took their focus from God to the tangible world around them (Matthew 14:30). Believers are called to live by faith (obedience) and not by sight (2 Cor 5:7).

13:33 The Nephilim were legendary giants (Genesis 6:4)

- **According to Numbers 13:30, who believed that God would bring victory?**
- **Believers should consider the "giants" (challenges, trials) in life where faith in God is necessary.**

The Faithful Origin of the Jew and Gentile Spies

God requested that each Israeli tribe have a leader identified that could scout the Promised Land and represent their tribe on how best to proceed (**Numbers 13:4-15**)

Joshua was the leader of Ephraim which would come to represent the Northern Kingdom in the times of the Prophets. Joshua was a Jew.

Caleb was a leader of Judah which would represent the Southern Kingdom of the Davidic bloodline. Caleb's father was Jephunneh a Kennizite/Kenezite (**Joshua 14:6,14**)

The Kenezites were Canaanites (**Gen 15:18-19**) who had melded with the Israelites (just as the Gibeonites had). Canaanites were Gentiles (non-Jews) who had lived in the Promised Land prior to God giving the land to Israel.

Caleb, the Gentile Kenezite, had risen to leadership ranks, and was the only spy to stand with Joshua in his faith that the Lord would accomplish what He said that He would do.

Joshua and Caleb (Jew and Gentile) stood together in the Faith of the Lord.

1. **Righteousness of the Robe,**
2. **Korah's Rebellion;**
3. **Aaron's Budding Staff;**
4. **Covenant of Salt;**
5. **Red Heifer;**
6. **Moses Strikes the Rock for Water,**
7. **The Bronze Serpent on a Pole;**
8. **Balak/Balaam/Talking Donkey**
9. **Israel's Seduction/God's Plague**
10. **The Daughters of Zelophehad**

Read Numbers 14:1-9.... Israel refuses to enter Canaan

14:1 The Israelites were finally situated to enter the promised land and reap the promises of God, and instead of being joyful/grateful, they wept in fear.

14:3-4 God's people did not want to walk in faith, and they thought that it would be easier to return to their old enslavement in Egypt.

14:5-9 When the community threatened to appoint new leaders, Moses and Aaron fell to the ground, but Joshua and Caleb advocated courage and conquering the land.

- **What was in store for Israel if they had obediently followed God?**
 - **The Israelites were finally situated to enter the promised land and reap the promises of God, and instead of being joyful/grateful, they wept in fear.**
- **According to Numbers 14:1-2, were the Israelites walking in faith or fear?**
 - **God's people did not want to walk in faith, and they thought that it would be easier to return to their old enslavement in Egypt.**
 - **When the Lord closes certain "doors" or says "no" to certain prayers, sometimes believers may get fearful**
- **According to Numbers 14:4, what did the people threaten to do?**
 - **Israel wanted new leaders appointed; the real leaders (Joshua/Caleb) stepped up with statements of faith**

Read Numbers 14:10-12.... Israel threatens Moses while God threatens Israel

14:10-12 When the community wanted to stone Caleb/Joshua, God appeared in the shekinah glory to them. God threatened Israel that he would kill for their lack of faith (Num 14:13; Dt 9:26; Ps 99:6-8)

- **Who do the Israelites fear? The Canaanites**
- **According to Numbers 14:10, what actions are Israel considering?**
 - **Killing Moses/Aaron**
- **According to Numbers 14:12, what is God thinking of doing?**
 - **Killing the people**
- **According to Numbers 14:13, who is the intercessor for God's people?**
 - **Moses**
 - **The only people in real danger is that the Israelites are destroyed by God for their lack of faith.**
 - **It takes spiritual eyes to understand the true spiritual dangers versus perceived worldly dangers.**

Read Numbers 14:13-19.... Moses Intercedes for Israel

14:13 God tells the Lord that the Egyptians will hear of Him destroying His people

14:14 Egypt had heard of God's presence with Israel

14:15-16 Moses tells God that the righteous judgment on God's people will be understood as His failure not bring them into the Promised Land.

14:17 Moses equates God's power to patience and forgiveness.

14:18 Moses quotes God's description of Himself as He passed before Moses. (Exodus 34:6).

Both aspects of the nature of God are reflected (mercy & judgment)

14:19 Moses asks God for His forgiveness to match His character instead of matching the poor character of His people.

Read Numbers 14:20-25.... God Pardons Israel, But Vows Consequences of Their Sin

14:20 The Lord gave Moses his request and pardoned the people.

14:21 The earth is filled with the glory of God (Rom 1:18; Job 12:7-9; Ps 19:1-2; Rev 1:20)

14:22 Israel put God to test 10 times

14:23 Those who tested God despised Him

14:24 God recognized Caleb's different spirit and that he followed God completely

14:25 Israel would have difficulty conquering their enemies in the valleys (Judges 1), but God would send Israel to the wilderness. God would have given His people insightful strategy had they followed Him into the Promised Land.

Read Numbers 14:26-38.... Israel expelled to the wilderness for 40 years

14:26 One of 11 times that God spoke to Moses and Aaron (Ex 6:13; Lev 11:1; 13:1, 14:33, 15:1; Num 2:1, 4:1, 17; 16:20; 19:1)

14:28 Answered prayer is not always a blessing (Nu 11:18-33, 22:20-22)

14:29 Each of the Israelites that was numbered in the census would die in the wilderness. The census was likened to a checklist of individuals and families that were to be judged by capital punishment in the wilderness.

14:31-32 The Israelites did not have faith that the Lord would protect their children in the promised land, but God would instead bless the Israelite children in the promised land while the parents who lacked faith would die in the wilderness.

14:33 God assigns His collective people the job of shepherding as a way to teach spiritual lessons that apply to His lordship.

14:34 The judgment matched the offense as Israel was banished to the wilderness for forty years (one year for every day that the spies were in Canaan). It took forty hours to get Israel out of Egypt, but forty years to get Egypt out of Israel during which time there were no circumcisions or Sabbaths (Deut 2:14, Joshua 5:2, Ez 20:13, Amos 5:25). The Israelite moved around for forty years just waiting to die.

- **According to Numbers 14:28, what does God do with the complaints of Israel?**
 - **The Lord brings to pass, what the Israelites fear**
 - **Answered prayer is not always a blessing (Nu 11:18-33, 22:20-22)**
- **Compare Numbers 14:3 to Numbers 14:31 – who would protect the Israelite children?**
 - **God would protect the children while the parents died in the wilderness**
- **According to Numbers 14:34, what is the relevance of the Israelites dying in the wilderness over 40 years?**
 - **The census was likened to a checklist of individuals and families that were to be judged by capital punishment in the wilderness.**
 - **In Scripture, the number 40 often is used to describe testing or trials.**
 - **The judgment matched the offense as Israel was banished to the wilderness for forty years (one year for every day that the spies were in Canaan).**
 - **It is said that “it took forty hours to get Israel out of Egypt, but forty years to get Egypt out of Israel” during which time there were no circumcisions or Sabbaths (Deut 2:14, Joshua 5:2, Ez 20:13, Amos 5:25).**
- **The Israelite moved around for forty years just waiting to die.**
 - **What are you waiting for?**

Read Numbers 14:39-45.... Israel Attempts to Enter the Promised Land without God

- **One of the least known passages of Scripture – Only 1 Day**

14:39 Israel mourned either way; they were sad that now they would receive just punishment

14:40 Israel recognizes and admits their guilt

14:41 Moses tells Israel that they continue to sin (even in their repentance) because they are walking their own way instead of submitting to God's judgment of 40 years in the wilderness (Num 14:34)

14:42 God warns the Israelites that they are leaving God to attempt victory on their own.

14:43 Israel would die by the sword for disobeying God.

14:44 Grand sinful acts are often reduced to 1-2 verses in Scripture which corresponds to sin's brevity. Moses remained in the camp with the ark of the covenant of the Lord.

14:45 Israel changes their mind the next day, but still not obedient, they lose the battle (Deut 1:41-44).

- **According to 14:40, how long did Israel reject the Lord's command to enter the Promised Land?**
 - **1 Day - Israel changes their mind the next day, but still not obedient, they lose the battle (Deut 1:41-44).**
 - **God wants the immediate obedience of His people; an opportunity offered by God can be missed from one day to the next (Heb 4:7).**
 - **There may not be another occasion to "retry" correctly.**
 - **You cannot come to God on your own terms....it is not your decision to make**
- **What did God want from the Israelites?**
 - **He wanted them to obediently walk by faith**
 - **It wasn't a matter of where they were; it mattered how sensitive they were to His calling; don't put off what God is calling you to do today**

Read Numbers 15:1-10...God Reminds Israel of the Way to Walk with Him (Sacrifices)

15:1 After God's people are defeated by the Amalekites and Canaanites because of their disobedience, God once again reaffirms the sacrificial offerings for reconciliation.

15:2 God continues His promise with certainty – "when" not "if" Israel enters the promised land. God's faithfulness is greater than man's failure.

15:3 Burnt offerings were freewill and pleasing to the Lord

15:4 Burnt offerings should be followed by Grain/Meal offerings which must be pure as symbolized without leaven. (John 6:35) Similar to a recipe, the Grain offering should possess ¼ of a hin of oil which represents a life influenced by the holy spirit.

15:5-6 A Drink should be sacrificed with a Burnt Offering whether with a Lamb or a Ram.

15:7 Drink offerings symbolized a sacrificing of one's essence. Jacob offered the first drink offering after his name was changed to Israel (Gen 35:14). Drink offerings were a part of the morning and evening sacrifices (Ex 29:40).

15:8-10 The Burnt Offering should include a Grain Offering and a Drink Offering.

- **According to Numbers 15:3, while the Israelites are being defeated by the Amalekites and Canaanites, what is God's focus?**
 - **The spiritual versus the physical**
- **After God's people are defeated by the Amalekites and Canaanites because of their disobedience, God once again reaffirms the sacrificial offerings for reconciliation.**

- **According to Numbers 15:2, what is the first word that Moses is to tell the Israelites?**
 - **God continues His promise with certainty – “when” not “if” Israel enters the promised land. God’s faithfulness is greater than man’s failure.**
- **Numbers chapter 15 is a helpful recap of the Levitical offerings**
 - **They are stressed for the future: burnt offering (Num 15:3), grain offering (Num 15:4), drink offering (Num 15:7), fellowship offering (Num 15:8), sin offering (Num 15:24).**
 - **The body (flour), blood (wine), and Spirit (oil) continue to play roles in these sacrifices.**

Read Numbers 15:11-16...God’s Requirements Include Anyone Among God’s People

- 15:11 Regardless of the type of animal (Bull, Ram, Lamb, Goat) God’s requirements remain.
- 15:12 Regardless of the frequency or number of sacrifices, God’s requirements remain the same.
- 15:13 Regardless of the category of native Israelites, God’s requirements remain the same.
- 15:14 Regardless of the foreigner living among God’s people, God’s requirements remain.
- 15:15 Foreigner (Gentile) and Israelite (Jew) both require the same sacrificial system.
- 15:16 The law of God is applicable regardless of whether His people are Jews, Gentile or any number of denominations – the law of the Lord applies to all of His people.

Read Numbers 15:17-21.... Offering of Dough

- 15:17 Scripture records the Lord speaking to Moses much more frequently than Moses speaking to God. Moses was a listener to God. (Ecclesiastes 5:2)
- 15:18 God uses the definitive word “when” instead of “if” Israel comes to the Promised Land.
- 15:19 Israel is to recognize God and show gratitude for their food.
- 15:20 Offerings should be the first of what God’s people have – an offering of first fruits (Ex 22:29)
- 15:21 The lesson of first giving to God should be passed down to younger, future generations.

Read Numbers 15:27-31.... Punishment for Deliberate Sin

- 15:27 A female goat is to be offered for unintentional sin.
- 15:28 Unintentional sin would be forgiven when the priest makes atonement for the sinner.
- 15:29 Biblical standards are shared between Jew and Gentile.
- 15:30-31 Deliberate, intentional sin resulted in the offender being cut off as he despises God’s Word.
- **According to Numbers 15:30-31, what should be done to someone who sins deliberately?**
 - **There was no Levitical sacrifice to cover intentional sin**
 - **Deliberate, intentional sin resulted in the offender being cut off as he despises God’s Word.**

Read Numbers 15:32-36.... Israelite Judged for Working on Sunday

- 15:32 Even while the Lord is emphasizing faithful obedience, an Israelite breaks the law of the Sabbath. The Sabbath law was to reinforce rest, peace and faith in the Lord (instead of man’s failed self-efforts).
- 15:33 Wood symbolizes humanity as this man used human efforts to provide for himself instead of relying on the Lord.

15:34 The Israelites did not rush to arbitrary judgment, but instead, they waited on the Lord to give guidance.

15:35-36 The Lord called for all of the community to convict this offender, and they obediently followed the Lord's judgment.

- **Why was it important that the entire community be involved in the man's punishment?**
 - **All of the community was to learn by witnessing the righteous judgment against sin.**
 - **The community was guilty of relying on themselves instead of walking in obedience to God's laws.**
 - **The offender was removed from the community of believers (outside the camp) and received the death penalty for his sin.**
 - **Sin often seems trivial, but it can represent a larger, more profound heart issue.**
 - **Leprosy numbs people to the pain that they should be feeling**

Read Numbers 15:37-41.... The Tassels Representing Righteousness

15:37-40 Tassels (tzitzit) on the corners of prayer shawl (tallit). The tzitzit consisted of five (grace/judgment) double knots and eight (new beginning) threads for a total of thirteen (rebellion) elements. The corner is "Kanaph" in Hebrew meaning wings (Mal 4:2; Mt 23:27; Lk 13:34). The hem is "Kraspedon" in Greek meaning tassel of twisted wool. The tassels to represent remembrance & faithfulness of God's command. God's holiness (tassels) would fill the entire Temple (Is 6:1). David cut off Saul's tassels as a symbol of Saul's unrighteousness. As many as touched the hem of Jesus garment (Jesus' authority and righteousness) were healed (Mk 6:56).

- God also uses imagery of a prayer shawl (Psalm 104:1-2).

15:38 The Lord was providing a tangible reminder of the Lord's perspective and His commands, but the tassels were to be colored blue which points to the spiritual, heavenly perspective.

15:39 Man should not follow his own moral code (conscience), but he should be obedient to God (Judges 21:25; Deut 6:18, 12:8, 13:18)

15:40 It was not enough for God's people to know and understand God's law, but they were called to obedience as they were separated/sanctified from this world as holy to Him.

15:41 God declares the fact that He IS the Lord their God. His people could do nothing to deny, change or affect the conclusive truth that the Lord is God.

