

NUMBERS LESSON 1

The book of Numbers was penned by Moses. It is the fourth book of the Pentateuch. This book is set during the 40 years of the wilderness wanderings. The book was named Numbers, because the Israelites were numbered during this time period. Their unbelief stops them from entering the promised land, until the doubters die off. In this book, we see the miraculous feeding of the multitude. Water comes gushing from a Rock to quench their thirst. Many other miracles take place during this time period. We will see types of the Lord Jesus in the smitten Rock and in the brazen serpent which was lifted up. We see an army of people walking 40 years in the wilderness without their shoes wearing out. Egypt symbolizes the world. God was not only trying to get them out of the land of Egypt, but was, in fact, trying to get their worldly ways out of them. Only the children who believed would enter the promised land.

We will now begin in Numbers 1:1 "And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first [day] of the second month, in the second year after they were come out of the land of Egypt, saying,"

We find that the children of Israel had already been in the wilderness of Sinai since the third month after they left Egypt. Exodus 19:1 "In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they [into] the wilderness of Sinai." In this tabernacle of the congregation, Moses had met with God. Exodus 25:22 "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which [are] upon the ark of the testimony, of all [things] which I will give thee in commandment unto the children of Israel." This message is given directly to Moses from God.

Numbers 1:2 "Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of [their] names, every male by their polls;"

There had been a tax levied in the tabernacle of a half-shekel of silver on each male, for the service in the tabernacle. The Jews kept accurate records, and that is why each family would be recorded separately. We will find they came up with the same numbers as found during the tax. It appears, they used round numbers, and not exact counting of each adult male. The "poll" is speaking of the tax records.

Numbers 1:3 "From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies."

Those younger than 20 years old were not required to go to war. Females were not required to go to war at all, so they were not numbered. The task of the numbering, and the accuracy of the count, would be left up to Moses and Aaron.

Numbers 1:4 "And with you there shall be a man of every tribe; every one head of the house of his fathers."

There was one man from each tribe, and the tribe was numbered under his name. The tribes were comprised of the children of Jacob and his two wives,

and their two maids. This numbering was for a totally different purpose, than the one that was taken by the Levites for taxing the males. This is for military purposes. All of the men 20 years and older were soldiers in time of war.

Numbers 1:5 "And these [are] the names of the men that shall stand with you: of [the tribe of] Reuben; Elizur the son of Shedeur."

Reuben was the firstborn son of Jacob and Leah. Reuben committed a terrible sin when he slept with Bilhah, his father's concubine. Reuben, of course, is dead at this time, but this is his tribe. Elizur would be the prince of the tribe of Reuben.

Numbers 1:6 "Of Simeon; Shelumiel the son of Zurishaddai."

Simeon was the second son of Jacob by Leah. Shelumiel is the head of Simeon's tribe.

Numbers 1:7 "Of Judah; Nahshon the son of Amminadab."

The name "Judah" means God be praised. He is the fourth son of Jacob and Leah. His brothers, who have the same mother he does, are Reuben, Simeon, and Levi. Nashon is the leader of this tribe at the time of the census. Nashon was the brother-in-law of Aaron. He is, also, ancestor of David and Jesus Christ.

Numbers 1:8 "Of Issachar; Nethaneel the son of Zuar."

The name "Issachar" means he will bring reward. Issachar is the 9th son of Jacob and the 5th of Leah. Issachar, Judah, and Zebulun, marched on the east of the tabernacle in the wilderness wanderings. Nethaneel was prince of this tribe at the time of the census.

Numbers 1:9 "Of Zebulun; Eliab the son of Helon."

Zebulun was the 10th son of Jacob and the 6th son of Leah. Eliab was prince of this tribe at census time.

Numbers 1:10 "Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur."

The name "Joseph" means may he, or Jehovah add. Joseph was the first son of Rachel and the eleventh son of Jacob. This is the same Joseph that went into Egypt, and then later saved his family from the famine. Ephraim and Manasseh were both his sons, born in Egypt. Manasseh was the firstborn, but Ephraim got the spiritual blessing of the right hand. Elishama, who was the prince of the tribe of Ephraim, was the grandfather of Joshua. Gamaliel was the prince of the tribe of Manasseh.

Numbers 1:11 "Of Benjamin; Abidan the son of Gideoni."

Benjamin was the twelfth son of Jacob and the second son of Rachel. Even though Rachel was the second wife of Jacob, she was his favorite. Rachel died soon after the birth of Benjamin. Abidan was the prince of the tribe of Benjamin. We notice that in all of the sons, up to this time, were of the wives. The following sons will be from the maids of the two wives.

Numbers 1:12 "Of Dan; Ahiezer the son of Ammishaddai."

Dan was the first son of Bilhah and the fifth son of Jacob. Bilhah was not a wife. She was Rachel's handmaid. Dan, along with the other sons of the handmaids, would receive inheritance with the sons of the wives. Ahiezer was the prince of the tribe of Dan at the time of the numbering.

Numbers 1:13 "Of Asher; Pagiel the son of Ocran."

Asher was the eighth son of Jacob and the second son of Zilpah, the maid of Leah. Pagiel was the prince of the tribe of Asher at the time of the census.

Numbers 1:14 "Of Gad; Eliasaph the son of Deuel."

Gad was the first son of Zilpah and the seventh son of Jacob. Eliasaph was the head of the tribe at the time of the census.

Numbers 1:15 "Of Naphtali; Ahira the son of Enan."

Naphtali was the sixth son of Jacob and the second son of Bilhah. Ahira was the prince of the tribe of Naphtali at the time of the census.

Numbers 1:16 "These [were] the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel."

Jacob was the father of twelve sons, who made up the twelve tribes of Israel. Each one of the princes were over the thousands of members of his tribe.

Numbers 1 Questions

1. The book of Numbers was penned by _____.
2. It was the _____ book of the Pentateuch.
3. What time period does the book cover?
4. Why is it called Numbers?
5. What are some of the things revealed in this book?
6. What shows us types of the Lord Jesus in this book?
7. God was not only trying to get them out the land of Egypt, but was, in fact, trying to do what?
8. Where was Moses, when God spoke to him?
9. When did he speak to him?
10. When had they entered Sinai?
11. Quote Exodus chapter 25 verse 22.
12. What did God tell Moses to do?
13. Who were they to count?
14. What is "polls" speaking of in verse 2?
15. Those younger than 20 years old were not required to go to _____.
16. Who was the accuracy of the count left up to?
17. Who were the parents of these families, that had turned into tribes?
18. Reuben was the _____ son of Jacob and Leah.
19. What terrible sin had Reuben committed?
20. Who was the mother of Simeon?
21. What does the name "Judah" mean?
22. Who was Judah's mother?
23. Who was Nashon related to?
24. Issachar was the _____ son of Jacob and the _____ of Leah.
25. What two tribes represented Joseph?
26. What does the name "Joseph" mean?
27. Joseph was the first son of _____.
28. Who was the firstborn of Joseph?
29. Which of Joseph's sons received the right hand blessing?
30. Who was the mother of Benjamin?
31. What happened to his mother soon after his birth?
32. Bilhah was not a wife, but what?
33. Who was Asher's mother?
34. Jacob was the father of _____ sons.
35. Who were the princes over?

NUMBERS LESSON 2

We will begin this lesson in Numbers 1:17 "And Moses and Aaron took these men which are expressed by [their] names:"

In the last lesson, we saw the names of the various tribes mentioned, and the princes who would be the leaders of each tribe. Moses and Aaron are in charge of this numbering. All the men 20 years and older, who could go to war, are to be counted.

Numbers 1:18 "And they assembled all the congregation together on the first [day] of the second month, and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls."

The "pedigrees" are speaking of their right by birth to be of a certain tribe. They were separated into groups, who represented the families of the 12 tribes of Israel. In the group who were equipped for war, there was no mention of the Levitical tribe. That tribe is set aside for God's purposes. This number closely coincides with the number that had been polled for the tax in the tabernacle.

Numbers 1:19 "As the LORD commanded Moses, so he numbered them in the wilderness of Sinai."

This command is no different than what we read about in Exodus. God gave the message to Moses, Moses gave the message to Aaron, and Aaron gave the message to the people. The numbering was done in the wilderness of Sinai.

Numbers 1:20 "And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;"

We discussed in lesson one, that Reuben was the first son of Jacob's wife, Leah.

Numbers 1:21 "Those that were numbered of them, [even] of the tribe of Reuben, [were] forty and six thousand and five hundred."

We, also, discussed that the number is, probably, not accurate to the last man, but was very close. Perhaps, that is why the number is rounded to 46,500.

Numbers 1:22 "Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;"
Numbers 1:23 "Those that were numbered of them, [even] of the tribe of Simeon, [were] fifty and nine thousand and three hundred."

All of the same things apply here, as in the verses before, but the number is different. There were 59,300. Simeon was Leah's second son.

Numbers 1:24 "Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:25 "Those that were numbered of them, [even] of the tribe of Gad, [were] forty and five thousand six hundred and fifty."

The number of Gad's family was not rounded to the nearest hundred, but to the nearest fifty. There were 45,650 in Gad's tribe. You will notice, this is in a different order than the listings earlier. Gad was encamped with Reuben and Simeon, and perhaps, that is the reason for this order here. Gad was from the handmaid Zilpah.

Numbers 1:26 "Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:27 "Those that were numbered of them, [even] of the tribe of Judah, [were] threescore and fourteen thousand and six hundred."

The tribe of Judah is the tribe that Jesus was born into. Judah is the fourth son of Leah. Those that were numbered of the tribe of Judah were 74,600.

Numbers 1:28 "Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:29 "Those that were numbered of them, [even] of the tribe of Issachar, [were] fifty and four thousand and four hundred."

Issachar was the fifth son of Leah, Jacob's first wife. Those that were numbered of them are 54,400. We must remember all of these children are of Jacob. All 12 tribes stem from him. Jacob's name was changed to Israel by God.

Numbers 1:30 "Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:31 "Those that were numbered of them, [even] of the tribe of Zebulun, [were] fifty and seven thousand and four hundred."

Zebulun was the sixth and last of the sons of Leah. Those that were numbered of Zebulun's tribe were 57,400.

Numbers 1:32 "Of the children of Joseph, [namely], of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:33 "Those that were numbered of them, [even] of the tribe of Ephraim, [were] forty thousand and five hundred."

We find, in this, a separation of the tribe of Joseph. Of the tribe of Ephraim of the tribe of Joseph, they counted 40,500. Joseph was the favorite son of Jacob.

Numbers 1:34 "Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth

to war;" Numbers 1:35 "Those that were numbered of them, [even] of the tribe of Manasseh, [were] thirty and two thousand and two hundred."

Manasseh is another son of Joseph. This tribe of Manasseh is, also, from the root tribe of Joseph. Those that were numbered of Manasseh's tribe were 32,200.

Numbers 1:36 "Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:37 "Those that were numbered of them, [even] of the tribe of Benjamin, [were] thirty and five thousand and four hundred."

Benjamin was the younger brother of Joseph. Rachel was their mother and Jacob their father. Those numbered of his tribe were 35,400.

Numbers 1:38 "Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:39 "Those that were numbered of them, [even] of the tribe of Dan, [were] threescore and two thousand and seven hundred."

It is very strange that the tribe of Dan is not mentioned in chapter 7 of Revelation, where they are sealed for protection. His tribe, above, numbers 62,700.

Numbers 1:40 "Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:41 "Those that were numbered of them, [even] of the tribe of Asher, [were] forty and one thousand and five hundred."

The tribe of Asher numbered 41,500.

Numbers 1:42 "Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;" Numbers 1:43 "Those that were numbered of them, [even] of the tribe of Naphtali, [were] fifty and three thousand and four hundred."

Naphtali's tribe numbered 53,400.

Numbers 1:44 "These [are] those that were numbered, which Moses and Aaron numbered, and the princes of Israel, [being] twelve men: each one was for the house of his fathers."

The princes mentioned here are 12. We know that this list does not exactly follow the list of the sons of Jacob, because Levi is left out. They were not to go to war. The sons of Joseph {Ephraim and Manasseh} take up the space of the Levitical tribe.

Numbers 1:45 "So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;"

We must remember that the women and children, both male and female, were not numbered. They were not warriors. We may safely assume the really old men were not counted, as well.

Numbers 1:46 "Even all they that were numbered were six hundred thousand and three thousand and five hundred and fifty."

The total of all the young men counted from all of the tribes was counted 603,550. This number has increased about 13,000 people since the Exodus. We can safely assume from this, that the entire population count of all the Israelites would be somewhere between 2 and 3 million. From the spiritual standpoint, we can easily see that God's army is a large number of people. Every person who proclaims Christianity is in God's army.

Numbers 1:47 "But the Levites after the tribe of their fathers were not numbered among them."

The Levites were to care for things of the tabernacle, and were not to be weighted down with serving in war. They were the spiritual leaders of their people.

Numbers 1:48 "For the LORD had spoken unto Moses, saying,"

Again, we see that every detail is given to Moses directly from God.

Numbers 1:49 "Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:"

God had strictly forbidden the numbering of the Levites with the warriors.

Numbers 1:50 "But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that [belong] to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle."

We see that special care is to be given to the tabernacle. God has chosen this tribe for the purpose of serving Him in and around the tabernacle. The presence of God was over the mercy seat. The tabernacle was to be kept holy inside, and was, also, to be protected from the entering of the worldly, as well. They were anointed of God to serve Him and the people. They must not be mixed in with the world.

Numbers 1:51 "And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death."

"Stranger", here, means someone who has not been authorized of God to do this work. The Levites were set aside for this purpose, in the book of Leviticus. No one with unclean hands was to touch anything of the tabernacle. God had given specific instructions on how all of this was to be handled. Even the sons of Aaron, who brought strange fire into the tabernacle, were killed. All of the things of God are holy.

Numbers 1:52 "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts."

Each tribe was assigned their place in the camp. They were assigned a place to march, as well. Only the Levitical tribe was gathered around the tabernacle. The others were settled out in the east, west, north, or south. With close to 3 million people, you can see the necessity for order.

Numbers 1:53 "But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony."

One of the things the Levites were to do, was to set up an area around the tabernacle, and keep all others out of that area. Someone might wander in this area and be killed, if it were not safely guarded.

Numbers 1:54 "And the children of Israel did according to all that the LORD commanded Moses, so did they."

It is important for us, as well as for the tribes of Israel, to heed the wishes of the LORD. God had promised to bless them, if they obeyed His commandments.

Numbers 2 Questions

1. Who was in charge of the numbering?
2. When did they assemble the people?
3. What are "pedigrees" speaking of?
4. Who were numbered?
5. God gave the message to Moses, and Moses gave it to whom?
6. Who was Israel's oldest son?
7. Who was his mother?
8. How many of the tribe of Reuben were numbered?
9. How many of Simeon's tribe were numbered?
10. Why is the order given here different from the order in the first lesson?
11. What tribe was Jesus birthed into?
12. Who was Jacob's first wife?
13. Who was the last son birthed to Leah?
14. What was different about the tribe of Joseph?
15. Who was the favorite son of Jacob?
16. _____ was the younger brother of Joseph.
17. Who was their mother?
18. What is peculiar about the tribe of Dan?
19. How many princes were there?
20. Why was the tribe of Levi left out of this list?
21. How many men, over 20, of all the tribes were there?
22. Approximately how many Israelites all together were there including women and children?
23. The Levites were appointed over the _____ of _____.
24. What purpose had God chosen the Levites for?
25. "Stranger", in verse 51, means what?
26. Where were they to pitch their tents?
27. Where were the Levites to pitch their tents?
28. Did they obey God's wishes?

NUMBERS LESSON 3

We will begin this lesson in Numbers Numbers 2:1 "And the LORD spake unto Moses and unto Aaron, saying,"

In the last lesson, Moses and Aaron had numbered the young men of the tribe. They, possibly, took the results into the tabernacle, and God spoke to them there. In this lesson, we will see the order of God. Notice, as we go through this lesson, that God is in the center of the encampment. Jesus must be the hub of the wheel, that all the spokes {denominations of Christians} attach to. Just as this encampment has order when it moves, the church must move in unison to be effective. Each must stay in his appointed place, for the wheel to turn correctly. If one pulls loose from the hub, you have a crooked wheel. Jesus must be the focal point of it all, or it will not succeed.

Numbers 2:2 "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house: far off about the tabernacle of the congregation shall they pitch."

"Standard", in this, possibly, means flag or banner. "Ensign" means flag, beacon, monument, omen, prodigy, evidence, mark, or miracle. There seems to have been a flag for each family that they would raise, and cause their people to gather around. They were to be careful not to pitch too close to the tabernacle.

Numbers 2:3 "And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies: and Nahshon the son of Amminadab [shall be] captain of the children of Judah."

Jesus was to come through the tribe of Judah. The east is the direction of the rising sun. The eastern gate in the wall at Jerusalem is the gate that God entered and left by. It would be appropriate for the tribe of Judah to camp in the east. II Peter 1:19 "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:" The day Star is Jesus.

Numbers 2:4 And his host, and those that were numbered of them, [were] threescore and fourteen thousand and six hundred.

The tribe of Judah, of the men that were counted, was 74,600.

Numbers 2:5 "And those that do pitch next unto him [shall be] the tribe of Issachar: and Nethaneel the son of Zuar [shall be] captain of the children of Issachar."

This is just saying, that the tribe of Issachar, led by Nethaneel, is on the eastern side, as well. They camp beside the tribe of Judah.

Numbers 2:6 "And his host, and those that were numbered thereof, [were] fifty and four thousand and four hundred."

The young men of the tribe of Issachar that were numbered were 54,400.

Numbers 2:7 "[Then] the tribe of Zebulun: and Eliab the son of Helon [shall be] captain of the children of Zebulun." Numbers 2:8 "And his host, and those that were numbered thereof, [were] fifty and seven thousand and four hundred."

Of the tribe of Zebulun, with Eliab as the prince, were numbered 57,400. The tribe of Zebulun was to camp next to the tribe of Issacher.

Numbers 2:9 "All that were numbered in the camp of Judah [were] an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth."

These three tribes were camped on the east side of the tabernacle. Their total number of men, of the age to go to war, were 186,400. It appears, Judah was the head of these three tribes. This will be the tribe to lead the way, when they do set forth. Each tribe had to stay in its place assigned, or there would have been total confusion.

Numbers 2:10 "On the south side [shall be] the standard of the camp of Reuben according to their armies: and the captain of the children of Reuben [shall be] Elizur the son of Shedeur." Numbers 2:11 "And his host, and those that were numbered thereof, [were] forty and six thousand and five hundred."

We see, Reuben's, tribe led by Elizur, set up camp on the south side of the tabernacle. The number of their young men, of the age to go to war, was 46,500.

Numbers 2:12 "And those which pitch by him [shall be] the tribe of Simeon: and the captain of the children of Simeon [shall be] Shelumiel the son of Zurishaddai." Numbers 2:13 "And his host, and those that were numbered of them, [were] fifty and nine thousand and three hundred."

Reuben and Simeon were brothers. Their mother was Leah. It would be a natural thing for their tribes to be camped together. The tribe of Simeon's leader was Shelumiel. The young men of Simeon's tribe were numbered 59,300.

Numbers 2:14 "Then the tribe of Gad: and the captain of the sons of Gad [shall be] Eliasaph the son of Reuel." Numbers 2:15 "And his host, and those that were numbered of them, [were] forty and five thousand and six hundred and fifty."

Gad was from the handmaid Zilpah, and was a half-brother of Simeon and Reuben. The number of his young men numbered was 45,650. They, too, were camped on the south next to Simeon's tribe.

Numbers 2:16 "All that were numbered in the camp of Reuben [were] an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank."

We see from this, Reuben's tribe led all three tribes. When they marched, they were the second, after Judah's three tribes. The total number of Gad's, Simeon's, and Reuben's tribes were 151,450.

Numbers 2:17 "Then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp: as they

encamp, so shall they set forward, every man in his place by their standards."

We mentioned before, that the church {tabernacle} would be in the middle of the camp. The tabernacle, where God dwelt with them, was surrounded by the Levitical tribe. It was the focal point of their lives. Notice, also, that six tribes would march ahead of the tabernacle, and six behind it, when they were moving from place to place. The tabernacle with the Ark was to be protected at all times.

Numbers 2:18 "On the west side [shall be] the standard of the camp of Ephraim according to their armies: and the captain of the sons of Ephraim [shall be] Elishama the son of Ammihud." Numbers 2:19 "And his host, and those that were numbered of them, [were] forty thousand and five hundred."

Ephraim's tribe was the leader of the three tribes on the west side of the tabernacle. They were led by Elishama. They were numbered 40,500. It is very interesting, to me, that the tribe of Ephraim is not mentioned in the tribes that were sealed in Revelation chapter 7. My own thoughts on this are that they are the great multitude in verse 9 of chapter 7 of Revelation. They are spiritually the same as Abraham's seed.

Numbers 2:20 "And by him [shall be] the tribe of Manasseh: and the captain of the children of Manasseh [shall be] Gamaliel the son of Pedahzur." Numbers 2:21 "And his host, and those that were numbered of them, [were] thirty and two thousand and two hundred."

We must remember in this, that Ephraim and Manasseh were brothers, who were sons of Joseph. They made up two tribes, instead of one. They both camped on the west side of the tabernacle. The young men of Manasseh were counted 32,200. Their leader was Gamaliel.

Numbers 2:22 "Then the tribe of Benjamin: and the captain of the sons of Benjamin [shall be] Abidan the son of Gideoni." Numbers 2:23 "And his host, and those that were numbered of them, [were] thirty and five thousand and four hundred."

Benjamin was the younger brother of Joseph. His tribe camped in the west with Ephraim and Manasseh. They were led by Abidan, and were numbered 35,400.

Numbers 2:24 "All that were numbered of the camp of Ephraim [were] an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank."

The tribes of Ephraim, Manasseh, and Benjamin were all camped on the west side of the tabernacle. They represented the sons of Rachel, Joseph and Benjamin. All three tribes together were numbered 108,100. They were the fewest numbered of any of the divisions. The tabernacle was in the middle of the march, after Judah's three tribes and Reuben's three tribes. Just after the tabernacle and the Levites, the tribes of Ephraim came. They were third in the sense of being after the East and the South.

Numbers 2:25 "The standard of the camp of Dan [shall be] on the north side by their armies: and the captain of the children of Dan [shall be] Ahiezer the son of Ammishaddai." Numbers 2:26 "And his host, and those that

were numbered of them, [were] threescore and two thousand and seven hundred."

Dan's tribe was led by Ahiezer. They were numbered 62,700, and encamped on the north side. It is interesting that he would be so prominently mentioned, here, and then be totally dropped from the list of the twelve tribes in Revelation. His tribe got into idolatry, even more than the others.

Numbers 2:27 "And those that encamp by him [shall be] the tribe of Asher: and the captain of the children of Asher [shall be] Pagiel the son of Ocran." Numbers 2:28 "And his host, and those that were numbered of them, [were] forty and one thousand and five hundred."

The tribe of Asher was encamped by Dan in the north. Their leader was Pagiel. Their young men were numbered 41,500. Both Dan and Asher were sons of the handmaidens.

Numbers 2:29 Then the tribe of Naphtali: and the captain of the children of Naphtali [shall be] Ahira the son of Enan." Numbers 2:30 "And his host, and those that were numbered of them, [were] fifty and three thousand and four hundred."

The tribe of Naphtali was led by Ahira. The young men numbered were 53,400. Naphtali, along with Asher and Dan, were all sons of the handmaidens.

Numbers 2:31 "All they that were numbered in the camp of Dan [were] an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards."

The three tribes that Dan's tribe led were numbered 157,600 all together. They were the last in the march.

Numbers 2:32 "These [are] those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts [were] six hundred thousand and three thousand and five hundred and fifty."

The total number given here of all the tribes is 603,550. You remember that including women and children the number would swell to close to 3,000,000. To have a place large enough for this many people to camp, you would need over 3 miles square.

Numbers 2:33 "But the Levites were not numbered among the children of Israel; as the LORD commanded Moses."

The Levites did not go to war, and they would not have been numbered in this group, for that reason.

Numbers 2:34 "And the children of Israel did according to all that the LORD commanded Moses: so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers."

Most of the early Jewish writers thought the area they encamped in, to be twelve miles square. The three miles square used were estimates of Roman soldiers. The difference in the space could have been because they were not in army regiments, but individual tents. Two things to remember in all of this, is that God was at the center of their lives. We must, also, remember that they encamped in such a way to protect the tabernacle and the presence of God within. Many believe the tribes symbolize the Christians today, varied in details of belief enough to have different denominations, but headed for a common goal. The wilderness wanderings are much like the lives of the Christians on earth. They were not permitted to enter the promised land, until they had Egypt {world} out of them. With each new trial they faced, they discovered the only answers lay in God's hands.

Numbers 3 Questions

1. Where did Moses and Aaron, probably, take the results of the census?
2. Who was numbered?
3. What does the author ask that you notice about this lesson?
4. What are the spokes of the wheel, that Jesus is the hub for?
5. Every man shall pitch by his own _____.
6. What does "standard" mean in verse 2?
7. What does "ensign" mean.
8. What must they be careful not to do?
9. The east side was toward the _____ of the _____.
10. Which tribe was first on the east side?
11. Jesus came through the tribe of _____.
12. Which gate did the Lord enter and leave Jerusalem by?
13. Quote 2 Peter chapter 1 verse 19.
14. Who is the day Star?
15. Who pitched next to Judah?
16. Where did the tribe of Zebulun camp?
17. How many young men of war were camped on the east side?
18. Who camped on the south side?
19. Who was the mother of Reuben and Simeon?
20. Who was Gad's mother?
21. How many young men were counted all together in Reuben's three tribes?
22. Where will the Levites camp?
23. Where would the Levites and the tabernacle be in the march?
24. Whose tribe was the leader of the three tribes on the west?
25. Ephraim and Manasseh were sons of _____.
26. What did Benjamin and Joseph have in common?
27. What was the total number of the young men, who were counted on the west side?
28. The standard of the camp of Dan was on the _____ side.
29. What was the total number of young men camped on the north?
30. Why were the Levites not numbered?
31. How large would the area have to be, to accomadate this large a group of people?
32. What are two things we should remember in this lesson?
33. How are the wilderness wanderings like our lives on earth?

We will begin this lesson in Numbers 3:1 "These also [are] the generations of Aaron and Moses in the day [that] the LORD spake with Moses in mount Sinai."

Moses and Aaron were the beginning of separation from the twelve tribes. This would be setting the Levitical tribe aside to substitute for the firstborn of each family. Moses and Aaron were the beginning of the chosen tribe. This tribe was set aside to serve the Lord and His tabernacle. Moses was the first, and the nearest, to God. His was not a service in the temple, but was to oversee the spiritual beginning. He was in direct contact with God. In fact, Moses gave instructions to Aaron about his service as high priest. Aaron was the first of the high priests to serve in the tabernacle. Verse 1 has to do with their families and service. Moses communed with God on Mount Sinai.

Numbers 3:2 "And these [are] the names of the sons of Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar."

The high priest's sons were priests in the temple. They were trained to take over as high priest at their father's death. These 4 sons were in line for the priesthood.

Numbers 3:3 "These [are] the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office."

Not only was Aaron anointed as high priest, but his sons were anointed and set aside for God's work, as well. The word "consecrated" means hand upon. This just means that they had been dedicated to the service of God by the laying on of hands. This was a very honored position, to serve the Lord in the priest's office.

Numbers 3:4 "And Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father."

Many believe the strange fire was speaking of them coming into the tabernacle drinking alcohol. Nadab and Abihu were the oldest, and had been set aside by God to work in the tabernacle. Fire came from the altar and killed them. They left no children. Leviticus 10:1 "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not." Leviticus 10:2 " And there went out fire from the LORD, and devoured them, and they died before the LORD." I Chronicles 24:2 "But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office." We see that the two younger brothers took their places, when they were killed.

Numbers 3:5 "And the LORD spake unto Moses, saying,"

This is said so many times, to show us the line of command. God spoke to Moses, and Moses to Aaron.

Numbers 3:6 "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him."

The entire tribe of Levi was set aside to serve God. This would be the time for them to find out exactly what the Lord had for them to do. They would not be in the dark. God would specifically tell them what to do.

Numbers 3:7 "And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle."

This "charge" is like their service assignment. Each person would be told specifically what his duties would be.

Numbers 3:8 "And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle."

The Levites were to care for even the tiniest things in the tabernacle. They were responsible for all the utensils and the furniture. This is not a request, but a command.

Numbers 3:9 "And thou shalt give the Levites unto Aaron and to his sons: they [are] wholly given unto him out of the children of Israel."

This is saying emphatically that no Levite is to be left out of this charge. Just as the firstborn of all the families had belonged to God, now the Levites, who took the firstborn's place, belong totally to God.

Numbers 3:10 "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death."

The Levites were to help with the physical part of the ministry, but Aaron and his sons were to perform the services. They, alone, had been called to the priesthood. This honor would go from generation to generation of Aaron's family.

Numbers 3:11 "And the LORD spake unto Moses, saying,"

This, again, is reminding us that the message came from the LORD to Moses, and then down the chain of command.

Numbers 3:12 "And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;"

In Egypt, the last plague was the death of the firstborn of all the Egyptians. God spared the firstborn of the Hebrews, who had the blood over the doorpost of their houses. The firstborn of all Hebrews belonged to God. Rather than having one son of each family serve in the temple, God allowed them to buy their firstborn back with a silver shekel. "Silver" means redemption. God called the Levites to serve, instead of the firstborn son.

Numbers 3:13 "Because all the firstborn [are] mine; [for] on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all

the firstborn in Israel, both man and beast: mine shall they be: I [am] the LORD."

It was the firstborn of the people and the cattle that God took on that night in Egypt. Exodus 12:29 "And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that [was] in the dungeon; and all the firstborn of cattle."

Numbers 3:14 "And the LORD spake unto Moses in the wilderness of Sinai, saying,"

The message that came from God through Moses, to Aaron and the people, was absolute.

Numbers 3:15 "Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them."

The children of Levi were numbered from one month of age, instead of twenty years old. These were to be set aside for God, when they were babies. II Timothy 3:15 "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." They were to be raised from infancy to serve the LORD.

Numbers 3:16 "And Moses numbered them according to the word of the LORD, as he was commanded."

Moses did exactly as God had instructed him to do.

Numbers 3:17 "And these were the sons of Levi by their names; Gershon, and Kohath, and Merari."

It is interesting that the number of sons he had were three. We will see their families become peoples, such as the Kohathites. Moses was actually from the tribe of Kohath.

Numbers 3:18 "And these [are] the names of the sons of Gershon by their families; Libni, and Shimei."

The name "Libni" means white. "Shimei" means a renowned one.

Numbers 3:19 "And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel."

We know from previous lessons, that Amram and Jochebed were the parents of Aaron, Moses, and Miriam. "Izehar" means anointing. "Hebron" means community, and just such a city is to be found in the mountains of Judah. "Uzziel" means God is strength. We can see that even their names reveal their calling to serve God.

Numbers 3:20 "And the sons of Merari by their families; Mahli, and Mushi. These [are] the families of the Levites according to the house of their fathers."

"Merari" means bitter, or sad. "Mahli" means weak and sickly. These were one group of those of Levi.

Numbers 3:21 Of Gershon [was] the family of the Libnites, and the family of the Shimites: these [are] the families of the Gershonites.

They grew into tribes of people.

Numbers 3:22 "Those that were numbered of them, according to the number of all the males, from a month old and upward, [even] those that were numbered of them [were] seven thousand and five hundred."

Compared to the other tribes, we can see how small in number they were. From 1 month old upwards, there were 7,500 males of the tribe of Gershon.

Numbers 3:23 "The families of the Gershonites shall pitch behind the tabernacle westward."

They pitched westward, but it was between the tabernacle and the tribes of Ephraim. The front of the tabernacle looked eastward, so they were just behind the tabernacle.

Numbers 3:24 "And the chief of the house of the father of the Gershonites [shall be] Eliasaph the son of Lael."

"Lael" means belonging to God. This is not the same Eliasaph, who was head of the tribe of Gad.

Numbers 3:25 "And the charge of the sons of Gershon in the tabernacle of the congregation [shall be] the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation," Numbers 3:26 "And the hangings of the court, and the curtain for the door of the court, which [is] by the tabernacle, and by the altar round about, and the cords of it for all the service thereof."

This family was to be in charge of the tabernacle itself. The tent was cared for by them. This would include all of the tapestry and the hides. This was the outward tabernacle. Inside it included the caring of the curtains at the door and the curtain at the altar. The physical tabernacle was their charge.

Numbers 3:27 "And of Kohath [was] the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these [are] the families of the Kohathites."

Amram was from the tribe of Kohath. The Amramites were a people founded upon him. Each of the leaders of the people used his name, and started a tribe.

Numbers 3:28 "In the number of all the males, from a month old and upward, [were] eight thousand and six hundred, keeping the charge of the sanctuary."

This comes to 8,600 males from 1 month old upward, who were of the tribes of Kohath. They were in charge of the things of the sanctuary. From this tribe, came the high priest and the priests.

Numbers 3:29 "The families of the sons of Kohath shall pitch on the side of the tabernacle southward."

The tabernacle faces east. These of the tribe of Kohath needed ready access to the tabernacle. They were close to the tabernacle on the south side. They were between the tabernacle and the tribes of Reuben.

Numbers 3:30 "And the chief of the house of the father of the families of the Kohathites [shall be] Elizaphan the son of Uzziel."

This leader, Elizaphan, was chosen of the younger branch.

Numbers 3:31 "And their charge [shall be] the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof."

They took care of the things in the holy place and the most holy place. The Ark, Candlestick, Table, and even the Altars symbolized Jesus in some way. This was a very favored task, to care for these holy things.