- **Several Jewish terms:**
 - **Tassels (tzitzit) were worn on the corners of prayer shawl (tallit).**
 - **The tzitzit consisted of five (grace/judgment) double knots and eight (new beginning) threads for a total of thirteen (rebellion) elements.**
 - **The corner is "Kanaph" in Hebrew meaning wings (Mal 4:2; Mt 23:27; Lk 13:34).**
 - **The hem is "Kraspedon" in Greek meaning tassel of twisted wool.**
- **The tassels to represent remembrance & faithfulness of God's command.**
 - **God's holiness (tassels) would fill the entire Temple (Is 6:1).**
 - **David cut off Saul's tassels as a symbol of Saul's unrighteousness.**
 - **As many as touched the hem of Jesus garment (Jesus' authority and righteousness) were healed (Mk 6:56).**



- **Blue often represents a spiritual, heavenly perspective; why would this be an appropriate color for the tassels (tzitzit)?**
 - **The Lord was providing a tangible reminder of the Lord’s perspective and His commands, but the tassels were to be colored blue which points to the spiritual, heavenly perspective.**
 - **It doesn’t matter what man thinks is right or wrong b/c the holy God understands a greater spiritual reality**
 - **Man should not follow his own moral code (conscience), but he should be obedient to God (Judges 21:25; Deut 6:18, 12:8, 13:18)**
- **Does Numbers 15:41 offer the people a choice of whether God is the Lord or not?**
 - **God declares the fact that He IS the Lord their God.**
 - **His people could do nothing to deny, change or affect the conclusive truth that the Lord is God.**

Read Numbers 16:1-7...The Sin of Korah’s Rebellion

16:1 Korah was from Kohath who carried the most sacred Tabernacle items (Numbers 3:27-32).

Korah was the cousin of Moses and Aaron (Exodus 6:21-24) Although Izhar was the second son of Kohath, the fourth son (Uzziel) had been selected to be the leader of the Kohathites (Numbers 3:30). All four were the descendants of Jacob’s eldest son, Reuben.

16:2 The “leaders” forgot that God does not pander to popularity. Ultimately, man will submit to Jesus or attempt to elevate ourselves. Miriam and Aaron had already learned that God would elevate His leaders as they were both humbled with this same sin of jealousy (Numbers 12:30-35).

16:3 Korah, like many politicians, acted as if he represented all of the people when instead he was looking to his personal interests. Most religious heresies are built around kernel of truth such as the holiness of God’s people. Moses was the humblest man on earth (Numbers 12:3), and he wished God’s spirit on everyone (Numbers 11:29)

16:4 Moses goes to prayer in a posture of humility, but does not argue his case.

16:5 Moses says that God should decide.

16:6 These Levites were to bring their fire to worship God. These censers carried the coal of incense representing interaction with the Lord as requests are made known to Him. It would be “strange fire” in censers (Lev 10:1)

16:7 Moses uses their very words against them (Num 16:3; Lk 19:22; Jude 1:15)

- **These were fairly prestigious folks; in David’s time (1 Chron 26:19), the sons of Korah wrote several Psalms (Ps 42, 44-49, 84-85, 87-88).**
 - **Korah was from the Kohath family who was responsible to carry the most sacred items (Num 4:15).**
- **The Levites joined w/ another tribe – Reuben.**
 - **Dathan and Abiram descended from the firstborn, Reuben.**
- **Did Korah represent all of the people? No, he just acted like it**
 - **Korah, like many politicians, acted as if he represented all of the people when instead he was looking to his personal interests.**
 - **Most religious heresies are built around kernel of truth such as the holiness of God’s people.**
 - **The “leaders” forgot that God does not pander to popularity.**
- **According to Numbers 16:4, how did Moses respond to the persecution of Korah?**
 - **Moses fell face down in humble prayer**
 - **Moses goes to prayer, but does not argue his case. He wants God to decide.**
- **According to Numbers 16:6-7, what does Moses tell his accusers to do?**

- **These Levites were to bring their fire to worship God. It would be “strange fire” in censers (Lev 10:1-2)**
- **Does God esteem all people the same?**
 - **God esteemed Moses by speaking with him face-to-face. (Numbers 12:6-8)**

Read Numbers 16:8-11.... Korah’s Esteemed Responsibility

16:8 Instead of gratefully serving the Lord in the distinguished position, the leaders were ambitious for even greater authority. The visible parts of a body are often expendable while challenges with the unseen organs of the body can bring death (Rom 12:4-5; 1 Cor 12:12; Col 1:18)

16:9 The Kohath division had been elevated above the Gershonites (external items – Num 3:25-26) and the Merari’s (structural items – Num 3:36-37) to carry the most sacred Tabernacle items (Numbers 3:27-32). **Service to God brings His people near to Himself.**

16:10 Moses is a type of Jesus as the people have only one intercessor (Rom 8:34), and Jesus is elevated (Colossians 1:15-20). The focus of Korah was on Moses and Aaron instead of God.

16:11 Korah believed that he was complaining against the human leadership, but instead, he was complaining against the Lord. Moses agrees that Aaron is simply a tool of the Lord.

- **According to Numbers 16:9, how had God blessed Korah & the Levites?**
 - **He separated them out and brought them near to Himself**
 - **He gave them sacred duties to perform**
 - The Kohath division had been elevated above the Gershonites (external items – Num 3:25-26) and the Merari’s (structural items – Num 3:36-37) to carry the most sacred Tabernacle items (Numbers 3:27-32).
- **Why would those with the holier calling make a power-play w/ Moses?**
 - **They already feel important, and their pride continues to increase**
- **Man must pursue less of himself and more of God. (Read John 3:30)**
 - **Religious leaders must not try to overshadow Jesus as the single focus in a ministry.**

Read Numbers 16:12-15.... Dathan & Abiram Accuse Moses

16:12 Dathan (means “natural spring”) and Abiram (means “my father is exalted”) reject the direction of Moses.

16:13 The rebellious turn to falsehood and the exact opposite of truth. They falsely believe Egypt (enslavement) to be their paradise instead of the promised land (Ex 3:8). Selective memory can result in an incorrect view of the sinful past.

16:14 The rebels use God’s term for the Promised Land to represent Egypt (Ex 33:3). Moses did not need to gouge out their eyes because these Levites had already lost their spiritual sight; the men thought that they could see plainly, but they were spiritually blind. Moses had led Israel to the Promised Land; however, Israel had rejected the land (Num 13-14)

16:15 Moses angrily requests that God not respect the offering of the rebellious. Moses requested that God’s relationship be broken from his enemies.

Read Numbers 16:16-24.... Community Separates from Korah

16:16 Moses references the followers were of Korah, who were not followers of the Lord.

16:17 The censor provided the coals for incense and prayer before God.

16:18 The leaders obeyed Moses in preparing their censers the next day, and yet they doubted him.

- 16:19 The “glory of the Lord” is a wonderful, yet fearful encounter to witness.
- 16:20-21 God’s faithful followers (Moses & Aaron) are told to separate themselves from the sinful, so that God could judge them
- 16:22 All of mankind struggles with sin because of the sin of one man, Adam (Romans 5:12). Moses and Aaron mediate for Israel in spite of the rebels. The “God of the spirits of all flesh” is only used twice in the Old Testament; both times by Moses – the second time was at the appointment of Joshua (Numbers 27:16).
- 16:23-24 In order to be saved, the community must be obedient in separating themselves from the three instigators: 1.Korah (hail) 2.Dathan (law) 3.Abriam (proud father). Abraham asked the same thing about Sodom & Gomorrah, but the only way to be saved was to separate themselves and come out from among them (Genesis 18:22-33; 19:15-16)
- **According to Numbers 16:18, although Korah claimed to be the leader, did he follow Moses instruction?**
 - **The censer was a metal pot/platter utilized to burn incense as a worship of God which He could accept or reject.**
 - **According to Numbers 16:19, what appeared at the Tent of Meeting?**
 - **The “glory of the Lord” is a wonderful, yet fearful encounter to witness.**
 - **According to Numbers 16:21, what did the Lord tell Moses & Aaron to do?**
 - **God’s faithful followers (Moses & Aaron) are told to separate themselves from the sinful, so that God could judge them**
 - **What is another term for being separated from the world?**
 - **Sanctification (2 Cor 6:17)**
 - **All believers should be separated from the unclean**
 - **Were the wicked community following God or man?**
 - **Man - three instigators: 1.Korah (hail) 2.Dathan (law) 3.Abriam (proud father)**

Read Numbers 16:27-35...Korah Judged

Interaction with the rebellious leads to contamination

- 16:27 The families of Korah, Dathan and Abiram watched the Israelite population pull away and separate from them. Believers are still called to separate from the rebellious (1 Corinthians 5:1-2)
- 16:28 Moses tells the congregation to make note of the judgment of God that would reveal that the Lord did the many miraculous works.
- 16:29 The sign would be a miraculous judgment on the rebellious instead of a natural death.
- 16:30 Moses forewarns the rebellious and all of Israel how the rebellious would die; instead of dying and then being buried, these rebellious would be buried alive.
- 16:31 Judgment occurred immediately after Moses proclaimed the nature of the judgment.
- 16:32 Not only did the rebellious perish, but their families and all that belonged to them. Sin affects more than just the sinner until all is lost from material items to families.
- 16:33 A sink hole consumed the household of the three rebellious instigators; those religious leaders who want acclaim are often swallowed up (engulfed) by the world
- 16:34 Israel fled the sinful place as they should have done before; God’s people should rightfully fear being associated with sinful rebellion.
- 16:35 Fire from the Lord then consumed the 250 rebellious followers
- **According to Numbers 16:33, what consumed the wicked accusers of Moses?**
 - **A sinkhole – the world.**
 - **What is symbolic of a sink hole consuming the households of the rebellious leaders?**

- Religious leaders who want acclaim are often swallowed up (engulfed) by the world
- Was presenting incense in itself wrong?
 - If no, why did God respond with fire that consumed 250 rebellious men in verse 35?
 - Their hearts were polluted w/ Pride
- What does incense represent? Prayer
- Could someone be judged for the way that they approach God to pray? Yes

16:38-39 The bronze fire pans become hammered plates for the altar as they were represented as holy; only the priesthood is allowed to come near the Lord. The altar represents Christ's crucifixion that establishes His royal priesthood of believers (1 Pet 2:9).

Read Numbers 16:41-50...Israelites Blame – God Judges w/ Plague

16:41 The rebellious community falsely blame Moses for killing the “Lord’s people”

16:46-50 As a type of Christ, Aaron mediates within the incense (prayer) between “living and dead” but 14,700 additional Israelites had been killed.

- Did the Israelites understand the sin of Korah? No
- According to Numbers 16:41, to whom did Israel attribute Korah’s judgment?
 - Israel blamed Moses instead of understanding God’s judgment.
- According to Numbers 16:42, what appeared before the massacre of God’s people?
 - The wonderful Glory of God
- According to Numbers 16:47, when plague began, who interceded on behalf of the people?
 - Aaron with his censor representing prayer
- According to Numbers 16:49, does an individual’s sin affect only a single man?
 - Over 15,000 people died b/c of the Sin of Korah
 - Wives, children and infants died in Numbers 16:27
 - Inmates cause much suffering to their children/wives/parents

Read Numbers 17:1-13....Aaron's Budding Staff

17:1-2 The Lord had Moses convey His words to each of the 12 tribes.

- The staff was the symbol of the tribal leader (Gen 38:18)

17:3 Aaron represented the Tribe of Levi.

17:4 Moses would place the 12 staffs in the Tent of Meeting overnight.

- Moses was not told what the Lord would do with the staffs.
- The Lord made one of the staffs fruitful and bloom over the others.

17:5 The unfounded complaints about God's chosen leaders were complaints against God

17:8 Aaron's staff sprouts blossoms; Almond in Hebrew means "awake" as the Almond tree is the first tree after winter to bud.

17:10 The complaints of the rebellious result in death.

- The awareness of the holiness of God was meant to save the rebels from themselves.

17:11 Moses faithfully obeyed God's word.

17:12-13 The Israelites realized their hopeless lost state

- **According to Numbers 17:5, what is God's intention by selecting the rod of the chosen one?**
 - **To stop the Israelites from complaining**
 - **Complaining seems to have been a big issue for God's people**
- **According to Numbers 17:8. What happened to Aaron's staff?**
 - **Aaron's staff sprouted almonds.**
 - **Almond in Hebrew means "awake" as the Almond tree is the first tree after winter to bud. (Jeremiah 1:11)**
- **According to Numbers 17:12-13, what did the Israelites realize?**
 - **The Israelites realized their hopeless lost state, and it was in that realization that they could begin to pursue God's plan for them.**
 - **Chapter 18 emphasizes the priesthood for intercession.**

27 Num 18, 19, 20

Read Numbers 18:1-7.... Holiness of the Priesthood

18:1 This is one of several recorded times that God spoke directly to Aaron alone (Lev 10:8; Num 18:8)

18:2 A play on words as Levi means "join" in Hebrew; after Korah's rebellion, God included the Tribe of Levi in defending the Priests in the lineage of Aaron.

18:3 Although the Levites were to protect the tent of meeting, they were not to grow casual with it or enter it.

18:7 Opportunity to serve the Lord is a gift

- **This is one of several recorded times that God spoke directly to Aaron (Lev 10:8; Num 18:8)**
- **Levi means "join" in Hebrew, so verse 2 is a play on words.**
- **Who would die (v.3) if the Levites come near the sanctuary?**
 - **Both them and Aaron's sons**
 - **The Priesthood (believers) has accountability to each other.**
- **According to Leviticus 18:6, what is the gift that God gave to Aaron?**
 - **Believers should consider opportunities to serve God as a gift instead of a burden.**

Read Numbers 18:8-18.... Temple Contributions Managed by the Priesthood

18:8 God speaks to Aaron alone

18:9-10 Priests are fed as they sacrifice for others

18:11 Anyone clean in the priest’s house could eat of the offerings.

18:12 Israelites would give the best to the Lord, and the priesthood would take portions of the offering.

18:13 The first fruits are given as an offering so the Priests would receive the first portion of any harvest.

18:14 Anything holy to God belonged to the Priests.

18:15 The firstborn of families or unclean animals were to be valued and paid to the Priests.

18:16 There needs to be a “gratitude payment” (Tabernacle money) for the life of the firstborn.

In Egypt (the old lifestyle and slavery), the very life of the firstborn was required (Ex 1:16).

18:17 The firstborn of sacrificial animals (cows, sheep, goats) could not be redeemed at any price because they were dedicated to the Lord.

8:18 The breast (heart) and thigh (strength) of the sacrifices belong to the Priests.

Read Numbers 18:19-21.... Covenant of Salt

18:19 The Tradition of the “Covenant of Salt” still exists today.

- **Tell me about the Covenant of Salt:**
- **The Tradition of the “Covenant of Salt” still exists today – 4000 years later**
 - **Salt was emblematic of permanence or loyalty as it was used for preservation.**
- **Salt was also used to ratify covenants;**
 - **When a pact, promise, or contract was made, the men from each of the participating parties would intermingle the salt from their own pouches with the salt from the pouches of the other party.**
 - **This reminded the men that they could not retrieve their own salt from the other pouch, symbolizing the fact that they could not go back on their word.**
- **Salt was a prized commodity for flavor & preservation; this is the basis for the phrase, “the laborer is worth his weight in salt.”**
- **“Salt” and “Salary” stem from the same root word.**
- **Salt was also used to seal a bond of friendship forever. Brethren at an Israelite table would seal their friendship by the sharing of salt.**
- **Even a small bit of salt has a noticeable influence in taste (extremely flavorful), and believers are to be the “Salt of the earth” (Mt 5:13).**

Salt Covenant	
Given	Num 18:19
Importance	2 Chron 13:5
Offerings	Lev 2:13
Sacrifice	Rom 12:1

Read Numbers 18:21-32.... Covenant of Salt

18:21 The Lord compensated the Priests for their service in the tent of meeting. God required tithes from the Israelites which would be given over to the Priests.