Numbers 3:32 "And Eleazar the son of Aaron the priest [shall be] chief over the chief of the Levites, [and have] the oversight of them that keep the charge of the sanctuary."

The order in the sanctuary leadership was Aaron {high priest}, Eleazar {his son} the priest, and then those who were in charge of the holy things. Everything the Levites did must meet with the approval of Eleazar.

Numbers 4 Questions

1. Moses and Aaron were the beginning of separation from the _____.
2. What was the Levitical tribe a substitute for?
3. The Levitical tribe was set aside for what purpose?
4. What position did Moses have?
5. Who was the first of the high priests?
6. Moses communed with God on _____.
7. Who were the sons of Aaron?
8. What were the sons of Aaron consecrated to do?
9. Which two sons of Aaron did God kill?
10. Why did He kill them?
11. Who took their places as priests?
12. What do many believe the strange fire to be speaking of?
13. What part of the tribe of Levi was dedicated to God's work?
14. What is the "charge", in verse 7, saying?
15. What was their charge?
16. What will happen to the stranger, who comes into the holy place?
17. Where would the next generation of priests come from?
18. Quote Numbers chapter 3 verse 12.
19. What was the last plague in Egypt?
20. Why were the Hebrews spared?
21. How could the Hebrews purchase back their firstborn?
22. Quote Exodus chapter 12 verse 29.
23. What was the age of the youngest male to be counted of the tribe of Levi?
24. Who were the sons of Levi?
25. Moses was actually from what tribe?
26. What does "Libni" mean?
27. Who were the parents of Aaron, Moses, and Miriam?
28. How many were numbered of the tribe of Gershon?
29. Which side of the tabernacle did the tribes of Gershon camp on?
30. What did the tribe of Gershon take care of?
31. What tribe was Amram from?
32. How many were numbered of the tribe of Kohath?
33. Where did the tribes of Kohath camp?
34. What were they in charge of?
35. What was the order of the leadership in the sanctuary?

We will begin this lesson in Numbers 3:33 "Of Merari [was] the family of the Mahlites, and the family of the Mushites: these [are] the families of Merari."

In the last lesson, we had begun the genealogy of the Levites. This is a continuation of that.

Numbers 3:34 "And those that were numbered of them, according to the number of all the males, from a month old and upward, [were] six thousand and two hundred."

The tribe of Merari had a very small group of males numbered from 1 month old upward. They numbered 6,200.

Numbers 3:35 "And the chief of the house of the father of the families of Merari [was] Zurriel the son of Abihail: [these] shall pitch on the side of the tabernacle northward."

This, again, is speaking just north of the tabernacle, and between the tabernacle, and the tribe of Dan. Only the Levites were allowed to camp near the tabernacle.

Numbers 3:36 "And [under] the custody and charge of the sons of Merari [shall be] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,"

These were the boards that were used with the curtains. This tribe of Merari had nothing to do with the curtains. It was their duty to carry the boards. They, also, were in charge of the sockets, which held the curtains together. They not only carried the boards, but were responsible for them being erected, when they stopped and set up the tabernacle.

Numbers 3:37 "And the pillars of the court round about, and their sockets, and their pins, and their cords."

This is speaking of the smaller items, they were responsible for. The tabernacle could not be put together without these items that connected them.

Numbers 3:38 "But those that encamp before the tabernacle toward the east, [even] before the tabernacle of the congregation eastward, [shall be] Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death."

The eastern gate was a place of prominence. This is where the entrance to the tabernacle was located. Moses, Aaron, and their families were responsible for the tabernacle and the people. Since Moses, Aaron, and Aaron's sons would be in the tabernacle often, it was necessary for them to be on this side. The tabernacle is like our church today. Moses, Aaron, and Aaron's sons are like the ministerial staff. This would even include the

board of directors. Notice, however, you could not have a church without those who took care of the physical preparation of the church for services.

Numbers 3:39 "All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, [were] twenty and two thousand."

We can easily see from the 22,000 males from 1 month old and upward, that the Levites were by far the smallest of the tribes. If we added the three groups together of the Levites who were counted, we would have 22,300. This is not a serious discrepancy. This is just an error in addition by someone. It is a possibility that the 300 were firstborn of the ministering staff, and were not counted.

Numbers 3:40 "And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names."

We remember the firstborn belong to God. They must be purchased back from God. This counting was to determine the tax of the silver shekel as redemption money.

Numbers 3:41 "And thou shalt take the Levites for me (I [am] the LORD) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel."

The Levites were not just in the service to the Lord, but belonged to Him in the fullest sense. Even their cattle were taken for the tabernacle instead of being their own private property. This paid for the firstborn cattle of the twelve tribes.

Numbers 3:42 "And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel."

Since this was a matter of the tabernacle, Moses took care of the counting.

Numbers 3:43 "And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen."

This is the firstborn of all of the tribes, and not just of the Levites. Those numbered were 22,273. This is a terribly short number for the firstborn of so large a group of people. Either this was for the babies who were firstborn, or there should be a larger number. If this were all the firstborn of all the Israelites, they would have to have an average of 70 people in one family. Possibly, this is speaking of the young males who are not fathers themselves. This is one of those mysteries of the Bible, that we will not know absolutely.

Numbers 3:44 "And the LORD spake unto Moses, saying,"

We see, again, that The LORD is still speaking to Aaron and the people through Moses at this point.

Numbers 3:45 "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD."

This is the law of substitution. Jesus became our substitute on the cross. We deserved the penalty of the cross, and Jesus paid the penalty in full for us. The Levites, here, are the substitute for the firstborn males of Israel.

Numbers 3:46 "And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;"

We see from this, that there was not an error in counting the firstborn. We just did not understand what age group were counted. The Levites were almost the same number as the firstborn of all Israel. This is saying there were 273 more than the Levites.

Numbers 3:47 "Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take [them]: (the shekel [is] twenty gerahs:)"

A shekel is 10 dwt. In this case, this is silver. 5 shekels would be 50 dwt. of silver. The price of redemption of one male would be 50 dwt of silver. "Silver" means redemption. The number 50 is the number of jubilee, or set the captives free. You can see the spiritual significance of this. Each person redeemed had to pay 5 shekels of silver.

Numbers 3:48 "And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons."

This appears that the 50 dwt. of silver for each firstborn over the number of the Levites {273} should be given to Moses and Aaron personally.

Numbers 3:49 "And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:"

This amounted to 13,650 dwt. of silver that was given to Moses and Aaron personally.

Numbers 3:50 "Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five [shekels], after the shekel of the sanctuary:"

This was paid in silver coins called shekels. They received 1,365 shekels for the redemption money.

Numbers 3:51 "And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses."

This, again, does not specifically say what they did with this money they received from Moses. We can, possibly, safely assume this money was used in the service in the sanctuary. Moses, we know, did not keep any for his own personal use out of this specific money, We do know, there were expenses incurred in operating the tabernacle.

The families of the Levites were compensated by God for their service to Him. Aaron and his family lived off the offerings made in the tabernacle.

Numbers 5 Questions

1. How many were numbered of the tribe of Merari?
2. Who was chief of the tribe of Merari?
3. Where was the tribe of Merari to camp.
4. What were they in charge of?
5. Who encamped at the east of the tabernacle?
6. How is the tabernacle like our church today?
7. What was the total number of Levites numbered?
8. The firstborn of Israel were to be numbered from what age?
9. Why were they numbering the firstborn?
10. The Levites were not just in the service of the LORD, but in fact, _____ to Him.
11. Why did Moses do the counting?
12. How many firstborn were counted?
13. What size family would the Israelites have to have, for this to be an accurate accounting of all the firstborn of Israel?
14. What law is verse 45 speaking of?
15. What is the very best example of this law in the Bible?
16. How many more of the firstborn were there, than the Levites?
17. What was the price of redemption?
18. The shekel is _____.
19. A shekel is _____ dwt.
20. How many dwt. of silver was the price of redemption?
21. "Silver" means _____.
22. Who got the silver for the extra firstborn?
23. How many dwt. of silver was given to Moses and Aaron.
24. What did Moses do with the silver?
25. What can we safely assume the silver was used for?

We will begin this lesson in Numbers 4:1 "And the LORD spake unto Moses and unto Aaron, saying,"

This message is to Moses and Aaron, because this message speaks to them, as well as to the tribes.

Numbers 4:2 "Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers,"

We saw earlier God separating out the Levites from among the 12 tribes of Israel. Now, we see a further separation. The tribe of Kohath is separated out for an even more specific calling from God. The priests were Koathites. Now, we see this tribe honored more than the others in service to God.

Numbers 4:3 "From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."

Those who ministered were to begin when they were 30 years old, and serve the LORD in the tabernacle 20 years. It is very interesting, to me, that Jesus was 30 years old, when He began His formal ministry. At the age of 30, the Hebrews felt that a man became fully mature and could handle authority.

Numbers 4:4 "This [shall be] the service of the sons of Kohath in the tabernacle of the congregation, [about] the most holy things:"

Only those who had been called of God for this purpose, could handle the most holy things. Moses, Aaron, and Aaron's sons were all from the tribe of Kohath.

Numbers 4:5 "And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it:"

It appears, that even the veil, which separated the holy of holies from the holy place, could only be touched by Aaron and His sons, who had been consecrated for this holy work. It appears, the Ark must be covered with this veil, to keep it from view.

Numbers 4:6 "And shall put thereon the covering of badgers' skins, and shall spread over [it] a cloth wholly of blue, and shall put in the staves thereof."

The badgers' skins would keep it dry and protected from damage. It appears, the blue cloth was to be the outer covering. The blue covering showed its heavenly origin.

Numbers 4:7 And upon the table of shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon:

The things in the holy place and the most holy place were not to be open to public view, even as they travelled. Again, the blue cloth let the world know these things were of a heavenly nature.

Numbers 4:8 "And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof."

"Scarlet" had to do with red, and showed the Bread provided life. The badger skins were to protect from the elements. The staves were put through rings, so the bearers would not touch the holy things. They just carried them by the staves.

Numbers 4:9 "And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:"

These were all holy things. The "candlestick" and the "Light" therein symbolized the Light of Jesus. The blue was to keep the world away from the holy things.

Numbers 4:10 "And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put [it] upon a bar."

This is the same as the verses above. The badgers' skins were slick, and could turn water. They were placed on the bar for handling, so the bearer would not be in direct contact with the holy things.

Numbers 4:11 "And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:" Numbers 4:12 "And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put [them] in a cloth of blue, and cover them with a covering of badgers' skins, and shall put [them] on a bar:"

Again, the instruments of ministry and the golden altar must be treated with holy care. They again, are covered in blue, and then covered with the slick skin to keep them dry.

Numbers 4:13 "And they shall take away the ashes from the altar, and spread a purple cloth thereon:"

This purple cloth speaks of royalty. This, possibly, is speaking of separating the ashes from the live coals. The altar fire was never to be put out completely. Leviticus 6:13 "The fire shall ever be burning upon the altar; it shall never go out." The altar covered with this purple cloth symbolizes the great sacrificial offering of Jesus for all of us. John 19:2 "And the soldiers platted a crown of thorns, and put [it] on his head, and they put on him a purple robe,"

Numbers 4:14 "And they shall put upon it all the vessels thereof, wherewith they minister about it, [even] the censers, the fleshhooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it."

These are the instruments used in conjunction with the altar. Not only is the altar holy, but everything that touches it, as well.

Numbers 4:15 "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear [it]: but they shall not touch [any] holy thing, lest they die. These [things are] the burden of the sons of Kohath in the tabernacle of the congregation."

We see, from this, that only Aaron and his sons can touch these holy things, even to wrap them for travel. The actual carrying is done by other members of the tribe of Kohath. They just pick up the staves and carry it with the staves. If they touch any of the things other than the staves to carry it with, they will surely die.

Numbers 4:16 "And to the office of Eleazar the son of Aaron the priest [pertaineth] the oil for the light, and the sweet incense, and the daily meat offering, and the anointing oil, [and] the oversight of all the tabernacle, and of all that therein [is], in the sanctuary, and in the vessels thereof."

Eleazar had a very important calling, next to his father Aaron's calling. He was to fuel the light, to see that it never went out. Again, this light symbolizes the "Light" of the world {Jesus Christ}. His power is never diminished. The "sweet incense" symbolizes the prayers of the saints that rise to heaven. The "anointing oil" symbolizes the Holy Spirit of God. Then, we can safely say, that Eleazar cared for the spiritual things of the temple. Next to Aaron, he was the overseer.

Numbers 4:17 "And the LORD spake unto Moses and unto Aaron, saying,"
Numbers 4:18 "Cut ye not off the tribe of the families of the Kohathites from among the Levites:"

Even though they were set aside for special service, the Kohathites were to still be part of the Levitical tribe. The tribe of Levi was small compared to the other tribes of Israel. The Kohathites were an even smaller group of the Levites.

Numbers 4:19 "But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden:"

All of the Levitical tribe was chosen of God for work in the ministry. The only difference was that the High priest, Aaron, and his sons, the priests, were the only ones of the tribe to handle the holy and the most holy things. Even they could not touch them unless it was for the purpose of carrying out God's wishes pertaining to them. For a Levite, who was not a priest or the high priest to touch these holy things, would mean certain death. This must be seen from the spiritual standpoint, as well. The high priest is like the great High Priest Jesus Christ. It, also, sometimes is speaking of the leader of the church. The "priests" symbolize all believers in Christ. The world, or worldly people, do not have that close association with the Lord that the Christians and their leaders do.

Numbers 4:20 "But they shall not go in to see when the holy things are covered, lest they die."

The holy vessels and the Ark were hidden from public view at all times. Curiosity seekers could die looking at the most holy things. In the following Scriptures, you can see the seriousness of this type of breaking in to see God, or the Ark. Exodus 19:21 "And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish." I Samuel 6:19 "And he smote the men of Beth-shemesh, because they had looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten [many] of the people with a great slaughter."

Numbers 6 Questions

1. God had separated the Levites from the other tribes of Israel, in this lesson He is separating the _____ out of the Levites.
2. What were the ages of those separated out to work for God?
3. The author found that it was very interesting that Jesus was _____ years old, when He began His formal ministry.
4. Why was this age chosen for the time to begin to minister?
5. What tribe was Moses and Aaron from?
6. Who were the only ones who could touch the holy things?
7. Who took the veil down for traveling?
8. What was the Ark covered with for travel?
9. What kept the Ark dry?
10. Why did they use a blue cloth to cover it?
11. What did they put over the table of shewbread?
12. The things from the holy place and the most holy place were not open to _____.
13. What did the "scarlet" covering symbolize?
14. How were the bearers to carry these holy things?
15. What did the "candlestick" and the "light" symbolize?
16. The purple cloth speaks of _____.
17. Quote Leviticus chapter 6 verse 13.
18. Quote John chapter 19 verse 2.
19. What will happen if some of the sons of Kohath, other than Aaron and his sons, touch the instruments directly?
20. What is under supervision of Eleazar?
21. What does this perpetual "Light", in verse 16, symbolize?
22. What does the "sweet incense" symbolize?
23. What does the "anointing oil" symbolize?
24. What did God tell Moses and Aaron not to do, in verses 17 and 18?
25. Who were the only ones allowed to touch the holy things?
26. Who do the "priests" symbolize?
27. Quote Exodus chapter 19 verse 21.
28. Quote 1 Samuel chapter 6 verse 19.

We will begin this lesson in Numbers 4:21 "And the LORD spake unto Moses, saying,"

In the last lesson, and in this lesson the message is for the Levitical tribe. We see, again, the chain of Command of these messages from God. They go first to Moses.

Numbers 4:22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

Gershon is a descendent of Levi. This is not speaking to the Kohathites now. God commanded Moses to count the tribe of Gershon.

Numbers 4:23 "From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation."

These, again, are for service in the ministry, and their best years are from the time they are thirty to the age of fifty. A man's physical stamina is the greatest during these years.

Numbers 4:24 "This [is] the service of the families of the Gershonites, to serve, and for burdens:"

It appears, they are to work as burden-bearers of the things of the sanctuary. The ministry consists of more than just the high priest. It takes a number of people working together, in the job God has called them to, to make the tabernacle, or the church, to work. Each call is different, and each call is important. Each person must seek to find God's will for his own life. Do not look at someone else's call, and wish it were yours. God knows what you can do the best. He has called you to service in a place where you can excel.

Numbers 4:25 "And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that [is] above upon it, and the hanging for the door of the tabernacle of the congregation,"

This tribe does not carry the boards. They carry the curtains, and various coverings. They are responsible to carry them, and even to hang them, when the tabernacle stops.

Numbers 4:26 "And the hangings of the court, and the hanging for the door of the gate of the court, which [is] by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve."

Again, we see things that are used with the curtains and the badger's skins. They keep all of this together, so it will be less difficult to set it up, when the tabernacle stops.

Numbers 4:27 "At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens."

Aaron and his sons will appoint a job for each of them to do in service for the Lord.

Numbers 4:28 "This [is] the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge [shall be] under the hand of Ithamar the son of Aaron the priest."

Ithamar, the son of Aaron, was in charge of this particular group and the particular jobs they were to care for. Ithamar was a priest. Ithamar had been involved in the construction of the tabernacle. Exodus 38:21 "This is the sum of the tabernacle, [even] of the tabernacle of testimony, as it was counted, according to the commandment of Moses, [for] the service of the Levites, by the hand of Ithamar, son to Aaron the priest."

Numbers 4:29 "As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;"

Merari was the third of the Levitical tribes. They were chosen to serve the Lord, the same as the others. We have mentioned before, that God has a specific job for each of us to do. I Corinthians 12:5 "And there are differences of administrations, but the same Lord." I Corinthians 12:4 "Now there are diversities of gifts, but the same Spirit." Just because we have a different job than someone else, does not mean we are not called of God.

Numbers 4:30 "From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation."

The age is the same as for those who were priests and high priest. The caring for the church is just as sober a call, as being a minister.

Numbers 4:31 "And this [is] the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof," Numbers 4:32 "And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden."

This is stating, again, the items they were responsible for. The boards were heavier, than the curtains the tribe of Gershon was responsible for. Everyone had to do their particular job, for the tabernacle to be set up, and function properly.

Numbers 4:33 "This [is] the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest."

Each of the items had a specific place in the tabernacle, so they had different people to care for the same thing each time, so as to not get them mixed up.

Numbers 4:34 "And Moses and Aaron and the chief of the congregation numbered the sons of the Kohathites after their families, and after the house of their fathers,"

We see this numbering was done by Moses and Aaron, because of its importance in the tabernacle.

Numbers 4:35 "From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:"

Again, they re-emphasize they must not be extremely young, or extremely old. They needed them to be old enough to be responsible, and young enough to be physically able to keep up the work.

Numbers 4:36 "And those that were numbered of them by their families were two thousand seven hundred and fifty." Numbers 4:37 "These [were] they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses."

The tribe of Kohath numbered 2,750. We remember these were like Moses, Aaron, Aaron's sons, and those in training to minister in the tabernacle. They handled the holy things.

Numbers 4:38 "And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers," Numbers 4:39 "From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation," Numbers 4:40 "Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty."

The tribe of Gershon numbered 2,630. They handled the curtains, and the ties, and the veil.

Numbers 4:41 "These [are] they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD."

We must, also, notice that God chose them to do the work they were doing. He sent His wishes through Moses to their leaders. They did just as they knew was the will of God.

Numbers 4:42 "And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers," Numbers 4:43 "From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation," Numbers 4:44 "Even those that were numbered of them after their families, were three thousand and two hundred."

We see that the tribe of Merari numbered 3,200. This tribe was in charge of the boards and the heavy framing for the tabernacle.

Numbers 4:45 "These [be] those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses."

Even though the message came from God to each of these tribes, the message came through Moses and Aaron. The tribe accepted their call, as did the tribe of Gershon.

Numbers 4:46 "All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers," Numbers 4:47 "From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation," Numbers 4:48 "Even those that were numbered of them, were eight thousand and five hundred and fourscore."

These are the same statements that have been made of these tribes individually. The difference, here, is they are spoken of as a unit. The total number of young men that were the age to serve was 8,580.

Numbers 4:49 "According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses."

This again, explains that the numbering was by command of God. The message came through Moses. One of the reasons this is stressed over and over, is the fact that God gets angry when you number the people without His permission. David found this out, when he numbered the people, and God greatly punished him for it. II Samuel 24:10 "And David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned greatly in that I have done: and now, I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly." I Chronicles 21:10 "Go and tell David, saying, Thus saith the LORD, I offer thee three [things]: choose thee one of them, that I may do [it] unto thee." I Chronicles 21:11 "So Gad came to David, and said unto him, Thus saith the LORD, Choose thee" I Chronicles 21:12 "Either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh [thee]; or else three days the sword of the LORD, even the pestilence, in the land, and the angel of the LORD destroying throughout all the coasts of Israel. Now therefore advise thyself what word I shall bring again to him that sent me." I Chronicles 21:14 "So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men."

Numbers 7 Questions

1. This lesson is to the _____ tribe.
2. What age males were to be counted of the Gershons?
3. The tribe of Gershon are to work as _____.
4. Who really makes a church, or a tabernacle, work?
5. Each person must seek to find _____ for his life.
6. What is the tribe of Gershon to do?
7. Who tells them what their specific job is?
8. What specific person is their overseer?
9. Quote 1 Corinthians chapter 12 verse 5.
10. There are diversities of _____, but the same Spirit.
11. What was the tribe of Merari responsible for?
12. Who numbered them?
13. How many were numbered of the tribe of Kohath?
14. How many were numbered of the tribe of Gershon?
15. How many were numbered of the tribe of Merari?
16. The numbering was by command of _____.
17. What had David done, that was so bad in God's sight?
18. What three choices of punishment did he have?
19. What punishment came?
20. How many were killed during the punishment?
21. Do you think we should number our people without God's permission?

We will begin the lesson in Numbers 5:1 "And the LORD spake unto Moses, saying,"

This is the beginning of another section.

Numbers 5:2 "Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:"

In our book on Leviticus, we dealt with this fully. Chapter 13 and 14 of Leviticus gives the law of the leper. Chapter 15 deals with those who have an issue. Being defiled by the dead is spoken of in Leviticus chapter 11 verse 24 and chapter 21 verse 1. We should realize from the start, that this policy was carried out to keep down the spread of disease. Leviticus 13:46 "All the days wherein the plague [shall be] in him he shall be defiled; he [is] unclean: he shall dwell alone; without the camp [shall] his habitation [be]." In our land, today, there is a plague called A.I.D.S. If we do not, somehow isolate this disease, it could wipe out our population. We noticed in those lessons in Leviticus, that "leprosy's" symbolic meaning was sin. We must consider A.I.D.S. in this spiritual sense, as well, and repent of the sins associated with it. Then, perhaps, God will stay this plague.

Numbers 5:3 "Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell."

There is no difference here, because a female can be just as contagious as a male. The removal of anything that might pollute their camp, had to be because, in those days, they did not have disinfectants as we do today. The main reason they were to be physically and spiritually clean in every way, was because the presence of God was in the camp with them. You must study the book on Leviticus to realize the wholesomeness that God requires of each of us.

Numbers 5:4 "And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel."

This shows their obedience to the will of God. We do know that their condition must be examined by the priest, before they could re-enter the camp. This, then, had a spiritual significance, as well as a physical.

Numbers 5:5 "And the LORD spake unto Moses, saying,"

Now, we see a sudden break in the message from the LORD to Moses.

Numbers 5:6 "Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;"

In the 5th and 6th chapter of Leviticus, we see this very thing talked about. Jesus said it so well, when he spoke of putting God first and

neighbor second, even before self. If we love God, we will keep His commandments. If we love our neighbor, we will not commit sin against him either. Actually, when we sin against our neighbor, we are sinning against God's law. Someone may accuse us of sin, but the sin is when we are not just accused, but guilty.

Numbers 5:7 "Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth [part] thereof, and give [it] unto [him] against whom he hath trespassed."

This principal is paying the last cent you owe them from trespassing against them, and giving them 20% interest for the trouble you caused. Being truly sorry for the sin you have committed is more believable, when you compensate the person you sinned against. True repentance is a turn away from sin.

Numbers 5:8 "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, [even] to the priest; beside the ram of the atonement, whereby an atonement shall be made for him."

This is speaking of a time when the person has died that you sinned against, and you have no one left to pay. True repentance is shown when you take the same value you took, and add 20% to it, and take it to the church. You have removed the worth of the sin from yourself, and cleared your conscience. In this Scripture, we see a man who wants to do God's will at all cost to himself. Luke 19:8 "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore [him] fourfold." We see in the Scripture above, that the man who repents and restores what he has taken, will have an atonement provided for him. The ram was the sacrifice of atonement. Jesus is our atonement.

Numbers 5:9 "And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his."

The high priest was to live of the gifts brought to the tabernacle. This shows that these payments belong to the priest. Exodus 29:28 "And it shall be Aaron's and his sons' by a statute for ever from the children of Israel: for it [is] an heave offering: and it shall be an heave offering from the children of Israel of the sacrifice of their peace offerings, [even] their heave offering unto the LORD."

Numbers 5:10 "And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his."

This is pretty much a statement like unto the earlier statement. I Corinthians 9:13 "Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?"

Numbers 5:11 "And the LORD spake unto Moses, saying,"

This is a break in the last message, and is going to a new subject. We are reminded that these are not Moses' thoughts. They are the LORD's instruction.

Numbers 5:12 "Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,"

This "trespass" is speaking of her ruining the good name of her husband. The key word in this is "if". It would be embarrassing to the man for his wife to be thought of as a woman of sin.

Numbers 5:13 "And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and [there be] no witness against her, neither she be taken [with the manner];"

"To lie carnally with her" is speaking of adultery. In this particular verse, they were not caught in the act, nor was there a witness to the sin.

Numbers 5:14 "And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:"

This jealousy is caused, because the husband is suspicious that she has lain with another man. It is not proven, but he has become jealous, because he believes she has committed adultery.

Numbers 5:15 "Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth [part] of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it [is] an offering of jealousy, an offering of memorial, bringing iniquity to remembrance."

The man should not work on suspicion. He should not take it upon himself to decide whether she is guilty, or not. They bring her to the priest, and he determines whether she is guilty, or not. The priest is compensated for the time he spends on this, by the tenth part of an ephah of barley he brings to the priest. This offering is not accompanied with frankincense. This is a jealousy offering. God had given them this formula of determining whether she had sinned or not.

Numbers 5:16 "And the priest shall bring her near, and set her before the LORD:"

This is, probably, speaking of her being at the brazen altar. It certainly does not mean that she was in the very presence of God in the most holy place. This just means that the LORD will judge her.

Numbers 5:17 "And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put [it] into the water:"

Holy water is not mentioned elsewhere in the Bible. I assume this is speaking of water that had been dedicated for use in the tabernacle. It could be water that was in the laver nearby. The fact that it was in an earthen vessel shows the association of the possible sin with worldliness. Again, the floor of the tabernacle is not mentioned elsewhere. This is not

like any other offering in the tabernacle. This is to determine innocence, or guilt.

Numbers 5:18 "And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which [is] the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:"

Other Scriptures speak of the woman's hair as being her covering. This I do not believe means shaving of her head as an adulteress, but, possibly, means removing a veil, or hair covering. This shows, she has embarrassed her husband. She holds the water and dust in her hands in the earthen vessel. This bitter water is bitter in judgement.

Numbers 5:19 "And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [with another] instead of thy husband, be thou free from this bitter water that causeth the curse:"

This oath speaks of her innocence, until proven guilty. Again "if" is the key word.

Numbers 5:20 "But if thou hast gone aside [to another] instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:"

This is a terrible sin in God's sight. This involves the body which is the temple of the Holy Spirit, if you are a Christian. This would be doubly sinful for someone proclaiming Christianity, because you would be trying to include the Holy Spirit in your sin.

Numbers 5:21 "Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;"

The curse that comes with this type of, sin, is a curse upon her body. This seems as though the curse is just on the woman who committed adultery, but it is not. The priest is dealing with the jealous husband in this. The man involved in the adultery is not even present here. In God's sight, adultery is a terrible sin for the man and woman involved in the sin.

Numbers 5:22 "And this water that causeth the curse shall go into thy bowels, to make [thy] belly to swell, and [thy] thigh to rot: And the woman shall say, Amen, amen."

The woman has agreed when she said amen. "Amen" means so be it. The priest speaks the curse on the woman, if she has sinned. The woman has not been proven guilty, so the curse is not in effect, until she is proven guilty.

Numbers 5:23 "And the priest shall write these curses in a book, and he shall blot [them] out with the bitter water:"

The washing shows that this curse for this sin goes off into the water. The writing of the sin being washed into the water, along with the curses,

would frighten a person who was guilty. The ink is now in the water, with the dirt and water. This water is getting more bitter all the time.

Numbers 5:24 "And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, [and become] bitter."

This is speaking of the curse going down into her innermost being.

Numbers 5:25 "Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:"

This just means that a very small portion was offered on the altar to burn. The rest of it, in the earthen vessel, is beside the altar.

Numbers 5:26 "And the priest shall take an handful of the offering, [even] the memorial thereof, and burn [it] upon the altar, and afterward shall cause the woman to drink the water."

The water the woman drinks will not hurt her, unless she is guilty of the sin she has been charged with.

Numbers 5:27 "And when he hath made her to drink the water, then it shall come to pass, [that], if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, [and become] bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people."

The curse has no effect on her at all, if she is not guilty of this sin. If she has sinned, she is cursed and terrible punishment comes upon her body. This is a sin of the flesh, and it is the flesh that pays the penalty for this sin. It is interesting, to me, that many diseases that harm the body greatly are sexually transmitted diseases. Sin then, is sin now. Adultery and sodomy are sin.

Numbers 5:28 "And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed."

This is a terrible thing to go through, if you are innocent. God blesses her with a child, if she has not committed this sin. This shows the world her innocence.

Numbers 5:29 "This [is] the law of jealousies, when a wife goeth aside [to another] instead of her husband, and is defiled;"

The guilt, or innocence, is verified by God in this ceremony. Women must set a high standard of conduct. The husband and wife are symbols of God and His church. II Corinthians 11:2 "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present [you as] a chaste virgin to Christ." Jesus is the Bridegroom, and all believers in Christ are His bride. The one thing He will not allow from us, is unfaithfulness. This practice ceased during the time of Jesus.

Numbers 5:30 "Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law."

This is just stating that jealousy should not go on by the husband, but should be settled in the tabernacle, before the priest. The LORD determines innocence, or guilt.

Numbers 5:31 "Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity."

Jealousy, without a cause, is sin. The jealousy must be done away with. The best thing to do is let God settle it. The woman should be willing to pay for her own indiscretion. One way or the other, the matter is settled.

Numbers 8 Questions

1. Who were to be put out of the camp?
2. Where, in the Bible, do we find the law of the leper?
3. Quote Leviticus chapter 13 verse 46.
4. What is the plague in our land today?
5. "Leprosy" symbolically means _____.
6. Is there any difference in the law between male and female?
7. What was their main reason for being physically and spiritually clean in the camp?
8. What does verse 4 show?
9. What sin is verse 6 speaking of?
10. How did Jesus explain this very thing?
11. If we love our neighbor, we will not do what?
12. If we truly love God, we will keep His _____-.
13. What was required above the repaying of the amount you took?
14. When is it more believable, that you are truly sorry for sinning against someone?
15. What do you do with the money, if the people you owe are dead?
16. Quote Luke chapter 19 verse 8.
17. Who will the money belong to that you bring to the temple?
18. Quote 1 Corinthians chapter 9 verse 13.
19. What is the "trespass" in verse 12?
20. "To lie with her carnally" is speaking of _____.
21. What spirit came on the husband?
22. Who shall judge whether she is guilty, or not?
23. Where did they bring the woman?
24. What is the holy water, probably?
25. What is meant by putting it in an earthen vessel?
26. What does the uncovering of her head show?
27. What is the temple of the Holy Spirit?
28. What curse is spoken upon the woman, if she is guilty of adultery?
29. What happens, if she is not guilty?
30. Why is the guilty man not punished here?
31. "Amen" means what?
32. The washing of the book that was written on with the water shows what?
33. What does the priest burn in offering?
34. This is sin of the _____.
35. The author finds it very interesting, that many diseases that harm the body greatly are _____ transmitted.

We will begin this lesson in Numbers 6:1 "And the LORD spake unto Moses, saying,"

This is a new message. We are reminded, again, that this message is from the LORD spoken to Moses.

Numbers 6:2 "Speak unto the children of Israel, and say unto them, When either man or woman shall separate [themselves] to vow a vow of a Nazarite, to separate [themselves] unto the LORD:"

There is a great deal of difference in being a Nazarine and being a Nazarite. The Nazarene means he, or she, is a native of Nazareth. The Nazarite, or better still, Nazir, is a commitment to God for a particular time, for a particular purpose. When a person had taken a Nazarite vow, he was to totally separate himself from the world for that period of time. It is a remarkable thing that the woman, as well as the man, could take a Nazarite vow. This was such a spiritual vow to God, that it was out of the everyday realm of the law. In a sense, that is what Samson's mother did before his birth. Judges 13:3 "And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou [art] barren, and bearest not: but thou shalt conceive, and bear a son." Judges 13:4 "Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean [thing]:" Judges 13:5 "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines."

Numbers 6:3 "He shall separate [himself] from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried."

The strong drink was any intoxicating drink. The vinegar, spoken of here, was alcoholic in nature. The liquor of grapes was made by soaking grape-hulls. All of these things were forbidden. Perhaps, this was because a person loses control of his own will under the influence of alcohol. I am not sure what the eating of moist grapes, or dried pertains to, unless it is the sugar in them. Fresh grapes can ferment in your stomach and cause light-headedness.

Numbers 6:4 "All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk."