18:22 A key purpose of the Levites was to keep God's people from coming into His holy presence and dying.

18:23 The Levites would have no inheritance of land, but must serve in faith that Israel would faithfully give as God commanded. (Nehemiah 13:10-13)

18:24 Tithe of Nations goes to the Levites – Tithe of Levites goes to the Priests.

18:25-26 The priesthood (pastors and every believer) should offer a "tithe" of the "tithe"

18:29 The best should be offered to the Lord.

18:32 The result of defilement/sin is death

Discuss Numbers 19....The Red Heifer (Hebrew – "Para Adumma")

19:1-22 The "red heifer" purifies to transform a common Synagogue to Temple (Heb 9:12-14).

Just as Jesus was crucified for His bride, the church, the female cow would also be sacrificed; both Jesus and the female dedicated to the Temple were appraised at 30 pieces of silver (Lev 27:4; Mt 27:3).

- 1. The red heifer (Hebrew parah adumah) is a heifer that is sacrificed and whose ashes are used for the ritual purification of people who came into contact with a corpse.**
- 2. A heifer is a young cow before she has had her first calf.**
- 3. The animals will not have hairs of any other color, it must be in perfect health, and it must never have been used to perform work.**
 - **The Bible is very specific about the kind of cow to be used. It had to be in perfect physical condition -- "a red heifer, faultless, containing no blemish and which has never been yoked."**
 - **The rabbis interpreted "faultless" to mean perfect in color also, ruling that even two non-red hairs in its hide were enough to disqualify it.**
- 4. In Biblical times, the heifer was first slaughtered outside the Israelite camp and then burned.**
- 5. This is a type of Jesus as he was crucified outside of the city (Num 19:3; Heb 13:13) and unencumbered by marriage/business/etc. (no yoke Nu 19:2).**
- 6. The heifer was shown to the high priest – Eleazar – as Jesus was shown to Caiaphas.**
- 7. The sacrificial cows were to be three years old which corresponds to the length of Jesus' ministry (Gen 15:9)**

Read Numbers 19:1-8.... Symbolism of the Red Heifer

19:4 The seven (representing "complete") drops of blood totally satisfy the payment.

19:5 This was the only time that a sacrifice was offered outside of the camp (Num 19:3 – Heb 13:12), and the only sin sacrifice where the blood was to be burned up with the sacrifice (Numbers 4:7, 5:9). In the blood was life, and it was considered unclean. The heifer was to be sacrificed in view of the high priest, but not by a priest (Jesus was crucified by the Roman guards under the watch of the priests.

19:6 – Cedar (royalty), hyssop (meek), crimson yarn (blood)

- **In verse 4, why seven drops of blood?**
 - **Seven means total/satisfaction.**

Seven Blood Scars of Jesus

- 1. Head: Thorns** (Mt 27:29; Mk 15:17; Jn 19:2)
- 2. Back: Scourging** (Jn 19:1)
- 3 & 4. Right & Left Hands: Nails** (Mt 15:24; Jn 20:27)
- 5 & 6. Right & Left Feet: Nails** (Mt 27:35; Jn 19:23)
- 7. Side: Spear** (Jn 19:34)

- Jesus had 7 scars: Head/Thorns; Back/Scourging, Right & Left Hand/Nails, Right & Left Foot/Nails, Side/Spear
- Where was this sacrifice to take place?
 - This was the only time that a sacrifice was offered outside of the camp (Num 19:3 – Heb 13:12)
 - The only sin sacrifice where the blood was to be burned up with the sacrifice (Numbers 4:7, 5:9).
 - In the blood was life, and it was considered unclean.
- How many items mentioned in verse 6 were thrown in the fire with the red heifer? 3
 1. Cedar (royalty- cedar oil came from a kind of juniper tree that grew in both Israel and in the Sinai - cedar oil would irritate the skin, encouraging the person to vigorously rub the solution into their hands),
 2. Hyssop (meek - hyssop oil is a very effective antiseptic and antibacterial agent.
 - Hyssop oil contains 50 percent carvacrol, which is an antifungal and antibacterial agent still in medicine – e.g. Listerine) Ex 12:22,
 3. Crimson Yarn (blood) Heb 9:19-20, Lev 14:51

Read Numbers 19:11-13...Making People & Places Holy via the Red Heifer

19:12 The third day represents the point of salvation (Christ's resurrection - Rom 6:5) while the seventh day represents the life of the believer (Sabbath/Pilgrimage).

19:11-13 The cleansing for which these red cows were prescribed was specifically for those who became unclean by coming into contact with dead things. If a godly man had heretofore walked righteously with man and God, but now has touched something unclean, he has been so defiled, he cannot stay in the Camp nor approach the Tabernacle; he cannot have fellowship with either man or God. The (spiritually dead) things of this world defile believers as they travel through the wilderness that is this world. Christ provides a provision to this uncleanness.

- As far as the 3rd and 7th day, what does three represent?
 - Revelation/Resurrection
 - The third day represents the point of salvation (Christ's resurrection - Rom 6:5) while the seventh day represents the life of the believer (Complete – Whole life – Faithful pilgrimage - Sabbath).
- The cleansing for which these red cows were prescribed was specifically for those who became unclean by coming into contact with dead things.
- If a godly man had heretofore walked righteously with man and God, but now has touched something unclean, he has been so defiled, he cannot stay in the Camp nor approach the Tabernacle; he cannot have fellowship with either man or God.
- The (spiritually dead) things of this world defile believers as they travel through the wilderness that is this world. Christ provides a provision to this uncleanness.

19:17 Living water added to ashes

19:20 Jewish bath houses performed the Mikvot ritual that foreshadowed the act of baptism (Lev 15:13)

Read Numbers 20:1...Miriam Dies

20:1 The chapter begins with Miriam's death and ends with Aaron's death.

- Miriam's death was without detail while Aaron's death included a passing of priestly responsibility on top of the mountain resulting in 30 days of mourning (Num 20:22-29).

- **Contrast 1st verse Numbers 20:1 (Miriam’s Death) w/ last verse 20:29 (Aaron’s Death)**
- **Numbers 20:**
 - **Miriam Dies (Numbers 20:1)**
 - **Moses Denied (Numbers 20:12)**
 - **Denied by Relatives/Edom (Numbers 20:14-21)**
 - **Aaron Dies Numbers 20:29)**

Read Numbers 20:2-8.... Israelites Complain from Thirst

20:2 Instead of asking God to meet their needs, the Israelites quarreled and complained against leadership.

20:3 Israel used hyperbole to overstate their grief that they would have preferred death.

20:4 The people were concerned about their cattle as much as themselves. They cared about their assets.

20:5 The people of God mistook the wilderness as the final destination promised by God (Philippians 3:20)

20:8 Moses is told to speak to the rock, and focus on the rock (Jesus – 1 Cor 10:1-4) – not to focus on the people. Moses had struck the rock (Ex 17:6) the first time representing Jesus being struck in His first incarnation (Is 50:6; Mt 26:67), but at Jesus’ second coming (Rev 19:11), no one will strike Him, so Moses was only to talk to the rock – Moses ruined the “symbol.”

- **What could verse 2 symbolize w/ the lack of water?**
 - **Lack of God’s Word**
- **What did the Israelites not understand in verse 5?**
 - **The people of God mistook the wilderness as the final destination promised by God (Philippians 3:20)**
- **What appeared to Moses/Aaron in verse 6 when they fell facedown to prayer?**
 - **The Glory of the Lord**

Read Numbers 20:9-13...Moses strikes the Rock

20:9 Moses’ staff often represents the Law while the water coming forth represents the Spirit/Word of God

20:10 Moses degrades the people and shares the glory with “must WE bring water.”

20:11 Moses strikes rock twice (witness), and although Moses sinned (Deut 32:51), God was faithful to provide water

The Legendary Anger of the Tribe of Levi	
Reference	Occurrence
1. Genesis 34:24-26	Simeon & Levi kill the men of Shechem in Defense of Dinah
2. Genesis 49:5-7	Jacob’s Deathbed Blessing – Levi’s “Anger is Cursed”
3. Exodus 2:12	Moses Kills an Egyptian
4. Exodus 2:16-17	Moses Rescues Zipporah and Jethro’s Daughters from Shepherds
5. Exodus 16:20	Moses Angry that Israelites disobediently kept Manna overnight
6. Exodus 32:19	Moses Broke the First Set of Tablets with the 10 Commandments
7. Exodus 32:26-29	The Levites Kill ~3,000 Israelites for worshipping the Golden Calf
8. Leviticus 10:16	Moses gets angry at Eleazar & Ithamar on the day their brothers died
9. Numbers 16:15	Moses gets angry with Dathan & Abiram at Korah’s Rebellion
10. Numbers 20:11	Moses Strikes 2 nd Rock for Water when God only said to Speak

20:12 Because Moses did not trust God, he did not enter the promised land. Chapter 20 is a sad chapter in that Miriam and Aaron die while Moses' death is foretold.

- **What staff was in the Lord's presence?**
 - Aaron's almond staff (17:10)
- **Did Moses obey God? No**
- **Was God faithful to God's (v.8) promise for enough water for the people & livestock? Yes**
- **Because of their disobedience, what did God judge?**
 - Moses & Aaron (v.12, 24) were not allowed to enter the Promise Land
- **What did this judgment show Israel? Verse 13 – God's holiness**
 - God's holiness was shown through His judgment – holy, holy, holy

Read Numbers 20:14-21...Edomites Reject Israel's Passage

20:14 While Israel had waited at Kadesh, Moses had sent messengers to Edom to request passage.

- Edomites were descended from Esau - the only brother of Jacob (Israel's ancestor).

20:15 Israel acknowledges that Edom already knew of their captivity.

20:16 If God could lead Israel out of Egypt's captivity, then clearly God can lead Israel wherever He determines – including through the territory of Edom. The Angel of the Lord is thought to be Jesus (Joshua 5:15)

20:17 The King's Highway (Num 21:22 - also called the frankincense road, the royal road, the Via Nova Traiana (under Emperor Trajan), the Sultan's road and the road to Mecca) was a trans-Jordanian route traveled by spice caravans, merchants, pilgrims, crusaders, armies and explorers for over three thousand years. This road winds along a line of freshwater springs on a ridge of mountains through the lands of Ammon, Moab and Edom.

20:18 The nation of Edom is personified as a person as he threatened Israel with a sword.

20:19 Israel attempted to assure Edom that they would pay for any water that was taken.

20:20-21 Edom was still bitter from Esau's relationship with Jacob (Israel)

- **How does Israel identify themselves in relation to Edom in verse 14?**
 - Your Brother
- **What angel was Israel referencing in verse 16?**
 - The Angel of the Lord is thought to be Jesus (Joshua 5:15)
- **The King's Highway:**
 - Also w/ Amorites in Num 21:22
 - Also called the Frankincense Road, the Royal Road, the Via Nova Traiana (under Emperor Trajan), the Sultan's road and the road to Mecca) was a trans-Jordanian route traveled by spice caravans, merchants, pilgrims, crusaders, armies and explorers for over three thousand years.
 - This road winds along a line of freshwater springs on a ridge of mountains through the lands of Ammon, Moab and Edom.
- **What might the King's Highway symbolize? God's Way**
 - The King: God
 - The "High/Heavenly" Way: Jesus
 - Without Turning: Being Distracted w/ things of this world
 - As believers travel through this world, they should still remain on the King's (Rev 15:3, 17:14) Highway (Jn 14:6; Acts 9:2) without turning from it (Prov 4:27; Joshua 1:7, 23:6; 2 Kings 22:2; 2 Chron 34:2; Is 30:21)

Read Numbers 20:22-29...The Death of Aaron

20:22-23 All of Israel moved from the border of the Promised Land (at Kadesh) to the border of the land of Esau (at Mount Hor).

20:24 Although Moses hit the rock, Aaron was held accountable. Aaron was not allowed to enter the Promised Land because Moses rebelled against God by striking the rock at Meribah.

- **Although Moses is often viewed as needing Aaron to talk to Israel (Ex 4:14, 27-30), Aaron seemed to need Moses' determination to follow YHWH (Exodus 32:1).**
- **God may have wanted Joshua & Caleb to lead Israel into the promised land instead of Aaron risking a re-enactment of the golden calf at Mt. Sinai.**

20:25 The meaning of the Hebrew word "Hor" means "mountain." Aaron would join Moses in ascending the mountain.

20:26 The priestly garments (righteousness) passed to Eleazar, Aaron's son.

20:27 Moses faithfully obeys God while all of Israel watched Moses ascend the mountain with Aaron and his son, Eleazar. (Exodus 19)

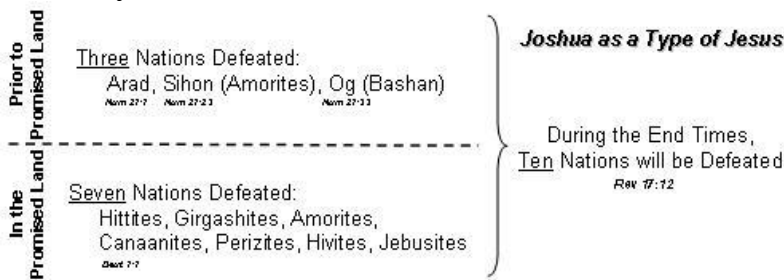
20:28 After Aaron's priestly robe was removed, he died as Moses descended the mountain with Eleazar.

20:29 No one is recorded as mourning the death of Miriam (Numbers 20:1); however, all of the congregation mourned the passing of Aaron for 30 days.

28 Num 21, 22

Read Numbers 21:1-3

- **Who did Israel direct their vow to? The Lord (not Moses)**
- **What do you think about vows? No need...**



Read Numbers 21:4-9...The Bronze Serpent on the Pole

21:5 Israelites would complain against Moses (Ex 15:24, 16:2, 17:3; Num 12:1, 14:2, 16:3, 16:41, 20:2) which was really against God Himself (Ex 16:7-8; Num 14:27). Now Israel was turning their complaints directly against God.

21:6 The term used as "poisonous snakes" is literally "fiery serpent" which in Hebrew is very close relation to "Seraph" whose plural is Seraphim (Is 6:2-6).

21:4-9 Poisonous snakes bit Israelites, but those who looked upon the brass snake were saved

- **Israeli Saw-scale vipers are on the "top ten" list of the snakes with the deadliest venom;** painful burning bite, reddish color, death by internal bleeding, leaping strike –
- When disturbed it coils and rubs its rough saw-scales together to create a rasping or **buzzing warning**.
- **It then will leap toward the intruder** with great speed at a distance that is much greater than its small size would indicate.
- The term used as "poisonous snakes" is literally "fiery serpent" which in Hebrew is very close relation to "Seraph" whose plural is Seraphim (Is 6:2-6).



- **What in verse 4 caused the Israelites to talk bad about God and Moses?**
 - **They were impatient; have you ever been impatient w/ God? Are you now?**

- What is the spiritual symbolism of Israel being bored w/ the manna?
 - As God’s people loathed the same manna day after day, so do some Believers begin to tire of “spiritually feeding” from the Word of God (Jn 6:32-35).
- Instead of complaining against Moses & Aaron, who were they complaining to directly?
 - Israelites would complain against Moses (Ex 15:24, 16:2, 17:3; Num 12:1, 14:2, 16:3, 16:41, 20:2) which was really against God Himself (Ex 16:7-8; Num 14:27). Now Israel was turning their complaints directly against God.
- What do the poisonous snakes represent? Sin (2 Cor 5:21)
- Who was the brass snake lifted up? Jesus (John 3:14-15; John 12:32)



This symbol was lifted on a pole, and Israelites were to look to it, and be healed. Similarly, Jesus became Sin for Believers (2 Cor 5:21)

- Many medical organizations continue to use the symbol of two serpents on a pole which represents the Caduceus of Greek Hermes/Roman Mercury.
 - The Caduceus represents commerce and trade; mythology tells of two serpents fighting until Hermes touches them with a stick to bring peace; commerce is based on trust/peace.
 - Medical associations originally used the symbol of one snake on a stick representing the “Rod of Asclepius” (Asclepius was the mythical false god of medicine. Pundits surmise that the “Rod of Asclepius” is based on the story of the brass serpent documented in the Numbers 21.
- The brass snake surmounted the effects of the poisonous snakes which seems similar to Aaron’s snake eating the others before the Egyptian Pharaoh (Ex 7:10-12).
- This brass snake was later used as an idol and had to be destroyed (2 Kings 18:4).

21:10-13 As the Israelites neared the end of their journey, they became more active as they moved more frequently.

Discuss Numbers 21:14-20...Israel Sings Together in the Wilderness

21:14 The Lord fought for His people (Joshua 5:15; Zechariah 14:3). This book and several others have been lost to mankind (Joshua 10:13; 2 Samuel 1:18).

21:15 The Book of the Lord’s Wars is referenced for geographical purpose.

21:16 The Lord proactively calls the people together for water as they sing to Him.

21:17 This is the first time that all of Israel has sung together in the wilderness.

- Rather than sulking, try singing
- Snakes had struck the complainers, so instead of complaining, Israel tried singing.

21:18 Israel’s song spoke of honored men (princes and nobles) using their scepters to provide living water for God’s people.

Israel Moved Through The Wilderness (Numbers 21:18-20)		
Location	Meaning	Story Line

1. Mattanah	“Gift”	The gift
2. Nahaliel	“Inheritance”	And inheritance
3. Bamoth	“High Place”	Of the High Place
4. Valley of Moab	“Of His Father”	Of His Father

21:20 Moses looked over into the Promised Land from Mt Nebo (Deut 34:1) in the Pisgah Highlands.

Discuss Numbers 21:22-32...Israel Defeats the Amorites

21:21 Israel was forthcoming in their request with messengers going directly to King Sihon

21:22 Unlike the first time with the Edom (Num 20:17), this time the Israelites fight to travel on the King’s Highway. The Amorites had conquered the Moabites, and now Israel had conquered the Amorites.

21:23 Instead of allowing God’s people to peacefully pass, Sihon (meaning “warrior”) came out to confront Israel in the wilderness.

21:24 Israel conquered all of the land between Arnon and Jabbok, which are two rivers that flow into the Jordan.

21:25 This was the second victory that Israel had won, and Israel took possessions of the Amorite villages including the capital of Heshbon where Sihon the King ruled. Heshbon was due east from Jericho just northeast from the top of the Dead Sea.

21:26 The Amorites had defeated Moab and taken control of this land, so now the land moved from the Moabites to the Amorites to the Israelites.

- During the time of Israel’s Judges the Ammonite King would challenge Jephthah with the claim that this land was his land. (Judges 11:12-28)

21:27 The Poets/Artists had written a poem/song that was now to be usurped by God’s people. This can be likened to modern worldly tunes that are reworded with Christian lyrics.

21:28 The worldly song spoke of Sihon’s power and conquest over Moab

21:29 The Amorites are called the “people of Chemosh” (Baal, Molak) who was a false god.

Chemosh is called the “abomination of Moab” (1 Kings 11:4-7) when King Solomon’s heart was affected by his wives.

21:30 The extent of Sihon’s power had been great, but now this song of victory would be “redeemed” by God’s people (victorious Israel).

21:31 God fulfills His promise to Abraham concerning the land of the Amorites (Gen 15:16)

21:32 Jazer was a town northeast of the Dead Sea in the mountains of Gilead.

Discuss Numbers 21:33-35...The Lord Encourages Israel Against Og (King of Bashan)

21:33 Israel works its way from the south to the north on the east side of the Jordan.

21:34 God foretells victory; it is so certain that God uses past tense in King Og already being delivered into the hands of Israel. God tells Israel not to fear King Og whose iron bed was 13’ 6” long (Dt 3:11); The defeat of King Og is documented in Deuteronomy 3.

21:35 Israel now has control from the Negev up the trans-Jordan from the Dead Sea all the way up to the Sea of Galilee on the east side of Jordan River.

- Numbers chapter 21 begins with Israel being discouraged and concludes with Israel being encouraged and victorious...victims to victors...fearful to fearless...from complainer to champion.

Read Numbers 22:1-6.... King Balak of Moab is Fearful of the Israelites

22:1 By the end of Numbers 21, Israel controlled all of the Trans-Jordan (the east side of Jordan)

- 22:2 Balak (“to make waste”) was son of Zippor (“small bird” – masculine of Zipporah)
- 22:3 Moab is fearful of Israel, but not conquered by Israel until King David (2 Samuel 8:2)
- 22:4 God’s people are often symbolized by Oxen as workers and servants of God.
- 22:5 Balak sends for Balaam (“the destroyer”), a gentile who was the son of Beor (“to consume, burn”) who was at Pethor which was possibly as far as 300 miles away.
- Scripture does refer to Balaam by the Hebrew word “kosem” (meaning diviner/sorcerer). Spiritual gifts do not reflect the heart, but fruits do.
 - Pethor is located on the Euphrates River near Carchemish; Balaam was from Mesopotamia
- 22:6 Balak believes correctly that this is a spiritual battle. Balak believes that Balaam is the power behind the prophecies (Deut 23:4,5; 2 Pet 1:20) Do not resort to physical weapons in the face of a spiritual battle (Ephesians 6:12 – Mt 21:22; Jn 16:23-24; Philippians 4:6)
- **According to Numbers 22:3, what did Moab think of the Israelites?**
 - **They were numerous and scared (Numbers 22:3)**
 - **Balak sends for Balaam (“the destroyer”), a gentile who was the son of Beor (“to consume, burn”) who was at Pethor which was possibly as far as 300 miles away.**
 - **The Bible does not call Balaam a prophet, but he was grouped with “false prophets” in 2 Peter 2:15.**
 - **Scripture invests a great deal of material to Balaam (mentioned 66 times): Numbers, Deuteronomy, Joshua, Nehemiah, Micah, Peter, Jude, Revelation.**

Read Numbers 22:7-14...Balaam Rejects Balak’s Request to Curse Israel

- 22:7 The intent of the Moab and Midian elders was to buy positive divination; instead of worshipping the one true God, Balak hoped to purchase Balaam to invoke God’s favor.
- 22:8 Although Balaam calls the one true God by his rightful name (YHWH designated as “The Lord”), Balaam was actually a Mesopotamian Priest called a “Bāru” which was an “official prognosticator/fortune teller” for hire
- 22:9 Although Balaam speaks of “YHWH,” a different term - “God” speaks to Balaam – a different term is used because Balaam is not part of the covenant people under YHWH. Just as in Jesus’ ministry, God is "ask assertive" although He knows the answer.
- God wanted Balaam to understand the source of the request (a Moabite King against God’s people)
- 22:10 Balaam seems to know a great deal about Balak.
- 22:11 Instead of identifying Israel, Balaam references Israel as “a people has come out of Egypt.”
- 22:12 Although God gives clear direction, sometimes man struggles against God’s will
- 22:13 God clearly tells Balaam that Israel will be blessed, but Balaam does not relay this part of the message to Balak’s messengers.
- 22:14 Balak’s messengers did not relate anything about Balaam’s God, but instead, they put the responsibility only on Balaam.
- Those who do not know God, often think that believers are just making excuses when believers try to please God.

Read Numbers 22:15-21...Balak Sends Second Emissaries to Request Balaam

- 22:15 After the initial rejection, Balak sends a more attractive offer
- 22:16 Balak’s messengers are clear that the message is from their King, and Balaam should also be clear about his king’s message.
- 22:17 Balak’s offer was extravagant, but it would cost Balaam his life. (Mark 8:36)

- 22:18 While Balak’s words seemed to be in line with God’s desires, his heart was far from God. Balak may have been suggesting (in a Jewish way) a possible payment.
- 22:19 Balaam knew the right thing to do, but he wanted riches. (Jude 1:11)
- 22:20 God warns Balaam to only speak His words, and Balaam pretends to be open to God, but really it is Balaam’s will (2 Peter 1:21) for profit (Jude 1:11). Balaam should not be praying about what God has already told him (James 4:17)
- 22:21 The donkey is emphasized on the morning that Balaam went with the officials of Moab.
- The donkey in Numbers 22:21 is perhaps the most famous animal in the Bible

Read Numbers 22:22-27.... The Donkey Symbolizes Balaam

- 22:22 God conceded to let Balaam follow his greedy ambition, but the Lord was angry that Balaam wanted to profit against the Lord. Two unnamed servants are present as witnesses against Balaam.
- 22:23 Balaam had also left the Lord’s path for his life, and wandered off into the world for riches. The first time that Balaam had encountered Balak’s messengers, his mind began to wish for worldly things. Unlike Balaam, the donkey fears the Lord’s judgment and leaves the path in fear. Balaam would hit the donkey three times (Num 22:23, 25, 27)
- 22:24 The Angel of the Lord repositioned Himself to confront Balaam without becoming a total obstacle.
- 22:25 Balaam had hurt himself on the rock (the Lord) by pursuing the wealth of the world. As the foot represents where one goes, a hurt foot speaks of judgment against where one goes. The second time that Balaam had encountered Balak’s messengers, he had also narrowly escaped God’s judgment in his pursuit of riches.
- The donkey was more of a “Seer” than Balaam the Bāru.
- 22:26 The Angel had blocked the path completely and death would have been certain.
- 22:27 The third time that the Lord hindered Balaam’s progress, there was nothing to do but fall down at His feet for mercy.

Balaam’s spiritual walk is likened to the donkey’s physical walk.		
Numbers 22		
Balaam	Donkey	Truth
1. First visit, Balaam follows self-desires and asks the Lord when there is no need (Numbers 22:1-13)	First sight - Left her master’s path (Num 22:22-23), just as Balaam left the Lord’s path. (Dt 11:28)	Balaam should have trustingly followed the Master without going his own way.
2. Second visit, God allows Balaam to follow his wicked ambitions (Num 22:14-21)	Second sight – Hurt Balaam’s foot (where he goes) against the rock (Jesus) – Num 22:24-25	Balaam hurt his “spiritual walk” against the desires of the Lord
3. Third time was still yet to be seen – Balaam would die with Midianites. (Rev 2:14; Num 31:8; Joshua 13:22)	Third sight – Falls to knees when there is no other way (Num 22:26-27) Balaam joins her on his knees (Num 22:31)	Although Balaam would have killed his servant (the donkey – Num 22:29), God allows Balaam to live (Num 22:31)
God expects His people to know His will instead of requesting permission to sin.		

Read Numbers 22:28-34.... The Donkey Speaks

22:28, 32 The Donkey speaks wisdom, and Balaam says “Nay”

- 22:29 Balaam told his donkey that he would have killed him if he had a sword because the donkey who was supposed to be obediently serving his master had pursued his own way making his master look foolish. Balaam had also pursued his own way, and the Angel of the Lord did have a sword, so Balaam was on a very risky venture.
- 22:30 The donkey references his faithfulness to Balaam which was much greater than Balaam's faithfulness to God.
- 22:31 In the same way that God opened the donkey's mouth (Numbers 22:31), God now opened Balaam's eyes to see the Angel of the Lord. After seeing the Angel of the Lord, Balaam now mirrored the donkey by crouching to the ground.
- 22:32 God found "the way of Balaam" as greedy and perverse (2 Peter 2:15)
- 22:33 The female donkey had followed her master's commands, so the Lord would have let the donkey live.
- 22:34-35 God would now force Balaam to bless Israel in front of the wicked Moabite men, and Balaam understood that the Lord was waiting with drawn sword if he did not obey.
- **Numbers 22:30 is interesting because the donkey speaks reason while the man answers "neigh"**
 - **What is the irony of Balaam's statement in Numbers 22:29?**
 - **Balaam told his donkey that he would have killed him if he had a sword because the donkey (who was supposed to be obediently serving his master) had pursued his own way making his master look foolish.**
 - **Balaam had also pursued his own way, and the Angel of the Lord did have a sword, so Balaam was on a very risky venture.**
 - **What are the similarities between Numbers 22:27 and Numbers 22:31?**
 - **After seeing the Angel of the Lord, Balaam now mirrored the donkey by crouching to the ground.**
 - **According to Numbers 22:33, what was the outcome of the donkey's sensitivity to the Lord?**
 - **Balaam would have died but the donkey would have lived**
 - **According to Numbers 22:34, what does Balaam admit to doing?**
 - **Balaam repents of his sin knowing that his actions were evil in God's sight**

Read Numbers 22:37-41...Balak's 1st Overlook of Israel

- 22:36 King Balak was looking forward to Balaam's coming and went out to meet him.
- 22:37 King Balak had tempted Balaam with rewards of riches (Num 24:11; Jude 1:11)
- 22:38 Balaam forewarns Balak that he will only be able to speak the message of the Lord.
- 22:40 Balak disregarded the will of the one true God while attempting to gain divine favor for his personal agenda.
- 22:41 Balaam is now located in the location of the false god, Baal. Eventually, Balaam taught Moabite and Midianite women (Num 25:1, 6) to use sexuality as weapon (Nu 31:16; Rev 2:14) to bring Israel's downfall. It also resulted in Balaam's death (Num 31:8; Joshua 13:22). The Moabites descended from Lot's eldest daughter while the Midianites descended from Abraham's concubine, Keturah (Gen 25:2). The presence of the Lord was in the Tabernacle at the center of the camp, and it is very dangerous to be on the outskirts of the believing community – this is where people are seduced by the world, where enemies attack, and where the Lord judges (Num 1:11).
- **Whose will was Balak seeking? His own**
 - **Balak disregarded the will of the one true God while attempting to gain divine favor for his personal agenda.**

- **According to Numbers 22:41, where had Balaam ended up?**
 - **Bamoth-baal (meaning “the heights of Baal)**
 - **Balaam is now located in the location of the false god, Baal.**

29 Num 23, 24, 25

Read Numbers 23:1-6.... God’s 1st Response to Balak

23:1 The Israelites always offered on one altar, but Balaam attempted to win God’s favor against Israel – Balaam failed as Israel would be blessed in three oracles while another oracle was against Moab.