The "vine" is symbolic of an attachment to worldly things. The person, who is moved by the Spirit to make this special vow to God, must separate himself for the length of the time of the vow, from all things connected to worldliness. This could be specifically speaking of grape vines, but it could, also, be speaking of all things that grow on the vine.

Numbers 6:5 "All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth [himself] unto the LORD, he shall be holy, [and] shall let the locks of the hair of his head grow."

This is not saying, that a man should wear long hair. It is saying, if a man, or a woman, has taken a Nazarite vow, they must not cut their hair during the period of the vow. This is the very reason that some people wear long hair now, but that is not correct. The long hair is to be worn with extreme holiness of character. Notice, the statement "he shall be holy." Jesus has been depicted as wearing long hair, because many people confuse the words Nazarite and Nazarene. Jesus was a Nazarene, not a Nazarite.

Numbers 6:6 "All the days that he separateth [himself] unto the LORD he shall come at no dead body."

The consecration of the Lord is upon him, during the Nazarite vow, and he should not come near a dead body in his consecration. Luke 9:59 And he said unto another, Follow me. "But he said, Lord, suffer me first to go and bury my father." Luke 9:60 "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God."

Numbers 6:7 "He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God [is] upon his head."

This very same warning was given to the priest, when the anointing oil of God was upon them. During this time of consecration, he must not touch anything unclean, or become unclean by touching a dead body, even if it is one of his parents. For a person to be totally devoted to God, He, or she, must be totally separated from worldly things. His, or her, feelings must glorify God and not man.

Numbers 6:8 "All the days of his separation he [is] holy unto the LORD."

This time of separation is a time of perfect fellowship with God. He lives holy in the sight of God during this time. His mind, soul, and spirit are stayed upon God during this time.

Numbers 6:9 "And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it."

This is an accidental close contact with a dead body. If this happens, then he must shave his head, and start all over again with the vow. "Seven" has to do with spiritually complete. The seventh day is, possibly, when the consecration would have been over.

Numbers 6:10 "And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:"

This offering was used for uncleanness of various kinds.

Numbers 6:11 "And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day."

This is to cleanse him, so he can begin the Nazarite vow again. It makes no difference that it was accidental, it is still sin. His becoming

unclean must be treated as if it were on purpose, and not an accident. The offerings make an atonement for him.

Numbers 6:12 "And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled."

A trespass offering is like paying for a guilt. Since he broke the vow, he is guilty of sin. The lamb is to reinstate him. The days he had already performed the Nazarite vow, cannot be used as credit for the keeping of the vow. He must begin all over again at the beginning. We mentioned before, that this is a time of total separation from the world.

Numbers 6:13 "And this [is] the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:"

This vow had been taken for a certain period of time. When that time is fulfilled, the person taking the vow comes to the temple, or tabernacle, and comes before the priest.

Numbers 6:14 "And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,"

This offering covers four types of offerings. The sin offering, the burnt offering, the peace offering, and the meat offering. All of them, in some way or other, symbolize the one great sacrifice that Jesus made for all of us.

Numbers 6:15 "And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings."

The "meat offering" was the makings for bread. {Jesus is the Bread of Life}. The Christian should give thanks for the great sacrifice Jesus made for all of us, when He fulfilled every one of these sacrifices. He fulfilled the law for you and me. He is our law.

Numbers 6:16 "And the priest shall bring [them] before the LORD, and shall offer his sin offering, and his burnt offering:"

Any offering omitted during this time of separation, is covered in all of these offerings here.

Numbers 6:17 "And he shall offer the ram [for] a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering."

Jesus is the unleavened {without sin} Bread. He is our peace. His flesh is our meat, indeed, and His blood our drink. John 6:53 "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

Numbers 6:18 "And the Nazarite shall shave the head of his separation [at] the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put [it] in the fire which [is] under the sacrifice of the peace offerings."

The hair of the Nazarite was holy unto the Lord, as long as the vow was in effect. The hair that had been dedicated to God, would be burned in dedication to God. This would be the last of the commitment.

Numbers 6:19 "And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put [them] upon the hands of the Nazarite, after [the hair of] his separation is shaven:"

This is showing that God has accepted his Nazarite vow. The shoulder of the ram and the unleavened cake were, generally, eaten of the priest. We see the dedication of the hands of the Nazarite here. This speaks of the Lord accepting his work as holy. The hands speak of work.

Numbers 6:20 "And the priest shall wave them [for] a wave offering before the LORD: this [is] holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine."

They are waved before the Lord, offering them first to God. They may eat and drink wine now. The Nazarite vow is completed. Some people, like John the Baptist, were Nazarites all of their lives. John was, from his mother's womb. The person, in the lesson today, was, just for a short period of time.

Numbers 6:21 "This [is] the law of the Nazarite who hath vowed, [and of] his offering unto the LORD for his separation, beside [that] that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation."

This is explaining, that all we have read has to do with the taking of the Nazarite vow, and the seriousness of keeping it. We, too, must understand that promises and vows we make to God are serious. We must not take them too casually. God expects us to do what we promise to do, without exception.

Numbers 6:22 "And the LORD spake unto Moses, saying,"

Again, we see a separation from the previous verses.

Numbers 6:23 "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,"

Aaron and his sons represented God to the people. It is interesting to notice, that Aaron and his sons were given the authority from God to speak a blessing upon the people. It is important to note, here, that Aaron symbolizes the great High Priest, Jesus Christ, who has all power and authority to bless. He, also, in a way, is speaking of the minister in the church who is subordinate to Jesus. The minister is given the authority to bless the people, in the name of Jesus. The priests, Aaron's sons, are symbolic of all believers in Christ. Then, this is saying, that all believers can speak a blessing from God on the people of the world, if they

do it in the name of Jesus. We are His hands on this earth. We are the mouthpiece that He speaks through on the earth.

Numbers 6:24 "The LORD bless thee, and keep thee:"

The priests, or high priest, speak the blessing, but the blessing is from the LORD. This magnifies the great love that God has for each of us.

Numbers 6:25 "The LORD make his face shine upon thee, and be gracious unto thee:"

By grace are you saved, and not of yourself. God's graciousness toward us is the saving factor. He looks upon us with love and compassion, and saves even the unlovely. John 1:17 "For the law was given by Moses, [but] grace and truth came by Jesus Christ."

Numbers 6:26 "The LORD lift up his countenance upon thee, and give thee peace."

Jesus is our peace. He is King of Peace. Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:" Philippians 4:7 "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Numbers 6:27 "And they shall put my name upon the children of Israel; and I will bless them."

To put the covenant name of God upon the people, was like a seal of approval. God claimed them for His own. The Christian bears the name of Christ. Hebrews 8:10 "For this [is] the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:"

Numbers 9 Questions

1. Who could take a Nazarite vow?
2. Tell the difference between a Nazarite and a Nazarene.
3. What is a better word for Nazarite?
4. Why could the woman, as well as the man, take this vow?
5. Quote Judges chapter 13 verses 3, 4, and 5.
6. He shall separate himself from wine and _____.
7. What, that was non-alcoholic was he to separate himself from?
8. A person loses control of his own _____ under the influence of alcohol.
9. What was forbidden for him to eat, during his entire time of separation?
10. What is the "vine" symbolic of?
11. All the days of his separation there shall no _____ come upon his head.
12. Is this saying a man should wear long hair? Explain.
13. Why has Jesus been depicted as wearing long hair?
14. Why should a Nazarite not come near a dead body?
15. Is it different, if the body is his father, or mother?
16. Quote Luke chapter 9 verses 59 and 60.
17. All the days of his separation he is _____ unto the LORD.
18. What happens, if someone dies suddenly by him?
19. What does "seven" mean?
20. What shall he bring to the priest on the 8th day?
21. The offerings, in verse 11, make an _____ for him.
22. Where does his next vow start?
23. When he has fulfilled his vow, what does he do?
24. In verse 14, how many sacrifices are covered?
25. The "meat offerings" were the makings for _____
26. Why was this so?
27. Jesus is our unleavened Bread. He is, also, our _____.
28. What does he do with his hair?
29. What does the unleavened bread in his hand show?
30. What lesson can the Christian get out of this message of the vow?
31. What is the blessing Aaron is to speak on the people?
32. By _____ ye are saved.
33. Quote Hebrews chapter 8 verse 10.

We will begin this lesson in Numbers 7:1 "And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;"

Every item in the tabernacle was anointed and dedicated to the service of God. Even the anointing oil that was used was holy. Exodus 30:25 "And thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil." Exodus 30:26 "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony," Exodus 30:27 "And the table and all his vessels, and the candlestick and his vessels, and the altar of incense," Exodus 30:28 "And the altar of burnt offering with all his vessels, and the laver and his foot." The following is a little further expansion on this. Exodus 40:9 "And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy."

Numbers 7:2 "That the princes of Israel, heads of the house of their fathers, who [were] the princes of the tribes, and were over them that were numbered, offered:"

This is speaking of those who had been chosen to be the princes over each of the tribes. They were head of the tribes, at the time of the numbering. Each tribe had given what they should to God for use in the tabernacle. The following is just one example of what they brought. Exodus 35:27 "And the rulers brought onyx stones, and stones to be set, for the ephod, and for the breastplate;"

Numbers 7:3 "And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle."

These covered wagons were needed for transporting the things of the tabernacle. This is a good example of God sending exactly what was needed to do a certain job. The most important thing in giving, is to make sure we give from a free heart. Exodus 25:2 "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."

Numbers 7:4 "And the LORD spake unto Moses, saying,"

In this case, Moses was not sure whether to accept this gift for the tabernacle, and he needed an answer from God. The LORD answers Moses.

Numbers 7:5 "Take [it] of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service."

The boards and the heavy parts of the tabernacle, that had to be carried from place to place would require covered wagons and oxen to pull the heavy load. The LORD instructs Moses to receive the offering, and give

them to those who are called to carry the heavy burden of the tabernacle. The person in charge of the burdens, will receive the wagons and the oxen.

Numbers 7:6 "And Moses took the wagons and the oxen, and gave them unto the Levites."

The Levites are a large tribe. We will see that Moses gives them to specific people of the Levites in the ministry of carrying the tabernacle and setting it up.

Numbers 7:7 "Two wagons and four oxen he gave unto the sons of Gershon, according to their service:"

Two wagons would be plenty to carry the curtains and the furniture of the tabernacle. The tribe of Gershon was in charge of them.

Numbers 7:8 "And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest."

It was necessary for the tribe of Merari to have four wagons, because the boards to the tabernacle were large, heavy, and bulky. This is not showing favoritism to this tribe. This is necessary for the carrying of the material of the tabernacle. Ithamar, the son of Aaron, we remember, was in charge of this. He supervised their service.

Numbers 7:9 "But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them [was that] they should bear upon their shoulders."

We remember, the sons of Kohath were in charge of the holy things. It would not be right for them to be handled with animals, or on a cart. They are hand-carried by the members of the tribe chosen to carry them. There would be no need for wagons, or oxen. They used poles run through sockets to carry the heavier items.

Numbers 7:10 "And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar."

The altar was dedicated by pouring anointing oil over it. The blood of the sacrifice was sprinkled on it, as well. The offerings from the princes were brought to be offered. Whether they were actually offered on this particular day, or on another day, we have no way of knowing.

Numbers 7:11 "And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar."

This would cause you to believe the offerings of the princes occurred on several days. They brought it to be offered earlier, but rather than rush the whole thing through, they took a special time for each to make his offering.

Numbers 7:12 "And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:"

Now, we see the prince who represented the tribe of Judah, Nathon, offered his offering on the first day.

Numbers 7:13 "And his offering [was] one silver charger, the weight thereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them [were] full of fine flour mingled with oil for a meat offering:"

This offering is of great value. You remember, that 5 shekels of silver was the redemption price of the firstborn. The silver charger weighed 5 pounds troy weight. The silver bowl weighed just under 3 pounds. We have touched before on the fact, that the meat offering is made up of the makings of bread. Jesus is the Bread of life. He is, also, the Meat offering. All of the offerings symbolize Jesus in some way. "Silver" has to do with redemption.

Numbers 7:14 "One spoon of ten [shekels] of gold, full of incense:"

"Gold" symbolizes the purity of God. The spoon would weigh 50 dwt. of gold. The incense is to be burned, and rise to heaven. This symbolizes the prayers of the saints that rise to heaven. Exodus 30:7 "And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it." Exodus 30:8 "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the LORD throughout your generations."

Numbers 7:15 "One young bullock, one ram, one lamb of the first year, for a burnt offering:"

These burnt offerings were a shadow of better things to come. Jesus was a male with no blemish. The difference being, that the blood of animals cannot do away with sin, it can just cover the sin. The blood of Jesus, the perfect Lamb sacrifice, abolished sin for all who would believe. Jesus was God the Son.

Numbers 7:16 "One kid of the goats for a sin offering:"

The burnt offering and the peace offering consisted of more than one animal to be sacrificed. The sin offering consisted of just one animal.

Numbers 7:17 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nahshon the son of Amminadab."

The number two speaks of agreement. The number five speaks of the grace of God. Nathon offered for his whole tribe.

Numbers 7:18 "On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:"

Nethaneel represented the tribe of Issachar.

Numbers 7:19 "He offered [for] his offering one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:"

This is the same offering Nathon made for the tribe of Judah.

Numbers 7:20 "One spoon of gold of ten [shekels], full of incense:"

This is the same offering, also.

Numbers 7:21 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:22 "One kid of the goats for a sin offering:" Numbers 7:23 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Nethaneel the son of Zuar."

These offerings were on the second day. They were all made for the entire tribe. Nethaneel represented the tribe of Issachar.

Numbers 7:24 "On the third day Eliab the son of Helon, prince of the children of Zebulun, [did offer]:"

Each of the tribes had their special day. Eliab represented the tribe of Zebulun.

Numbers 7:25 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:26 " One golden spoon of ten [shekels], full of incense:" Numbers 7:27 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:28 "One kid of the goats for a sin offering:" Numbers 7:29 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Eliab the son of Helon."

Again, this is the very same offering that the other two had made. Each prince offers for his tribe he represented.

Numbers 10 Questions

1. What did Moses anoint?
2. Quote Exodus chapter 30 verses 25 through 28.
3. What happened to everything that was anointed?
4. Who offered in the tabernacle?
5. Quote Exodus chapter 35 verse 27.
6. How many covered wagons did they bring?
7. How many oxen did they bring?
8. Was this an acceptable offering?
9. What would the covered wagons be used for?
10. Quote Exodus chapter 25 verse 2.
11. Who would use the wagons?
12. Two wagons and four oxen go to whom?
13. What were they responsible for transporting of the tabernacle?
14. Why did Merari get twice as many of each?
15. What was the reason Kohath did not get any?
16. How was the altar dedicated?
17. Who offered first?
18. What tribe did he represent?
19. How much did the silver charger weigh?
20. How much did the silver bowl weigh?
21. What was brought for a meat offering?
22. What does the meat offering symbolize?
23. How much gold was brought?
24. What did they do with the incense?
25. Quote Exodus chapter 30 verses 7 and 8.
26. What was brought for a burnt offering?
27. What is the difference in the blood of these animals sacrificed, and the blood of Jesus shed?
28. What was brought for a sin offering?
29. What was brought for a peace offering?
30. Who was Nashon's father?
31. Who offered on the second day?
32. What did he offer?
33. Who offered the third day?

We will begin this lesson in Numbers 7:30 "On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, [did offer]:"

We remember, that Reuben was the oldest of the twelve sons of Jacob, and his mother was Leah. His tribe is led by Elizur. They brought their offering to the tabernacle.

Numbers 7:31 "His offering [was] one silver charger of the weight of an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:32 "One golden spoon of ten [shekels], full of incense:" Numbers 7:33 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:34 "One kid of the goats for a sin offering:" Numbers 7:35 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elizur the son of Shedeur."

Since all of the offerings are the same from each tribe, we will not go into their meanings, again, here. I will remind you, that each of the sacrifices and offerings shadow the great sacrifice of Jesus. Each offering and each sacrifice symbolize the Lord in some special way.

Numbers 7:36 "On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, [did offer]:"

We see, again, that each of the tribes have chosen a prince to represent them. To represent the tribe of Simeon, is Shelumiel, the son of Zurishaddai. The name "Zurishaddai" means rock of the Almighty.

Numbers 7:37 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:38 "One golden spoon of ten [shekels], full of incense:" Numbers 7:39 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:40 "One kid of the goats for a sin offering:" Numbers 7:41 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Shelumiel the son of Zurishaddai."

Numbers 7:42 "On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, [offered]:"

This is the tribe of Gad led by Eliasaph, the prince. He brings the same offering as each of the rest of them. Take note, that it did not seem to matter the size of the tribe, they all gave the same.

Numbers 7:43 "His offering [was] one silver charger of the weight of an hundred and thirty [shekels], a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:44 "One golden spoon of ten [shekels], full of incense:" Numbers 7:45 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:46 "One kid of the goats for a sin offering:" Numbers 7:47 "And for a sacrifice of peace offerings, two oxen,

five rams, five he goats, five lambs of the first year: this [was] the offering of Eliasaph the son of Deuel."

The name "Deuel" means known of God. "Eliasaph" means God is gatherer. We must remember as we go through this lesson, that all of these families began with the family of Jacob. They are all descendents from the 12 tribes of Israel. God loved them, and made them His people.

Numbers 7:48 "On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, [offered]:"

We must notice that this is 7 days of offerings. One of these days, whether this one or another, fell on the Sabbath. It appears, they offered on the Sabbath, as well as on the other days. We, also, must notice, that this tribe of Ephraim is actually descended from Joseph. Ephraim and his brother, both, got separate tribes, when Levi was removed from the 12 for service to the Lord. Elishama was the leader of the tribe of Ephraim.

Numbers 7:49 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:50 "One golden spoon of ten [shekels], full of incense:" Numbers 7:51 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:52 "One kid of the goats for a sin offering:" Numbers 7:53 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Elishama the son of Ammihud."

This, again, is the same offering as the other tribes. "Ammihud" means people of splendor.

Numbers 7:54 "On the eighth day [offered] Gamaliel the son of Pedahzur, prince of the children of Manasseh:"

Ephraim and Manasseh were brothers. Their father was Joseph. We explained above, how they got two tribes, instead of one. "Gamaliel" means reward of God. "Pedahzur" means a rock has ransomed.

Numbers 7:55 "His offering [was] one silver charger of the weight of an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:56 "One golden spoon of ten [shekels], full of incense:" Numbers 7:57 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:58 "One kid of the goats for a sin offering:" Numbers 7:59 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Gamaliel the son of Pedahzur."

Perhaps, these offerings are mentioned over and over, so we will remember the different offerings.

Numbers 7:60 "On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, [offered]:"

Benjamin was the youngest of the twelve, and was the brother of Joseph. Their mother was Rachel, the beloved of Jacob. The tribe of Benjamin is led by prince Abidan.

Numbers 7:61 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:62 "One golden spoon of ten [shekels], full of incense:" Numbers 7:63 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:64 "One kid of the goats for a sin offering:" Numbers 7:65 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Abidan the son of Gideoni."

The name "Gideoni" means warlike. "Abidan" means father of judgement.

Numbers 7:66 "On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, [offered]:"

Dan's tribe was still very prominent here. He is not mentioned in Revelation, as part of the twelve tribes. His great sins had removed him from the list. Ahiezer was the leader of their tribe here.

Numbers 7:67 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:68 "One golden spoon of ten [shekels], full of incense:" Numbers 7:69 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:70 "One kid of the goats for a sin offering:" Numbers 7:71 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahiezer the son of Ammishaddai."

The only thing that is changing on all of these offerings are the people who offer. "Ammishaddai" means people of the Almighty.

Numbers 7:72 "On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, [offered]:" Numbers 7:73 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:74 "One golden spoon of ten [shekels], full of incense:" Numbers 7:75 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:76 "One kid of the goats for a sin offering:" Numbers 7:77 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Pagiel the son of Ocran."

"Pagiel" means accident of God. "Ocran" means muddler.

Numbers 7:78 "On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, [offered]:"

Ahira was the prince of the tribe of Naphtali.

Numbers 7:79 "His offering [was] one silver charger, the weight whereof [was] an hundred and thirty [shekels], one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:" Numbers 7:80 "One golden spoon of ten [shekels], full of incense:" Numbers 7:81 "One young bullock, one ram, one lamb of the first year, for a burnt offering:" Numbers 7:82 "One kid of the goats for a sin offering:" Numbers 7:83 "And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this [was] the offering of Ahira the son of Enan."

"Enan" means having eyes. "Ahira" means brother of wrong.

Numbers 7:84 "This [was] the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:"

There were twelve tribes, and each of them brought a charger of silver. Each brought a bowl of silver. Each brought a spoon of gold. The gifts of the prince was for their whole tribe.

Numbers 7:85 "Each charger of silver [weighing] an hundred and thirty [shekels], each bowl seventy: all the silver vessels [weighed] two thousand and four hundred [shekels], after the shekel of the sanctuary:"

The 130 shekels of silver for each charger, and the 70 shekels of silver for each bowl means each tribe brought 200 shekels of silver. Multiply that by twelve for the twelve tribes, and you have 2,400 shekels of silver.

Numbers 7:86 "The golden spoons [were] twelve, full of incense, [weighing] ten [shekels] apiece, after the shekel of the sanctuary: all the gold of the spoons [was] an hundred and twenty [shekels]."

This is the same as the verse above. Each tribe gave exactly the same amount. To get the total, you just multiply by twelve. Then there were 120 shekels of gold, that was given by all twelve tribes.

Numbers 7:87 "All the oxen for the burnt offering [were] twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve."

This speaks of the total number given by all 12 tribes.

Numbers 7:88 "And all the oxen for the sacrifice of the peace offerings [were] twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This [was] the dedication of the altar, after that it was anointed."

Again, this is the total given by all 12 tribes. All of this together, was nothing like the amount Solomon used in the temple in Jerusalem. The difference is that these people had come out of captivity in a foreign land. Solomon and David, his father, were extremely wealthy. They had much more to give.

Numbers 7:89 "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto

him from off the mercy seat that [was] upon the ark of testimony, from between the two cherubims: and he spake unto him."

The presence of God in the tabernacle, was in the holy of holies. He stayed above the mercy seat, between the two cherubims. God had promised the people of Israel, if they would obey him, He would be their God. His presence in the tabernacle shows His approval of their offerings. Moses does not see the face of God. He sees smoke, or a cloud. The voice comes out of that cloud.

Numbers 11 Questions

1. Who was the oldest of Jacob's sons?
2. Who was his mother?
3. What does the author remind us about the offerings?
4. The name "Zurishaddai" means what?
5. Who led the tribe of Gad?
6. What does the name "Deuel" mean?
7. Where did all of these tribes begin?
8. Did the offerings stop for Sabbath?
9. Ephraim, actually, is from what tribe?
10. When did Ephraim and Manasseh get two tribes?
11. Who was the leader of the tribe of Ephraim?
12. What does "Ammihud" mean?
13. Ephraim and Manasseh were _____.
14. Who was their father?
15. What does "Gamaliel" mean?
16. What does "Pedahzur" mean?
17. Why are these offerings mentioned over and over?
18. Benjamin was the _____ of the twelve, and was the _____ of Joseph.
19. What does the name "Gideoni" mean?
20. Where is the tribe of Dan obviously omitted?
21. What does "Ammishaddai" mean?
22. "Pagiell" means _____ of God.
23. What was the total weight of the silver, that all 12 tribes brought?
24. Where was the presence of God, in the tabernacle?
25. What did God's presence, in the tabernacle, tell the people?

We will begin this lesson in Numbers 8:1 "And the LORD spake unto Moses, saying,"

We remember from the last lesson, that the LORD spoke to Moses from above the mercy seat.

Numbers 8:2 "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."

The lighting of the lamps, and keeping them lit, was the function of the high priest and the priests. "Seven" means spiritually complete. Jesus is the Light of the world. The light in the tabernacle symbolized His Light. The candlestick, many times, symbolizes the church. This would mean that the Light of Jesus should shine out to the entire church. It reminds me of the candlestick being in each of the seven churches in Revelation. The "candlestick", also, symbolizes Jesus. The Light of the gospel of Jesus Christ is what causes us to walk with Him. When Jesus comes and dwells within us, His light opens our understanding. We were spiritually blind, but now we see. The light in the tabernacle shone on the bread. The Bread, also, symbolizes Jesus. He is the Bread, or Word of God. This Light, then, is not only giving physical light in the tabernacle, but is giving forth that spiritual Light which gives life.

Numbers 8:3 "And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses."

Aaron, acting as high priest, lights the lamps. Jesus is the High Priest, who is the Light. The light gets very dim in our churches today. Sometimes, it appears it will go completely out. Jesus will Light up the church again, if we will let Him come in.

Numbers 8:4 "And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick."

The "gold" symbolized God. Jesus {the Light} is God the Son, or God the Word. Exodus 25:31 "And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." Exodus 25:32 "And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:" We could go on with this description, but you can read it in the rest of chapter 25 of Exodus. The idea is that there was a candlestick with 6 extra flutes, three on each side. All together, there were 7 places of burning.

Numbers 8:5 "And the LORD spake unto Moses, saying," This is a break from the message of the candlestick.

Numbers 8:6 "Take the Levites from among the children of Israel, and cleanse them."

The entire Levitical tribe was not to be the ministers in the sanctuary, and they were not dedicated in the same manner as Aaron and Aaron's sons. In a sense, these Levites are like the congregation. They are cleansed, like water baptism. They may not be called to minister in the church, but they serve God. God is constantly showing in types and shadows, the Christians and their relationship to God. The Levites shadow the congregation. They are separated out from the world. They are baptized in water and cleansed. They are set aside for God's purpose. Only one of the three tribes of Levi actually become priests in the tabernacle.

Numbers 8:7 "And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean."

This sprinkling is very much like many protestant churches do. They sprinkle the water on their heads to purify them. The shaving and washing of their clothes are an outward cleansing. The key to this is "make themselves clean". This outward cleansing could be symbolic of doing away with the filth of the world. Hebrews 9:10 "[Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation." Hebrews 10:22 "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Numbers 8:8 "Then let them take a young bullock with his meat offering, [even] fine flour mingled with oil, and another young bullock shalt thou take for a sin offering."

We know the animal above, was to be the substitute for their sins. They put their hands on the head of the sacrificial animal, and transferred their sins to it. Jesus is our Substitute. Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" II Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Numbers 8:9 "And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:"

This is to be a public declaration of their faith. The entire 12 tribes of Israel will witness the separation of the Levites for God's service.

Numbers 8:10 "And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:"

In this laying on of their hands, they have lain their responsibility to serve God on the Levites. The firstborn belonged to God to serve Him. The families bought them back with 5 shekels of silver. Now, this is showing their responsibility to serve is transferred to the Levites.

Numbers 8:11 "And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD."

They are the substitutes for the firstborn. The Levites belong to God, in place of the firstborn belonging to Him. They are dedicated to do service to God.

Numbers 8:12 "And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one [for] a sin offering, and the other [for] a burnt offering, unto the LORD, to make an atonement for the Levites."

The Levites transferred their sins on to the head of the animals. Their sins will be burned up with the bullocks.

Numbers 8:13 "And thou shalt set the Levites before Aaron, and before his sons, and offer them [for] an offering unto the LORD."

The Levites are God's. They are His in every way. They will, now, serve in whatever capacity God sees fit.

Numbers 8:14 "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine."

This is in a different sense, than the Israelites in entirety. The other Israelites, except for the Levites, have a private life. The Levites do not. They are the property of God. Numbers 3:45 "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD."

Numbers 8:15 "And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them [for] an offering."

Some of the Levites carry the curtains of the temple, when they move. Others carry the boards, when they move. Some, such as Aaron and his sons, work in the ministry of the tabernacle, and handle the holy things. They are an offering unto God.

Numbers 8:16 "For they [are] wholly given unto me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, have I taken them unto me."

This is a repeat of an earlier statement. I believe anyone contemplating going into the ministry should take careful note of this. This is saying, that once you are dedicated to the service of God, you no longer have a private life. You belong to God 24 hours a day and 365 days a year. You no longer make decisions about your life. You are under the total control of the Lord. You follow His instructions in all avenues of your life. He is your Lord.

Numbers 8:17 "For all the firstborn of the children of Israel [are] mine, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself."

The last of the ten plagues that came on Egypt, was the death of the firstborn. The Hebrew firstborn were spared, because there was blood applied over the doors of their homes. They were, in effect, bought with that blood.

Their lives were spared by the blood of the lamb over the door. Those spared belonged to God from that moment on. "Sanctified" means set aside for God's purpose. All Christians are bought with the blood of the Lamb {Jesus Christ}. We are not our own, we belong to God.

Numbers 8:18 "And I have taken the Levites for all the firstborn of the children of Israel."

Now we see again, the substitution of the Levites for the firstborn.

Numbers 8:19 "And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

The servile work that the Levites did is, in a way, atonement for what all of Israel should have been doing. They would not keep the law of God in the way He expected. This is the Levitical tribe doing it for them. All of the Israelites were bound to be holy, but the Levites became holy for them.

Numbers 8:20 "And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them."

This just means that Moses carried God's wishes out in detail pertaining to the Levites.

Numbers 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and Aaron made an atonement for them to cleanse them.

They purified themselves, and were purified by the ceremonial washings, as well. When they were prepared, God presented them before the Lord.

Numbers 8:22 "And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them."

The Levites had different jobs to do. This just means they reported to Aaron, to perform the tasks God had set out for them to do.

Numbers 8:23 "And the LORD spake unto Moses, saying,"

We are being reminded that these are not Moses' wishes, but are orders spoken to Moses by the LORD.

Numbers 8:24 "This [is it] that [belongeth] unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:"

We read earlier, that their actual serving began when they were thirty years old, and lasted until they were fifty years old. I believe the difference, here, is, possibly, that they were in training from the time

they were 25 until they were thirty. Then at the age of thirty, they started the actual performance of their ministry. The word "wait" is a giveaway to that.

Numbers 8:25 "And from the age of fifty years they shall cease waiting upon the service [thereof], and shall serve no more:"

Some of this service required a great deal of stamina. The carrying of the heavy boards would be one example. A person tires more easily after the age of fifty. Perhaps, that is why the time for their service to cease is given as 50 years.

Numbers 8:26 "But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."

This is speaking of them not having other jobs. They work for the LORD. Some of them are like caretakers of the tabernacle.

Numbers 12 Questions

1. Where was the LORD, when He spoke to Moses?
2. The _____ lamps shall give light over against the candlestick.
3. Who was responsible for the lights?
4. _____ is the Light of the world.
5. Who does the "candlestick" symbolize?
6. What happens, when Jesus comes and dwells within us?
7. The "Bread" in the tabernacle symbolizes what?
8. What, besides physical light, does the Light bring?
9. Who lighted the lamps?
10. The work of the candlestick was of _____ .
11. The _____ symbolizes God.
12. Quote Exodus chapter 25 verses 31 and 32.
13. Describe the candlestick.
14. Who, of the Levites, was Moses to cleanse?
15. What is this cleansing like?
16. What is God constantly showing in the types and shadows?
17. They sprinkled the water on their heads to _____ them.
18. Quote Hebrews chapter 9 verse 10.
19. Quote Hebrews chapter 10 verse 22.
20. Why did they put their hands on the head of the sacrificial animal?
21. Quote Romans chapter 8 verse 3.
22. Quote 2 Corinthians chapter 5 verse 21.
23. What is verse 9 speaking of?
24. What had they done to the Levites, when they laid their hands on them?
25. They are substitutes for the _____.
26. What happened to the sins of the Levites?
27. What is the difference in the Israelites all belonging to God, and the Levites belonging to God?
28. Quote Numbers chapter 3 verse 45.
29. Why should a person going into the ministry think seriously, before doing it?
30. What was the last of the ten plagues in Egypt?
31. How were the firstborn of the Hebrews saved?
32. Why is the age of service here 25, instead of 30 years?
33. Some of the work required a great deal of _____ .

We will begin this lesson in Numbers 9:1 "And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,"

This gives a specific time, which precedes much that we have already been reading.

Numbers 9:2 "Let the children of Israel also keep the passover at his appointed season."

Passover is to celebrate the night the Hebrews were spared from the loss of their firstborn in Egypt. Death passed over the houses that had the blood of a lamb over the door. At the very same time every year, they were to remember that night, and be thankful to God. The passover had been made an ordinance forever, but we do not read where they kept it during their wilderness wanderings. All of this was a type and shadow of our passover Lamb {Jesus Christ}. I Corinthians 5:7 "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:" I Corinthians 5:8 "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth."

Numbers 9:3 "In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it."

The law did not leave any room for excuses for not keeping the passover. Notice {at even}. This passover was a shadow of the great passover, when the Lamb of God shed His blood for all mankind. The Jewish day began at approximately 6 in the evening and continued to 6 the next evening. This is how Jesus ate passover with His disciples just after 6. He was captured and tried during the night. At 9 A.M. in the morning, He was Crucified. At 3 that afternoon, He commanded His Spirit to leave His body. He was the Passover Lamb before 6 on the very same day He had eaten with the disciples. All of these things happened between 6 P.M. and 6 P.M. He was even in the tomb before 6 P.M. This day is a day God had set aside for this purpose. To vary the day, is to disbelieve. This 14th day in their first month is very similar to our April. Our date varies, because the Jews month changes with the full moon.

Numbers 9:4 "And Moses spake unto the children of Israel, that they should keep the passover."

That very first passover should be fresh in their minds. They should remember well the passover which brought them new life. Moses tells the people to keep passover.

Numbers 9:5 "And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel."

This was the first remembrance of that passover. They did as Moses commanded.

Numbers 9:6 "And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:"

Many believe the two men to be Mishael and Elizaphan, who had just recently buried Nadab and Abihu. Those who touched a dead body were considered unclean for seven days.