- Although God had instructed only one altar, Balaam attempted to appease God with seven (complete) altars.
- One altar might represent Jesus as the only way while seven altars might symbolize the false belief that all “roads/beliefs” lead to God

23:2 The worldly King Balak complied with Balaam’s directions as long as the King expected to get his own way. Israel is unaware of the intent of King Balak while God defends them (Ps 121:4-8)

23:3 Balaam is uncertain as to whether God will meet with him. False idols were often worshipped on “high places” such as this hill. The hill was barren of water and fruit which is similar to a life without the Lord.

23:4 God did meet with Balaam, and Balaam emphasized that he had constructed seven altars with a bull and ram for a sacrifice. (1 Samuel 15:22; Jeremiah 7:21-23)

- Balaam attempted to claim the altars for His favor; however, God had instructed a single altar at the Tabernacle.
- Balaam had worldly wisdom of God’s desires without understanding God’s spiritual truth

23:5 God did not respond to the sacrifices, but instead called for obedience

23:6 A burnt offering represented a life that was completely dedicated to the will of the Lord which was the polar opposite of Balak following his personal desires.

Read Numbers 23:7-12.... Balaam’s First Oracle to Balak

23:7 Balaam begins to account the details of his story. The eastern directions often symbolize the move away from the Lord.

23:8 Balaam now states that he is unable to prophesy outside of the Lord’s will. He can only curse and denounce someone that God has ordained for curses and denunciation. Believers should rely wholly on the Lord as the source of judgment.

23:9 Although Israel is considered by others to be a lone, wandering nomad, these people of Israel actually had the Lord which is the only status that matters.

23:10 Israel had been blessed and grown numerous (Gen 22:17), and they would be counted as righteous in their death – Balaam hoped to be considered as righteous as Israel upon his death.

23:11 Balak does not understand that God is the Lord; instead Balak puts his trust in the man Balaam to execute Balak’s will.

23:12 Balaam continues to ask the King if he shouldn’t submit to the will of the Lord.

Read Numbers 23:13-20.... Balak’s 2nd Overlook

23:13 Balak believes that a different perspective will result in a curse of God’s people.

- 23:14 The “field of Zophim” was the “field of watchers”. This would be a place to watch the testimony of the Lord. **Pisgah was a tall range of mountains which was utilized by Moses to look over into the Promised Land (Dt 34:1).**
- 23:15 This second time, Balaam stated that he would seek the Lord instead of questioning whether the Lord would meet with him. (Num 23:3)
- 23:16-17 This second time is much like the first although when Balaam returned to Balak this time, Balak asked Balaam what the Lord had said. This is the first sign that Balak understood that the declarations would be from someone other than Balaam.
- 23:18 The second declaration of Balaam begins much different than the first pronouncement. The first began with Balak’s call of Balaam, but this second declaration focuses on the Lord’s call to Balak: 1.Get up 2.Listen 3.Pay attention
- Hebrew Poetry was based on Hebrew Parallelism around relationships of thought (instead of rhythm and rhyme) in which two statements relate to each other.
 - “Synonymous Parallelism” occurs when the second line augments, supports, agrees or adds-to the first line.
 - “Antithetical Parallelism” occurs when the second line is in contrast to the first statement.
- 23:19 God does not lie or change His mind (Mal 3:6)
- First mention in Scripture of “Son of Man” which is the term Jesus called Himself; Ezekiel was called this by God; it typically extends focus from a single man to “mankind” (possibly Ezekiel & Jesus represented broader mankind)
 - The “law of first mention” applies to the initial use of the “son of man” was related to repentance.
- 23:20 Balaam confirms that he has received divine instruction to bless, and he is powerless to change it.

Read Numbers 23:21-26...Balaam’s Response Turns to Blessing

- 23:21 The Lord is identified as the King of Israel as all of His people rejoice.
- 23:22 Throughout Scripture, horns represent strength, and God would utilize His strength for the salvation of His people.
- 23:23 No “dark power”, Satanic rituals or demonic curses have any power against the child of God. People will witness the lives of God’s people and credit Him for their deeds.
- 23:24 Judah (the Lion of the tribes) will lead Israel.
- 23:25 At this point, Balak wants to “cut his losses” and requests that Balaam neither curse or bless God’s people.
- 23:26 Balaam reminds King Balak that Balaam is at the mercy of the Lord.

Read Numbers 23:27-24:4...Balak’s 3rd Overlook

- 23:27 Balak continues to move Balaam from place to place in hopes that God’s will should change – but God is not situational or relative; God’s truth is the same now as it was at 1500 BC.
- 23:28 Peor (Hebrew name possibly meaning “opening”) overlooks wasteland as it was used for Baal worship (Num 25:3). A Temple was built to Baal at Peor, so the location became Baal-Peor.
- Baal was considered the “storm god” who was responsible for all of the natural forces (like rain) and brought fertility to the land

- Worship of Baal consisted of licentious practices that imitated Baal's sexual encounters with the false female-god Ashtoreth.
 - This is the location where the Moabite women seduced Israelites
- 23:29-30 Balak follows Balaam's advice as he continues to influence the Lord's favor through sacrifices.

Read Numbers 24:1-8...Balak Does What God Wants

- 24:1-2 The third time, Balaam understood God's will (blessing Israel) and pursued it straightforward – then the Spirit of God came on Balaam.
- 24:3 Balaam refers to himself as a man who was blind, but now can see. His eyes have been opened to the Lord's will; the Seer's eyes are now opened.
- 24:4 This third proclamation is from someone who hears and sees clearly the Lord's will. A "vision" occurs when someone is wide awake while a "dream" occurs while they are asleep.
- 24:5 God had blessed the number of Israelites as well as providing their dwelling places.
- 24:6 Nature is likened to God's people as they are well watered (by the Holy Spirit) and fruitful.
- 24:7 The Lord's living water will bring life while making His people fruitful. "Agag" is Hebrew for "fiery one", and the Lord's living water would quench the fiery trials. "Agag" was probably a Title of a Ruler like Pharaoh or Abimelech. Israel would grow into the world; 25% of all Nobel Prizes have gone to Israelites even though they make up less than 1% of the world's population. Due to the Holocaust, the number of the Jewish population worldwide was reduced from 17 million in 1939 to 11 million in 1945.
- 24:8 This is similar to the second proclamation where the power of the Lord is emphasized (Num 23:22).

Read Numbers 24:9-17...God's 3rd Response to Balak

- 24:9 *"Those who bless you will be blessed, and those who curse you will be cursed."*
- 24:10 Not only had Balaam blessed Israel three times, but the prior verse puts a curse on King Balak for attempting to curse Israel.
- 24:11 The world attempts to show believers that God has denied them the rewards of this world, but God has promised greater rewards in the life to come which the world knows nothing about.
- 24:12-13 Balaam once again reminds Balak that he can only do what the Lord desires.
- 24:14 Prior to returning home to Aram, Balaam prophecies what will occur in Moab.
- 24:15-16 As with the third proclamation, Balaam now emphasizes that he can clearly see the will of the Lord (Num 24:3-4). Beyond hearing and seeing clearly the will of the Lord, Balaam adds that the Lord has also given him knowledge and insight.
- 24:17 Balaam foretells of Jesus' dominion (scepter) - foretold as is the star of Jacob (Mt 2:7).
- Balaam states that someone is coming in the future that Balaam has not yet seen;
 - Jesus is called the "bright and morning star" (Rev 22:16).
 - The Magi followed the star to the new King (Matthew 2:1-2)
 - A scepter was the instrument that testified to the right to rule as a king
 - The Heavenly Father's scepter is Jesus (Hebrews 1:8)
 - When the scepter is extended to an individual, they could approach the King (Esther 4:11).
 - Balaam tells the King of Moab that he would be smashed by the coming one.
 - The coming one would destroy all the sons of "tumult."
 - Sheth may be a town on the border of Moab or a prince affiliated with Moab

- If “Sheth” means the son of Adam in the line of Noah, then all of the survivors of the flood would now be held accountable.
- **According to verse 9, what might be an outcome of America supporting Israel?**
 - *“Those who bless you will be blessed, and those who curse you will be cursed.”*
- **In reference to verse 9, what would happen to Balak’s Moabites?**
 - **They would be cursed.**
- **What does Balak declare about Balaam’s rewards in verse 11?**
 - **The world claims to believers that God has denied them the rewards of this world, but God has promised greater rewards in the life to come which the world knows nothing about.**
- **How does Numbers 24:14-15 correspond to Numbers 24:3-4?**
 - **One of Balaam’s greatest lessons was that he was spiritually blind, but now he could see**
 - **Balaam refers to himself as a man who was blind, but now can see. His eyes have been opened to the Lord’s will.**
 - **This third proclamation is from someone who hears and sees clearly the Lord’s will.**

Read Numbers 24:18-28...Prophecy of Israel’s Neighboring Nations

- 24:18 Edomites were the descendants of Esau with Edom as their nation and Seir as their location.
- 24:19 Jesus will rule & destroy (Gen 28:14)
- 24:20 Amalek was the first nation to oppose Israel during the Exodus (Ex 17:8)
- 24:21 The Kenites were an ancient Bedouin, nomadic tribe to the time of Abraham (Gen 15:18-21) that was always at peace with Israel. The Kenites had mixed with the Midianites; Jethro (the father-in-law of Moses) was a Kenite (Judges 1:16). The Kenites settled near Jericho and then moved south (1 Sam 27:10), and Jael the Kenite assisted Deborah in killing Sisera (Judges 4:11, 17:23).
- 24:22 Kain was possibly the head of the Kenites, and they would live in safety until Assyria (Asshur) carried them into captivity with Israel’s Northern Kingdom (722BC).
- 24:23 The Kittim were based on Cyprus with possibly an alliance to the Romans; they attacked over the Mediterranean by ship in fighting the Assyrians as well as the descendants of Eber (the Hebrews – Gen 10:21). Although the Babylonians and Persian Empires would have long dispelled the Assyrian kingdom, this may reflect the Samaritans that were established by the Assyrians as well as the Hebrew people south in Judea and north in Galilee.
- 24:25 Although they parted ways, Balaam was then engaged again to cause Israel’s downfall. It seems that both men went “their own way” instead of God’s way (2 Peter 2:14).

Discuss the Evolution of Balaam’s Responses to Balak

Progression of Balaam’s Oracles Numbers 23-24	
Communicating w/ God	Opening
1. God might talk with me (Num 23:3)	Balaam’s story (Num 23:7)
2. I’ll seek God (Num 23:15)	Command for Balak to know God (Num 23:18-19)
3. Balaam knows God’s will to bless (Num 24:1-2)	Testimony of eyes and ears being opened (Num 24:3-4)

4. Balaam knows God's will to prophesy about Christ (Num 24:7)	Testimony of eyes and ears being opened (Num 24:15-16) as well as the knowledge of God
God expects His people to know His will instead of requesting permission to sin.	

Read Numbers 25:1-5.... Moabite women seduce Israelites into Idolatry

25:1 What Balak failed to do by sorcery, he would now accomplish by seduction (Numbers 31:16)

- Since Baal was considered responsible for all of the natural forces (like rain) who brought fertility to the land, Baal's worshippers performed licentious practices of worship that imitated Baal's sexual encounters with the false female-god Ashtoreth.
- The meaning of the Hebrew word "Shittim" is "Acacia Tree." Acacia wood was used in the construction of the Tabernacle and symbolized the humanity of Jesus. Acacia Trees grow in dry desert soils.(Isaiah 53:2).

25:2 Ungodly women act as spiritual temptresses seducing God's people away from being faithful to Him.

25:3 Israel aligned itself with the Sin of Baal of Peor which took a long time to overcome (Joshua 22:17)

25:4 The leaders of the people committing adulterous idolatry were held accountable and paid with their lives.

25:5 Although "judging" was identified as a function of the elders, this was the first mention of "Judges" as a position.

- **What did Moab do in Numbers 25:1-3**
 - **The female Moabites seduced the Israelite men to worship Baal**
- **Did Balaam play a role in this? (Read Numbers 31:16)**
 - **In Numbers 25, Balaam taught Edom Moabites how to cause Israel's downfall (Rev 2:14, Nu 31:16)**

Read Numbers 25:6-15.... God Judges Israel for being Seduced

25:6 The Moabites and Midianites were allies that worked together for Israel's destruction. The Moabites descended from Lot's eldest daughter while the Midianites descended from Abraham's concubine, Keturah (Gen 25:2)

25:7-9 God sent a plague killing 24,000 until Phinehas ("mouth of brass" or "face of protection") drove stake through the offenders. The number "24" often represents the church (Rev 4:4, 10; 5:8, 14; 11:16; 19:4)

25:10-11 God's wrath was appeased because Phinehas acted with the same zeal of the Lord.

25:12 God vows peace to Phinehas for his zeal towards God.

25:13 The covenant of everlasting Levitical priesthood is made to Aaron's descendants as a result of Phinehas cleansing of adulterous activity (Jer 33:18; Malachi 2:4)

25:14 The offender was a Simeonite (from the "south" side), and Moses does not bless Simeonites in Deut 33. While Israel repented, Zimri ("wild goat") continued to lead in rebellion.

25:15 The meaning of the name "Cozbi" is "a liar" or "sliding away."

- **According to Numbers 25:6, what two nations were attacking Israel's morality?**

- **The Moabites and Midianites were allies that worked together for Israel's destruction.**
- **The Moabites descended from Lot's eldest daughter while the Midianites descended from Abraham's concubine, Keturah (Gen 25:2)**
- **How did God respond to the seduction of Israelites by Moabite/Midianite women and the worship of Baal?**
 - **God sent a plague to kill 24,000**
 - **24 is the number of elders around the throne in heaven representing organizational witness 12 Tribes in the Old Testament and 12 Disciples in the New Testament.**
- **What Tribe would be a key offender in verse 14?**
 - **The offender was a Simeonite (second tribe in from the "south" side w/ Gad on the outskirts), and Moses does not bless Simeonites in Deut 33.**
 - **The Tribe of Reuben (head of the Tribes in south of the Tabernacle) would ultimately defeat Balaam (Joshua 13:22)**

25:15-18 The seductress Cozbi ("deceitful") was the daughter of Zur (one of the five kings of Midian – Num 31:8).

25:16 Moses directs Israel to kill the Midianites although Midian was where Moses had escaped from Egypt (Ex 2:15-16)

MARCH

1 Num 26, 27

Read Numbers 26:52-54....The Second Census

- **Why is the book called Numbers?**
 - There are two censuses listed in Numbers (Chapters: 1 & 26). The population trend represents God's blessing.
- **What had just occurred in Chapter 25?**
 - The Plague on Baal of Peor
 - Immediately after the deaths from the plague caused by the sin with Baal of Peor (Numbers 25), God directs Moses and Eleazar to take a census which determines the land allocation.
- **Why does the population of the 2nd census matter?**
 - The descendants of those who sinned & died through judgment lost their portion of the land throughout the ages.
 - Regardless of how close-to-God (blessed) a tribe was in Numbers 1, if they had fallen away from Him (and His blessing) by Numbers 26, they lost out on land allocation.
- **Several notable changes from census to census:**
 - Simeon fell from number 3 to the smallest (number 12)
 - Gad (outside of Simeon on the south) fell from 8th to 10th
 - Issachar improved to 3rd as it was associated next to Judah (Genesis 49:14)
 - Zebulun (also in Judah's line) remained as fourth largest

Census	First Ranking	First (Num 1)	Second Ranking	Second (Num 26)	Change	% Change
Reuben	7	46,500	9	43,730	-2,770	-6%
Simeon	3	59,300	12	22,200	-37,100	-63%
Gad	8	45,650	10	40,500	-5,150	-11%
Judah	1	74,600	1	76,500	1,900	3%
Issachar	5	54,400	3	64,300	9,900	18%
Zebulun	4	57,400	4	60,500	3,100	5%
Manasseh	12	32,200	6	52,700	20,500	64%
Ephraim	10	40,500	11	32,500	-8,000	-20%
Benjamin	11	35,400	7	45,600	10,200	-29%
Dan	2	62,700	2	64,400	1,700	3%
Asher	9	41,500	5	53,410	11,910	29%
Naphtali	6	53,400	8	45,400	-8,000	-15%

26:51 Although the population had grown dramatically while enslaved in Egypt (Ex 1:7, 12), after 40 years in the wilderness, the total population had declined by 1820 (Num 1:46).

26:55 Although the size of land was determined by population, the location of land was determined by casting lot.

26:59 Amram ("an exalted people") married Jochebed ("Yahweh is Glory")

26:65 All of the exiled Israelites, who were age 20 and over at the time of the spies, had died in the wilderness

Read Numbers 27:1-11....The Daughters of Zelophehad

- Three times in Scripture (Numbers 36; Joshua 17:3-4), the Daughters of Zelophehad (who had no brothers – Num 26:33) received land/title as inheritance.
- 27:1 The five daughters of Zelophehad were: Mahlah (“Weary”), Noah (“Comfort”/“Resting”), Hoglah (“His Festival”/“Dance”), Milcah (“Queen”), Tirzah (“Favorable”)
- 27:2 The sisters brought their case to the Tent of Meeting
- 27:3 The father had died a natural death and had not participated in Korah’s rebellion (Numbers 16:1-22)
- 27:4 The law made allowance for the man’s name and legacy to be passed down with the land through his male descendants (Deut 25:6).
- 27:5 Instead of making a decision based on knowledge and experience, Moses sought God.
- 27:6 What a wonderful verse; Moses sought wisdom from God, and God answered Moses.
- 27:7 God agreed with the women in a male dominated society.
- 27:8 This verse shows that land and title should be passed down through daughters when no son exists.
- 27:9 A contingency plan for not having sons or daughters would be for the land and title to pass to the man’s brothers.
- 27:10 The triage continues for a man without sons, daughters or brothers, where the land and title would pass to the man’s uncles
- 27:11 The contingency plan concludes for a man without sons, daughters, brothers or Uncles where the land and title would pass to the man’s nearest relative.
- **The account of the Daughters of Zelophehad is told 3 times in Scripture (Numbers 27 & 36; Joshua 17:3-4) – why is this story so important?**
 - **The reason that this is important is that although the kingship through Joseph’s ancestry (Mt 1:11) was “cut off” at Jeconiah (Jer 22:24-30), Mary’s ancestry (Lk 3:30) was through King David’s son, Nathan.**
 - **This also allowed both to travel to Bethlehem to be taxed (register for taxation).**
 - **The Daughters of Zelophehad show that the name (Num 27:4) and kingship could pass through Mary to the Messiah.**
- **According to Numbers 27:1, how many generations are referenced prior to the daughters?**
 - **Six Generations are listed in 27:1 making the Daughters the 7th generation**
 1. **Zelophehad**
 2. **Hepher**
 3. **Gilead**
 4. **Machir**
 5. **Manasseh**
 6. **Joseph**
- **According to Numbers 27:3, Zelophehad was NOT a part of Korah’s rebellion, so why did Zelophehad die?**
 - **Because of his own sin**

Read Numbers 27:12-19.....Moses looks into the Promised Land from Mt. Nebo

- 27:12 The Lord directs Moses to go up the mountain range to see the Promised Land.
- 27:13 Moses is allowed to see the promised land from Mt. Nebo (“prophecies”) in the Abarim (“proud father”) mountain range (Dt 32:49; Jer 22:20), but he does not enter the promised land – possibly until the Mt of Transfiguration (Mt 17:3; Mk 9:4; Lk 9:30-31)

- 27:14 Believers should testify to God's holiness
- 27:15 Upon hearing of his death, Moses appeals to God – not for himself – but for the people of Israel to be given a leader.
- 27:16-17 Joshua is a type of Jesus (the Great Shepherd). In those days, the sheep would be herded into a structure, and the shepherd would sleep in the doorway (becoming for all intents and purposes, the door himself) – John 10:7-11.
- The “God of the spirits of all flesh” is only used twice in the Old Testament; both times by Moses – the first time was at the judgment of Korah (Numbers 16:22).
 - Moses understood that the body was only an apparatus for the spirit.
- 27:18 Joshua had the Spirit of God in him. Moses laid hands on Joshua to dedicate him to ministry.
- **Did Moses ever enter the promised land? Yes**
 - **The Mt of Transfiguration (Mt 17:3; Mk 9:4; Lk 9:30-31)**
 - **Mt Nebo is in the NE corner of the Dead Sea**
 - **According to 27:15, what was the plea of Moses when the Lord told him that he would die and not enter the Promised Land?**
 - **Moses pled to God that another leader be established over Israel.**
 - **Moses did not argue about the will of God.**
 - **According to 27:18, why did God appoint a man over His people?**
 - **He didn't want them to be sheep without a shepherd**
 - **As the shepherd, who would Joshua become a type of?**
 - **Jesus – the great shepherd (Hebrews 13:20; 1 Pet 5:4; John 10:11; Micah 5:4)**
 - **According to 27:18, how was a man selected to lead God's people?**
 - **He had the Spirit of God on him**
 - **Joshua had the Spirit of God in him. Moses laid hands on Joshua to dedicate him to ministry.**

Read Numbers 27:19-23.... Moses Commissions Joshua as Israel's New Leader

- 27:19 Moses commissioned his replacement in front of the High Priest, Eleazar and all of Israel.
- 27:20 Moses would need to give his authority, so Israel would obey him.
- 27:21 Eleazar was to use the Urim to show the people that Joshua was chosen by God as the leader.
- 27:22-23 Moses precisely obeys God's directions.

2 Num 28, 29

Discuss Numbers 28 – The Offerings Chapter

These offerings are detailed in Leviticus 23

28:4 Offer one lamb in morning (9:00am) & other at twilight (3:00am) → Jesus crucified

28:16 The Feast of Passover (Pesach) was to be celebrated in gratitude for God's salvation (1 Cor 5:7). Jews and Christians eat a traditional meal (Seder) consisting of foods associated with bitterness (slavery) and sweetness (freedom) - Num 9, Dt 16; Josh 5:10-11; Ezra 6:19-20; 2 Kings 23; 2 Chron 35; Ez 45:21-24; Lk 2:41-52.

28:17 The Feast of Unleavened Bread (Hag HaMatzah) is a remembrance of the exodus from slavery into a new life. (The Feast of First Fruits is not defined in this passage)

28:18, 25 There was to be a second Sabbath at Passover

28:26 The Feast of Weeks (Shavuot) celebrated the giving of the law; at Pentecost, Israel celebrated with leavened bread (church)

29:1-6 The Feast of Trumpets (Rosh Hoshanah) was to be celebrated to welcome the civil new year, Tishri which is the seventh month of the religious calendar (Lev 23:24). Although some believe this is in remembrance of God providing a sacrifice for Abraham instead of Isaac (Lev 23; Gen 22), this day and Yom Kippur were the two holiest days of the year to a Jew and meant to focus inwardly on spiritual growth.

The civil calendar was followed (Gen 1-Ex 12), but at Exodus 1:1, the focus changes and the religious calendar is referenced throughout the rest of the Bible	
Civil Calendar	Religious Calendar
1. Tishri	1. Nisan
2. Heshvan	2. Iyar
3. Kislev	3. Sivan
4. Tevet	4. Tammuz
5. Shevat	5. Av
6. Adar	6. Elul
7. Nisan	7. Tishri
8. Iyar	8. Heshvan
9. Sivan	9. Kislev
10. Tammuz	10. Tevet
11. Av	11. Shevat
12. Elul	12. Adar
<i>The time frame (number of days) from the first major feast (Passover in Nisan) to the last feast (Tabernacles in Tishri) is always the same.</i>	

29:7-11 The Day of Atonement (Yom Kippur) represent Jesus' second coming (Lev 16:30, 23:27)

29:12-40 The Festivals of Booths/Tabernacles/Ingathering (Sukkot) is a week-long fall festival to celebrate God's blessings. God preserved Israel as they wandered in the wilderness for forty years (Lev 23:42).

Offerings of Bulls/Oxen at Festival of Booths from 13 (rebellious) to 7 (perfect)		
Num 29:13	Day 1	13 Young Bulls
Num 29:17	Day 2	12 Young Bulls
Num 29:20	Day 3	11 Young Bulls
Num 29:23	Day 4	10 Young Bulls
Num 29:26	Day 5	9 Young Bulls
Num 29:29	Day 6	8 Young Bulls
Num 29:32	Day 7	7 Young Bulls

3 Num 30, 31

Discuss Numbers 30...Vows

While Chapter 30 gives guidelines to vows, it does not explicitly endorse taking a vow.

30:2 A man should do whatever he can to keep his word; believers should not break commitments casually

30:3-8 The head of the household (father/husband) has the right (and obligation) to override a vow of the woman under his authority

30:9 When a woman is the head of her household, she is held accountable

30:12 The man must decide on the day he hears about it; the man does not have overnight to consider the vow (Heb 4:7).

30:15 The head of the household will bear the guilt of those (commitments) in his household.

Read Numbers 31:1-8...Israel Conquers the Midianites

31:2 Israelite army (1,000 from each tribe) is used to inflict God’s revenge.

31:3 This follows the “just war” tradition where God’s people adhere to basic rules in a justified war effort. Ambrose of Milan (339-397) believed that peace and justice legitimize a just war; Ambrose was the mentor of Augustine (354-430) who continued the development of the “just war” belief.”

The “Just War” Criteria (Criteria that Justifies Going to War)	
1.	Just Cause — Force may be used only to correct a grave, public harm, such as defending against unjust aggression or intervening to stop massive violation of basic human rights of whole populations (such as genocide).
2.	Legitimate Authority — War must serve public and not merely private purposes. So only duly constituted authorities at the highest levels of a legitimate government — those who bear the responsibility to decide matters that are for the good of the people — can make the decision and they must do so publicly. Private armies cannot conduct their own wars.
3.	Formal Declaration — Before using force, a country/entity must make a formal declaration of war and delineate its aims.
4.	Right Intention — War must be waged for the sake of a just cause, not out of ethnic hatred, for revenge, for wanton killing and destruction, for material gain, nor to grab power. War’s ultimate goal must be reconciliation and the restoration of justice. In addition, those who undertake war, even for a justifiable cause, should act not with arrogance or self-righteousness, but with humility, regret, and full recognition of the humanity of their adversaries.
5.	Probability of Success — Arms may not be used in a futile cause or in a case where disproportionate measures are required to achieve success. It is not right to wreak widespread havoc for a lost cause, even if the war is defensive.
6.	Proportionality — The good a war will accomplish — or the evil it will prevent — in total must outweigh the totality of suffering it will inevitably cause to all parties. It is morally wrong to make matters worse.
7.	Last Resort — Force may be used only after all peaceful and viable alternatives have been seriously tried and exhausted, especially good-faith diplomatic negotiations.

31:6 Phinehas had stopped the plague by his honorable act of killing the adulterers (Num 25:7-12).

31:8 These five (judgment) were princes and governors (Joshua 13:21) under Sihon. Balaam was also judged for bringing the downfall of Israel (Rev 2:14). Although the King of Moab had brought Balaam out to assist him, at the third location (the Mount of Peor – Num 23:28), Balaam had looked down, and possibly seen the seductive Midianite women (Numbers 25:1-3).

- **God does not show tolerance with sensuality/compromise with this world. Moab and Midian had used sexuality as a weapon to seduce Israel into idolatry (Num 25).**
- **Who had become the moral leader of Israel in Numbers 31:6?**

- Phinehas had stopped the plague by his honorable act of killing the adulterers (Num 25:7-12).
- **How did the killing reach Balaam?**
 - Balaam had moved on from the Moabites, but he was not 300 miles away at his home in Aram (Num 23:7).
 - Balaam was killed with the Moabites b/c he was in their midst consulting them on how to lure the Israelites away from the Lord (Num 31:16).

Read Numbers 31:13-20.... Israel Captures the Midianite Women

31:13-14 Even in destroying Midian for seducing Israel, the women “seduced” the army into not killing them.

31:15-17 Every male offspring (fruit of seduction) & women who had sex was to be put to death.

31:19-20 Believers become polluted & unclean by interacting w/ those who are unclean (Jude 23)

- **According to Numbers 31:18, who did the army of Israel pardon?**
 - The beautiful Midianite women and their children
- **Who did Moses pardon?**
 - Only the women who had not had sexual relations
- **Why did the captors and their prisoners need to remain outside of camp?**
 - Israelites army was made unclean
 - Believers become polluted and unclean by interacting with those who are unclean (Jude 23)
- **Verse 21 is the first place in Scripture where the high priest takes control and directs the people; what was his focus?**
 - Cleanliness
 - Fire (judgment) purifies and water (Scripture) cleans

Read Numbers 31:21-24.... Eleazar, the High Priest, Commands Israel’s Soldiers

31:21-24 This is the first place in scripture where the high priest takes control and directs the people.

31:22 Six elements listed from valuable to common.

31:23 Purification would occur in one of two ways: 1.Fire (Hell – Mt 13:41,50; Mk 9:48; Rev 14:10-11, 20:14-15) 2.Water (Jesus’ living water – Jn 7:38; Eph 5:26)

Read Numbers 31:25-47.... A Tribute is Collected for the Victory over Midian

31:25 Although Moses had been replaced by Joshua as leader and told that he would not enter the Promised Land, God continued to talk with him.