Numbers 9:7 "And those men said unto him, We [are] defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?"

They had been out of the camp, because of their uncleanness. They did the right thing, coming to inquire what they should do.

Numbers 9:8 "And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you."

It appears, there had been no ordinance pertaining to this specific thing at this time. Moses inquired of God, what should be done.

Numbers 9:9 "And the LORD spake unto Moses, saying,"

When Moses inquired of the LORD, He answered him immediately.

Numbers 9:10 "Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or [be] in a journey afar off, yet he shall keep the Passover unto the LORD."

Even these things of separation do not exempt a person from keeping passover. The handling of this situation set a pattern for generations to come. They were setting a precedent.

Numbers 9:11 "The fourteenth day of the second month at even they shall keep it, [and] eat it with unleavened bread and bitter [herbs]."

The only adjustment God made for them, was a one month delay of observing. The very same requirements, of unleavened bread and bitter herbs, are to be eaten.

Numbers 9:12 "They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the Passover they shall keep it."

This symbolizes the body of the Lord Jesus. Jesus had no broken bones, so the bones were not to be broken in this sacrifice. Exodus 12:46 "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof." John 19:36 "For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken." Every aspect of the passover was to be kept, but one month later.

Numbers 9:13 "But the man that [is] clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin."

The person that would do such a thing as this is, in effect, denying God. This is the basis of their lives. Those who do not observe this in remembrance of what God did for them, are truly not His. The blessings are not for him. This is like denying Christ, and the great sacrifice He made for us. The way to life is through the blood of Jesus. Hebrews 10:28 "He that despised Moses' law died without mercy under two or three witnesses:" Hebrews 10:29 "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Numbers 9:14 "And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land."

Exodus 12:48 "And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof." Exodus 12:49 "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." This is the same thing as the church. If a person desires to take communion with you, he must believe in the Lord Jesus Christ. "Communion" is a remembrance of His shedding His blood and giving His body, that we might be saved.

Numbers 9:15 "And on the day that the tabernacle was reared up the cloud covered the tabernacle, [namely], the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning."

The fire and the smoke were an outward sign to let the people know that God was with them. The presence of the LORD was in the smoke. Deuteronomy 5:24 "And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth." Hebrews 12:29 "For our God [is] a consuming fire." This is the very same fire that was in the middle of the wheel in Ezekiel.

Numbers 9:16 "So it was alway: the cloud covered it [by day], and the appearance of fire by night."

God's presence was with them day and night. Exodus 13:21 "And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:" As long as God's children were in the wilderness, His presence remained with them day and night.

Numbers 9:17 "And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents."

They were led of God. It would be so much better for Christians today, if we would realize that the Spirit of God will lead us now, if we will follow. God never changes. We are the ones that change.

Numbers 9:18 "At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents."

The cloud would rise, so that the entire group could see, and follow. When it was time for them to stop and set the tabernacle up, the cloud would descend upon the spot. It left no doubt, what the wishes of God were.

Numbers 9:19 "And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not."

It appears, that no one questioned the leading of the cloud and fire. It was apparent enough to all of them that this was God leading them. They had actually heard the voice of God from the mountain, when He first spoke the 10 commandments. It had frightened them so badly, they asked Moses to speak to God for them. This cloud and fire {visible to all} reassured them of God's presence. When the cloud stopped, it was time for them to stop.

Numbers 9:20 "And [so] it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed."

The ordering of the march was not from Moses, but God. This causes me to believe God would rest them from this desert journey a time, and then carry them, again.

Numbers 9:21 "And [so] it was, when the cloud abode from even unto the morning, and [that] the cloud was taken up in the morning, then they journeyed: whether [it was] by day or by night that the cloud was taken up, they journeyed."

You would think it would be too dark for them to travel by night, but the fire was so bright, it gave light to this near 3 million people. This is not just an ordinary fire, or Light. God is the source of all Light. He could cause as much light as was needed to shine. It would, probably, have been cooler to travel at night. Whatever the reason, they moved when God commanded, night or day.

Numbers 9:22 "Or [whether it were] two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed."

It appears, there was no certain number of days they moved, or stayed in one place. If God had a purpose for them staying in one place for over a year, they stayed. One of the most vivid examples of this in the New Testament, was the moving of Paul from place to place. Paul went where God sent him, and stayed as long as God wanted him to. Most ministers today follow the guidance of God. They will not go to minister in a place, unless they feel God sent them. They will not stay in a place, if they feel God wants them to leave. The true Christian should make Jesus his Lord, as well as his Saviour. When He is Lord, He controls his moves.

Numbers 9:23 "At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses."

The only times they went where the cloud did not lead them, they met with terrible defeat. I say, once more, we should find out what the will of God is for our lives, and then walk in that will. Any other life we lead, will be a failure. They followed the commandments of God spoken through Moses. We must follow the commandments of God.

Numbers 13 Questions

1. What does passover celebrate?
2. Why were the Hebrew firstborn not killed?
3. How long were they to celebrate passover?
4. Who is the Christian's passover Lamb?
5. Quote 1 Corinthians chapter 5 verses 7 and 8.
6. When was it to be celebrated?
7. How could Jesus eat passover with the disciples, and yet, be the passover Lamb that same day??
8. To vary the day, is to _____.
9. Their first month is similar to our _____.
10. Why should the first passover be fresh in their minds.
11. Why were there some men who could not take passover?
12. Many believe the men to be _____ and _____.
13. Who had they recently buried?
14. Was this excuse sufficient to exempt them from passover?
15. What did Moses do, when they told him of the matter?
16. When would they take passover?
17. Why was it important that they not break any bone of the passover lamb?
18. Quote Exodus chapter 12 verse 46
19. Quote John chapter 19 verse 36.
20. Those who refuse to keep passover are, in effect, doing what?
21. He that despiseth Moses' law died without mercy under _____ or _____ witnesses.
22. Quote Hebrews chapter 10 verse 29.
23. When a stranger practiced passover, what must he do first.
24. "Communion" is a remembrance of what?
25. How did the people know God was in the tabernacle?
26. Quote Deuteronomy chapter 5 verse 24.
27. Quote Hebrews chapter 12 verse 29.
28. The cloud covered it by _____, and the fire by _____.
29. What will lead the Christians now, if we will follow?
30. Who ordered the march?
31. How often did they move?
32. They went where the cloud _____ them.

We will begin this lesson in Numbers 10:1 "And the LORD spake unto Moses, saying,"

This is a break in the past message.

Numbers 10:2 "Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps."

These trumpets of silver are the same type of trumpet that will be blown, when the Lord blows the trumpet in the sky, to call us to heaven. "Silver" means redemption. That trumpet will call us to our redemption from this earth. These trumpets, in verse 2 above, are for the redeeming of the people, as well. He assembles them for worship. He, also, blows those trumpets to cause them to follow Him. Notice, these trumpets were of one piece. They are not put together. There is only one redemption, and that is found in Jesus. By two, a thing shall be established.

Numbers 10:3 "And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation."

The location that it is blown, shows us the spiritual value of the blowing of the trumpet. They assembled at the door of the tabernacle to hear from God. When they blow with both trumpets, all the people are to gather.

Numbers 10:4 "And if they blow [but] with one [trumpet], then the princes, [which are] heads of the thousands of Israel, shall gather themselves unto thee."

This blowing of one trumpet is just for the leaders to come. It is interesting, to me, that all believers in Christ are "princes". We rule with the King {Jesus} as His subordinates. Matthew 25:21 "His lord said unto him, Well done, [thou] good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Revelation 20:6 "Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Numbers 10:5 "When ye blow an alarm, then the camps that lie on the east parts shall go forward."

The blowing of the trumpet to move the camp, and the blowing of the trumpet to assemble, were, undoubtedly, different sounds from the same trumpet. The camps on the east were the tribes of Judah, Issachar, and Zebulun. It appears, they have the first place in the march, as we studied earlier.

Numbers 10:6 "When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys."

The second blowing of the trumpet for moving the people was sounded, and those on the south moved. These were made up of the tribes of Reuben, Simeon, and Gad. If all of the people moved at the first blow of the trumpet, there would be utter confusion. This is orderly.

Numbers 10:7 "But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm."

As we said earlier there was a different sound from the trumpet for the gathering of the people, and for the alarm. The alarm was a shrill continuous sound, and the call to assemble was a different tone and shorter blasts from the trumpet.

Numbers 10:8 "And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations."

Aaron and his sons {the priests} were the ones with authority to blow the trumpets. These silver trumpets were used for religious purposes. Even in the case of an alarm, it would have come from them. In the beginning, they had great authority over all aspects of the lives of the Israelites.

Numbers 10:9 "And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies."

When the trumpet was blown for the purpose of war, the priests blowing it showed God's approval of the battle, and they would not lose. When God was with them in war, they did not lose.

Numbers 10:10 "Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I [am] the LORD your God."

These very same trumpets, blown differently, were blown in remembrance of the holy days. Some people believe that Aaron and his sons blowing the trumpets for these services symbolized the broadcasting {preaching} of the gospel by the preachers. It certainly was part of their services to blow the trumpet, as we see above. The solemn days, beginnings of months, and burnt offerings were all times when they focused completely upon God. These were memorable times.

Numbers 10:11 "And it came to pass on the twentieth [day] of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony."

This is the beginning of a march. The signal that it was time to move, was when the cloud moved. The verse prior to this spoke of the time of close communion with God. Now, we see they are to move, being led by the Spirit of God. This was their first time to move after the tabernacle had been set up. We must remember, that they had already been instructed in their order of march.

Numbers 10:12 "And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran."

It appears, that the wilderness of Paran was about a three day journey from the wilderness of Sinai. We, also, must continue to remember the size of the group moved. There were just under 3 million people in this march. Notice, the cloud rested. This just means that it went this far and stopped. Wherever the cloud stopped, was to be their place to rest.

Numbers 10:13 "And they first took their journey according to the commandment of the LORD by the hand of Moses."

This was a short journey. Perhaps, this was a test to see how they would handle the march. "According to the commandment" is speaking of according to the plan He had given Moses for their march.

Numbers 10:14 "In the first [place] went the standard of the camp of the children of Judah according to their armies: and over his host [was] Nahshon the son of Amminadab." Numbers 10:15 "And over the host of the tribe of the children of Issachar [was] Nethaneel the son of Zuar." Numbers 10:16 "And over the host of the tribe of the children of Zebulun [was] Eliab the son of Helon."

This is just saying, that the tribe of Judah led the way. They raised their banner, and their people gathered and marched. The three tribes of Judah, Issachar, and Zebulun had all been camped on the east side. Each tribe had their own prince, but collectively the tribe of Judah was their leader. We had mentioned before, that there would have been total confusion had each tribe not known exactly where to march.

Numbers 10:17 "And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle."

We remember, that the tribe of Gershon was to take the curtains and that sort of thing. The tribe of Merari was to take care of the boards and the heavy items. The tribe of Kohath carried the holy things. We remember, 6 wagons had been given to the sons of Gershon and Merari to carry their loads. The tabernacle would be in the very middle of the march, so it would be protected from strangers. The tribe of Kohath, hand-carried the holy things. Actually, Kohath, Gershon, and Merari were all part of the Levitical tribe.

Numbers 10:18 "And the standard of the camp of Reuben set forward according to their armies: and over his host [was] Elizur the son of Shedeur." Numbers 10:19 "And over the host of the tribe of the children of Simeon [was] Shelumiel the son of Zurishaddai." Numbers 10:20 "And over the host of the tribe of the children of Gad [was] Eliasaph the son of Deuel."

All of these three tribes: Reuben, Simeon, and Gad, are camped on the south side. They line up directly behind those from the east side.

Numbers 10:21 "And the Kohathites set forward, bearing the sanctuary: and [the other] did set up the tabernacle against they came."

The Kohathites were carrying the holy things. They had no wagons. They carried everything by hand. On the heavier pieces, they ran rods down

through loops and carried the rods. The tabernacle was carried in the middle of the march.

Numbers 10:22 "And the standard of the camp of the children of Ephraim set forward according to their armies: and over his host [was] Elishama the son of Ammihud." Numbers 10:23 "And over the host of the tribe of the children of Manasseh [was] Gamaliel the son of Pedahzur." Numbers 10:24 "And over the host of the tribe of the children of Benjamin [was] Abidan the son of Gideoni."

The tribes of Ephraim, Manasseh, and Benjamin were camped in the west. They were the third group of tribes, but were to march just after the tabernacle. We got into all of the names of the people earlier, so we will not dwell on that here.

Numbers 10:25 "And the standard of the camp of the children of Dan set forward, [which was] the rereward of all the camps throughout their hosts: and over his host [was] Ahiezer the son of Ammishaddai." Numbers 10:26 "And over the host of the tribe of the children of Asher [was] Pagiel the son of Ocran." Numbers 10:27 "And over the host of the tribe of the children of Naphtali [was] Ahira the son of Enan."

These three tribes: Dan, Asher, and Naphtali, had all been camped in the north. They were the last of the groups of tribes in the march. There were six tribes marching in front of the tabernacle, and 6 tribes marching behind the tabernacle.

Numbers 10:28 "Thus [were] the journeyings of the children of Israel according to their armies, when they set forward."

This is the way they were to march each time the cloud moved. They were not to vary the march. God had established each person in his place. It would be difficult to understand how the small children and the elderly could keep up with the march, but God had taken all of that into consideration. The younger people had great respect for the elderly, and they helped them. It appears from these instructions, that the boards and curtains were carried between the tribes of the east and the tribes of the south. The tabernacle was carried in the middle of the march. This, perhaps, was so that the outside of the tabernacle could be set up and ready for the holy things, when they arrived.

Numbers 10:29 "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel."

Hobab is the brother-in-law of Moses. Raguel and Jethro are the same person. He is spoken of as Reul in Exodus chapter 2 verse 18. The name Jethro is, probably, a title, and the name Reul was his name. Moses is encouraging his brother-in-law to join them on their trip to the promised land.

Numbers 10:30 "And he said unto him, I will not go; but I will depart to mine own land, and to my kindred."

This was a terrible decision on the part of Hobab.

Numbers 10:31 "And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes."

Moses tries to persuade him to stay. He has, possibly, been with them for awhile. Moses was saying, that even though God gave them direct directions of how they were to camp and how they were to march, they still needed human hands to carry out the wishes of God. "Eyes" symbolize wisdom. In this particular instance, it is speaking of someone to watch and see God's wishes are carried out.

Numbers 10:32 "And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee."

This is the same thing as all nations being blessed through faithful Abraham. The fact that this brother-in-law would be with the Israelites, would bring him the same blessings as the Israelites.

Numbers 10:33 "And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them."

The ark of the covenant was the dwelling place of God with the people. God decided where they would camp.

Numbers 10:34 "And the cloud of the LORD [was] upon them by day, when they went out of the camp."

The presence of God was in the cloud by day, and the fire by night.

Numbers 10:35 "And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee."

Every battle that God sent them into, the ark went with them, and they won the battle with no loss of men. God is all-powerful. There is no enemy of God that has not been already defeated by the presence of God.

Numbers 10:36 "And when it rested, he said, Return, O LORD, unto the many thousands of Israel."

The presence of God in the cloud by day and the fire by night, went ahead of the marchers leading the way. When the tabernacle was set up in the midst of the people for a time of rest, God entered the holy of holies and dwelt in the midst of the people.

Numbers 14 Questions

1. How many silver trumpets were to be made?
2. "Silver" means _____.
3. What were these trumpets used for?
4. These trumpets are of _____ piece.
5. By _____, a thing shall be established.
6. Where are the trumpets blown?
7. What does the location of their blowing show us?
8. What is the signal for all the people to assemble?
9. Who are the "princes"?
10. All believers in Christ are _____.
11. Quote Matthew chapter 25 verse 21.
12. Blessed and holy is he that hath part in the _____ resurrection.
13. When the trumpet blows, which tribes go first?
14. When the trumpet is blown the second time, which tribes take their journey?
15. Who were the tribes on this side?
16. What is different about the blowing of the trumpet for gathering, and the blowing of the trumpet for war?
17. Who actually blow the trumpets?
18. What did the blowing of the trumpet for war, by the priest, show?
19. For what special occasions of worship would the trumpet be blown?
20. What do some people believe the spiritual meaning of Aaron and his sons blowing the trumpet has?
21. When was the cloud taken up from off the tabernacle of the testimony?
22. What was the signal to move?
23. They are being led by the _____ of _____.
24. Where did they leave, and where did they go?
25. What does "according to the commandment" mean?
26. What tribe led the way?
27. Who carried the tapestry of the tabernacle?
28. Who carried the boards of the tabernacle?
29. How many wagons did they use to carry the tabernacle?
30. Who carried the holy things?
31. Who were camped in the west?
32. Where was the tabernacle located in the march?
33. Who was Hobab?
34. Reguel and _____ are the same person.
35. Jethro is, probably, a _____.
36. Why does Moses try to persuade Hobab to stay?
37. Who decided where they would camp?
38. Where was the presence of God?
39. Rise up LORD, and let thine _____ be scattered.
40. When the ark was with them, they _____ the battle.

We will begin this lesson in Numbers 11:1 "And [when] the people complained, it displeased the LORD: and the LORD heard [it]; and his anger was kindled; and the fire of the LORD burnt among them, and consumed [them that were] in the uttermost parts of the camp."

This is the beginning of a long journey. The journey was long, because of their lack of faith. They started complaining the very first thing. Instead of putting their faith in God, they started murmuring against God. The fire of the Lord had come from the altar and killed two of Aaron's sons. This fire came from the outer areas. It could have been lightning, or it could have been a brush fire. Whatever it was, God sent it in punishment for their complaining.

Numbers 11:2 "And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched."

Suddenly, they realize they have sinned, and come to Moses to speak to God on their behalf. Moses does pray for them, and the fire is stopped.

Numbers 11:3 "And he called the name of the place Taberah: because the fire of the LORD burnt among them."

"Taberah" means burning. God's wrath had come, because of their complaining. God is quick to forgive, when Moses prays. He names the place burning, as a memory of what happened here. The unfaithfulness of these people had gotten them in terrible trouble. We must take a lesson from this. God will not permit us to be unfaithful. Without faith, it is impossible to please God.

Numbers 11:4 "And the mixed multitude that [was] among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?"

The mixed multitude are not of the twelve tribes. These are people who came along for the blessings, but wanted no part of the hardships of the journey to the promised land. Some of them were, possibly, half Egyptian and half Hebrew. They immediately start complaining about the food. The manna was falling from heaven to feed all of them, but they were not satisfied with the manna. They wanted meat to eat. They complained, until the children of Israel joined in with them in complaining about the food. They had just gotten over their last problem, and immediately started complaining again. This time they are wishing for the food of Egypt. "Egypt" symbolizes the world. They are really lusting for things to satisfy their flesh, instead of seeking more of a spiritual walk.

Numbers 11:5 "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:"

They have forgotten the hardships of Egypt, and are just thinking of the food they left behind. Sometimes, the good old days are better looking back on them, than when they were actually happening.

Numbers 11:6 "But now our soul [is] dried away: [there is] nothing at all, beside this manna, [before] our eyes."

Souls is used very loosely here. The soul has to do with the will of man. It appears from this, their will to go on has been dampened greatly, because they do not have meat, melons, garlic, and other things of Egypt to eat. They have become tired of Manna.

Numbers 11:7 "And the manna [was] as coriander seed, and the colour thereof as the colour of bdellium."

It appears, the manna did not have much color, or much flavor. "Manna" means whatness, or what is it. It was like bread made with honey. The way it fell and sustained the nearly 3,000,000 people was a miracle. Exodus 16:14 "And when the dew that lay was gone up, behold, upon the face of the wilderness [there lay] a small round thing, [as] small as the hoar frost on the ground." Exodus 16:15 "And when the children of Israel saw [it], they said one to another, It [is] manna: for they wist not what it [was]. And Moses said unto them, This [is] the bread which the LORD hath given you to eat." The following Scriptures tells what it was in the spiritual sense. John 6:50 "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." John 6:51 "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

Numbers 11:8 "[And] the people went about, and gathered [it], and ground [it] in mills, or beat [it] in a mortar, and baked [it] in pans, and made cakes of it: and the taste of it was as the taste of fresh oil."

In other Scriptures, it speaks of it tasting like a wafer with honey. In this, it says it tasted like oil. All of these things could be true. It appeared there were several ways to fix it for eating.

Numbers 11:9 "And when the dew fell upon the camp in the night, the manna fell upon it."

There was just enough on the ground to feed everyone. They were not to hoard it up, but to gather each day, except the day before sabbath, and then they were to gather enough for two days. It was miracle bread from heaven to take care of the needs of the people, not their greed.

Numbers 11:10 "Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD as kindled greatly; Moses also was displeased."

The evil of the complaining has spread to all of the people. They are feeling sorry for themselves, because they cannot have exactly what they want to eat. They are not thankful for the manna miraculously falling from heaven to feed them. Their weeping was showing their displeasure with the way God was handling things. Even Moses was upset with the people. They soon forgot the hardships, they had been freed from. God does not like murmuring.

Numbers 11:11 "And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?"

Moses is tired of these ungrateful people. He asks God why He thought so little of him to put him in charge of so ungrateful a people? Of course, he was not responsible for feeding them, or actually, for any of their care. God had done all of that. He was just the mediator between them and God. All Moses needed to do, was exactly what God told him to. That is what he was responsible for. He was just disappointed in the people. That is why he made such a remark. His responsibility was to God, not to these people. He felt responsible for them, because God had him leading them. Ministers could learn a lesson from this. It is not the minister's responsibility to get people saved. It is their responsibility to bring the gospel message. What they do with that message, is between them and God.

Numbers 11:12 "Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?"

Moses is so ashamed of their actions, that he tells God, they are not his children. He did not birth any of them. God is the Father of all of us. Moses is insinuating that since God is their Father, it is His responsibility to nurse them through. God uses individuals to carry out His purposes on the earth.

Numbers 11:13 "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat."

They knew that Moses did not have flesh. They came to Moses, because they knew he was in better standing with God, than they were.

Numbers 11:14 "I am not able to bear all this people alone, because [it is] too heavy for me."

The pressure of leading such a rebellious people is almost too much for Moses. Close to 3,000,000 people were coming directly to Moses to complain. It is a tremendous heavy load to bare alone.

Numbers 11:15 "And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness."

Moses feels like a failure. He wishes for death, so someone else can take on this tremendous task of leading this ungrateful group of people.

Numbers 11:16 "And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee."

The LORD has heard Moses' cry for help. These 70 men will take care of the minor problems, and refer the major problems to Moses. This will take the pressure of the day to day complaining away from Moses, and give him some rest. Seventy is an interesting number. "Seven" means spiritually complete, and "ten" has to do with world government. Then, this could be God spiritually completing the dealings with the people. This number was chosen as a number to deal with the worldly problems of the people. God completed it with the seventy. These seventy men would deal with day to day

problems. The weightier spiritual problems would still be settled by Moses. This group of seventy is subordinate to Moses.

Numbers 11:17 "And I will come down and talk with thee there: and I will take of the spirit which [is] upon thee, and will put [it] upon them; and they shall bear the burden of the people with thee, that thou bear [it] not thyself alone."

God, Himself, will empower them with the knowledge and understanding for the job. These will take some of the pressure off of Moses.

Numbers 11:18 "And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for [it was] well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat."

They were to cleanse themselves in preparation for eating the meat the LORD would send. They were to prepare themselves, not only for the food, but for a revelation of the power and holiness of God. It would be no problem for God to rain down meat.

Numbers 11:19 "Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;" Numbers 11:20 "[But] even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which [is] among you, and have wept before him, saying, Why came we forth out of Egypt?"

They would eat so much meat in that month, that they would be sick of meat. They were extremely ungrateful. God will teach them a lesson in this. They will be so stuffed of meat, that it will come out their nostrils. This speaks of sickness. Their constant comparison of holy God with Egypt is showing they despise the LORD. "Egypt" symbolizes the world. They are not willing to give up the world for God. It was easy for God to get them out of Egypt, but it is near impossible, it seems, to get Egypt out of them. Worldliness and God's ways will not mix. We must be careful in our churches to keep the worldliness out of them.

Numbers 11:21 "And Moses said, The people, among whom I [am, are] six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month."

Now Moses has started to question. Moses could not have doubted the power of God after all the miracles. He just knew this would take a giant miracle.

Numbers 11:22 "Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?"

To feed 3,000,000 people a month would take a tremendous amount of meat. It would take all the animals they possessed. Moses got a little carried away, when he spoke of all the fish of the sea. Moses is asking God, "Where will all this meat come from"?

Numbers 11:23 "And the LORD said unto Moses, Is the LORD'S hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."

The Hand that opened the Red Sea, the Hand that sent the manna, was it so short it could not send the meat? God will prove Himself one more time to this people.

Numbers 11:24 "And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle."

Moses is still the messenger to bring God's message to the people. He tells them God's answer. He, also, gathers the seventy men in the tabernacle, for God to put His Spirit upon them.

Numbers 11:25 "And the LORD came down in a cloud, and spake unto him, and took of the spirit that [was] upon him, and gave [it] unto the seventy elders: and it came to pass, [that], when the spirit rested upon them, they prophesied, and did not cease."

God took of the fulness of the Holy Spirit, which He had placed on Moses, and gave the power of the Spirit to the seventy to minister. In the Old Testament and in the New Testament, God empowers His people to do the tasks He has called them to do. It is the filling with the Spirit that empowers a person to minister. One of the gifts of the Spirit is prophecy. Luke 1:67 "And his father Zacharias was filled with the Holy Ghost, and prophesied, saying," Luke 1:41 "And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:" Luke 1:42 "And she spake out with a loud voice, and said, Blessed [art] thou among women, and blessed [is] the fruit of thy womb." We see from all of this, that when the Spirit comes upon a person he begins to prophecy.

Numbers 11:26 "But there remained two [of the] men in the camp, the name of the one [was] Eldad, and the name of the other Medad: and the spirit rested upon them; and they [were] of them that were written, but went not out unto the tabernacle: and they prophesied in the camp."

There were two that did not come to the tabernacle for the anointing. This did not stop the Holy Spirit of God from anointing them. They were filled with the Spirit of God, and began to speak under that anointing. They were written down as part of the seventy, but something kept them from meeting with Moses in the tabernacle. This is a type and shadow of the fact that the Gentiles would be baptized with the Holy Spirit, even though they were not Jews. The tabernacle is not what makes a person Spirit filled. This is an anointing of God on whomever He desires to have it.

Numbers 11:27 "And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp."

This person reported this to Moses, questioning whether they had the authority to prophesy.

Numbers 11:28 "And Joshua the son of Nun, the servant of Moses, [one] of his young men, answered and said, My lord Moses, forbid them."

The Jews were a very class conscious people. Joshua wanted Moses to forbid them to prophesy, because they were not anointed in the tabernacle.

Numbers 11:29 "And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, [and] that the LORD would put his spirit upon them!"

Moses was not jealous. In fact, he was one of the humblest men that ever lived. It would simplify the work of Moses, if all the people were guided by the Spirit of God, rather than being guided by the lust of their flesh. Moses actually wished that God would pour out of His Spirit upon all flesh.

Numbers 11:30 "And Moses gat him into the camp, he and the elders of Israel."

This is saying, they were part of the ministering body in the camp.

Numbers 11:31 "And there went forth a wind from the LORD, and brought quails from the sea, and let [them] fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits [high] upon the face of the earth."

Two cubits high, means the quails were three feet deep around all the camp, and even out several miles on each side. They had to eat them to get rid of them. There was no place to get away from the quails. This should be ample meat to satisfy these rebellious people. This was not an ordinary wind. It was a miraculous wind from God that brought the quails. The wind, God sent, threw the quails down on the camp.

Numbers 11:32 "And the people stood up all that day, and all [that] night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread [them] all abroad for themselves round about the camp."

They were so greedy, they stayed up all night and gathered these quails. The least that anyone gathered was 320 pecks. This was a tremendous amount of meat. They dried the meat in the sun to keep it from ruining.

Numbers 11:33 "And while the flesh [was] yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague."

God poured the abundance of the meat upon them in anger. They were more concerned with pleasing their flesh, than they were in pleasing God. While they were consuming the meat God had miraculously provided, God sent a plague to them in punishment.

Numbers 11:34 "And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted."

"Kibroth-hattaavah" means graves of greediness. They ate to satisfy the lust of their flesh, and it killed them. They were buried in the very place of their lust. This should have been a tremendous lesson for these people.

Numbers 11:35 "[And] the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth."

The people that moved were those not killed in the plague. We must learn in this lesson, that it is very dangerous to pray for things that satisfy our flesh. We might get the answer to our prayer. The flesh is an enemy of the spirit.

Numbers 15 Questions

1. What did God do, when the people complained?
2. Why would the journey through the wilderness be so long?
3. What are some of the possibilities of where the fire came from?
4. When was the fire quenched?
5. What was the name of the place called?
6. What does the name "Taberah" mean?
7. What lesson can we learn from this?
8. Who are the mixed multitude?
9. What do they complain about?
10. "Egypt" symbolizes the _____.
11. What are they really lusting for?
12. What foods from Egypt did they remember?
13. What does the soul have to do with?
14. "Manna" means _____.
15. Quote Exodus chapter 16 verses 14 and 15.
16. What answer did Jesus give about what the manna was?
17. Where did they find the manna to eat?
18. What did the manna taste like?
19. What displeased Moses, and angered God?
20. What does their weeping show?
21. Moses is _____ of these ungrateful people.
22. What really was Moses' obligation?
23. What is a minister's responsibility?
24. Moses is so ashamed of them, in verse 12, he tells God what?
25. What question does Moses ask God in verse 13?
26. Moses feels like a _____.
27. How many helpers does God give Moses?
28. What makes them capable of ministry?
29. How does God bring flesh to eat to the people?
30. How long are they to eat it?
31. Quote Luke chapter 1 verse 67.
32. Quote Luke chapter 1 verse 41.
33. What happens to those who are filled with God's Spirit?
34. Why did someone complain about the two prophesying in the camp?
35. Why did Moses wish everyone to be filled with the Spirit of God?
36. How deep were the quails?
37. How many pecks did each person gather?
38. What happened to them, as they ate the flesh?
39. What does "Kibroth-hattaavah" mean?
40. Where did they go to next?

We will begin this lesson in Numbers 12:1 "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman."

This opposition was, perhaps, instigated by Miriam, since she is mentioned first in the verse above. Perhaps, Aaron was guilty by association, since we see no punishment upon him for this sin. It appears, they both spoke evil of Moses, but it was Miriam's idea. An Ethiopian was a descendant from Ham, and was a person of dark skin. She would, also, have been thought of as worse than the Egyptians, as far as religious belief was concerned. It seems, Moses was not interested in sharing his private life, so we do not know if Zipporah was dead at this time, or not. Miriam was a prophetess, so it would have been alright for her to speak out for religious purposes, if it had not been God's chosen. It is a dangerous thing to tear down the character of those anointed of God.

Numbers 12:2 "And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard [it]."

Miriam and Aaron decided that they were just as high up in the ministry as Moses was, and they stated it where God heard them. Pride can get a person into serious trouble. They are justifying their accusation against Moses here. They had no respect for Moses, or his decision. God hears this in a way of judging their actions.

Numbers 12:3 "(Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)"

Moses was not full of pride, like Miriam and Aaron were. Moses was so meek, that he did not feel he could do the things God called him to do. Truly he couldn't in his own power, but the power of God, within him, could do it.

Numbers 12:4 "And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out."

The fact that "God spoke suddenly" to them, indicates this matter could not wait. God spoke to the three people who He had empowered to do the job He had for them. They, also, were the three involved in this controversy. From the Scripture above, it appears God spoke to each of them individually. He called them to the tabernacle, and they came.

Numbers 12:5 "And the LORD came down in the pillar of the cloud, and stood [in] the door of the tabernacle, and called Aaron and Miriam: and they both came forth."

The door of the tabernacle was not the usual place for the presence of the LORD. They were called to Him for judgement.

Numbers 12:6 "And he said, Hear now my words: If there be a prophet among you, [I] the LORD will make myself known unto him in a vision, [and] will speak unto him in a dream."

This is a reminder from God that prophets are prophets, because God made them prophets. They are not prophets or prophetesses because of any special ability of their own. God chooses whom He will for whatever position He desires them to have. They are able to prophesy, because God reveals things to them in visions and dreams.

Numbers 12:7 "My servant Moses [is] not so, who [is] faithful in all mine house."

God is saying in this, that Moses is more than a prophet. The greatest of the prophets received their messages in dreams and visions. God met with Moses. Moses was on the mountain 40 days and nights in the near presence of God. Moses was able to get closer to God than any other man.

Numbers 12:8 "With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

God spoke to Moses with an audible voice. Moses was in God's presence so closely, that the Scripture uses the expression face to face. He spoke plainly to Moses, not in parables. Moses never actually saw the face of God, but was close enough to see it. At one time, God did allow Moses to see His back side. If God thought this highly of Moses, why did Miriam and Aaron not have more respect than to speak against Moses? They should have been afraid to speak against this special servant of God. Possibly, one reason was because he was their physical brother. It is difficult for members of one's family to recognize his greatness.

Numbers 12:9 "And the anger of the LORD was kindled against them; and he departed."

God's anger was apparent to them. They have been judged, and found guilty. They are awaiting sentence.

Numbers 12:10 "And the cloud departed from off the tabernacle; and, behold, Miriam [became] leprous, [white] as snow: and Aaron looked upon Miriam, and, behold, [she was] leprous."

"Leprosy", in the spiritual, is associated with sin. Why Aaron is not punished is hard to understand. Perhaps, it was because he was a weak man, and just followed Miriam in the sin. He was actually the one who made the golden calf, and was not punished for that either. It appears, in both cases, he was a follower, and not a leader. In a sense, he was punished when he saw Miriam with the leprosy.

Numbers 12:11 "And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned."

Aaron repents for them both. Since Aaron speaks his regret for the sin to Moses, it shows that he realizes he is not equal in authority to Moses. He actually asks Moses to get rid of this burden of sin for Miriam and himself.

Numbers 12:12 "Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb."

Aaron and Miriam were, probably, pretty close, since they had been reared together. Leprosy is much like death of the skin tissue. Aaron pleads with Moses for Miriam's healing.

Numbers 12:13 "And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee."

Moses prays to God for Miriam. Moses' power to heal Miriam lies in the power of God. He sympathizes with his sister's condition, and asks God to heal her.

Numbers 12:14 "And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in [again]."

The least He would punish her for was 7 days, because a leper cannot be declared clean, until after 7 days. 7 shows spiritual completeness, as well. The "spitting in the face" and the 7 day separation are both signs of the father being ashamed of the child. At the end of the 7 days, she is totally restored.

Numbers 12:15 "And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in [again]."

God did not move the camp, until Miriam's 7 days were fulfilled.

Numbers 12:16 "And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran."

The wilderness of Paran is near the promised land.

Numbers 16 Questions

1. Who spoke against Moses?
2. What was their complaint?
3. What is the difference in the sin of Miriam in this, and the sin of Aaron?
4. Who was the Ethiopian descended from?
5. What would have been her religious status?
6. It is a dangerous thing to tear down the character of God's _____.
7. In verse 2, what have Miriam and Aaron decided?
8. How meek was Moses?
9. What does the fact that "God spoke suddenly" to Moses, Aaron, and Miriam mean?
10. Where did they go to meet with God?
11. How did God meet with the three of them?
12. Who did He call to Him for judgement?
13. What sets aside a person as a prophet?
14. Moses is _____ than a prophet.
15. What special thing did God do for Moses, that He did not do for prophets?
16. Quote Numbers chapter 12 verse 8.
17. What should have kept Miriam and Aaron from accusing Moses?
18. Verse 9 says, God was _____ with them.
19. What happened to Miriam in punishment?
20. Why was Aaron not punished?
21. "Leprosy", in the spiritual, is associated with _____.
22. What was another sin Aaron was not punished for?
23. Who does Aaron repent for?
24. Who prays to God for them?
25. What is the answer from God?
26. What does the "father spitting in her face" show?
27. Where is the wilderness of Paran located?

We will begin this lesson in Numbers 13:1 "And the LORD spake unto Moses, saying,"

In the last lesson, we ended with the camp moving to the wilderness of Paran, near the promised land. After they arrived, God speaks to Moses for the people.

Numbers 13:2 "Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them."

Moses was to search out the leader of each of the tribes of Israel. They would represent their family, as they search out the land of Canaan. Remember, they are near the promised land. They could go in right now, if they would remain in their faith.

Numbers 13:3 "And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men [were] heads of the children of Israel."

These men were to go and search out the land. The heads of these sons of Israel were usually speaking of their princes. Since some of the princes were elderly, these are, probably, just men of importance in their tribe who were chosen for this hard job. In Deuteronomy chapter 1 beginning with the 20th verse, there is another explanation of searching out the promised land.

Numbers 13:4 "And these [were] their names: of the tribe of Reuben, Shammua the son of Zaccur."

We remember, Reuben was the first son of Leah and Jacob. The names of the leaders from each tribe that were sent are not known elsewhere, except for Caleb and Joshua. There is no representative of the tribe of Levi, because they will not receive land.

Numbers 13:5 "Of the tribe of Simeon, Shaphat the son of Hori."

Simeon was the second son of Jacob and Leah.

Numbers 13:6 "Of the tribe of Judah, Caleb the son of Jephunneh."

The tribe of Judah is the tribe the Lord Jesus will come through. Caleb was 40 years old, when he was chosen to spy out the promised land. We will find that Caleb will be one of two who brings back a good report. In Chronicles, Caleb is spoken of as a Kenezite.

Numbers 13:7 "Of the tribe of Issachar, Igal the son of Joseph."

Issachar was the ninth son of Jacob and the fifth of Leah.

Numbers 13:8 "Of the tribe of Ephraim, Oshea the son of Nun."

The tribe of Ephraim was actually of the tribe of Joseph. Oshea is the same as Joshua. He was the other of the two who came back with a good report.

Numbers 13:9 "Of the tribe of Benjamin, Palti the son of Raphu."

Benjamin was the youngest son of Jacob. His mother was Rachel. His full brother was Joseph.

Numbers 13:10 "Of the tribe of Zebulun, Gaddiel the son of Sodi."

Zebulun was the tenth son of Jacob and the sixth of Leah.

Numbers 13:11 "Of the tribe of Joseph, [namely], of the tribe of Manasseh, Gaddi the son of Susi."

Manasseh was the oldest son of Joseph, but Ephraim got the right hand blessing. Joseph had two sons, that were part of the twelve tribes. Ephraim and Manasseh were the two sons.

Numbers 13:12 "Of the tribe of Dan, Ammiel the son of Gemalli."

Dan was the fifth son of Jacob and the first of Bilhah, Rachel's maid.

Numbers 13:13 "Of the tribe of Asher, Sethur the son of Michael."

Asher was the eighth son of Jacob and the second of Zilpah, Leah's maid.

Numbers 13:14 "Of the tribe of Naphtali, Nahbi the son of Vophsi."

Naphtali was the sixth son of Jacob and the second son of Bilhah.

Numbers 13:15 "Of the tribe of Gad, Geuel the son of Machi."

Gad was Jacob's seventh son and the firstborn of Zilpah.

Numbers 13:16 "These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua."

The main thing in this verse is the change of the name of Oshea to Jehoshua, or Joshua. The two names we must remember, in the twelve that were sent to spy, are Caleb and Joshua, who were the only two to bring back a good report.

Numbers 13:17 "And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this [way] southward, and go up into the mountain:"

This closely resembles the account in Deuteronomy, except it was the peoples request to search out the land. God knew what the land was already. He wanted His people to have enough faith to take the land. It seems, Moses sent the spies on pressure from the people to see whether the land would be easy to take, or not.

Numbers 13:18 "And see the land, what it [is]; and the people that dwelleth therein, whether they [be] strong or weak, few or many;"

This seems to be questioning God's ability to help them take the land. These people would be no match for God, even if they were giants. It would not matter how many they were, or how strong they were, if God decides to overthrow them.

Numbers 13:19 "And what the land [is] that they dwell in, whether it [be] good or bad; and what cities [they be] that they dwell in, whether in tents, or in strong holds;"

Again, all of this is unnecessary. God chose this land for them. They should not be questioning God's judgement. We find that Moses told them to go, and take the land as God had commanded them. It was the people who wanted to search the land. Deuteronomy 1:20 "And I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us." Deuteronomy 1:21 "Behold, the LORD thy God hath set the land before thee: go up [and] possess [it], as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged." Deuteronomy 1:22 "And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come." It really had been the people questioning God, not Moses.

Numbers 13:20 "And what the land [is], whether it [be] fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time [was] the time of the firstripe grapes."

The time was, probably, toward the end of July, because that is when the grapes were ripe. God had promised them the land was a land of milk and honey. They should have asked no more.

Numbers 13:21 "So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath."

The wilderness of Zin was in the extreme southern area. Rehob was on the road to Hamath, quite a distance from the wilderness of Zin.

Numbers 13:22 "And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmai, the children of Anak, [were]. (Now Hebron was built seven years before Zoan in Egypt.)"

These three tribes of Anak were run out of Hebron 50 years later by Caleb. Hebron was a very old city, known in the time of Abraham. It is still possible to find Hebron today.

Numbers 13:23 "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and [they brought] of the pomegranates, and of the figs."

This is speaking of the valley of Eshcol. There is a brook that runs through it. It is located between Jerusalem and Hebron. The fruit in this area grow very large. The cluster of grapes, the spies found here, was so

large it had to be carried upon poles with two men lifting it. They actually carried a branch with the cluster of grapes.

Numbers 13:24 "The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence."

The name Eshcol dates back to the time of Abraham for this valley, but it took on the new name of Brook Eshcol, because of the large cluster of grapes.

Numbers 13:25 "And they returned from searching of the land after forty days."

It is very significant that the time they searched out the land was for forty days. The number forty means time of testing.

Numbers 13:26 "And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land."

The Israelites had remained in Kadesh, the forty days the spies were searching out the land. It seemed, the congregation gathered to hear the news of their spy journey.

Numbers 13:27 "And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this [is] the fruit of it."

Just as God had promised, it was a land of milk and honey. Exodus 3:17 "And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey."

Numbers 13:28 "Nevertheless the people [be] strong that dwell in the land, and the cities [are] walled, [and] very great: and moreover we saw the children of Anak there."

We read the same report in the following Scripture. Deuteronomy 1:28 "Whither shall we go up? our brethren have discouraged our heart, saying, The people [is] greater and taller than we; the cities [are] great and walled up to heaven; and moreover we have seen the sons of the Anakims there." God had not said there would be strong people in opposition. He had said He would be with them. They soon forgot that Pharaoh had a mighty army, and God had defeated them. They are putting their faith in the arm of flesh, rather than in God.

Numbers 13:29 "The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan."

God was fully aware of all of these people, before He sent His people there. The Amalekites were descended from Esau. They were wild people, mighty warriors. The Canaanites were descended from Ham. They could have even been the Phoenicians {maritime traders}. All of the people in the land

had been given ample time from God to give up their evil ways and follow God, and they did not. Now, God will take this land for the people who will follow Him.

Numbers 13:30 "And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it."

Caleb stopped them from all of this negative talk, and insisted on going in and taking the land now, as God had told them. Caleb had faith that with God, he could do all things. He had no fear, only faith in the Living God.

Numbers 13:31 "But the men that went up with him said, We be not able to go up against the people; for they [are] stronger than we."

Ten of the twelve that went up did not believe Caleb. They were afraid, because of the size of the enemy. Fear is the opposite of faith. They had no faith in the ability of God to help them. For that matter, the Israelites had the largest number of soldiers.

Numbers 13:32 "And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, [is] a land that eateth up the inhabitants thereof; and all the people that we saw in it [are] men of a great stature."

They saw the men of the land as giants, because they were afraid to fight. They were looking for all sorts of reasons not to fight and take the land. The worst part of this, is their lack of faith in God.

Numbers 13:33 "And there we saw the giants, the sons of Anak, [which come] of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

The key to the verse above, is in the statement {and we were in our own sight}. Goliath was an extremely tall man of 9 feet. This is very unusual, but is not unheard of. These faithless people thought all of the enemy to be giants. Even if they were, they would have been no match for God. Their lack of faith caused them to exaggerate the facts.

Numbers 17 Questions

1. Where was Paran?
2. Who was to go and search the land?
3. Who were the heads of the sons in this case?
4. Where is there another account of searching out the promised land?
5. Reuben was the first son of _____ and _____.
6. Why is there no representative of Levi sent?
7. How old was Caleb, when he was sent out to spy?
8. What is unusual about Caleb, out of the 12?
9. In Chronicles, Caleb is spoken of as a _____.
10. What is another name for Oshea?
11. Who was Benjamin's mother?
12. Who were the two sons of Joseph, who each had a tribe?
13. What are the two names we must remember of the twelve, who were sent to spy?
14. How does Deuteronomy differ from this account?
15. What does verse 18 seem to be questioning?
16. In verse 18, they were spying to find out what?
17. Who really wanted to search the land?
18. Quote Deuteronomy chapter 1 verses 20 through 22.
19. What time of year are the grapes ripe?
20. Where was the wilderness of Zin?
21. Who ran the three tribes of Anak out of Hebron?
22. How big was the cluster of grapes?
23. What was the place called, where they got the cluster of grapes.
24. How long did they search the land?
25. Where were the Israelites, when the spies returned?
26. Who did they report to?
27. What had God said about the land, that they found to be true?
28. What did they see that frightened them?
29. Who were dwelling in the land?
30. Who were the Amalekites descended from?
31. Who tried to quiet the doubt?
32. Who had the largest army?
33. They saw the men of the land as _____.
34. Who was a well known giant from this area.

This lesson begins in Numbers 14:1 "And all the congregation lifted up their voice, and cried; and the people wept that night."

The ten spies, that brought back bad news about entering the promised land, told it in the camp. It did not take long for it to spread to all of the people. Isn't it interesting, they listened to the negative talk, and did not hear Caleb. The weeping was in disappointment.

Numbers 14:2 "And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!"

The murmuring was slanted toward Moses and Aaron, as if it were their fault. They keep forgetting, they were slaves under hard bondage in Egypt. Their wish to die in Egypt would not be fulfilled, but their wish to die in the wilderness would come true. God will let them wander, until these doubters die off. Their trip through the wilderness on the way to their promised land, reminds me of our struggles in this life, on our way to our promised land {heaven}. Murmuring does not help. In fact, it is showing a lack of faith in God.

Numbers 14:3 "And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?"

Hear-say gets a lot of people in trouble. This is certainly the case here. They have not even seen the promised land. How do they know the conditions are bad? God had protected them at every turn. Now, as they are about to enter into their land of promise, they doubt that God is with them. They do not remember how God defeated Pharaoh's army at the Red Sea, with no loss of life for them. It is as if they are saying, that God did that, but is not capable of protecting them here.

Numbers 14:4 "And they said one to another, Let us make a captain, and let us return into Egypt."

This is the worst rebellion up until this time. They are not just rebelling against Moses, but against the leadership of God, as well.

Numbers 14:5 "Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel."

Moses and Aaron are horrified at the actions of the people. They are not sure what God will do, but they know this will anger Him. They fall on their faces, not for the people, but for themselves. Moses and Aaron were ashamed of the actions of these people. They could not believe the amount of doubt these people were showing. This is really like Christians, who have walked with God, suddenly deciding the world is better. "Egypt" symbolizes the world.

Numbers 14:6 "And Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of them that searched the land, rent their clothes:"

This is a sign of extreme mourning. Joshua and Caleb were the only two of the twelve, who came back with a good report, and wanted to take the promised land. They had faith in God, which the others did not.

Numbers 14:7 "And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, [is] an exceeding good land."

Caleb and Joshua try to speak to all the people, and reassure them that this is an exceedingly good land. The land of promise is everything that God had told them it would be. Joshua and Caleb had looked at the land through the eyes of faith. The other 10 spies were looking with eyes of doubt.

Numbers 14:8 "If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey."

I am sure the LORD did delight in Joshua and Caleb. The truth is, He did not like the report from the other 10 spies. The delight of the LORD is in an obedient people. The wrath of God is reserved for those of doubt.

Numbers 14:9 "Only rebel not ye against the LORD, neither fear ye the people of the land; for they [are] bread for us: their defence is departed from them, and the LORD [is] with us: fear them not."

Genesis 48:21 "And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers." Even from the beginning, it was faith in God that brought miracles. Caleb and Joshua had confidence that God would give these people into their hands. The statement "they are bread for us" just means they will be theirs to devour. Romans 8:31 "What shall we then say to these things? If God [be] for us, who [can be] against us?" All they had to do, was stand fast in their faith, and God would deliver them.

Numbers 14:10 "But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel."

It seems, that this took place at the tabernacle. These angry people wanted to stone the two that gave them sound advice. The LORD appeared, before they could carry out their threat to stone them. The divine glory of God in the tabernacle was evident to all.

Numbers 14:11 "And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?"

They were a rebellious house from the beginning. God asks what signs and wonders would be necessary before they would believe? The sign of the 10 plagues in Egypt should have been enough, without anything else. The parting of the Red Sea should have certainly been enough to show God's power. The greatest miracle of all was the manna feeding them from heaven. The manna showed God's care for their day to day needs. God that does all of this, could surely be with them to take the promised land. They do not want to believe. They are worldly, and will rebel against God every chance they get. They have no faith in God.

Numbers 14:12 "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they."

God is offering Moses the opportunity to be in the place of Jacob as the carrier of the blessings of Abraham to the whole world. Moses was of Abraham's descendents, so God would still keep His promise to Abraham. The wrath of God has risen against these rebellious people. Moses was such a humble man, he would not accept such an offer of fame for himself. We know that one Word from the Lord, and they would be destroyed. God is longsuffering, however. He is not really willing that one should perish. He wants Israel for His people, He just wants their rebellious spirit gone. He truly wants their love and loyalty.

Numbers 14:13 "And Moses said unto the LORD, Then the Egyptians shall hear [it], (for thou broughtest up this people in thy might from among them;)"

Moses is appealing to God to spare His people. Moses did not want the fame God had offered him. He, instead, reminds God of the heathen countries looking on, who would doubt the abilities of God, if God killed His people here.

Numbers 14:14 "And they will tell [it] to the inhabitants of this land: [for] they have heard that thou LORD [art] among this people, that thou LORD art seen face to face, and [that] thy cloud standeth over them, and [that] thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night."

All of the people around had heard that God was with the Israelites. They knew of the cloud by day, and the fire by night, that had led them. The Egyptians knew it very well, because it was the fire of God that held Pharaoh's army off, while the children of Israel crossed the Red Sea. The world knew that God was with these people, and that He was hovering over them, protecting them. The world seemed to be more aware of this, than did the Israelites themselves.

Numbers 14:15 "Now [if] thou shalt kill [all] this people as one man, then the nations which have heard the fame of thee will speak, saying,"

If God kills His people, the nations around would begin to doubt God themselves.

Numbers 14:16 "Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness."

The heathen would not understand the God that brought the people this far, killing them for their disobedience. They would have instead said, that God was not powerful enough to guide so large a people to victory. Their awe of Israel's God would be gone.

Numbers 14:17 "And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,"

God's greatness is unchangeable. He is all powerful. He can do as He wishes, anytime He wishes. Moses reminds God that He should not let the disobedience of these people alter His promise to Abraham.

Numbers 14:18 "The LORD [is] longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing [the guilty], visiting the iniquity of the fathers upon the children unto the third and fourth [generation]."

Now, Moses begins to intercede for this people. God has forgiven this people over and over on this trip to the promised land. They did not deserve to be forgiven, He forgave them, because He is merciful. Moses reminds Him that the transgressions even though they are forgiven, are not completely done away with. The consequences of the sins, sometimes continue on for generations. The blood of an animal could not abolish sin, it could just cover it up. The blood of Jesus Christ abolishes sin.

Numbers 14:19 "Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now."

Moses begged forgiveness from God for these sinful people. He knows they do not deserve forgiveness, but he, also, knows God's great mercy. Forgive them one more time Lord, is the prayer of Moses.

Numbers 14:20 "And the LORD said, I have pardoned according to thy word:"

The LORD answers Moses. He grants Moses' request, and pardons them one more time.

Numbers 14:21 "But [as] truly [as] I live, all the earth shall be filled with the glory of the LORD."

This is a statement of the glory of the LORD, who is Jesus Christ our Lord. His goodness, and might, and glory shall fill the earth. Romans 14:11 "For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

Numbers 18 Questions

1. What effect did the news have on all the people?
2. What does the author find interesting about their attitude?
3. Who was their murmuring slanted toward?
4. What do the people keep forgetting about Egypt?
5. Their wish to die in the wilderness _____ come true.
6. What does the struggles of these people in the wilderness remind the author of?
7. Murmuring shows a lack of _____.
8. What have they forgotten about God's protection of them?
9. They decided to appoint a captain and _____ _____ _____.
10. What is verse 4 speaking of really?
11. What sign of horror did Moses do?
12. How did Moses and Aaron feel about these people?
13. How are Christians sometimes like these people?
14. What did Joshua and Caleb do in mourning?
15. What statement did they make to the people?
16. Joshua and Caleb had looked at the land through eyes of _____.
17. Who did the LORD delight in?
18. Quote Genesis chapter 48 verse 21.
19. Quote Romans chapter 8 verse 31.
20. What did the congregation want to do to Caleb and Joshua?
21. How did God stop them?
22. What did God say to Moses?
23. The sign of the _____ plagues in Egypt should have been proof enough.
24. What does the LORD offer Moses?
25. Why did Moses not take Him up on the offer?
26. What does Moses remind God of, to keep Him from destroying the people?
27. What had the heathen people around them heard of the presence of God being with them?
28. What will they think, if God kills them here?
29. In verse 18, Moses begins to _____ for the people.
30. Why did God forgive them?
31. In verse 19, Moses begs _____ for these sinful people.
32. How does God answer his prayer?
33. Quote Numbers chapter 14 verse 21.

We will begin this lesson in Numbers 14:22 "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;"

In the last lesson, the twelve spies had come back from 40 days of investigation of the promised land. Ten of them brought a bad report, and two brought a good report. The people murmured to the point of even wanting to appoint a captain to lead them back to Egypt. God was so angry with them, he asked Moses if he would like to begin a new race with him. Moses asked God, even pleaded with God, to forgive them one more time. Joshua and Caleb wanted to go in and take the land, but the people would not. We now resume our lesson here. These very men had seen the miracles of the 10 plagues that had come on Egypt, before Pharaoh would let them go. They saw the Red Sea part. They, also, had eaten the miracle food which fell from heaven, and yet, they had no faith in God. Ten different times on this journey, they have rebelled with their murmuring and their other sins. They are just too worldly.

Numbers 14:23 "Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoked me see it:"

Everyone who rebelled against God, and would not go in and take the land, will not see the promised land. Some had not sinned in this manner, and they will see it.

Numbers 14:24 "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it."

We have discussed in many of the lessons, that there seem to be two forces in man. One of the forces is the desire to follow the flesh. The other force {the spirit} desires to do the will of God. Caleb was controlled by his spirit which wanted to please God. Caleb and his descendents will go into the promised land, and possess it. Caleb will receive Hebron. Joshua 14:14 "Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel."

Numbers 14:25 "(Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea."

Canaanites are the same as the Amorites. The Israelites, for the time being, must leave the border of the promised land. God will not help them at this time in battle, because of their unbelief.

Numbers 14:26 "And the LORD spake unto Moses and unto Aaron, saying,"

These are new instructions from the LORD.

Numbers 14:27 "How long [shall I bear with] this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me."

God heard every time they complained to Moses. He even knew the things they said in secret in their own tents. The congregation, as a whole, were doubters. They were rebellious against God. Every idle word has to be accounted for someday.

Numbers 14:28 "Say unto them, [As truly as] I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:"

The very things they had said in their doubt and disbelief, now will truly be done unto them.

Numbers 14:29 "Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,"

They had said, they wished they had died in the wilderness. That is exactly what God lets happen to everyone who was 20 years old and older, who had murmured. Be careful what you ask for. You might get what you asked.

Numbers 14:30 "Doubtless ye shall not come into the land, [concerning] which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Joshua and Caleb were the only two with the good report. God will allow them to live long enough to go into the promised land. They will be older, but they will go in. All ten of those who doubted, will die in the wilderness, with all the people that murmured.

Numbers 14:31 "But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

Their little ones, that they had used for an excuse to not go in, will inherit the promised land. They will not be a prey, as their parents said. They will possess the land.

Numbers 14:32 "But [as for] you, your carcasses, they shall fall in this wilderness."

All of the doubters and murmurers will die in the wilderness, and be buried there.

Numbers 14:33 "And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness."

Remember, they wandered 40 days searching out the land. This 40 years of wandering in the wilderness is to compensate for 40 days of doubt. The generation of the faithless will die off, and the young generation will inherit the land. God counted their parents' lack of faith as being spiritual adultery.

Numbers 14:34 "After the number of the days in which ye searched the land, [even] forty days, each day for a year, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise."

This explanation is to show that God was perfectly justified in His punishment of the 40 years wandering. They had brought this punishment upon themselves, with their lack of faith. God had removed His blessings from them temporarily. It was not altogether removed, because He still fed them, and their shoes did not wear out. He just did not help them go into the promised land, as previously planned.

Numbers 14:35 "I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die."

Whatever God says He will do, He does. They do wander, and die in the wilderness.

Numbers 14:36 "And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land," Numbers 14:37 "Even those men that did bring up the evil report upon the land, died by the plague before the LORD."

The plague swept through the camp, even before they began the 40 years of wandering. The ten spies that caused the people to doubt, die from the plague immediately. "Plague", in this particular instance, means stroke. They died suddenly, as a stroke from the hand of God.

Numbers 14:38 "But Joshua the son of Nun, and Caleb the son of Jephunneh, [which were] of the men that went to search the land, lived [still]."

Joshua would live to lead the children of Israel into the promised land, at the death of Moses.

Numbers 14:39 "And Moses told these sayings unto all the children of Israel: and the people mourned greatly."

We do not see that they repented, only that they were grieved over their situation.

Numbers 14:40 "And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we [be here], and will go up unto the place which the LORD hath promised: for we have sinned."

After the punishment is pronounced, they repent and want to go into the land of promise. Perhaps, the sudden death of the ten doubting spies caused them to question their own unfaithfulness.

Numbers 14:41 "And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper."

Before they left the camp, Moses warned them they are, again, disobeying God's wishes. He will not be with them now.

Numbers 14:42 "Go not up, for the LORD [is] not among you; that ye be not smitten before your enemies."

If they try to go up to the promised land without God leading the way, they will perish. They are still unaware that it is not their power that defeats the enemy, but God's.

Numbers 14:43 "For the Amalekites and the Canaanites [are] there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you."

Fighting in their own strength, without the LORD empowering them, would be disastrous. Their flesh is no match for the flesh of these worldly armies.

Numbers 14:44 "But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp."

The ark of the covenant of the LORD represented the power of God that was with them. Moses stayed with the ark. They had not only distrusted the power of God earlier, but now they place trust in their own power. This is a terrible mistake. They are still disobeying God's commands.

Numbers 14:45 "Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, [even] unto Hormah."

The plainest way to say this is, these rebellious of Israel lost the battle. Deuteronomy 1:44 "And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, [even] unto Hormah."

Numbers 19 Questions

1. How many times had the men tempted God?
2. How many spies were sent to check out the promised land?
3. How many of them brought back a bad report?
4. How badly had they sunk in their murmuring?
5. Why did God allow these murmurers to live for the time being?
6. Why was it so ridiculous for them to not have faith in God?
7. What punishment does God speak upon them?
8. Caleb had another _____ within him.
9. What are the two forces in man?
10. Quote Joshua chapter 14 verse 14.
11. The _____ and the _____ dwelt in the valley.
12. The Canaanites are the same as the _____.
13. What had they spoken, that God will surely do?
14. Who of the twelve will come into the promised land later?
15. Who will inherit the land of promise?
16. How long will the children wander in the wilderness?
17. What is significant about this number?
18. What did God count the parents' lack of faith as being?
19. What happened immediately to the ten spies who doubted?
20. What did the people decide to do, after it was too late?
21. What did Moses warn them of?
22. Where was the ark while they were fighting?
23. What did the ark represent?
24. What happened to the Israelites who went to battle?
25. Quote Deuteronomy chapter 1 verse 44.

We will begin this lesson in Numbers 15:1 "And the LORD spake unto Moses, saying,"

This is a new message entirely.

Numbers 15:2 "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,"

God has not changed His mind. The descendents of these Israelites will have the land that is their habitation. The commandments given here, are for the time of their habitation of the land.

Numbers 15:3 "And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:"

These laws of sacrifice were forever. Jesus fulfilled them for all who would believe, when He gave Himself on the cross. After Jesus, there is no more need to sacrifice. The burnt offering is when the sacrifice is burned up completely. Symbolically, the person's body who offers this is purged from sin with this fire. The freewill was not of obligation. All of the things above, were a way of man drawing himself into close fellowship with his God. The offerings and sacrifices were pleasant to God, when they were done with a willing heart. The "sweet savour" is speaking of sweet smell rising to God.

Numbers 15:4 "Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth [part] of an hin of oil."

The meat offering contains the makings for bread. Jesus is the Bread. All of the sacrifices symbolize Jesus in some way. Leviticus 2:1 "And when any will offer a meat offering unto the LORD, his offering shall be [of] fine flour; and he shall pour oil upon it, and put frankincense thereon:" Frankincense accompanied the meat offering.

Numbers 15:5 "And the fourth [part] of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb."

The drink offering, like the meat offering, was a cleansing to fellowship with God. Wine, many times, symbolizes the Holy Spirit. The blood of an animal, in sacrifice, could not totally do away with sin. It could cover the sin, but not abolish it. The blood of the perfect Lamb {Jesus Christ} abolished sin for all who will believe.

Numbers 15:6 "Or for a ram, thou shalt prepare [for] a meat offering two tenth deals of flour mingled with the third [part] of an hin of oil."

The ram offering was under the heading of the bloody offering. It was, generally, thought of as a cleansing from sin. The lamb, or the ram, was

usually a male of around one year old. It must have no blemishes, because it symbolized the sinless Christ.

Numbers 15:7 "And for a drink offering thou shalt offer the third [part] of an hin of wine, [for] a sweet savour unto the LORD."

The drink offering was in proportion to the size of the animal sacrificed with it.

Numbers 15:8 "And when thou preparest a bullock [for] a burnt offering, or [for] a sacrifice in performing a vow, or peace offerings unto the LORD:"
Numbers 15:9 "Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil."
Numbers 15:10 "And thou shalt bring for a drink offering half an hin of wine, [for] an offering made by fire, of a sweet savour unto the LORD."

I put these three together, so you could see the meat, bread, and wine were together.

Numbers 15:11 "Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid." Numbers 15:12 "According to the number that ye shall prepare, so shall ye do to every one according to their number."

The portions of bread and wine, mentioned, are for one animal. Of course, if there are two animals, the bread and wine were doubled.

Numbers 15:13 "All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD."

If you were Hebrew by birth, this pertained to you. These offerings would be accepted as a sweet smell to the LORD.

Numbers 15:14 "And if a stranger sojourn with you, or whosoever [be] among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do."

The stranger is speaking of someone who is not Hebrew. If they want to sacrifice, they are to be allowed to. They must follow the same regulations as the Hebrew.

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

There is one law for all. If the stranger lives in the camp, he is like one of the congregation. There are no allowances made for one over the other. This, is saying there is One God of Jew and Gentile.

Numbers 15:16 "One law and one manner shall be for you, and for the stranger that sojourneth with you."

In these lessons, God is telling the Jew to forget about being exclusive with God. God is the Father of us all. Leviticus 24:22 "Ye shall

have one manner of law, as well for the stranger, as for one of your own country: for I [am] the LORD your God."

Numbers 15:17 "And the LORD spake unto Moses, saying,"

We see a break in God's instructions on sacrifices.

Numbers 15:18 "Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,"

Again, these ordinances are for keeping in the land of promise. They will be obligated to keep them forever, after they receive their homeland.

Numbers 15:19 "Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD."

This is offering the bread first to God, before eating of it. Christians practice firstfruits of the resurrection, when we celebrate Sunday, instead of Saturday.

Numbers 15:20 "Ye shall offer up a cake of the first of your dough [for] an heave offering: as [ye do] the heave offering of the threshingfloor, so shall ye heave it."

Even the dough, before it is cooked, should be offered first to God. Ezekiel 44:30 "And the first of all the firstfruits of all [things], and every oblation of all, of every [sort] of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house."

Numbers 15:21 "Of the first of your dough ye shall give unto the LORD an heave offering in your generations."

This offering was given, in addition to the first of the corn and wheat. It is, also, given in addition to the first of the finished bread. It seems at each step of preparation, the first of it was to be offered to the LORD.

Numbers 15:22 "And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,"

These commandments are given to them 40 years before they enter the promised land. It would be easy to overlook this, after that length of time. "If" indicates that some of them will err in this.

Numbers 15:23 "[Even] all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded [Moses], and henceforward among your generations;"

The commandments are brought down from generation to generation. Sometimes, we get careless after so long a time.

Numbers 15:24 "Then it shall be, if [ought] be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the

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

This is a sin of ignorance, not on purpose. It is, also, a sin of omission, rather than commission. All of the congregation must sacrifice the sacrifice for sin.

Numbers 15:25 "And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it [is] ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:"

Leviticus 1:4 "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him." The putting of his hands on the head of the offering transferred his guilt to the animal. This is the very thing Jesus did for all of us, when He took our sins upon His body. He was our atonement. Luke 23:34 "Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots."

Numbers 15:26 "And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people [were] in ignorance."

The stranger and the congregation were treated the same. They sinned in ignorance, and God is more forgiving than for a sin in full knowledge.

Numbers 15:27 "And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering."

The offering was less than for a sin committed in full knowledge. This is, probably, a sin of omitting the commandments.

Numbers 15:28 "And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him."

As in the lamb, the hands were placed on the animal's head to transfer guilt. The act of the sacrifice shows they repented, and sought forgiveness. Colossians 2:13 "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;"

Numbers 15:29 "Ye shall have one law for him that sinneth through ignorance, [both for] him that is born among the children of Israel, and for the stranger that sojourneth among them."

Exodus 12:49 "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." Romans 3:29 "[Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:" Romans 3:30 "Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith." Forgiveness and salvation are for whosoever will. Romans 10:13 "For whosoever shall call upon the name of the Lord shall be saved."

Numbers 15:30 "But the soul that doeth [ought] presumptuously, [whether he be] born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people."

This is speaking of those who knew the commandment, and the consequences of not keeping them. This is deliberate sin against God. We might even call it defying God. This is total rejection of God and His law.

Numbers 15:31 "Because he hath despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity [shall be] upon him."

This is total rejection of Jesus {Word of God}. He deliberately breaks God's law. The sin against the Holy Ghost, in my opinion, is to die totally rejecting Jesus. There is no forgiveness for this.

Numbers 15:32 "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day."

This is a deliberate breaking of the law of sabbath. This man has had no regard for God's law.

Numbers 15:33 "And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation."

He was brought to the tabernacle, for judgement to be passed upon him.