31:26 God directed Moses, Eleazar and the Family Leaders to take a census of the Midianites captured.

31:27 The captives were to be divided in two equal parts between those who went into battle and those who stayed behind.

31:28 The Lord was to receive a tribute equating to 1/500 from those who had gone to war.

31:29 Half of the 1/500 tribute from the fighting men was to go to the High Priest, Eleazar.

31:30 From half of the spoils that went to the community, 1/50 of the spoils were to go to the Levites.

31:31 Moses and Eleazar worked together in obedience to God’s direction.

31:32 The aggregate amount of sheep and goats were 675,000.

31:33 The aggregate amount of cattle was 72,000.

31:34 The aggregate number of donkeys was 61,000.

31:35 The aggregate number of virgin women captives was 32,000.
 31:36 Half of the aggregate number of sheep and goats that went to the soldiers was 337,500.
 31:37 The Lord received 1/500th of the half that went to the military men which was 675 sheep and goats.
 31:38 Half of the aggregate number of cattle that went to the soldiers was 36,000, and the Lord received 1/500th of the half that went to the military men which was 72 cattle.
 31:39 Half of the aggregate number of donkeys that went to the soldiers was 30,500, and the Lord received 1/500th of the half that went to the military men which was 61 donkeys.
 31:40 Half of the aggregate number of virgin female prisoners that went to the soldiers was 16,000, and the Lord received 1/500th of the half that went to the military men which was 32 virgin female prisoners.
 31:41 Half of the tribute from the warriors went to Eleazar the priest.
 31:42 The other half of the spoils went to the community who had not fought against the Midianites. (Joshua 22:8)
 31:43 Half of the aggregate number of sheep and goats that went to the community was 337,500.
 31:44 Half of the aggregate number of cattle that went to the community was 36,000.
 31:45 Half of the aggregate number of donkeys that went to the community was 30,500.
 31:46 Half of the aggregate number of virgin female prisoners that went to the community was 16,000.
 31:47 Moses collected 1/50 of the community spoils for the Levites working at the Tabernacle. This would have equated to 6,750 sheep and goats; 720 cattle; 610 donkeys and 320 virgin female prisoners.

Read Numbers 31:48-54.... Offerings of Atonement are Offered beyond the Soldier’s Tribute

31:48 After the distribution of the Midianite spoils from the battle, the commanders of the army might have approached Moses for any number of reasons, but they approached to give more.
 31:49 In the battle and defeat of Midian, there was not one fatality amidst God’s followers. This was supernatural although the Midianites were nomadic and not known to be warring people.
 31:50 Midianite traders (like those who took Joseph into Egypt – Genesis 37:28) were known for their wealth from commerce.
 31:51 The gold spoils were offered to Moses and Eleazar.
 31:52 In the end, the gold spoils measured a substantial 420 pounds.
 31:53 Moses and Eleazar received the gold spoils and brought them to the tent of meeting.

4 Num 32, 33

Read Numbers 32:1-5...Reuben & Gad request the Eastern Lands

32:1 Reubenites & Gadites (Trans-Jordan Settlement – the land of Gilead:Num 32:29) were a source of trouble to Israel for centuries because they were typically the first Israel nations to be attacked. Upon their return to the east side, a civil war nearly occurs (Joshua 22:10-34)

- Worldly assets resulted in the rejection of God’s provision for the tribes of Reuben and Gad.
- The Reubenites & Gadites based their request on what they “saw.” (1 Sam 16:7)
- Reuben is listed before Gad in this first verse but after Gad through the remainder of the chapter; this is possibly because Reuben was the elder.

- 32:2 Both of the tribes of Gad (outer) and Reuben (center) were on the south side of the Tabernacle. They were separated by another tribe, Simeon, whose leaders had been seduced away from the Lord by the Midianite women (Numbers 25:14)
- 32:3 The two tribes list nine towns that had been taken from the Amorites on the east side of the Jordan.
- 32:4 The land seemed to meet their needs as the land would have been good for their cattle possessions.
- 32:5 Although Israel had been promised the land of Canaan, the Gadites and Reubenites did not want to cross the Jordan River. They were “stopping short” of all that God has for them.
- **How would the tribes of Gad and Reuben be acquainted with each other?**
 - **Both of the tribes of Gad (outer) and Reuben (center) were on the south side of the Tabernacle.**
 - **They were separated by another tribe, Simeon, whose leaders had been seduced away from the Lord by the Midianite women (Numbers 25:14)**
 - **Why did they ask to remain east of the Jordan outside of the promised land?**
 - **They saw that the land that they wanted (much like Lot)**
 - **They had not even seen the promised land yet**

Read Numbers 32:6-15...Moses Warns Gad & Reuben Against Discouragement

- 32:6 Moses was disturbed that part of God’s people would cross-over to war while these two tribes “sit here.”
- 32:7 When believers don’t join in the battles, it is discouraging to the faithful warriors crossing over for the spiritual battle.
- 32:8 Moses calls this generational sin as their fathers chose not to enter into God’s promised land.
- 32:9 The spies had discouraged Israel not to enter the promised land of God. (Numbers 13:31-33)
- 32:10 The Lord’s response to those discouragers was anger.
- 32:11 The Lord’s judgment was aroused to the extent to the death of the entire generation of those discouraged complainers.
- 32:12 Only two of the twelve would survive the wilderness because they were totally obedient to the Lord. Israel was in the opposite situation now where only two tribes were objecting to entering while the other ten tribes were ready to cross over.
- 32:13 The Lord’s anger was such that He made them wander in the wilderness for 40 years – until the entire disobedient nation was deceased.
- 32:14 Moses claims that there are degrees of God’s anger/wrath as those on the east do not want to enter the promised land
- 32:15 Moses warned that Gad & Reuben were risking the blessing of all of their brothers if they were discouraged again from entering in to the Promised Land.

Read Numbers 32:16-19... Gad & Reuben Offer to Battle with their Brothers

- 32:16 Unlike many modern ministers, Moses seemed always to be approachable.
- 32:17 Although Gad and Reuben would leave their animals and dependents on the east side of the Jordan, they agreed to go to battle with their brothers.
- 32:18 More than battle, Gad and Reuben agreed to remain in the Promised Land until every brother received his inheritance. In their minds, Gad and Reuben already considered east of Jordan to be their “home.”
- 32:19 Gad and Reuben agree not to impose upon the inheritance of their ten brothers in the Promised Land.

Discuss Numbers 32:20-27...Moses Comes to an Agreement with Gad and Reuben

- 32:20 Moses stipulates that the two tribes must first prepare for battle.
- 32:21 After preparation, Gad and Reuben must battle against the enemies of God. Moses considered the inhabitants of Canaan the enemies of God which is more important than being the enemies of Moses.
- 32:22 After Gad and Reuben drive out the enemies of Canaan, they would be free from obligation. The two tribes had two obligations: To God and To Their Israelite Brothers
- 32:23 “*Your sin will find you out*” (Ps 28:13, 69:5, 90:8; Jeremiah 16:17; Lk 12:21 Hebrews 4:13)
- 32:24 As Moses attempts to “build territories for the people of Israel”, Moses releases Gad and Reuben to build folds for their flocks as well. Moses was the shepherd over Israel focused on establishing “folds” for them in the Promised Land. (Numbers 27:15-17)
- 32:25 Gad and Reuben agree to wholeheartedly obey Moses when they should have wholeheartedly obeyed the Lord.
- 32:26 Gilead (in the north) was prevalent on the east side of the Jordan River (Trans-Jordan) throughout the remainder of Scripture.
- 32:27 Gad and Reuben affirm that they are equipped for war and will cross over to support their brothers.

Discuss Numbers 32:28-32...Moses Announces the Intent of Gad and Reuben to the Other Tribes

- 32:28 Moses informs the future leaders (Eleazar and Joshua) of the agreement.
- 32:29 Gad and Reuben can only inherit the land east of the Jordan if they have marched with God’s people in battle formation.
- 32:30 If Gad and Reuben fail in battle, they must come over to the Promised Land with the remaining tribes because they are not safe east of the Jordan – the east was the first territory to be attacked.
- 32:31-32 Gad and Reuben publicly concede to the agreement.
- 32:33 Half of the Tribe of Manasseh was included in the agreement Sihon’s territory in the south to Og’s territory in the north. Manasseh would possess the land east of the Sea of Galilee. Below Manasseh, Gad would possess most of the land east of the Jordan River. Below Gad, Reuben would possess the land east of the top of the Dead Sea.
- 32:34-36 Eight towns are listed for the Gadites as fortified cities where they could build sheepfolds. An archeological find of a Moabite stone has been uncovered at Dibon.
- 32:37-38 Five towns are listed for the Reubenites. As the cities were reconstructed for God’s use, they were renamed (just as individuals might be renamed – Abram/Abraham; Jacob/Israel).

Discuss Numbers 32:39-42...Moses Grants Eastern Land to Manasseh As Their Conquest

- 32:39 A specific clan within Manasseh (descendants of Machir) battled and drove out the Amorites living east of the Sea of Galilee.
- 32:40 Moses proactively gave the conquered land to the warriors who had evicted the Amorites; the tribe on the northeast side of the Jordan would need to be able to battle.
- 32:41-42 Two descendants of Manasseh, Jair (“my light”) and Nobah (“to bark”), conquered villages and then renamed the villages after themselves.

- 33:2 Moses was trained in Egyptian Royalty to write the Pentateuch on Papyrus (Acts 7:22; Exodus 17:14, 24:4, 34:27, Leviticus 1:1, 6:8, Deuteronomy 31:9, 31:24-26, Joshua 1:7-8,

8:31-34, 22:5, 2 Chronicles 34:14, Matthew 19:7-8, 22:24, Mark 7:10, 12:24, Luke 24:44, John 1:17, 5:46, 7:23, Acts 26:22, Romans 10:5)

33:4 The third time in the Bible that the Lord speaks of punishing false gods (Zeph 2:11; Ex 18:11)

The Forty Wilderness Camps of Israel between the Starting and Ending Points (Numbers 33:3-49)			
	Location	Scripture	Meaning
Starting Point	Ramses	33:3-4	“Son of Ra”
1.	Succoth	33:5	“Booths”
2.	Etham	33:6	“Strong/Solid”
3.	Pi-hahiroth	33:7	“Mouth of the gorges”
4.	Marah	33:8	“Bitter”
5.	Elim	33:9	“Oasis”
6.	By the Red Sea	33:10	“By the Red Sea”
7.	In the Wilderness of Sin	33:11	“In the Wilderness of Sin”
8.	Dophkah	33:12	“Desert Camp”
9.	Alush	33:13	“I will knead”
10.	Rephidim	33:14	“One who offers support”
11.	The Wilderness of Sinai	33:15	“The wilderness of Sinai”
12.	Kibroth-hattaavah	33:16	“Graves of Lust”
13.	Hazereth	33:17	“Courts/Villages”
14.	Rithmah	33:18	“Wild broom”
15.	Rimmon-perez	33:19	“Pomegranate of the breach”
16.	Libnah	33:20	“Pavement”
17.	Rissah	33:21	“Watering”
18.	Khelathah	33:22	“Assembly”
19.	Mount Shepher	33:23	Mount Shepher
20.	Haradah	33:24	“Fright/Fearful”
21.	Makheloth	33:25	“Woman of the Congregation”
22.	Tahath	33:26	“Fear/Going Down”
23.	Terah	33:27	“Wanderer”
24.	Mithkah	33:28	“Sweetness”
25.	Hashmonah	33:29	“Fatness”
26.	Moseroth	33:30	“Bonds”
27.	Bene-jaakan	33:31	“Sons of Jaakan”
28.	Hor-haggidgad	33:32	“Cave of the Gidgad”
29.	Jotbathah	33:33	“Goodness”
30.	Abronah	33:34	“Pass over”
31.	Ezio-geber	33:35	“The wood of the man”
32.	Kadesh (in the Wilderness of Zin)	33:36	“Holy”
33.	Mount “Hor”	33:37	“Mountain”
34.	Zalmonah	33:41	“Gloomy”
35.	Punon	33:42	“Darkness”
36.	Oboth	33:43	“Waterskins”
37.	Iyim/Iye-abariam by Moab	33:44	“Heaps”
38.	Dibon-gad	33:45	“Great understanding”
39.	Almon-diblath	33:46	“Concealing the two cakes”
40.	“Abarim” Range	33:47	“Pass over”
End Point	From “Beth-jeshimoth” to the Acacia Meadow on the plains of Moab	33:48-49	“House of Deserts”

Read Numbers 33:50-56

- 33:50-51 Instead of speaking with Joshua, God continues to give directions to Moses on how to prepare the people when he has passed away.
- 33:52 The first action for God's people should be to "clean house" in getting rid of the current sinful inhabitants and the false images (stone and cast) while destroying the high places used to worship false gods.
- 33:53 Israel is to own and possess the land because God has given it to them (Dt 10:14; Ps 24:1)
- 33:54 Israelite population decided the quantity of land & casting lots decided the location
- 33:55 If sin is not eradicated completely, it will be an ongoing challenge and nuisance in relation to temptation (eyes) and comfort/health (sides).
- 33:56 If God's people fall into the lifestyles of the sinful world, God's judgment will fall upon His people because of their sin.
- **What is the spiritual symbolism being conveyed in Numbers 33:55?**
 - **If not all remnants of old lifestyle are defeated and eradicated, they will be thorns (painful reminders as the consequences of sin).**
 - **According to Numbers 33:56, what will occur if sin isn't completely eradicated?**
 - **If God's people fall into the lifestyles of the sinful world, God's judgment will fall upon His people because of their sin.**

5 Num 34, 35, 36

Discuss Numbers 34:1-15...The Borders of the Entire Promised Land are Established

- 34:3-12 God clearly defined what the parameters were for His people to live within
- 34:14-15 Two and a half tribes chose not to settle in the promised land

Discuss Numbers 34:16-28...The Leaders for Land Distribution

- 34:16 The Lord continues to talk with Moses in preparation for a time after his death.
- 34:17 God identifies the men responsible for parsing the Promised Land among the tribes. **The first mentioned is Eleazar the High Priest who is followed by Joshua.** Throughout the old testament, the responsibility of religious authority (Eleazar) and civil authority (Joshua) were separate, but working together.
- 34:18 One leader would be the representative of each tribe.
- 34:19-28 There are several interesting facts about this list of tribal leaders:**
- **Caleb is mentioned first which is appropriate as he and Joshua were the only spies wanting to follow God forty years prior.**
 - **Caleb's tribe of Judah is mentioned first which was the tribe of the kings and lineage of Jesus.**
 - **Although the location of the tribes isn't decided until lots are cast later (Joshua 18:6-8), the tribes are listed in the order that they would eventually be sequenced – from south to north.**
 - **The first three tribes would eventually belong to the wavering (good and bad) southern kingdom while the other six and a half tribes were the evil northern kingdom.**
 - **The term "a leader" is used for all of the northern tribes (Num 34:22-28) in this list while "a leader" is not stated in the southern tribes (Num 34:19-21).**