Numbers 15:34 "And they put him in ward, because it was not declared what should be done to him."

This is saying, they kept him locked up, until they sentenced him. Moses was waiting on the LORD to tell him how to punish the man.

Numbers 15:35 "And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp."

The reason it was important for everyone to be in on the stoning, was to show their approval of the punishment. He was to be taken outside the camp, and stoned to death, so as not to defile the camp.

Numbers 15:36 "And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses."

This is just saying, they carried out the punishment. This should, also, be a sign to anyone else who thought about committing this sin. Some people believe capital punishment to be a deterrent to crime.

Numbers 15:37 "And the LORD spake unto Moses, saying,"

We see another break in the message, here. God speaks, again, to Moses.

Numbers 15:38 "Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:"

The fringes, on a ribband of blue, at the hem of their garment, was to remind them of the heavenly. Blue means heavenly. Everytime they took a step, they could see the ribband of blue. The blue reminded them they were to walk in a heavenly manner. I say that after a person has been saved, they must walk in their salvation. This is exactly what this is saying. We must walk, everyday, pleasing unto God.

Numbers 15:39 "And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:"

Everytime the walker took a step, it reminded him of the heavenly commandments. They must keep the lust of their eyes, and the lust of their flesh, under control. They must live and walk for God.

Numbers 15:40 "That ye may remember, and do all my commandments, and be holy unto your God."

To be sons of God is an everyday following of the LORD. They had to keep the commandments all the time. We must walk pleasing to God Sunday through Saturday, not just one day a week. Christianity is a way of life.

Numbers 15:41 "I [am] the LORD your God, which brought you out of the land of Egypt, to be your God: I [am] the LORD your God."

Christianity is based on the fact that Jesus Christ is our Lord, as well as Saviour. The Hebrew religion was based on The LORD being their God. God will not force Himself upon them, or us. For Him to be our God, we must want Him to be our God. He wants to be our God.

Numbers 20 Questions

1. The commandments of God, given to Moses, here, are for when?
2. The laws of sacrifice were _____.
3. Who fulfilled all of them?
4. What does the burnt offering do symbolically, for the person who offers?
5. All of the sacrifices and offerings were for what purpose?
6. What is the "sweet savour" speaking of?
7. What does the meat offering contain?
8. Quote Leviticus chapter 2 verse 1.
9. What does wine, many times, symbolize?
10. What was all the blood of an animal could do for sin?
11. The ram for the offering was about ____ year old.
12. Why must it be without blemish?
13. The meat, bread, and wine were offered _____.
14. If you had more than one animal to sacrifice, how did that affect the bread and wine?
15. Was there any difference for the offering of a stranger?
16. What does the heave offering show?
17. Even the _____, before it was cooked, should be offered up to God.
18. Quote Ezekiel chapter 44 verse 30.
19. These ordinances were given _____ years before they would be carried out.
20. The sin of ignorance is, also, a sin of _____.
21. Quote Leviticus chapter 1 verse 4.
22. Quote Luke chapter 23 verse 34.
23. What did they bring to be sacrificed for the sin of ignorance?
24. Why were the hands of the sinner placed on the animal's head?
25. Quote Colossians chapter 2 verse 13.
26. What is verse 30 speaking of?
27. Why shall that soul be cut off?
28. What was the man doing that broke sabbath?
29. Who pronounced his sentence?
30. How was he punished?
31. Why was it important for everyone to participate in his punishment?
32. Why were they to wear fringes on the bottom of their garments?
33. What color was the ribbon the fringe was sewed to?
34. What does that say to the Christian?
35. Quote Numbers chapter 15 verse 41.

We will begin this lesson in Numbers 16:1 "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men]:"

Korah was the leader of this group of rebellious Levites, the sons of Eliab, and the son of Reuben.

Numbers 16:2 "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:"

Each of these princes were leaders of thousands. Numbers 1:16 "These [were] the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel." These were well known leaders of the various families. These 250 men were from just about every tribe of the 12. To say they rose up before Moses, means against Moses.

Numbers 16:3 "And they gathered themselves together against Moses and against Aaron, and said unto them, [Ye take] too much upon you, seeing all the congregation [are] holy, every one of them, and the LORD [is] among them: wherefore then lift ye up yourselves above the congregation of the LORD?"

It appears, a great deal of jealousy has arisen among these men against Moses and Aaron. They regarded Moses as the spiritual and secular leader of all of the Israelites. They certainly had that right. The thing they were in error about, was who elevated Moses to that position. They accused Moses of elevating himself to that position of authority, when in fact, God elevated Moses to that position. They felt they were just as capable as Moses, since they, too, were from the chosen family of God. The LORD truly was among them in the cloud by day, and the fire by night. It was God, however, who called Moses to such a position of leadership. Moses had not even asked for the job.

Numbers 16:4 "And when Moses heard [it], he fell upon his face:"

Moses fell upon his face, not for himself, but for them. He knew this would anger God.

Numbers 16:5 "And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who [are] his, and [who is] holy; and will cause [him] to come near unto him: even [him] whom he hath chosen will he cause to come near unto him."

Korah was a close relative of Moses, and perhaps, because he was of the same tribe as Moses, he felt he was as close to God as Moses. It can easily be assumed from this, that Korah actually wanted to be high priest. Korah's pride has gotten him, and all of his followers, in trouble. God, throughout the Bible, has separated those who are His, like he did for Elijah and the prophets of Baal. Always, those who are separated out, who do not belong to God, are killed.

Numbers 16:6 "This do; Take you censers, Korah, and all his company;"

Only priests could burn the holy oil to God. Perhaps, this is why Moses chose this particular test. If God does not kill them for impersonating a priest, then they are right. The smoke that came from the censers symbolized the prayers that rise to heaven.

Numbers 16:7 "And put fire therein, and put incense in them before the LORD to morrow: and it shall be [that] the man whom the LORD doth choose, he [shall be] holy: [ye take] too much upon you, ye sons of Levi."

Moses tells them, here, that God chooses who the priests are. They cannot proclaim themselves as priests. If they think Moses and Aaron have taken this authority for themselves, what do they think they are trying to do?

Numbers 16:8 "And Moses said unto Korah, Hear, I pray you, ye sons of Levi:"

They are warned by Moses, here, to listen carefully. He recognizes them as sons of Levi, it appears it is a prayer from Moses for them to change their minds, before they get in serious trouble.

Numbers 16:9 "[Seemeth it but] a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?"

It appears, they had thought the job God had given them to be of lesser importance, than the job He had given Moses and Aaron. God, Himself, had called them to the job they had been doing. It is as if, they are questioning God.

Numbers 16:10 "And he hath brought thee near [to him], and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?"

God had set them aside from the entire congregation for the job He had called them to do. They believe themselves to be above doing the menial labor of carrying the tabernacle from place to place. They want to take the top position of priest.

Numbers 16:11 "For which cause [both] thou and all thy company [are] gathered together against the LORD: and what [is] Aaron, that ye murmur against him?"

Moses, says, "It is alright to murmur against me, but why Aaron"? The Israelites gathered here, made up their mind that the priesthood belonged to all Israelites.

Numbers 16:12 "And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up:"

They are showing no respect for Moses, or his office. Perhaps, Moses thought they were part of the problem, and sent for them. Perhaps, he thought they might be able to stop the uprising. Why he wanted them is not explained here. They were not part of the 250, however.

Numbers 16:13 "[Is it] a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?"

They are blaming Moses with not going into the promised land of milk and honey. They forget their spies advised against it, and angered God. They are aware that they will die in the wilderness, because God told the entire congregation. I am sure Moses did not want to rule over them at all. The position of leadership was thrust upon him by the LORD.

Numbers 16:14 "Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up."

They fear that Moses will blind the 250 who did come up, and they do not want to be punished, the same as them. They are complaining, however, that they did not get their promised inheritance.

Numbers 16:15 "And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them."

As absolute ruler of these people, Moses could have taken everything they owned, but he did not. The ass was the least valuable of all the animals. That is why he said, he had not taken even an ass. Moses was angry, because of the false accusations against him. Moses, in his anger, asks God not to accept their offerings.

Numbers 16:16 "And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:"

After Moses has finished speaking with the Reubenites, he goes back to the same statement as before. Come tomorrow, and let God judge between those He has chosen as leaders.

Numbers 16:17 "And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each [of you] his censer."

How each man had a censer, I do not know. This perhaps was something they used as a censer; some bronze metal pan, where fire could burn the oil. Notice, 250 of them brought their censers and Aaron brought his censer. This is to determine who is priest.

Numbers 16:18 "And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron."

They had become so filled with themselves, that they were not afraid to burn the incense in the censers. They came to the door of the tabernacle, as Moses had requested.

Numbers 16:19 "And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation."

All of the congregation gathers around the door of the tabernacle, and God appears to them all. His glory meant that He was surrounded by fire and smoke, so the people saw the smoke. This will leave no doubt that the separation is by the LORD, Himself.

Numbers 16:20 "And the LORD spake unto Moses and unto Aaron, saying,"

Even though the congregation is there, the LORD speaks to Moses and Aaron.

Numbers 16:21 "Separate yourselves from among this congregation, that I may consume them in a moment."

God wants Moses and Aaron to move away from the people, so He can kill all of them.

Numbers 16:22 "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?"

This is Moses and Aaron who fell on their faces, and begged for the congregation's lives. Notice, the God of the spirits of all flesh. It is our spirit that worships God. Moses asks God to kill the leader of this uprising, and let the others live.

Numbers 16:23 "And the LORD spake unto Moses, saying,"

This means that instantly the LORD answered Moses.

Numbers 16:24 "Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram."

Korah was the one who instigated this uprising, and came, and accused Moses. Dathan and Abiram were those rebellious, who refused to come when Moses called them to the tabernacle. The Lord said, "everyone get away from them".

Numbers 16:25 "And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him."

If they would not come to Moses, Moses went to them. These elders were the 70 men God had chosen to help Moses.

Numbers 16:26 "And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

This was absolute separation from them, and everything they own. All of it is doomed.

Numbers 16:27 "So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children."

The congregation fled from Korah, Dathan, and Abiram's tents. Only those of their immediate family were left with them.

Numbers 16:28 "And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for [I have] not [done them] of mine own mind."

All of those who are chosen to do a specific task for God, are not operating in their own power. It is God working through them. All they do is submit to the will of God in their lives. Now, God will prove to everyone that Moses is His leader upon the earth.

Numbers 16:29 "If these men die the common death of all men, or if they be visited after the visitation of all men; [then] the LORD hath not sent me."

Moses sets the rules for believing these men. If they live a full life, and do not die suddenly, then they are of God. If they do not die suddenly, then God did not send Moses.

Numbers 16:30 "But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that [appertain] unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD."

The new thing, here, is speaking of instant expulsion from this earth. They have angered God. The reason it is important for their entire family to be destroyed, is so the entire uprising will stop.

Numbers 16:31 "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that [was] under them:"
Numbers 16:32 "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods."

This was similar to an earthquake, but since it was on the request of Moses, it is supernatural. The ground just opens up where these evil people are. The area, which each of the three men ruled just went into a giant hole in the ground. The people, and everything, and everyone that belonged to them perished instantly.

Numbers 21 Questions

1. Who was the leader of this rebellious group?
2. Who were with him in this rebellion?
3. How many princes came with him?
4. What did they accuse Moses of?
5. They regarded Moses as the _____ and _____ leader.
6. What did they believe about all Israel?
7. How was the LORD with them?
8. Why did Moses fall upon his face?
9. Korah was a close relative of _____.
10. What is another example of God destroying those who are not His.
11. Only _____ could burn incense.
12. When they burn the incense, they are _____ the priest.
13. Moses recognizes them as sons of _____.
14. What had God called them to do?
15. When they want to do another job, they are _____ God.
16. What were they really wanting from Moses?
17. What two men did Moses call to the tabernacle?
18. Did they come?
19. What accusation did these two make against Moses.
20. They were fearful Moses would _____ the 250.
21. What time did God put on the test?
22. When they burned the incense, what was determined?
23. Where did God meet with them?
24. Who did God speak to?
25. Why did God want Moses to separate from the congregation?
26. Quote Numbers chapter 16 verse 22.
27. Who went with Moses to Dathan and Abiram?
28. What did Moses tell the congregation to do?
29. What would prove these men to be of God?
30. What would prove that they were not on God's side?
31. What happened to them?

In the last lesson, 250 of the princes spoke out against Moses and Aaron. Their leader was Korah. God came against Korah, Dathan, and Abiram, and all of their families. The earth opened up and swallowed their families, and everything that belonged to them. We will, now, resume this study in Numbers 16:32 "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [appertained] unto Korah, and all [their] goods."

We see in this, that anything, or anyone, closely associated with Korah, Dathan and Abiram, was destroyed right along with them. This was instant punishment from God against them, because they came against Moses and Aaron, God's anointed.

Numbers 16:33 "They, and all that [appertained] to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation."

They did not go the way of the grave. The earth swallowed them alive. This was a tremendous number of people, into the tens of thousands, who perished.

Numbers 16:34 "And all Israel that [were] round about them fled at the cry of them: for they said, Lest the earth swallow us up [also]."

Fear gripped the heart of all the Israelites. They ran for safety so that the earth would not engulf them, too.

Numbers 16:35 "And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense."

This fire from the LORD is separate from the opening of the earth. This is divine judgement from the LORD, Himself. This is very similar to the fire that earlier came from the Holy of holies, and killed Aaron's two eldest sons. They had committed a sin similar to the strange fire of Aaron's son. This judgement was directly from God. They were still in the tabernacle with their incense, when God killed them.

Numbers 16:36 "And the LORD spake unto Moses, saying,"

This is a break in the message, with a new message from the LORD for Moses.

Numbers 16:37 "Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed."

When the princes died, that left 250 censers burning in the tabernacle. Even though the burning of these censers was not approved of God, the censers and the fire in them was holy. They were holy and could not be taken back into their homes. They had to be disposed of in a holy manner. Eleazar was next in line to be high priest, so God had him to take care of this.

Numbers 16:38 "The censers of these sinners against their own souls, let them make them broad plates [for] a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel."

The censers were used to broaden the altar. They were a constant reminder of the sin of these 250 princes.

Numbers 16:39 "And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad [plates for] a covering of the altar:"

This just means they were melted, and made into a wide plate to cover the altar. Remember, brass and bronze speak of judgement.

Numbers 16:40 "[To be] a memorial unto the children of Israel, that no stranger, which [is] not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses."

This was a sign to the people, that only those chosen of God for the purpose should serve at the altar. The priesthood was from generation to generation of Aaron's descendents. By the time of Jesus on the earth, the priesthood had been greatly degraded. Some were even buying their position as priests.

Numbers 16:41 "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD."

This is truly an evil generation, that cannot see that God killed them. They seem to never learn, and the congregation begins to blame Moses and Aaron for the death of those God killed. The sinners actually brought death upon themselves, because of their sins.

Numbers 16:42 "And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared."

It appears, they were near the tabernacle, when they began accusing Moses and Aaron. The presence of the LORD had hovered over the tabernacle. Now, this presence comes closer down to the tabernacle. The glory of the LORD appeared to the congregation.

Numbers 16:43 "And Moses and Aaron came before the tabernacle of the congregation."

Moses and Aaron came near to the presence, to see what God would say.

Numbers 16:44 "And the LORD spake unto Moses, saying,"

Even though the congregation was there, the Lord spoke specifically to Moses.

Numbers 16:45 "Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces."

God tells Moses to move away from the congregation, so that He can kill them all. Moses and Aaron fall upon their faces before the LORD. They are horrified, because they have already lost so many, and now God wants to kill them all.

Numbers 16:46 "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun."

This censer is the censer used by the high priest on the day of atonement. Moses tells Aaron to get fire of the altar and incense, and go among the people to get atonement for them, lest they all die. The wrath is shown in a plague that goes among the people killing them. The smoke from this censer of incense is like the prayers of the saints. There is a plague sweeping through our land today. It is A.I.D.S. Unless the ministers in this land go through the people praying and causing them to repent, the people will be killed.

Numbers 16:47 "And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people."

Notice, Aaron ran to get the censer. He knew every second he delayed meant lives lost. He made atonement for the people. A.I.D.S. is a disease that only prayer to God can stop. Our people will be destroyed, unless they receive forgiveness and atonement in the blood of the Lord Jesus Christ.

Numbers 16:48 "And he stood between the dead and the living; and the plague was stayed."

The atonement stayed the plague. The atoning blood of Jesus Christ is the only thing that can stop A.I.D.S from spreading further. Those who have already been infected with the disease will, probably, die. The prayers will stop others from contacting the disease. We must have a national return to God. Only God can stop the plague.

Numbers 16:49 "Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah."

This 14,700 are in addition to the tens of thousands that died with Korah. They are, also, in addition to the 250 princes God killed with the fire. What must happen before they will believe God, and stop rebelling against Him? I might ask, what has to happen in our land, before we realize what we are doing, and return to God? II Chronicles 7:14 "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Numbers 16:50 "And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed."

The main lesson in these last few verses, is the fact that the high priest went in among the people praying. This means, to me, that ministers must first see the problem, and get out with the people to change it. The problems in our land today are not drugs, alcohol, wife beating, incest, homosexuality, lesbianism, cheating, stealing, lying, and all the other things we see the problems in. The problem with our land is the fact we are out of fellowship with God. The true cancer in our society is sin. If we had a national revival, we would be rid of all the sins I just mentioned above. They are not the true problem, they are what we see the problem causes. Sin causes the problem.

Numbers 22 Questions

1. How many princes spoke out against Moses and Aaron?
2. What happened to the family of Korah?
3. What happened to their belongings?
4. What were the names of the other two, whose families were destroyed?
5. What did it mean when it said, they "went down alive into the pit"?
6. How many died?
7. What did the rest of the Israelites do, when they saw the earth swallow them up?
8. What killed the 250 princes?
9. What is this judgement on the 250 similar to?
10. Who was to take up the censers from the 250 princes who died?
11. Why were the censers and the fire in them to be handled in the tabernacle?
12. What was done with the censers?
13. Brass, or bronze, speaks of _____.
14. Who are the only people who should minister?
15. What happened to the priesthood, by the time Jesus came to the earth?
16. Who murmured against Moses and Aaron?
17. What were they accusing them of?
18. What happened, when the congregation gathered at the tabernacle, to accuse Moses and Aaron?
19. Who drew near to the presence of God?
20. What did the LORD tell Moses to do, and why?
21. What do Moses and Aaron do, horrified of what might happen?
22. What did Moses tell Aaron to do with the censer?
23. Why was there such a hurry?
24. What is the smoke of that censer like?
25. What is a plague sweeping across our land?
26. How do we know Aaron hurried?
27. What is the only thing that can stop the disease A.I.D.S.?
28. What is needed in our land today?
29. Where did Aaron stand, and the plague was stopped?
30. How many died of the plague?
31. Quote 2 Chronicles chapter 7 verse 14.
32. What is the main lesson, in this, for us?
33. What is the real problem in our land today?

We will begin this lesson in Numbers 17:1 "And the LORD spake unto Moses, saying,"

This message is, probably, given on the same day. God will settle the question of whether Aaron is called of the LORD to be high priest, or not.

Numbers 17:2 "Speak unto the children of Israel, and take of every one of them a rod according to the house of [their] fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod."

Each tribe of Israel was considered a branch, or a rod, of Jacob. This rod of each of the leaders of each tribe, represented that particular tribe. Since there were twelve tribes, there were twelve rods. The rod of Aaron, from the tribe of Levi, would be in addition to these rods. Ephraim and Manasseh were both of the tribe of Joseph, but each were given a tribe of their own. Each of the rods had the name of their tribe written on it.

Numbers 17:3 "And thou shalt write Aaron's name upon the rod of Levi: for one rod [shall be] for the head of the house of their fathers."

There was no prince for the tribe of Levi, but it was undisputed that Aaron was their leader.

Numbers 17:4 "And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you."

Moses would lay these rods up in the tabernacle of testimony. They would be lain in front of the ark, in the presence of the Lord.

Numbers 17:5 "And it shall come to pass, [that] the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

The miraculous blooming of this rod, would settle the dispute forever of whether Aaron was to lead the people as high priest, or not. This will be a permanent sign from the LORD, that He has chosen Aaron for the job of high priest. This rod is from a stick that has been removed from the branch for quite a long time. By normal standards, it would be dead wood. For it to bloom is miraculous.

Numbers 17:6 "And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, [even] twelve rods: and the rod of Aaron [was] among their rods."

The prince of each tribe had a rod with his name on the rod. The rods, including Aaron's rod were put before the LORD in front of the ark of covenant.

Numbers 17:7 "And Moses laid up the rods before the LORD in the tabernacle of witness."

We, also, see that Aaron did not put the rods there, Moses did. There was nothing peculiar about Aaron's rod. God would prove Aaron's call to be high priest in this.

Numbers 17:8 "And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds."

First of all, this is one day later. Not only did the rod bloom, but produced full grown almonds. The word almond was translated from means awake. The almond is the first of the trees to produce in the spring. This miraculous growth was overnight. The blossoms and the full grown almonds were actually at different stages of growth. This is a sign from God. Aaron's rod had no special ability to live and produce fruit, any more than did any of the other rods. It was the Spirit of God, that caused Aaron's rod to bloom. Aaron's abilities are not within himself. They are in the office of high priest, and through the anointing power of the LORD upon him.

Numbers 17:9 "And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod."

The princes could not go into the area where the rods were left, because God would have killed them. Moses brought all the rods out for them to see. Each person claimed the rod with his name on it.

Numbers 17:10 "And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not."

After all of the princes saw Aaron's rod that bloomed, the Lord had Moses to bring it into the holy of holies. Any time there was any question, again, about Aaron's authority, they could see the rod that bloomed, and know Aaron is the high priest that God anointed for the job. Actually, the rod of Aaron, the manna, and the stones with the ten commandments were kept in the ark itself. The murmurings should stop now. This should close the mouths of the rebellious.

Numbers 17:11 "And Moses did [so]: as the LORD commanded him, so did he."

Moses did exactly as God had commanded him to do.

Numbers 17:12 "And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish."

I believe the people suddenly realize their error in questioning Moses and Aaron. They know they were wrong, and think that God will kill them for their doubt and questioning. This is as if they are saying, "I have sinned". Perhaps, they deserved to die, but God will let them live. They are defeated and disheartened. Perhaps, their rebellion against God is over.

Numbers 17:13 "Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?"

This is understandable, since so many have died recently at the tabernacle. Truly they all will die in the wilderness. The only people who can go into the holy place, or into the holy of holies, are the high priest and the priests.

There is a lesson, here, for the ministers and the members of churches. God puts whoever He chooses in as the minister of the church. He has jobs for all of us to do, but they are of His choosing and not our own. We, also, learned to have respect for the office of the priesthood, or those God has placed in authority over us.

Numbers 23 Questions

1. When was this message given to Moses?
2. What was Moses to take from the prince of each tribe?
3. How many tribes were there?
4. Aaron's rod represented the tribe of _____
5. Ephraim and Manasseh were from the tribe of _____.
6. How could they determine who each rod belonged to?
7. There was no _____ of the tribe of Levi.
8. Where was Moses to take the rods?
9. What will happen to the rod of the man, that God has chosen to be high priest?
10. What will this cause the people to stop doing?
11. The rod that bloomed would be a _____ sign from the LORD, that He had chosen Aaron for high priest.
12. By normal standards, this rod is _____.
13. Where was Aaron's rod put?
14. Who actually put the rods there?
15. What had happened to Aaron's rod?
16. Had the same thing happened to the others?
17. It was the _____ of God that caused Aaron's rod to bloom.
18. Where does Aaron's ability come from?
19. Where were the rods examined?
20. Where was Aaron's rod to be kept?
21. What else was kept in the same area?
22. What did the children of Israel say to Moses?
23. Whatsoever cometh anything near unto the tabernacle of the LORD shall _____.
24. What are some lessons ministers and members of churches can get from this lesson?

We will begin this lesson in Numbers 18:1 "And the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood."

This a change in the message from God. Up until now, the LORD spoke to Moses, or Moses and Aaron. In this the LORD is speaking to Aaron. In the last lesson, Aaron's rod bloomed, which gave unquestioned authority of the priesthood to Aaron and his sons. We found in the book of Leviticus that, God spoke to the people through the Urim and Thummin of the high priest. Aaron's father's house was the Kohathites. The mention of them has to do with the carrying of the furniture, curtains, and boards of the tabernacle. The "bearing of the iniquity" speaks of the responsibility to teach against iniquity.

Numbers 18:2 "And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee [shall minister] before the tabernacle of witness."

This is separating out Aaron and his sons to work in the holy place, and in the holy of holies, while the other Kohathites do not minister in the tabernacle. They just move the actual structure of the tabernacle, when they move from place to place.

Numbers 18:3 "And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die."

Only Aaron and his sons are anointed of the oil of separation to come into the holy place. The vessels can be handled only by them. Even the carrying of the vessels from place to place, must be done by Aaron and his sons. Anything in the holy place, or holy of holies, can not be touched by anyone other than Aaron, or his sons. The penalty is death to those who touch them. The penalty would be death for Aaron to allow them to touch them, as well.

Numbers 18:4 "And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you."

The stranger, in this verse, is someone who is not a Levite.

Numbers 18:5 "And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel."

God does not want any more deaths. He explains this over in detail, to show who has been anointed to do each job. They are not to vary from what they are called to do. This is telling Aaron that he is in charge of the tabernacle, and the altar, and is responsible at all times for them. With the great honor of being called to be high priest, goes great

responsibility. He cannot point to someone else, and blame them. He is the responsible one.

Numbers 18:6 "And I, behold, I have taken your brethren the Levites from among the children of Israel: to you [they are] given [as] a gift for the LORD, to do the service of the tabernacle of the congregation."

We remember from previous lessons that, God separated out the tribe of Levi to substitute for the firstborn of each family. They belong totally to God. They are not even camped with the other tribes. They are camped close to the tabernacle. The tabernacle is their responsibility. The Levites have no land, or really, no private life. They belong to God for His service.

Numbers 18:7 "Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest's office [unto you as] a service of gift: and the stranger that cometh nigh shall be put to death."

The entire tribe of Levi was given to Aaron, and his sons, and actually to God, to serve in the things Aaron and his sons cannot do. They are actually helpers. They help with the physical side of the ministry, while Aaron and his sons are responsible for the spiritual.

Numbers 18:8 "And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever."

Aaron and his sons are to live of the offerings that come into the tabernacle. They have no land, or no secular jobs. They are to live of the gifts of the sanctuary. Actually, the people give these offerings to God, and God shares them with Aaron.

Numbers 18:9 "This shall be thine of the most holy things, [reserved] from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, [shall be] most holy for thee and for thy sons."

We go into greater details about all of these offerings in our Bible study on Leviticus. For the lesson here, I believe it is showing that Aaron and his family live of the offerings and sacrifices brought to the tabernacle. Leviticus 2:3 "And the remnant of the meat offering [shall be] Aaron's and his sons': [it is] a thing most holy of the offerings of the LORD made by fire." I Corinthians 9:13 "Do ye not know that they which minister about holy things live [of the things] of the temple? and they which wait at the altar are partakers with the altar?"

Numbers 18:10 "In the most holy [place] shalt thou eat it; every male shall eat it: it shall be holy unto thee."

The holy place was the place for all meat offering, sin offering and trespass offering to be eaten. This is speaking of things which must be eaten inside the tabernacle. Many of the offerings, the entire family ate of. The males mentioned, here, are the priests, who symbolize all believers, male and female.

Numbers 18:11 "And this [is] thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it."

The heave offering and the wave offering did not have to be eaten inside the tabernacle, and therefore, the whole family could eat of it.

Numbers 18:12 "All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee."

The firstfruits are of the vineyard, as well as the orchard and the gardens. Since they were not destroyed in sacrifice, they were eaten of the family of the high priest.

Numbers 18:13 "[And] whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat [of] it."

Numbers 18:14 "Every thing devoted in Israel shall be thine."

When things were given to God in sacrifice, God in turn gave them to the priest's family. The only ones forbidden to partake of it, would be those who were unclean for some reason.

Numbers 18:15 "Every thing that openeth the matrix in all flesh, which they bring unto the LORD, [whether it be] of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem."

Earlier in these lessons, we learned that the firstborn of each family was purchased back from God for 5 shekels of silver. The tribe of Levi got the 5 shekels, because they substituted for the firstborn. Now, we see that unclean beasts were purchased back, as well. Sometimes, the owner of the unclean animal would kill it, rather than pay the redemption money.

Numbers 18:16 "And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which [is] twenty gerahs."

The shekels for redemption were silver. Isn't it interesting that silver means redemption? The number 5 means grace.

Numbers 18:17 "But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they [are] holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat [for] an offering made by fire, for a sweet savour unto the LORD."

The firstborn of the clean animals must be sacrificed to God. They were not redeemed with money. In some way, each of the sacrifices of the clean animals were a shadow of the great sacrifice that Jesus made for us all on the cross.

Numbers 18:18 "And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine."

Aaron and his sons owned no cows, or other animals. The firstborn was their portion. They shared with the altar of God. That is where their meat came from.

Numbers 18:19 "All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it [is] a covenant of salt for ever before the LORD unto thee and to thy seed with thee."

Salt is a preservative, and when used in a covenant, showed that the covenant would not be broken. It showed the covenant to be forever. Salt, also, was a shadow of things that were incorruptible.

Numbers 18:20 "And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I [am] thy part and thine inheritance among the children of Israel."

This is just saying, they will not be allotted land, when they get to the land of promise. Their inheritance is not in worldly things, such as land and cattle. Their inheritance is in the things of God. They will not be poor, because the offerings brought to the tabernacle belong to them and God. Their living comes in the service to God.

Numbers 18:21 "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, [even] the service of the tabernacle of the congregation."

Each of the twelve tribes of Israel brought 1/10 of everything they earned to God. This 1/10 was used for the income of the tribe of Levi. They had no other income. This was fair pay for their services in the sanctuary.

Numbers 18:22 "Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die."

This is speaking of the most holy place, where just the high priest could go. The high priest carried blood into the holy of holies for them on day of atonement, and they were cleansed of their sins. They could not go in for themselves, lest they die. This is a type and shadow of Jesus. Hebrews 9:6 "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service [of God]." Hebrews 9:7 "But into the second [went] the high priest alone once every year, not without blood, which he offered for himself, and [for] the errors of the people:" Hebrews 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption [for us]." Jesus opened the way into the most holy place, when He was crucified. Matthew 27:51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;"

Numbers 18:23 "But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: [it shall be] a statute for ever throughout your generations, that among the children of Israel they have no inheritance."

When the land is divided, after they finally get to the promised land, there is no land allotment for the Levis. They live of the tabernacle. Their

inheritance is in the LORD. They receive gifts of the people with the altar of the tabernacle.

Numbers 18:24 "But the tithes of the children of Israel, which they offer [as] an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance."

Everything that is not consumed by fire, and all of the tithes are, actually, for the use of the tribe of Levi. We listed earlier, the few separate offerings, which were for Aaron and his sons. The great portion of the gifts and sacrifices are to be divided with the members of the tribe of Levi.

Numbers 18:25 "And the LORD spake unto Moses, saying,"

The earlier part of this lesson was addressed to Aaron. Now, the LORD speaks to Moses.

Numbers 18:26 "Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, [even] a tenth [part] of the tithe."

We have been studying that the tithe, 1/10 of everything the Israelites made, went to the Lord, and in return would wind up in the hands of the Levites. This is, now, saying that everything the Levites received from God must be tithed, as well. They were to pay a tithe to God for use in the tabernacle. The heave offering, we remember, had to do with offering first to God.

Numbers 18:27 "And [this] your heave offering shall be reckoned unto you, as though [it were] the corn of the threshingfloor, and as the fulness of the winepress."

Even though the living came from tithes paid to God in the tabernacle, the tithes must be paid on all they received, by the Levites. This is a living, the same as the farmer gives of his crop, and the vinedresser gives of his wine.

Numbers 18:28 "Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD'S heave offering to Aaron the priest."

These offerings of the Levites actually go to Aaron, the high priest.

Numbers 18:29 "Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, [even] the hallowed part thereof out of it."

This is saying, everything they receive in way of payment for their services, must be tithed to the Lord, and in turn to the high priest. It matters not whether it is money, or gifts of some sort or other. Everything must be tithed to the Lord.

Numbers 18:30 "Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress."

The Levites took tithes of the people, and the high priest took tithes of the Levites. Everything they receive should be treated the same as if it were earned money, like the grain, or wine production. Everything, and everyone, tithed.

Numbers 18:31 "And ye shall eat it in every place, ye and your households: for it [is] your reward for your service in the tabernacle of the congregation."

This is for the family, as well as for the priest. This is their living.

Numbers 18:32 "And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die."

The person offering it must give it as a tithe. It is tithed to the LORD. There is provision made for it to be used of those who minister of the things of God. If they minister the things of God, it is correct for them to live of the offerings.

The lesson in this is that all must give their share to the Lord. It is not a sin for the minister to live of the gifts to the church.