- **Dan is the first of the “northern tribes” mentioned and was responsible for introducing idolatry to Israel (Lev 24:10-12, Dt 29:18-21, 1 Ki 12:25-30 → No Dan in Rev 7:5-8).**
- **Dan’s inheritance is allotted (Jos 19:40-48), but Dan fails to take possession (see Jg 1:34-35; 5:17). Dan’s lot is viewed as “too little” (Jos 19:47) simply because they refused to expel the enemy and allowed that enemy to drive them out of the valley and into the mountain (Jg 1:34).**
- **As always, the father is emphasized. It is of utmost importance whether one’s father is the Lord God (Mt 23:9; Jn 8:42, 20:17) or they are a child of the devil (Acts 13:10; 1 Jn 3:10).**

Names and Associated Meanings of Tribal Leaders Allocating Land (Numbers 34:19-28)					
Caleb	A dog	Jephunneh	He that beholds	Judah	Praise the Lord
Shemuel	Appointed by God	Ammihud	People of praise	Simeon	those who hear and obey
Elidad	Beloved of God	Chislon	Strength and hope	Benjamin	The Son of His right hand
Bukki	Mouth of God	Jogli	Rejoicing	Dan	has vindicated
Hanniel	Grace of God	Ephod		Manasseh	and forgotten
Kemuel	Helper of God	Shiptan	Judicial	Ephraim	Bringing fruit
Eli-zaphan	God has protected	Parnach	Gifted	Zebulun	honor
Paltiel	God has delivered	Azzan	Strong	Issachar	reward
Ahihud	Brother of Union	Shelomi		Asher	and happiness
Pedahel	Redeemed of God	Ammihud	People of praise	Naphtali	to my struggles and wrestlings

Read Numbers 35:1-8...Forty-Eight Cities for Levites

35:1 The priesthood would be among, but separate from the tribes of Israel (John 17:15)

- After Jacob’s daughter, Dinah, had been raped by the prince of Shechem, Simeon and Levi would murder all of the men of Shechem (Gen 34:25). Later, as Jacob pronounces blessings from his deathbed, he states, “*Simeon and Levi...cursed be their anger...I will divide them in Jacob and scatter them in Israel.*” (Genesis 49:5-7)

35:2 The Levites are to receive villages as well as farmland around the outskirts of the village.

35:3 Allowance is made for the Levites as well as allowance for their animals.

35:4 The towns were small, fortified villages with 500 yards for their animals.

35:5 There would also be 1,000 yards in length as suburbs outside of the fortified village walls.

These lands could be traded between Levite families (Jer 32:7)

- Marker stones designated the property line of the city; if it was a city of refuge, the man guilty of unintentional murder could work in the suburb fields, but he could not overstep the markers.

35:6 The Levites were to be given forty-eight cities to live in (six of which would be cities of refuge)

35:7-8 Each tribe was required to give to Lord, but the amount of land was based upon capability. The Levites received less than 15 sq miles in total land; approximately a tenth of all the area allotted to the tribes of Israel.

- **How many cities were the Levites given?**
 - **The Levites were to be given 48 cities to live in (6 of which would be cities of refuge)**
 - **Each tribe was required to give to Lord, but the amount of land was based upon capability. The Levites received less than 15 sq miles in total land.**
- **Interesting that 48 is the product of 6 x 8 → “insufficient” multiplied by “new beginning”**

Forty-Eight Levitical Cities			
(Joshua 21)			
Levitical City	City of Refuge	Tribe	Levitical Branch
1. Hebron	Yes	Judah	Aaron/Kohath
2. Libnah	No	Judah	Aaron/Kohath
3. Jattir	No	Judah	Aaron/Kohath
4. Eshtemoa	No	Judah	Aaron/Kohath
5. Holon	No	Judah	Aaron/Kohath
6. Debir	No	Judah	Aaron/Kohath
7. Ain	No	Judah	Aaron/Kohath
8. Juttah	No	Judah	Aaron/Kohath
9. Beth-Shemesh	No	Judah	Aaron/Kohath
10. Gibeon	No	Benjamin	Kohath
11. Geba	No	Benjamin	Kohath
12. Anathoth	No	Benjamin	Kohath
13. Almon	No	Benjamin	Kohath
14. Shechem	Yes	Ephraim	Kohath
15. Gezer	No	Ephraim	Kohath
16. Kibzaim	No	Ephraim	Kohath
17. Beth-horon	No	Ephraim	Kohath
18. Eltekeh	No	Dan	Kohath
19. Gibbethon	No	Dan	Kohath
20. Aijalon	No	Dan	Kohath
21. Gath-rimmon	No	Dan	Kohath
22. Tanach	No	W Manasseh	Kohath
23. Gath-rimmon	No	W Manasseh	Kohath
24. Golan	Yes	E Manasseh	Gershon
25. Beesh-terah	No	E Manasseh	Gershon
26. Kishon	No	Issachar	Gershon
27. Dabareh	No	Issachar	Gershon
28. Jarmuth	No	Issachar	Gershon
29. En-gannim	No	Issachar	Gershon
30. Mishal	No	Asher	Gershon
31. Abdon	No	Asher	Gershon
32. Helkath	No	Asher	Gershon
33. Rehob	No	Asher	Gershon
34. Kadesh	Yes	Naphtali	Gershon
35. Hammoth-Dor	No	Naphtali	Gershon
36. Kartan	No	Naphtali	Gershon
37. Jokneam	No	Zebulon	Merari
38. Kartah	No	Zebulon	Merari
39. Dimnah	No	Zebulon	Merari
40. Nahalal	No	Zebulon	Merari

41. Bezer	Yes	Reuben	Merari
42. Jahazah	No	Reuben	Merari
43. Kedemoth	No	Reuben	Merari
44. Mephaath	No	Reuben	Merari
45. Ramoth	Yes	Gad	Merari
46. Mahanaim	No	Gad	Merari
47. Heshbon	No	Gad	Merari
48. Jazer	No	Gad	Merari

Read Numbers 35:9-15...Six Cities of Refuge

35:9-10 God continues to use Moses to convey messages to His people about a time after Moses' death.

35:11-12 If someone murdered unintentionally ("manslaughter" instead of "murder"), they could flee for safety in the city of refuge (Joshua 20:1-6; Deuteronomy 4:41-43, 19:4-13)

35:13 God establishes the need for six cities of refuge; the number "six" is defined as the "number of man." The number six typifies "insufficient" or "unsatisfied."

- Most places in Israel were within 18 miles of a city or refuge, and nowhere in Israel was further than a days journey away.

35:14 In Canaan, 9 ½ tribes would have access to three cities of refuge while Transjordan (east of the Jordan River), 2 ½ tribes would also have access to three cities of refuge.

- The cities of refuge include: Kedesh, Shechem, Hebron, Bezer, Ramoth, Golan (Joshua 20:7-8)

The Six Cities of Refuge (Joshua 20:7-8)		
"Cities"	Meanings	Location
1. Kadesh	"Observe as Clean/Holy"	Northwest of the Sea of Galilee
2. Shechem	"Neck" (burden-bearing)	West of Mid-Jordan River
3. Hebron	"Association"; "Community"	West of Top of Dead Sea
4. Bezer	"Strong"; "Fortress"	East of Top of Dead Sea
5. Ramoth	"High Places"	East of Mid-Jordan River
6. Golan	"Remove"; "Take away"	East of the Sea of Galilee

35:15 The foreigner or temporary resident have as much access to the cities of refuge as the Israelites.

- Was Christ's crucifixion murder or manslaughter?
 - Read Luke 23:34; Acts 3:17
 - Christ claimed that His crucifixion was manslaughter; however, **once man has purposefully rejected the truth of the Gospel, his sin becomes deliberate.**
- Who does the refuge represent?
 - There is forgiveness for man if they flee to refuge (Ps 28:9, Heb 6:18)
 - **The LORD will be a refuge for the oppressed in times of trouble (Ps 9:9, 62:7-8).**

Read Numbers 35:16-21...Judgment on Premeditated Killing

35:16 The cities of refuge were of no help to those who willfully killed. Capital punishment was required for murderers because life is so precious (Nu 35:33-34).

35:17-18 When a man has a tool (a stone or wooden object) capable of taking a life, and the man decides to use the tool as a weapon, he is guilty of murder and is due capital punishment.

35:19 During Jesus' first coming, he was the "Goel" (kinsman redeemer) of mankind (Nu 35:19, Isaiah 61:1,2), but His fierce second coming will be that of the "avenger of blood." The avenger of blood is commanded to kill the murderer.

35:20-21 Even when the murder is not premeditated, if an act of hatred, malicious intent or hostility results in death, the offender is considered a murderer.

- **According to Numbers 35:20-21, did the city of refuge help those who willfully murdered? No**
 - **The cities of refuge were of no help to those who willfully killed.**
 - **Capital punishment was required for murderers because life is so precious (Nu 35:33-34).**
- **According to Numbers 35:21, what was the responsibility of the avenger of blood?**
 - **To kill the murderer**
 - **During Jesus' first coming, he was the "Goel" (kinsman redeemer) of mankind (Nu 35:19, Isaiah 61:1,2), but His fierce second coming will be that of the "avenger of blood"**

Read Numbers 35:22-25... Process & Protection in the Cities of Refuge for the Unintentional Death

35:22-23 A person is not considered a murderer if his actions occurred without hatred, malicious intent or hostility in spite of the death.

35:24 The assembly of judges would hold trial between the slayer (defender) and the avenger of blood (prosecutor).

35:25 The city of refuge did not ensure certain liberty, but it did ensure a fair trial.

- The roads to the cities of refuge were to be maintained to ensure safe passage for those fleeing (Deut 19:3); in the same way, the road to salvation should be cleared of stumbling blocks (Isaiah 57:14).
- God's people can flee to him for refuge (Ps 143:9; Hebrews 6:18-20)
- Roads throughout Israel would have signs posted at the intersections that read in Hebrew "miklat, miklat" ("refuge, refuge") to direct the way to the city of refuge.
- Mishnah (Jewish Oral Traditions) documents: "The court is obligated to straighten the roads to the cities of refuge, to repair them and broaden them. They must remove all impediments and obstacles... bridges should be built so as not to delay one who is fleeing to the city of refuge. The width of a road to a city of refuge should not be less than thirty-two cubits (48 Feet). "Refuge, Refuge" was written at all crossroads, so that the murderers should recognize the way and turn there."
- **According to Numbers 35:22-23, who did the city of refuge protect?**
 - **One who caused an accidental death w/o forethought or malicious intent**
- **According to Numbers 35:25, how long did the one who accidentally caused the death need to stay in the city of refuge?**
 - **Until the High Priest died – as long as the High Priest is alive, the man is safe, but upon the death of the High Priest, the man is set free.**
 - **Jesus is mankind's high priest and His death resulted in sinful man's salvation**

Read Numbers 35:26-34... Process of Cities of Refuge & Capital Punishment

35:26-27 The avenger of blood could kill the offender if the offender was caught outside of the city of refuge. The avenger of blood was not even safe on the road to the city of refuge (Deut 19:3-6)

- 35:28 Only after the death of the high priest, was the accused free to live his life again. The accused was under the penalty until the High Priest died. (Joshua 20:6)
- 35:30 Two Witnesses (Dt 17:6, 19:15) are needed to condemn.
- The hearing itself was a three-step process:
 - 1. The murderer was examined by the city of refuge elders (Joshua 20:4-6)
 - 2. The city of refuge elders would take the accused back to the scene of the crime (Numbers 35:24-25)
 - 3. The elders from the nearest town would join the elders from the city of refuge to jointly judge the case with both sets of elders. (Numbers 35:24-25)
- 35:31 No bail or payment will satisfy the penalty of capital punishment except for the death of the murderer. This is similar to there being no Levitical sacrifices for intentional sin.
- 35:32 No bail or payment gives the person charged with manslaughter (unintentional murder) the freedom to leave the city of refuge prior to the death of the high priest.
- 35:33 The land is defiled by bloodshed if the murderer does not face capital punishment.
- 35:34 God's people were to ensure an unpolluted land because God dwells with them in it.
- **According to Numbers 35:30, how many witnesses are needed to condemn a murderer?**
 - **More than One; Two Witnesses (Dt 17:6, 19:15) are needed to condemn:**
 1. **Heaven & Earth (Dt 30:19)**
 2. **Worship/Law (Dt 31:19, 26).**
 - **The law will exist beyond heaven and earth (Mt 5:18, 24:35; Mk 13:31, Lk 16:17, 21:33)**
 - **According to Numbers 35:31, what can occur to free an intentional murderer?**
 - **Nothing except capital punishment**
 - **According to Numbers 35:33, how may the land become defiled?**
 - **Murderers who take a life are not judged with capital punishment**

Discuss Numbers 36:13

- 36:1 In this first verse, the term "sons" is used three times reflecting the male focus of lineages. The son of Machir (meaning "sold", "merchandise"), The Son of Manasseh (meaning "causing to forget"), The Son of Joseph (meaning "increase")
- 36:2 God had commanded the land be given as inheritance to Zelophehad's daughters within Israel; Gilead family leaders are seeking clarity.
- 36:3 The Gilead family leaders were concerned about the risk of the loss of land if Zelophehad's daughters marry a man from a separate tribe.
- 36:4 The year of jubilee occurred every 50 years when land was returned to its rightful owners. (Leviticus 25:8-17)
- 36:5 Moses relies on the "word of the Lord" for discretion and wisdom.
- 36:6 The Gilead family leaders were correct that the daughters of Zelophehad had freedom to marry anyone they wanted within the tribe of Manasseh. (2 Cor 6:14)
- 36:7 The land was meant to stay within a specific tribe through the generations. (Lev 25:10-13)
- 36:8 A daughter blessed with the responsibility of land and title has the additional responsibility of marrying within the tribe.
- 36:9 Land was not to transfer to other tribes.
- 36:10 The daughters of Zelophehad submitted to the requirements of land ownership.
- 36:11 The daughters of Zelophehad married men of their choosing within their father's clan, so that the land would remain in the correct lineage.
- 36:12 The land remained in the lineage of Manasseh.

36:13 God made His commands known to His people through Moses as He prepared them to enter the Promised Land.

- Three times in Scripture (Numbers 27:1-11; Joshua 17:3-4), the Daughters of Zelophehad (who had no brothers) received land/title as inheritance (Job 42:15).
 - The reason that this is important is that although the kingship through Joseph's ancestry (Mt 1:11) was "cut off" at Jeconiah (Jer 22:24-30), Mary's ancestry (Lk 3:30) was through King David's son, Nathan.
 - This also allowed both husband and wife to travel to Bethlehem to be taxed (register for taxation).
 - The Daughters of Zelophehad confirm that both name and title (kingship) could pass through Mary to the Messiah.
- The book of Numbers concludes with the daughters of Zelophehad
- **What additional aspect of Zelophehad's arrangement is added in this portion that wasn't in chapter 27?**
 - **Marriage must be to someone in their own clan**
 - **Property rights were to remain within a tribe**