Numbers 24 Questions

1. What is different about this message?
2. _____ rod bloomed.
3. What did this do for the priesthood of Aaron?
4. We found in Leviticus that, God spoke to the people through the _____ and _____ of the high priest.
5. Aaron's father's house was the _____.
6. What did the "bearing of the iniquity" mean?
7. Who was Aaron to bring with him to minister helps to him?
8. What could the other Kohathites not do, that Aaron and his sons could?
9. What is the penalty for someone, other than Aaron or his sons, to touch the holy things?
10. Who was the stranger in verse 4?
11. The Levites substituted for the _____ of all Israel.
12. Where do the Levites camp?
13. What are the Levites, other than Aaron's and his son's, job?
14. Quote Leviticus chapter 2 verse 3.
15. Quote 1 Corinthians chapter 9 verse 13.
16. What offerings were eaten in the sanctuary?
17. Why could the entire family eat of the heave and the wave offering?
18. What is the one restriction about eating of it?
19. Who did the firstfruits go to?
20. When they brought the firstborn of their animals to be sacrificed, who got the meat?
21. What was the price to buy back the firstborn son?
22. The shekels for redemption were _____.
23. What were all the sacrifices a shadow of?
24. Salt is a _____.
25. When used in a covenant, what did the salt show?
26. What was the tithe?
27. Who carried the blood into the holy of holies on day of atonement?
28. Quote Hebrews chapter 9 verse 7.
29. Quote Hebrews chapter 9 verse 12.
30. When was the veil of the temple rent?
31. Do the Levites tithe?
32. What lesson can we all learn from this?

We will begin this in Numbers 19:1 "And the LORD spake unto Moses and unto Aaron, saying,"

We have seen the LORD speak to Moses separately, and to Aaron separately. Now, He is speaking to both.

Numbers 19:2 "This [is] the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein [is] no blemish, [and] upon which never came yoke:"

The sacrifices of every kind symbolize the Lord Jesus and His work in some manner, or other. We know that the Lord was not a female, however. We must look at this from several angles. Notice, there is just one heifer. This was a collective offering. The one heifer was for all. The church of the Lord Jesus Christ is collective. Even though it is made up of many people, from many denominations, it is one church, as far as the Lord is concerned. The Lord is coming back for a church that is without spot, or wrinkle. The church is the bride of Christ. "Red" means life, or blood. The Church was born through the shed blood of the Lord Jesus Christ. Physical Israel and the law were born on the way to the promised land. The 40 years in the wilderness established the law, or the male child {Leviticus chapter 12}. The church of the Lord Jesus Christ {spiritual Israel} was born the 40 days after the resurrection that Jesus walked on the earth. The church is the maid child. The maid child was taken from the man child. The 80 days of purification for the maid child included the birth of the law, and then the birth of the church on the fulfillment of the law. The church is not established on work {yoke}. It is established on faith in the blood of the Lord Jesus Christ.

Numbers 19:3 "And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and [one] shall slay her before his face:"

In the sense of symbolism, Jesus was brought out of the camp and crucified at Golgatha. He was taken outside the city wall of Jerusalem. The priest and all the people thought they had killed the church at this point, when in fact, Jesus had given her, {church} life {red} through His shed blood.

Numbers 19:4 "And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:"

The sprinkling of the blood 7 times has to do with spiritual completeness. Certainly the shed blood of Jesus completed the sacrifice for all time for everyone. This blood was for the church. This blood was for the remission of sins. Jesus' blood completely does away with sin for those who would believe. Leviticus 4:5 "And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation:" Leviticus 4:6 "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the LORD, before the veil of the

sanctuary." We must keep in mind that the physical house of Israel is the man child, and the church {spiritual Israel} is the maid child.

Numbers 19:5 "And [one] shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:"

In all other burned sacrifices, the blood was poured on the earth near the altar. In this case, it is burned with the sacrifice. The blood symbolized life. We can see that the life of the church is in the sacrifice of Jesus. The church is born at the foot of the cross. Exodus 29:14 "But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] a sin offering." Jesus took our sin upon His body on the cross. Our sin died on the cross, if we are believers in Christ. The skin of the church is replaced by the righteousness He clothes her in. Her flesh must die, that her spirit might live. Her earthly life must die, that her spirit life can live. Her filth {dung must be done away. All of this is done in Jesus. The church rises to new life in him. I Corinthians 15:44 "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

Numbers 19:6 "And the priest shall take cedar wood, and hyssop, and scarlet, and cast [it] into the midst of the burning of the heifer."

"Burning" symbolizes purification. The cedarwood and hyssop were for medicinal purposes, or healing. Scarlet is red. It is His shed blood that heals us. By His stripes, we are healed.

Numbers 19:7 "Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even."

This is speaking of the repentant heart. There is a knowing that comes, when we are under conviction, of our filthiness. Baptism in water is symbolic of burying that man of sin, and rising to new life in Jesus. When we are baptized, we become part of God's unit, the church. The even was the beginning of a new day.

Numbers 19:8 "And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even."

The burning symbolizes the purging away of the sin. The washing in the water symbolizes baptism. The even is the dawning of a new day.

Numbers 19:9 "And a man [that is] clean shall gather up the ashes of the heifer, and lay [them] up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it [is] a purification for sin."

The one sacrifice of Jesus is sufficient for all generations. Each person who comes to Jesus, is purified through that one sacrifice He made so many years ago. The church of the Lord Jesus Christ has been the keeper of the ashes. The ashes being kept, show that there is no other sacrifice necessary. Jesus did it all. Anyone can apply that single sacrifice of Jesus to his life now, and be saved. The blood of Jesus still purifies each person from sin. Baptism in water still brings new life in Jesus.

Numbers 19:10 "And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever."

The cleansing power of the blood of Jesus is forever. The need for water baptism is forever, as well. The power of Jesus to bring new life to the believer is forever, as well.

Numbers 19:11 "He that toucheth the dead body of any man shall be unclean seven days."

The subject has changed here. Seven has to do with spiritual completeness. This uncleanness is of a spiritual nature. Leviticus 21:1 "And the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be defiled for the dead among his people:"

Numbers 19:12 "He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean."

The symbolic meaning of the third day is the resurrection of Jesus. You must believe that He rose from the grave, to be saved. Romans 10:9 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." The thing that set Jesus aside from all others, was the fact that He rose from the grave. Seven, again, has to do with spiritual completeness.

Numbers 19:13 "Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness [is] yet upon him."

The tabernacle of the Lord, in the spiritual sense, is the body of the believer. This symbolizes those, who are saved, going back to the sin in their lives. They defile the tabernacle of God, when this is a personal sin in their body. II Corinthians 6:17 "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you," Ephesians 5:26 "That he might sanctify and cleanse it with the washing of water by the word," The blood saves us. The water gives us new life. The Word keeps us.

Numbers 19:14 "This [is] the law, when a man dieth in a tent: all that come into the tent, and all that [is] in the tent, shall be unclean seven days."

Indians will not live in a tent, where someone has died. Perhaps, this is similar to that. The dead man, possibly, left germs in the tent. Those coming in the tent could take the disease that killed the man. Part of the laws God gave the people were to help them in their civil, as well as spiritual life.

Numbers 19:15 "And every open vessel, which hath no covering bound upon it, [is] unclean."

This is plainly because of germs that might accumulate.

Numbers 19:16 "And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days."

When an unsaved person dies, the devil spirits that have been in him, seek for another body to inhabit. If there is no body convenient, they will inhabit an animal. If there is neither a person or an animal they can inhabit available, they will remain in the area of the dead, hoping to inhabit a relative of that person, or someone weak enough to let them come in. The seven day period could be to give them ample time to leave. A Christian cannot be inhabited of devil spirits. They can harass you, but not enter you, if you are full of the Light of Jesus.

Numbers 19:17 "And for an unclean [person] they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:"

The unclean person is made clean by the blood, water, and the spirit. These ashes, that were saved, show that the one sacrifice that Jesus made was sufficient for all time. A sinner does not need another sacrifice, they just need to accept this sacrifice of Jesus. That is what these ashes symbolize. I John 5:6 "This is he that came by water and blood, [even] Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." These ashes burn the sin away, the water gives new life. We are that vessel filled with the water of regeneration.

Numbers 19:18 "And a clean person shall take hyssop, and dip [it] in the water, and sprinkle [it] upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:"

The person is cleansed by the blood, water, and the Word. Someone {clean} must care enough to help them be cleansed. Romans 10:17 "So then faith [cometh] by hearing, and hearing by the word of God." I Corinthians 1:21 "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." John 17:17 "Sanctify them through thy truth: thy word is truth."

Numbers 19:19 "And the clean [person] shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even."

This water of purification was applied twice, to show the seriousness of the sin. The symbolic meaning of the third day has to do with the resurrection, and the seven has to do with the cleansing being spiritually complete.

Numbers 19:20 "But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he [is] unclean."

This, symbolically, is speaking of that person who refuses salvation. The blood sprinkling is for the purging of the sin, and the water is washing of regeneration. He has done neither, so he is lost. There was a plan of salvation available in these ashes {Jesus' sacrifice}, he did not accept it.

Numbers 19:21 "And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even."

This everlasting statute is for our cleansing, and taking us from death to eternal life in Him. There is no other way to heaven, but by the blood and the water. Revelation 1:5 "And from Jesus Christ, [who is] the faithful witness, [and] the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood," Those who are not washed in the blood of Jesus are still in sin.

Numbers 19:22 "And whatsoever the unclean [person] toucheth shall be unclean; and the soul that toucheth [it] shall be unclean until even."

Those who are living in sin pollute everything, and everyone, around them. The unsaved have a tendency to influence others to be unsaved, also. There is a way that we can be free from death. I would like to sum up this lesson with the following verses. Hebrews 9:13 "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:" Hebrews 9:14 "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Numbers 25 Questions

1. The sacrifices of every kind symbolize what?
2. There is just _____ heifer?
3. This was a _____ offering.
4. Who is the church made up of?
5. The church was born through the _____ of Christ.
6. What does "red" mean?
7. The 40 years in the wilderness established the _____, or the _____ child.
8. When was the church established?
9. The 80 days of purification for the maid child included the birth of the _____, and then the birth of the church on the fulfillment of the _____.
10. The church is established on faith in the _____ of the Lord Jesus Christ.
11. Where was Jesus crucified?
12. What does the sprinkling of the blood 7 times symbolize?
13. Quote Leviticus chapter 4 verses 5 and 6.
14. What was usually done with the blood of the burnt offering?
15. Jesus took our sin upon His _____ on the cross.
16. Quote 1 Corinthians chapter 15 verse 44.
17. Burning symbolizes _____.
18. What were cedarwood and hyssop for?
19. What color is scarlet?
20. What is verse 7 speaking of?
21. What is baptizing in water symbolic of?
22. The even was the beginning of a _____.
23. What is the symbolic meaning of the third day?
24. Quote Romans chapter 10 verse 9.
25. What sets Jesus aside from all others?
26. What is the tabernacle of the Lord in the spiritual sense?
27. Quote Ephesians chapter 5 verse 26.
28. The laws were given for _____ life, as well as for spiritual life.
29. What is verse 16 speaking of?
30. The unclean person is made clean by the _____, _____, and _____.
31. Quote 1 John chapter 5 verse 6.
32. The ashes burn the _____ away.
33. Quote John chapter 17 verse 17.
34. Who is verse 20 speaking of?
35. Quote Revelation chapter 1 verse 5.
36. Sum up this lesson with two Scriptures.

We will begin this lesson in Numbers 20:1 "Then came the children of Israel, [even] the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there."

We have mentioned before, the similarity between the march of the Israelites across the wilderness to their promised land, and the Christians journey through life on their way to their promised land. I have said many times before, the most important thing is being able to enter into the promised land. There are hardships along the way and death of friends and loved ones, but we must stay steadfast in the faith. This seems to be an end of a very long journey, here. They are back at Zin. They had been here 38 years before, and lacking in enough faith to go into the promised land. The first month of their year is Abib, or about the same as our April. The people have stopped at Kadesh. Miriam, the sister of Moses and Aaron, died and was buried here. They, probably, mourned her for a month as was the custom. It seems, they stayed in this camp three or four months.

Numbers 20:2 "And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron."

There was no water for the people to drink, and they immediately blame Moses and Aaron. There was no mention of a shortage of water in this area, when they were here before, so this is, probably, just a passing shortage of water.

Numbers 20:3 "And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!"

The word "chode" means murmured. This is the same thing their fathers did every time anything went wrong. On this point, they have not changed. This wishing they had died earlier has become a habit.

Numbers 20:4 "And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?"

This is almost identical to the complaint their fathers had made. The few who remained who had known Egypt, were the ones who started this. It seems one complainer speaks for everyone.

Numbers 20:5 "And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it [is] no place of seed, or of figs, or of vines, or of pomegranates; neither [is] there any water to drink."

These ungrateful people had been miraculously fed for 40 years, and yet, they were not satisfied. Moses did not make them come out of Egypt. They have forgotten the hard bondage they were under, and that they cried out to God to deliver them. They want delicacies. They have not done without water for 40 years, why would they have to do without now?

Numbers 20:6 "And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them."

Moses and Aaron are humiliated and horrified at the ingratitude of the people. They fall on their faces before God. The glory of the Lord has been with them all this time in a smoke by day, and a fire by night. The presence of the LORD appears to Moses and Aaron.

Numbers 20:7 "And the LORD spake unto Moses, saying,"

This message is for Moses.

Numbers 20:8 "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink."

There was a time earlier, when Moses had smote the rock, and the water gushed forth. The Rock is symbolic of Jesus. He was crucified for us one time. I Corinthians 10:4 "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Exodus 17:6 "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel." In this verse above, God told Moses to speak to the rock. He had already smitten the Rock at Horeb.

Numbers 20:9 "And Moses took the rod from before the LORD, as he commanded him."

This rod was the miracle rod God had given him, to do signs and wonders with.

Numbers 20:10 "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?"

Moses was angry with them. He gathered them to the Rock to see the water come forth. Psalms 106:32 "They angered [him] also at the waters of strife, so that it went ill with Moses for their sakes:"

Numbers 20:11 "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts [also]."

Jesus is that Rock. To smite the Rock, after smiting it at Horeb, would be like crucifying Jesus all over again.

Numbers 20:12 "And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

We see from the verse above and the following verses that Moses and Aaron did not go into the promised land because they did not obey God at the Rock. Moses smote the Rock the second time, instead of speaking to It. Deuteronomy 32:49 "Get thee up into this mountain Abarim, [unto] mount Nebo, which [is] in the land of Moab, that [is] over against Jericho; and behold

the land of Canaan, which I give unto the children of Israel for a possession:" Deuteronomy 32:50 "And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:" Deuteronomy 32:51 "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel."

Numbers 20:13 "This [is] the water of Meribah, because the children of Israel strove with the LORD, and he was sanctified in them."

The "water of Meribah" is the water of strife. Here, Moses disobeyed God, when he smote the Rock. God sanctified Himself, when the water flowed from the Rock {symbolic of Jesus}.

Numbers 20:14 "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:"

Edom was founded by Esau, the brother of Jacob {Israel}. He is asking for their assistance, and reminds them they are closely related.

Numbers 20:15 "How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:"

Moses explains the hardships of the people in Egypt.

Numbers 20:16 "And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we [are] in Kadesh, a city in the uttermost of thy border:"

Truly God, Himself, had obtained their release, after 10 plagues on Pharaoh and his people. The LORD led them through the desert in a smoke by day, and a fire by night. Now, they are waiting near Edom in Kadesh.

Numbers 20:17 "Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink [of] the water of the wells: we will go by the king's [high] way, we will not turn to the right hand nor to the left, until we have passed thy borders."

They were asking to go through Edom into their promised land. They will not eat their crops, nor drink from their wells. They will just pass through on their highway, if it is permissible.

Numbers 20:18 "And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword."

They could have done no harm to the land, so this has to be hatred of Edom for Israel. Their answer was, they would fight them, if they came through. God never forgave Edom for this act against Israel.

Numbers 20:19 "And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without [doing] any thing [else], go through on my feet."

This makes no sense to Israel, so they offer to pay for anything they might use going through the land.

Numbers 20:20 "And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand."

Edom had always been jealous of Israel, since Esau lost his birthright to Jacob. They will not let them come through their country. They enforce their refusal with an army ready to fight, if they try to cross.

Numbers 20:21 "Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him."

Israel did not fight. They chose another route.

Numbers 20:22 "And the children of Israel, [even] the whole congregation, journeyed from Kadesh, and came unto mount Hor."

This congregation is speaking of the near three million people. It appears, they went to the end of Edom, and then turned back toward their promised land.

Numbers 20:23 "And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,"

Mount Hor was on the frontier of Edom. God speaks to Aaron and Moses here.

Numbers 20:24 "Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah."

Moses and Aaron disobeyed God, and smote the Rock {Jesus Christ} the second time. This was like crucifying Jesus twice. It was as if, they were saying the sacrifice Jesus made at Calvary was not enough. Hebrews 6:6 "If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame."

Numbers 20:25 "Take Aaron and Eleazar his son, and bring them up unto mount Hor:"

Eleazer was next in line to be high priest in the tabernacle, if his dad died. Moses was to bring them both to the mount.

Numbers 20:26 "And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered [unto his people], and shall die there."

Moses was to take Aaron's priestly garments, and put them on his son, Eleazer. This is like passing of the mantle down to the next minister. Aaron dies on the mountain.

Numbers 20:27 "And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation."

This is speaking of the request the LORD had made being carried out by all three of them.

Numbers 20:28 "And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount."

On the trip up the mountain, Eleazer had been a priest. Coming down the mountain , he was high priest in the place of his father. This was the transferring of the authority to Eleazer.

Numbers 20:29 "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, [even] all the house of Israel."

Egyptians mourned their dead for over twice the amount of time as the Israelites. Thirty days, the entire congregation mourned the death of Aaron.

Numbers 26 Questions

1. Where did Miriam die?
2. What does the author relate their journey across the wilderness to?
3. When had this same group been here before?
4. There was no _____ for the congregation.
5. What does the word "chode" mean?
6. What was almost identical to the complaint their fathers had made?
7. They had been miraculously fed for _____ years, and they are still complaining.
8. What effect did their complaining have on Moses and Aaron?
9. What did God tell Moses to do, to get water out of the Rock?
10. The Rock is symbolic of _____.
11. Quote 1 Corinthians chapter 10 verse 4.
12. Where had Moses struck the Rock before, and it brought forth water?
13. Which rod was this rod?
14. Quote Psalms chapter 106 verse 32.
15. What did Moses do to the Rock?
16. What was this like?
17. What was Moses' punishment for not obeying God?
18. Where will Moses die?
19. What were these waters named?
20. What does it mean?
21. Who did Moses send messengers to?
22. What did he ask them?
23. What was their reply?
24. Why did Edom not let them pass?
25. How long had Edom been jealous of Israel?
26. Where did the LORD lead the people to, away from here?
27. Who dies at mount Hor?
28. Why would God not let Aaron enter the promised land?
29. Who took Aaron's place as high priest?
30. Why did Moses take Aaron and Eleazer to the mountain top?
31. They mourned for Aaron _____ days.

We will begin this lesson in Numbers 21:1 "And [when] king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took [some] of them prisoners."

Arad was the name of a king, but was, also, the name of the place he came from. Arad was located about 20 miles south of Hebron. It appears, this was not an all out battle. He, probably, caught some spies out looking over the land, and captured them.

Numbers 21:2 "And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities."

This vow to the Lord must be kept, since they made it to the LORD. This seems cruel in modern times, but God had given these people ample time to repent, and they had not. The Israelites, now, {children of those who were here before} realize they can win the battle with God's help.

Numbers 21:3 "And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah."

The LORD was with them, and Israel did just as they had vowed to the LORD. The LORD delivered them. In other words, the LORD caused them to win the battle. "Hormah" is translated from the word Chormah, which means devoted.

Numbers 21:4 "And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way."

This is just saying, they went the long way around to avoid Edom. The people were discouraged, because the route they took was near the Red Sea, where they had begun.

Numbers 21:5 "And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for [there is] no bread, neither [is there any] water; and our soul loatheth this light bread."

The "light bread" they are speaking of, is the manna which miraculously fell from heaven to feed them. This bread symbolized the body of the Lord Jesus. What a terrible thing to say about this bread. God had just caused water enough for the thirst of this nearly 3 million people to come from the Rock. They are a very ungrateful people.

Numbers 21:6 "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died." These serpents were sent of God to destroy these wicked people. Their "fiery" appearance is because they are judgement from God upon these ungrateful complaining people. Everyone, who this judgement came upon died of the serpent bite. The

serpent symbolizes Satan, generally. God has turned loose evil upon them at any rate.

Numbers 21:7 "Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people."

This is the first time recorded in these travels that the people, themselves, ask Moses to pray for them, so God will take the serpents away. They took the correct step toward help, when they admitted their sins. Moses prays to God for them.

Numbers 21:8 "And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

The fiery color, here, is speaking of the brass it is made of. They were to wrap it around a pole and lift it up for all to see. The "brass" means judgement. This symbolizes the Lord Jesus being raised up on the cross. Jesus had the sin of the entire world upon His body, when he was on the cross. Sin was judged and died on the cross. This looking upon it, was like transferring their sins to the serpent on the pole. We live when we look to Jesus for life. It is interesting, to me, that doctors today have as their emblem of healing, a serpent wrapped around a pole.

Numbers 21:9 "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

We see from the following statement of Jesus, Himself, what the raising of the serpent symbolized. John 3:14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:" John 3:15 "That whosoever believeth in him should not perish, but have eternal life." The serpent that bites everyone of us is sin. We must look to Jesus for forgiveness for that sin. When we look to Jesus, He takes our sins away. Jesus is life. To look to Him brings life.

Numbers 21:10 "And the children of Israel set forward, and pitched in Oboth."

When the plague of the serpents was gone, The Lord led them to Oboth.

This tells us that the Israelites went around the southern end of the mountains of Edom.

Numbers 21:11 "And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which [is] before Moab, toward the sunrising."

The sunrising is in the east. Ije-abarim is a place of ruins or heaps. This was east of Moab, near Jericho.

Numbers 21:12 "From thence they removed, and pitched in the valley of Zared."

Valley, in the verse above, could have been translated brook. Perhaps, they stopped in this place, because of the water.

Numbers 21:13 "From thence they removed, and pitched on the other side of Arnon, which [is] in the wilderness that cometh out of the coasts of the Amorites: for Arnon [is] the border of Moab, between Moab and the Amorites."

This is all near the Dead Sea, or the Salten Sea. Moab was founded by the descendents of Lot and his younger daughter. They were wild heathen people. The Amorites were a tribe descended from Canaan. They, too, were heathen people. These are people not living for God.

Numbers 21:14 "Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,"

This book of the wars of the LORD is not speaking of the Bible, but of another book of that period. Someone was so moved by the miraculous victories of the LORD, that he wrote a book about it.

Numbers 21:15 "And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab."

It seemed, there were many brooks which ran through this marshy area at the foot of the mountains.

Numbers 21:16 "And from thence [they went] to Beer: that [is] the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water."

This is where the LORD has them to dig their own well. This is changing them over, from depending on God miraculously bringing water, without any effort upon their part. They, now, will dig the well themselves. The water is still a miracle, but they are learning to be more dependent upon their own labors.

Numbers 21:17 "Then Israel sang this song, Spring up, O well; sing ye unto it:"

This song is an act of faith. They believe the water will come into the well.

Numbers 21:18 "The princes digged the well, the nobles of the people digged it, by [the direction of] the lawgiver, with their staves. And from the wilderness [they went] to Mattanah:"

It appears, Moses told them where to dig, and the leaders of each tribe dug the well. Some of these wells are still producing water today. Mattanah was their next stop.

Numbers 21:19 "And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:"

This is describing their journey. It is interesting to note that "Nahaliel" means valley of God.

Numbers 21:20 "And from Bamoth [in] the valley that [is] in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon."

There have been many songs written about mount Pisgah. From this vantage point, was the very first sight of the valley of the Jordan River and of the hills of Palestine.

Numbers 21:21 "And Israel sent messengers unto Sihon king of the Amorites, saying,"

The Amorites were not relatives of the Israelites. This is not a message asking for help, because they are related like that to Edom. The Edomites were related to Israel.

Numbers 21:22 "Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink [of] the waters of the well: [but] we will go along by the king's [high] way, until we be past thy borders."

The message is the same as the one sent to Edom. They want to pass through, with no problem to the Amorites.

Numbers 21:23 "And Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel."

We see the same answer as Edom gave, but you might expect this answer from people who did not know them.

Numbers 21:24 "And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon [was] strong."

We see this generation was ready to fight. They had never seen war before, but God was with them, and they won the battle.

Numbers 21:25 "And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof."

When God was with them, they could not be defeated. A better statement would have been, Israel's God took these cities. They were able to take the cities, because it was the will of God for them to take them. He blessed them in battle.

Numbers 21:26 "For Heshbon [was] the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon."

This is mentioned, again, in the book of Joshua which gives more details on the cities they took. Sihon had defeated Moab earlier, and taken this same land from them.

Numbers 21:27 "Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:"

Proverbs were a popular thing in this day. We find that one book of the Bible is Proverbs. This has a message deeper than the natural eye can see. It appears, they used Heshbon and Sihon as a sign in these proverbs.

Numbers 21:28 "For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, [and] the lords of the high places of Arnon."

The people around them certainly would have been aware of a fire so great, that it destroyed Ar of Moab and the high places of Arnon.

Numbers 21:29 "Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites."

"Chemosh" was a false god worshipped by the people of Moab. These Moabites had placed their faith in this false god, and are now destroyed. The false gods Molech, Milcam, and Baal came from the same root. The false goddess Ashteroth was worshipped with Baal. This false god did not help in time of war against Sihon.

Numbers 21:30 "We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which [reacheth] unto Medeba."

Regardless of how powerful these people, like Heshbon, had been in the past, they are now defeated by God's army.

Numbers 21:31 "Thus Israel dwelt in the land of the Amorites."

The Amorites are destroyed, and Israel took over their land.

Numbers 21:32 "And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that [were] there."

This was the last of the Amorite villages that Israel defeated.

Numbers 21:33 "And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei."

It appears, that some Amorites were in this area, also, and the Israelites followed. Og is a well known evil king. He was thought of as an equal in ability to Sihon. They were not an equal for God, however.

Numbers 21:34 "And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon."

Even though Og had a reputation for being a fierce fighter, God tells the Israelites not to be afraid of him. God leads the Israelites, and no army can defeat them as long as they are in the will of God. God will see that Og is defeated by the Israelites.

Numbers 21:35 "So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land."

Not only was Og defeatd, but they were wiped out as a people. The Israelites were under orders from God. He saw that they were victorious in this battle.

Numbers 27 Questions

1. Who took some prisoners of Israel?
2. Where was Arad located?
3. What vow did Israel make to God?
4. Did the LORD do as they asked?
5. What is another word for "Hormah"?
6. Why did the people get discouraged, when they moved?
7. The people spoke against _____, and against _____.
8. What was the "light bread" they were speaking of?
9. This bread symbolized what?
10. What did God send in punishment?
11. Why did they look "fiery"?
12. When the serpents were sent among them, what did the people do?
13. What did God tell Moses to do?
14. "Brass" means _____.
15. What did the serpent on the pole, that Moses built symbolize?
16. Looking on the serpent was as if they were doing what?
17. What does the author find interesting about doctors today?
18. Quote John chapter 3 verses 14 and 15.
19. Ije-abarim is a place of _____, or _____.
20. Where is Arnon?
21. What was in the book of the wars of the LORD?
22. Where did God have them to dig their own well?
23. What song did Israel sing at the well?
24. Who digged the well?
25. What does "Nahaliel" mean?
26. What could they see from mount Pisgah?
27. Why was Israel winning the battles?
28. They spoke in _____.
29. What was "Chemosh"?
30. What other false gods came from the same root?
31. ___ was a well known king in this area. What happened to Og?

We will begin this lesson in Numbers 22:1 "And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan [by] Jericho."

This was the area that had belonged to Moab. The area, here, was actually part of the Jordan valley. The Jordan river flowed by the city of Jericho.

Numbers 22:2 "And Balak the son of Zippor saw all that Israel had done to the Amorites."

Balak was the king of Moab, and he saw quickly what was happening to all the Amorites that Israel came into contact with. It does not say it, but his fear has become great that Moab will be next.

Numbers 22:3 "And Moab was sore afraid of the people, because they [were] many: and Moab was distressed because of the children of Israel."

Now, we see the cause of his fear. There were close to three million of the Israelites. Balak knew he had no chance in a battle against them.

Numbers 22:4 "And Moab said unto the elders of Midian, Now shall this company lick up all [that are] round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor [was] king of the Moabites at that time."

The Medianites were descended from Abraham and Keturah. In a very distant fashion, they were related to the Israelites. Both groups of people were descended from Abraham. What he is saying, is that the Israelites are having no difficulty taking whatever lies before them.

Numbers 22:5 "He sent messengers therefore unto Balaam the son of Beor to Pethor, which [is] by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:"

It appears, that Balak is speaking for himself and for the elders of Midian, when he sends a message to Balaam. The Nicolaitanes {spoken of in Revelation} and the Balaamites are thought by some to be the same people. One was just as evil as the other. Balaam was thought to be able to bring good, or bad, upon people by pronouncing it. It appears, Balak was superstitious. The river spoken of is probably the Euphrates. He implies these are Egyptians. It is not possible, however, that Balaam would not have heard who they are. It seems to Balak they cover the face of the earth, because there are close to three million people.

Numbers 22:6 "Come now therefore, I pray thee, curse me this people; for they [are] too mighty for me: peradventure I shall prevail, [that] we may smite them, and [that] I may drive them out of the land: for I wot that he whom thou blessest [is] blessed, and he whom thou cursest is cursed."

Balak has heard that Balaam has great powers. Being a superstitious man, he seeks supernatural help from Balaam. He believes if Balaam says the word,

he can prevail against this large mass of people. Balaam was a man who proclaimed power by God. He was a heathen diviner. He thought himself to have the gift from God.

Numbers 22:7 "And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak."

Balak is trying to hire Balaam to curse the Israelites for him. Superstitious people did not understand the spirit world, and they assumed that Balaam would sell his services to Balak. A true man of God could not be bought for such a job.

Numbers 22:8 "And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam."

Balaam thought he would hear from God in a dream, or a vision, about this situation. He wants the money, so if he does not hear from God, he will go.

Numbers 22:9 "And God came unto Balaam, and said, What men [are] these with thee?"

We see, from this, that God truly does speak to him. Of course, God knows who they are, He wants Balaam to examine who they are, with this question.

Numbers 22:10 "And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, [saying],"

We see, from this answer of Balaam, he is aware that evil Balak of Moab has sent these men.

Numbers 22:11 "Behold, [there is] a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out."

Up until this time, Balak has not mentioned the fact that these are God's chosen people. He speaks of them, as if they are Egyptians. The request from Balak is for Balaam to curse these people, so he can defeat them in battle.

Numbers 22:12 "And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they [are] blessed."

God reveals to Balaam that these are His chosen people, and Balaam is not to curse them.

Numbers 22:13 "And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you."

Balaam does just as God had commanded him to do. The answer is no. He will not go and curse these blessed of God. He tells the men to tell Balak, the LORD will not allow him to do this.

Numbers 22:14 "And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us."

They brought back the news to Balak, that Balaam would not come.

Numbers 22:15 "And Balak sent yet again princes, more, and more honourable than they."

Now, he sends men of greater renown in the land to try to persuade Balaam to go.

Numbers 22:16 "And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:"

This is a more urgent request, that Balaam come and curse the Israelites. He has offered a larger purse for Balaam. This is like temptation that comes to us sometimes. We refuse the first offer to sin, but as the temptation gets greater, it is harder to refuse.

Numbers 22:17 "For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people."

Balaam can ask as much as he wants. No price is too much for Balak to pay Balaam to curse the Israelites.

Numbers 22:18 "And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more."

Balaam wanted the money, but he was smart enough not to go against the command of God. He tells them that no amount of money could cause him to go against the wishes of the LORD. Notice, Balaam calls the LORD, my God.

Numbers 22:19 "Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more."

He is so tempted, he goes back to God, to see if God will change His mind.

Numbers 22:20 "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, [and] go with them; but yet the word which I shall say unto thee, that shalt thou do."

This is just what Balaam wanted to hear. He could get all of the reward, and not anger the LORD toward him. Remember, the LORD did not tell him he could curse Israel, only that he could go.

Numbers 22:21 "And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab."

Balaam got what he wanted from God, and now he is on his way with the princes from Moab.

Numbers 22:22 "And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants [were] with him."

Balaam had his answer from the LORD, the first time he asked. He should not have gone back, and asked the LORD about the same thing again. It is a dangerous thing to pray, after we have our answer from God. He may give us what we are praying for, instead of what we need. The angel was standing in the road, and would not let the ass of Balaam pass. God was stopping him and his servants from passing. Whatever it took, God would not let Balaam curse the Israelites.

Numbers 22:23 "And the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way."

The ass saw the angel of the Lord and the sword in His hand, and she ran out in the field to escape. Balaam did not see the angel of the LORD, so he hit the ass to try to make her get back on the road.

Numbers 22:24 "But the angel of the LORD stood in a path of the vineyards, a wall [being] on this side, and a wall on that side."

The angel of the LORD stood in the path this time, and there was nothing but walls to each side.

Numbers 22:25 "And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's foot against the wall: and he smote her again."

The ass was so frightened, when she saw the angel of the LORD, that she ran against the wall to try to get away. She banged Balaam's foot against the wall, when she was trying to get away. Balaam became angry and hit her again.

Numbers 22:26 "And the angel of the LORD went further, and stood in a narrow place, where [was] no way to turn either to the right hand or to the left."

The third time the ass saw the angel of the LORD. It was too narrow to go around, so she just fell under Balaam.

Numbers 22:27 "And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff."

Now, Balaam is really angry with the ass, and begins to hit her with a staff.

Numbers 22:28 "And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"

Some would like to say this was a vision or a dream, but I believe it really happened. There is nothing impossible for God. It would certainly get his attention for an ass to speak to him. This is a very good question.

Numbers 22:29 "And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee."

What is even more miraculous than the ass speaking to Balaam, is the fact that Balaam talked to the ass. He thinks this animal worthy of killing, because it made him look foolish in front of his servants.

Numbers 22:30 "And the ass said unto Balaam, [Am] not I thine ass, upon which thou hast ridden ever since [I was] thine unto this day? was I ever wont to do so unto thee? And he said, Nay."

The ass reminds Balaam, that she has been loyal to him, ever since he had gotten her. She asks him if she had ever embarrassed him before, and he answers no. This does not even seem to be shocking Balaam, that this ass is speaking to him.

Numbers 22:31 "Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face."

When Balaam's eyes of understanding are opened, and he sees the angel of the LORD, he falls on his face before the LORD. He suddenly realizes his error.

Numbers 22:32 "And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because [thy] way is perverse before me:"

The LORD had allowed him to go, but had put the angel of the LORD to stop him on the way. He was headed for destruction, if the LORD had not stopped him. He is saying to Balaam, why did you not get the message that I was trying to stop you, when the ass would not go down the road? Balaam wanted to go so badly, that he was overlooking all the warning signs God had sent him. This is a lesson to us. When we start somewhere, we should ask God to block the way, if we should not go.

Numbers 22:33 "And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive."

The angel of the LORD would have killed Balaam, if the faithful ass had not seen the angel of the LORD and turned away. The ass saved Balaam's life.

Numbers 22:34 "And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again."

It appears, that Balaam did not realize he was sinning against the LORD. He repents and offers to turn back, if that is what God wants.

Numbers 22:35 "And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak."

The LORD will let Balaam continue on , but with the message of God. He will not curse the Israelites, as Balak wants him to.

Numbers 22:36 "And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which [is] in the border of Arnon, which [is] in the utmost coast."

He was so pleased to see Balaam come, that he went to the border of Arnon to meet him.

Numbers 22:37 "And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?"

Balak thinks that it was the wealth he offered Balaam, that brought him.

Numbers 22:38 "And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak."

Balaam tells Balak that the message he brings is not his, but God speaking through him. He goes so far as to say, he has no power within himself.

Numbers 22:39 "And Balaam went with Balak, and they came unto Kirjath-huzoth." Numbers 22:40 "And Balak offered oxen and sheep, and sent to Balaam, and to the princes that [were] with him." Numbers 22:41 "And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost [part] of the people."

Balak brings Balaam oxen and sheep for payment. We do not see him accept them, however. Balak takes Balaam to the high places where the majority of the people were gathered to worship Baal. This will continue in the next lesson.

Numbers 28 Questions

1. The place, in verse 1, is actually part of the _____ valley.
2. What was Balak afraid of?
3. Balak was the king of _____.
4. Who did Moab talk to about this problem?
5. The Medianites were descended from _____ and _____.
6. Who did Balak send a message to for help?
7. Who did he call the Israelites?
8. What is the river in verse 5?
9. Who were spoken of as the same people as the Balaamites?
10. What did Balak want Balaam to do?
11. Why had Balak gone to him for help?
12. How were they trying to acquire Balaam's help?
13. Who does Balaam seek permission to go from?
14. He speaks of the Israelites, as if they are _____.
15. Why did God tell Balaam not to go?
16. What does Balaam tell the men from Moab?
17. What does Balak do, when he gets the word that Balaam will not come?
18. How much money would it take to get Balaam for this job?
19. Why does Balaam go back to God the second time?
20. Why does Balaam go?
21. How did God feel about Balaam going?
22. What stopped the ass from carrying Balaam, where he wanted to go?
23. What did Balaam do to the ass?
24. How many times did the ass refuse to go, where Balaam wanted it to?
25. What did Balaam say, he should do to the ass?
26. This last time, what unusual thing happened?
27. What is even more unusual?
28. What does the ass remind Balaam of?
29. What happened, when Balaam's eyes of understanding were opened?
30. What does Balaam do in response?
31. What would have happened to Balaam, if the ass had continued on after seeing the angel of the LORD?
32. What did the LORD tell Balaam to do?
33. Where did Balaam find the majority of the people?

We will begin this lesson in Numbers 23:1 "And Balaam said unto Balak, Build me here seven altars, and prepare me here seven oxen and seven rams." Numbers 23:2 "And Balak did as Balaam had spoken; and Balak and Balaam offered on [every] altar a bullock and a ram."

It seems that even the heathen worshippers of false gods, believed it necessary to sacrifice to their god. We must remember that the number seven means spiritually complete. This offering is actually made to the LORD. Balak is unaware of the message Balaam will bring, at this point. He believes Balaam is going to curse Israel.

Numbers 23:3 "And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to an high place."

Balak did exactly as Balaam had asked. Probably, Balak was looking for signs from heaven. These high places were, generally, places where false gods were worshipped. This is not true here. Balaam is sacrificing to God.

Numbers 23:4 "And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon [every] altar a bullock and a ram."

We are not told exactly how God met with Balaam. He, probably, put the message inside of Balaam. Balaam would know the LORD was there.

Numbers 23:5 "And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak."

This is actually God speaking through the mouth of Balaam. It appears, that Balak had moved away from the sacrifice some distance, and now that Balaam has met with God, he goes to Balak.

Numbers 23:6 "And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab."

In Balak's mind, he was sacrificing to his false god.

Numbers 23:7 "And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, [saying], Come, curse me Jacob, and come, defy Israel."

This is a statement of fact that Balak is well aware of. Balaam, you remember, is speaking words the LORD put into his mouth.

Numbers 23:8 "How shall I curse, whom God hath not cursed? or how shall I defy, [whom] the LORD hath not defied?"

They already knew that he claimed the LORD. They, perhaps, were not aware of the standing that Israel had with the LORD. They were heathen, they did not understand this. He asked a very good question. If he truly is of the LORD, his message is the same as the LORD's.

Numbers 23:9 "For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations."

The greatness of Israel was their relationship with God. They were so numerous, it seemed they were impossible to number. Israel is not just any country. They are God's chosen.

Numbers 23:10 "Who can count the dust of Jacob, and the number of the fourth [part] of Israel? Let me die the death of the righteous, and let my last end be like his!"

The fourth part, here, is speaking of the different groups of camps on the east, south, west, and north. Balaam wants to be blessed like Israel. At death, he desires to be counted among the righteous.

Numbers 23:11 "And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed [them] altogether."

Balak feels betrayed by Balaam. He was expecting Balaam to curse Israel, and instead, he has spoken a blessing upon them.

Numbers 23:12 "And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?"

This, again, is Balaam speaking. He can do no less than speak out the words the LORD puts into his mouth. He makes no apology for what he has said.

Numbers 23:13 "And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence."

Balak wants Balaam to go to another vantage point to see the vast number of these people. Balak decides there is something wrong with his place, and if they change places, Balaam will change his blessing to a curse.

Numbers 23:14 "And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on [every] altar."

We see this is a tall top of mount Pisgah. He thinks, perhaps, Balaam can see them better, and perhaps, the false gods will cause Balaam to listen to them from this lofty height.

Numbers 23:15 "And he said unto Balak, Stand here by thy burnt offering, while I meet [the LORD] yonder."

Again, Balaam separates himself from Balak, to talk with the LORD.

Numbers 23:16 "And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus."

God has placed this word in Balaam's mouth. It is actually the LORD speaking to Balak through Balaam.

Numbers 23:17 "And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?"

Balak realizes this is the LORD speaking through Balaam.

Numbers 23:18 "And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:"

The message God has placed in Balaam's mouth is directed to Balak.

Numbers 23:19 "God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good?"

There are over 70 Scriptures dealing with the fact that God does not lie. God is the Truth. Here is just one example Scripture that says God does not lie. Titus 1:2 "In hope of eternal life, which God, that cannot lie, promised before the world began;" God is God. He is the same yesterday, today, and forever. He has nothing to repent of, because he does not sin. Whatever God says, He does.

Numbers 23:20 "Behold, I have received [commandment] to bless: and he hath blessed; and I cannot reverse it."

Balaam speaks this. He will not, and cannot, change the blessing. The blessing on Israel is not of Balaam, it is of God. Balaam must do what God commands him to do.

Numbers 23:21 "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God [is] with him, and the shout of a king [is] among them."

God did not see the evil of individuals of Israel, as causing them to be an evil nation. God is with Israel. The shout is of a king, because God has promised them this land.

Numbers 23:22 "God brought them out of Egypt; he hath as it were the strength of an unicorn."

The unicorn, here, was, probably, speaking of a rhinoceros which is a very strong animal. It is really saying, that God's strength is not limited.

Numbers 23:23 "Surely [there is] no enchantment against Jacob, neither [is there] any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!"

God would not let an enchantment, or divination, occur against His chosen Israel. The countries around are in awe of so great a nation as Israel, that God has blessed.

Numbers 23:24 "Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat [of] the prey, and drink the blood of the slain."

This is a warning from God, that these people {Israel} will take the land. They are not like their parents, who were to fearful to move into the land and take it. They are young and eager for battle. They will win, because God is with them.

Numbers 23:25 "And Balak said unto Balaam, Neither curse them at all, nor bless them at all."

If Balaam will not curse them, Balak tells him, at least don't bless them.

Numbers 23:26 "But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?"

The blessings coming from Balaam's mouth are the LORD's blessings. Balaam is not in control of this. Even if he were in control, he would do the same, because he wants to please God.

Numbers 23:27 "And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence."

Balak tries the third time to get Balaam to curse the Israelites. He keeps believing that the location is the problem with the curse.

Numbers 23:28 "And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon."

This is from another vantage point. What Balak seems not to understand, is that the entire world, and all in it, are God's. He will bless who He wishes, when He wishes.

Numbers 23:29 "And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams." Numbers 23:30 "And Balak did as Balaam had said, and offered a bullock and a ram on [every] altar."

Balaam, again, is sacrificing to the LORD, not to Balak's false god. It does not matter where the sacrifice is made, God will not change.

Numbers 29 Questions

1. Balaam said unto Balak, Build me _____ altars.
2. What number means spiritually complete?
3. What did Balaam promise to tell Balak?
4. What were the high places, generally, used for?
5. What had he offered on the 7 altars?
6. How did God meet with Balaam?
7. What words was Balaam to speak?
8. Who stood with Balak at his burnt offering?
9. What did Balaam say to Balak?
10. The greatness of Israel was their _____ with God.
11. What is the fourth part, in verse 10, speaking of?
12. Balak thought Balaam was going to _____ Israel, and he _____ then instead.
13. Balaam can do no less than what?
14. Where does Balak get Balaam to go?
15. What did they offer on mount Pisgah?
16. What does God have Balaam to say the second time?
17. How many Scriptures deal with the fact God does not lie?
18. Quote Titus chapter 1 verse 2.
19. What is God's strength compared to in verse 22?
20. God would not allow an _____, or an _____, against Israel.
21. If Balaam will not curse Israel, what does Balak ask him to do?
22. What was offered the third time?

We will begin this lesson in Numbers 24:1 "And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness."

After each time they had sacrificed Balaam had prayed, but this time it seems he had some sort of vision. Perhaps, it was through enchantments. I cannot say good, or bad, because the message he gives is true. The Israelites were forbidden enchantments.

Numbers 24:2 "And Balaam lifted up his eyes, and he saw Israel abiding [in his tents] according to their tribes; and the spirit of God came upon him."

It appears, that God revealed to his mind the thoughts He would have him express, as he looked at the armies of Israel. The Spirit of God, which came upon him, was the Holy Spirit.

Numbers 24:3 "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:"

We must realize that the things which come from Balaam's mouth are actually the words of God through this vessel. If his eyes were open, it is a supernatural understanding of what he is seeing.

Numbers 24:4 "He hath said, which heard the words of God, which saw the vision of the Almighty, falling [into a trance], but having his eyes open:"

This was not a dream that Balaam was having. He was fully awake, when he seemed to be taken of the Spirit of God. He had a vision of God and heard Words from God.

Numbers 24:5 "How goodly are thy tents, O Jacob, [and] thy tabernacles, O Israel!"

The blessing of Israel begins. A person, who had his eyes opened by God, would have to see that God had mightily blessed Israel. For close to three million people to have their tents, spread would be mighty to behold. The wonderful thing about the journey they made, was the fact that even their shoes did not wear out during the 40 years. The tabernacle was a wonder greater than any other nation had. God, Himself, designed it.

Numbers 24:6 "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, [and] as cedar trees beside the waters."

Balaam described the camp of the Israelites, as the beautiful valleys and the river Euphrates, they were all so familiar with. The cedar tree was known for its strength and endurance. The lign aloe tree was well known to Balaam. He related Israel to being mature, because he knew that Israel was what God had made them.

Numbers 24:7 "He shall pour the water out of his buckets, and his seed [shall be] in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted."

The buckets are speaking of a man with two buckets, one on each end of a pole. It appears, the buckets are so full of water that they overflow as he walks. The name "Agag" means the fiery one. This is just saying that God's overflowing, blessings on Israel will cause a supernatural growth [overflowing water and seed}. He is seeing the kingdom of Israel in its greatness.

Numbers 24:8 "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce [them] through with his arrows."

The strength of Israel is the supernatural strength of God within. There will be no nations able to withstand against Israel. They will break the bones of their enemies, and pierce them through with arrows.

Numbers 24:9 "He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed [is] he that blesseth thee, and cursed [is] he that curseth thee."

Look, with me, at the very same thing God had promised the descendents of Abraham. Genesis 12:2 "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:" Genesis 12:3 "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." This is a renewing of that very same blessing. He is at rest, and lies down a strong nation; strong as the lion. Jesus said the same thing in the following verse. Matthew 25:40 "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of these my brethren, ye have done [it] unto me."

Numbers 24:10 "And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed [them] these three times."

This was not at all what Balak had wanted. He clapped his hands together in disbelief. He wanted Balaam to curse Israel, when, in fact, he blessed them mightily. I suppose Israel, itself, could be a blessing, or a curse, to whatever country they came into contact with. If they warred against them, they were definitely a curse.

Numbers 24:11 "Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour."

Balak had planned to give Balaam a place of great authority in his land, if he cursed Israel. Now that he has blessed Israel, Balak tells him he had better run for his life. Balak blames the LORD for Balaam not receiving the honor.

Numbers 24:12 "And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying," Numbers 24:13 "If Balak

would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do [either] good or bad of mine own mind; [but] what the LORD saith, that will I speak?"

Balaam reminds Balak that he did not want to come at all. He came only to bring whatever message God had for these people. All the money in the world would not have caused Balaam to go against the commandments of God.

Numbers 24:14 "And now, behold, I go unto my people: come [therefore, and] I will advertise thee what this people shall do to thy people in the latter days."

Generally speaking, the latter days are the days of the coming of the Lord. Perhaps, this is speaking of the latter days of these particular people. "Advertise", in this, means advise.

Numbers 24:15 "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:"

The parable, here, is the Spirit of God speaking through Balaam.

Numbers 24:16 "He hath said, which heard the words of God, and knew the knowledge of the most High, [which] saw the vision of the Almighty, falling [into a trance], but having his eyes open:"

Balaam is explaining exactly where, and how, he received this message for Balak from God.

Numbers 24:17 "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth."

He sees Him in the vision. He explains that the Star or Sceptre is not for the present time. It is a future event. Actually the "Star" and "Sceptre" are, both, speaking of Jesus. The sons of Sheth could be speaking of the sons of Seth, or the entire race of people who are of this earth. Moab sometimes is a symbol of the evil world. It could, also, mean that Moab will be destroyed.

Numbers 24:18 "And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly."

Edom does, at a much later date, fall to their enemies. In fact, they almost vanish from existence.

Numbers 24:19 "Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city."

This King, that Balaam sees in the vision, is no less than Christ, Himself. When He reigns as King, He will have total dominion of everything, and everyone. Philippians 2:10 "That at the name of Jesus every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth;"

Numbers 24:20 "And when he looked on Amalek, he took up his parable, and said, Amalek [was] the first of the nations; but his latter end [shall be] that he perish for ever."

The Amalekites were bitter foes of Israel. Even though they are very prominent in the Old Testament, they seem to just vanish with no record of them. In all of this, we can see that God blesses whom He chooses, and curses whom He chooses. The church is like Israel. In fact, they are spiritual Israel. The Lord's blessings are upon His church. Those who try to oppose the church, God destroys.

Numbers 24:21 "And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock."

We can hardly escape the fact that Balaam was actually seeing the enemies of the church in the Moabites, Edomites, Amalekites, Kenites, and Assyrians. Each of them symbolize the evil world system, which opposes God and His people. The Kenites, above, were trusting in their own ability to save them. They were rock dwellers.

Numbers 24:22 "Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive."

There is no fortification strong enough that God cannot send someone to destroy it. Many associate the Kenite with Cain.

Numbers 24:23 "And he took up his parable, and said, Alas, who shall live when God doeth this!"

There is no safety against the wrath of God. The answer to the question above, is no one.

Numbers 24:24 "And ships [shall come] from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever."

Chittim could be speaking of Cyprus, or it could be speaking of ships of many other nations. The end result is the same. Eber and Asshur shall perish.

Numbers 24:25 "And Balaam rose up, and went and returned to his place: and Balak also went his way."

Balaam and Balak, both, go to their separate homes.

Numbers 30 Questions

1. What did Balaam usually do after the sacrifices?
2. The Israelites were forbidden _____.
3. When Balaam lifted his eyes, what did he see?
4. What was the Spirit that came upon Balaam?
5. The things coming from Balaam's mouth are actually whose?
6. What is happening in verse 4?
7. A person, whose eyes had been opened of God, would have to see what?
8. What was so miraculous about the shoes of the Israelites?
9. What was even more miraculous, than the blessings God had bestowed on Israel personally?
10. How does Balaam describe the camp of the Israelites?
11. What does the name "Agag" mean?
12. Israel had as the strength of a _____.
13. Quote Genesis chapter 12 verses 2 and 3.
14. Quote Matthew chapter 25 verse 40.
15. How did Balak show his anger toward Balaam?
16. What was he angry about?
17. What had Balak planned to do for Balaam, if he cursed Israel?
18. Quote Numbers chapter 24 verse 13.
19. What is "advertise", in verse 14, saying?
20. What is the parable in verse 15 really?
21. Who is the "Star" and "Sceptre"?
22. What happens to Edom?
23. Who is the King, that Balaam sees in the vision?
24. The Amalekites were bitter foes of _____.
25. What happens to those who oppose the church?
26. Balaam was seeing the enemies of the church in whom?
27. Many associate the Kenite with _____.
28. Chittum could be speaking of _____.

We will begin this lesson in Numbers 25:1 "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab."

It appears, this Shittim was the location of the center of the encampment. The Israelites had been successful in their battles, and have settled down to rest. The idle mind has a way of causing a person to sin. These Moabite women were forbidden to the Hebrew men, but this did not seem to stop them. The following Scripture is the very reason God did not want them to mix. Exodus 34:16 "And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."

Numbers 25:2 "And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods."

We find that lust of the flesh caused these men to follow these Moabite women. They sinned greatly, when they followed these women, and sacrificed to false gods. They ate the food offered in sacrifice, as well. In this, they have committed physical and spiritual adultery. God will not allow the worship of false gods under any circumstances.

Numbers 25:3 "And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel."

This "Baal-peor" was a false god that used sex to lure its people. It was the worst kind of worship of false gods. This worship of false gods greatly angered God.

Numbers 25:4 "And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel."

We see the terrible wrath that God had on their leaders, who encouraged them in this terrible sin. God holds the leaders of each of the groups responsible. They are killed, and hung up before all the people, to see the seriousness of this sin. Whether they were hung, or crucified, we do not know. We do know they were killed, and left hanging for all the sinners to see.

Numbers 25:5 "And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor."

Every man, that was involved in the worship of this false god, was to be killed by the judges.

Numbers 25:6 "And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who [were] weeping [before] the door of the tabernacle of the congregation."

This is the first mention of the Midianitish woman. This could have even been the source of the problem with the Moabitish women. It appears, they came to the door of the tabernacle weeping.

Numbers 25:7 "And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw [it], he rose up from among the congregation, and took a javelin in his hand;"

"Phinehas" was the grandson of Aaron. He was in line for the job of high priest, just under Eleazar. Phinehas relates the problem of this false worship to this Midianitish woman, and the Israelite who took her. He armed himself with a javelin to punish them.

Numbers 25:8 "And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel."

Phinehas' action against these two, who had started the trouble, showed the utter disgust of the priesthood for this sin. God stayed the plague, because He felt the priest could handle the situation. Notice, Phinehas killed both the man and the woman. They were each guilty. They were each punished.

Numbers 25:9 "And those that died in the plague were twenty and four thousand."

Before the plague stopped, 24,000 died. We must remember that God will bring a plague upon the people, if the people will not govern themselves. We have a plague in our land today. It is A.I.D.S. God will not allow the abomination of homosexuality, and lesbianism to go unchecked. If the nation does not stop it, God will.

Numbers 25:10 "And the LORD spake unto Moses, saying," Numbers 25:11 "Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy."

Had not this one man stood up and spoke out against this abomination, God would have killed the whole nation.

Numbers 25:12 "Wherefore say, Behold, I give unto him my covenant of peace:"

The zeal of Phinehas to do what was right in the sight of God, brought God's approval. He brought great peace to Phinehas.

Numbers 25:13 "And he shall have it, and his seed after him, [even] the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

God makes an everlasting covenant of peace with Phinehas, and his descendants. His action brought atonement for all the people. It appears that, somehow, this had something to do with Balaam. We do know that Balaam was a Midianite.

Numbers 25:14 "Now the name of the Israelite that was slain, [even] that was slain with the Midianitish woman, [was] Zimri, the son of Salu, a prince of a chief house among the Simeonites."

This is the only time this particular person, Zimri, is mentioned in the Bible. He was a descendent of Simeon. The fact that the person's name involved is given here, gives more evidence that this was a real happening, and not just a lesson to be learned.

Numbers 25:15 "And the name of the Midianitish woman that was slain [was] Cozbi, the daughter of Zur; he [was] head over a people, [and] of a chief house in Midian."

The name "Cozbi" means false. What an appropriate name. Zur was a chief among his people. He is, in fact, spoken of as one of the 5 kings of Midian. All of this adds to the evidence that this whole thing was planned by the Midianites.

Numbers 25:16 "And the LORD spake unto Moses, saying," Numbers 25:17 "Vex the Midianites, and smite them:"

This is another way of saying attack them in war. It really appears, that the women of Midian were part of a plot by Balaam to bring disaster to Israel. They used the lust of the men to entrap them. God sees through the plan and says, destroy them.

Numbers 25:18 "For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake."

These women were indulging in sex with the men of Israel, not out of desire for them, but to destroy them. The men of Israel are indulging in sex because of lust. The men are lusting after the women to the extent, that they were even worshipping their false gods. God says, kill the Midianites for plotting such a thing.

Numbers 31 Questions

1. What sin did the people begin to commit?
2. Quote Exodus chapter 34 verse 16.
3. Where did this sin lead the men of Israel?
4. They have committed _____ and _____ adultery.
5. What was "Baal-peor"?
6. What did God tell Moses to do with all the heads of the people?
7. Why were they hung before the people?
8. Who did Moses tell the judges to kill?
9. In verse 6, we see a _____ woman.
10. Where did they come weeping?
11. Who was "Phinehas"?
12. What did he do?
13. The _____ was stopped, because of his actions.
14. How many died in the plague?
15. What is the plague in our land today?
16. What did God tell Moses had stopped the plague?
17. What would have happened to the whole nation, if Phinehas had not done this?
18. What covenant did God make with Phinehas?
19. What did his action bring to the people?
20. What was the name of the Israelite that Phinehas killed?
21. Who was the Midianitish woman?
22. Who was her father?
23. What position did he have in the land of Midian?
24. Who had planned this whole thing?
25. What does God tell Moses to do to Midian?
26. How had the women of Midian trapped the men of Israel?
27. The men's lust had even led them to _____ their _____
_____.

We will begin this lesson in Numbers 26:1 "And it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,"

This plague, in the last lesson, had reduced the number of people by 24,000 people. This seems to be the last large reduction of the people, before they went into the promised land. This has to do with all the people, since God speaks to Moses and Eleazar. You remember, Aaron has died and Eleazar took his place as high priest.

Numbers 26:2 "Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel."

They had taken a census at the beginning of the journey over 38 years ago. Now the end of the journey is near, and they will take the census again.

Numbers 26:3 "And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan [near] Jericho, saying,"

Then Eleazar and Moses call all the leaders of the twelve tribes together, to take a count of all the men of each tribe 20 years old and older. This is just before they go into Jericho.

Numbers 26:4 "[Take the sum of the people], from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt."

This count is to be taken in the very same manner as the earlier census.

Numbers 26:5 "Reuben, the eldest son of Israel: the children of Reuben; Hanoch, [of whom cometh] the family of the Hanochites: of Pallu, the family of the Palluites:" Numbers 26:6 "Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites." Numbers 26:7 "These [are] the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty."

We find the list corresponds with the sons of Reuben in the following verse. Genesis 46:9 "And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi." The tribe of Reuben at the end of the wilderness wanderings were 43,730 people. The earlier count had been 46,500. This is a loss of 2,770 people during the wilderness wanderings.

Numbers 26:8 "And the sons of Pallu; Eliab."

Eliab was father of Dathan and Abiram, the leaders of the revolt against Moses. Eliab had another son named Nemuel.

Numbers 26:9 "And the sons of Eliab; Nemuel, and Dathan, and Abiram. This [is that] Dathan and Abiram, [which were] famous in the congregation,

who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:"

Numbers 16:1 "Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took [men]:" Numbers 16:2 "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:"

Numbers 26:10 "And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign."

Dathan, and Abiram were undoubtedly swallowed up with their people. Korah was swallowed up with Dathan and Abiram. The other leaders of the 250 revolters were burned with fire. They became a sign to all the people not to commit this type sin again.

Numbers 26:11 "Notwithstanding the children of Korah died not."

The Korahites were specifically not killed.

Numbers 26:12 "The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:" Numbers 26:13 " Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites." Numbers 26:14 "These [are] the families of the Simeonites, twenty and two thousand and two hundred."

In the first count of the tribe of Simeon, there were counted 59,300. The count here is 22,200. There is a loss of 37,100 since the first count. This, possibly, is because so many of them were swallowed up when the earth opened.

Numbers 26:15 "The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:" Numbers 26:16 "Of Ozni, the family of the Oznites: of Eri, the family of the Erites:" Numbers 26:17 "Of Arod, the family of the Arodites: of Areli, the family of the Arelites." Numbers 26:18 "These [are] the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred."

The children of Gad at this second counting were numbered 40,500. The earlier count of the tribe of Gad was 45,650. Again, we see a reduction of them by 5,150.

Numbers 26:19 "The sons of Judah [were] Er and Onan: and Er and Onan died in the land of Canaan."

Genesis 38:7 "And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him." The following is speaking of Onan. Genesis 38:10 "And the thing which he did displeased the LORD: wherefore he slew him also." We see that both of these sons died without leaving an heir.

Numbers 26:20 "And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites." Numbers 26:21 "And the

sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites."

Zerah and Pharez were the sons of Judah by his daughter-in-law Tamar. The others mentioned are grandsons.

Numbers 26:22 "These [are] the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred."

The descendents of Judah at this count were 76,500. At the earlier count, there were 74,600. This means there was an increase in the number of 1,900 people.

Numbers 26:23 "[Of] the sons of Issachar after their families: [of] Tola, the family of the Tolaites: of Pua, the family of the Punites:" Numbers 26:24 "Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites." Numbers 26:25 "These [are] the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred."

At this count there were 64,300. In the earlier count, there had been 54,400 people. We see there was an increase of the descendents of Issachar of 9,900 people.

Numbers 26:26 "[Of] the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites." Numbers 26:27 "These [are] the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred."

The tribe of Zebulun, at this count, was 60,500. At the beginning of the march, they were numbered 57,400. We see there was an increase of 3,100 people.

Numbers 26:28 "The sons of Joseph after their families [were] Manasseh and Ephraim."

Manasseh's and Ephraim's tribes had been counted separate earlier.

Numbers 26:29 "Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead [come] the family of the Gileadites." Numbers 26:30 "These [are] the sons of Gilead: [of] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:" Numbers 26:31 "And [of] Asriel, the family of the Asrielites: and [of] Shechem, the family of the Shechemites:" Numbers 26:32 "And [of] Shemida, the family of the Shemidaites: and [of] Hopher, the family of the Hopherites." Numbers 26:33 "And Zelophehad the son of Hopher had no sons, but daughters: and the names of the daughters of Zelophehad [were] Mahlah, and Noah, Hoglah, Milcah, and Tirzah."

Zelophehad had no sons, so his daughters are listed here. These are not just Manasseh's sons, but grandsons, as well.

Numbers 26:34 "These [are] the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred."

The count of Manasseh's descendents at this count were 52,700. In the first count, they were numbered 32,200. They had increased greatly by 20,500 people.

Numbers 26:35 "These [are] the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites." Numbers 26:36 "And these [are] the sons of Shuthelah: of Eran, the family of the Eranites." Numbers 26:37 "These [are] the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These [are] the sons of Joseph after their families."

Ephraim's descendents were numbered 32,500 at this count. At the earlier count, there had been 40,500. We see that Ephraim's descendents had reduced in number from the first count by 8,000.

Numbers 32 Questions

1. Who did God speak to after the plague?
2. The plague reduced the people by _____.
3. Why is Eleazar mentioned in place of Aaron?
4. What does God tell them to do?
5. How many years ago had they taken a census?
6. They camped near _____ at this time.
7. Who was the oldest son of Jacob {Israel}?
8. How many sons of Reuben are mentioned here?
9. How many fewer people did they have, than at the first count?
10. Who was Eliab the father of?
11. What terrible thing had they done?
12. How many prices were opposed to Moses?
13. What happened to them?
14. What happened to Korah's children?
15. The tribe of Simeon reduced by how many on the wilderness wanderings?
16. Why do you suppose the number to be so great?
17. How many were the tribe of Gad reduced by?
18. What happened to Er and Onan?
19. Who was their father?
20. Zerah and Pharez were sons of whom?
21. How many did the tribe of Judah increase by on the wilderness wanderings?
22. Issachar's tribe increased by how many?
23. The tribe of Zebulun increased by _____.
24. Manasseh and Ephraim were from what tribe?
25. What is unusual about them?
26. Zelophehad had no _____, so they listed his _____.
27. Manasseh's tribe increased by _____.
28. How many had Ephraim's tribe reduced by?

We will begin this lesson in Numbers 26:38 "The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:"

In the last lesson, the LORD told Moses and Eleazar to number the males 20 years old and older, who were able to go to war. Benjamin was the youngest son of Jacob. His mother was Jacob's beloved Rachel. The brother of Benjamin, who had the same mother, was Joseph.

Numbers 26:39 "Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites." Numbers 26:40 "And the sons of Bela were Ard and Naaman: [of Ard], the family of the Ardites: [and] of Naaman, the family of the Naamites." Numbers 26:41 "These [are] the sons of Benjamin after their families: and they that were numbered of them [were] forty and five thousand and six hundred."

The tribe of Benjamin at this counting, numbered 45,600. Their count earlier on this wilderness wandering was 35,400. We see this family has increased in size by 10,200.

Numbers 26:42 "These [are] the sons of Dan after their families: of Shuham, the family of the Shuhamites. These [are] the families of Dan after their families." Numbers 26:43 "All the families of the Shuhamites, according to those that were numbered of them, [were] threescore and four thousand and four hundred."

The number of Dan's tribe at this counting was 64,400. At the first census, they numbered 62,700. They have increased by 1,700.

Numbers 26:44 "[Of] the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites." Numbers 26:45 "Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites." Numbers 26:46 "And the name of the daughter of Asher [was] Sarah." Numbers 26:47 "These [are] the families of the sons of Asher according to those that were numbered of them; [who were] fifty and three thousand and four hundred."

Asher's descendents at this count were 53,400. The earlier count on Asher's descendents was 41,500. They had increased by 11,900.

Numbers 26:48 "[Of] the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:" Numbers 26:49 "Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites." Numbers 26:50 "These [are] the families of Naphtali according to their families: and they that were numbered of them [were] forty and five thousand and four hundred."

The sons of Naphtali who were counted here were 45,400. The earlier count was 53,400. We find they decreased by 8,000.

Numbers 26:51 "These [were] the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty."

The number counted, here, of all the tribes were 601,730. The number counted at the beginning of the journey was 603,550. There was a small decrease of the number of people who began the trip, because of the judgements from God that came upon them for sin. There were 1,820 fewer than started. This is almost the same number that started.

Numbers 26:52 "And the LORD spake unto Moses, saying,"

The difference, here, is that the LORD speaks to Moses alone.

Numbers 26:53 "Unto these the land shall be divided for an inheritance according to the number of names."

The inheritance of land allotted will be according to how many people each tribe has.

Numbers 26:54 "To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him."

God wanted all of them to have their allotment equally.

Numbers 26:55 "Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit."

This is saying rather than each one choosing what they wanted, and having an argument about the division, God will have them to cast lots.

Numbers 26:56 "According to the lot shall the possession thereof be divided between many and few."

The lot decides the situation of each person's inheritance. This is just saying, that those who are larger in number will have the larger allotment.

Numbers 26:57 "And these [are] they that were numbered of the Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites."

Now, we see the tribes of the Levites. They were not numbered with the others, because they do not go to war. They are the servants of the Lord. They take care of the religious side of the life of the Israelites. They take care of the tabernacle, also.

Numbers 26:58 "These [are] the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram."

Amram was the father of Moses, Aaron, and Miriam.

Numbers 26:59 "And the name of Amram's wife [was] Jochebed, the daughter of Levi, whom [her mother] bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister."

Jochebed was of Levi, as well, as Amram. We see that both parents of Moses, Aaron, and Miriam were from the Levitical tribe.

Numbers 26:60 "And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar."

Aaron was the first high priest. His sons would have been the priests in the temple. They were all to serve the Lord in the temple. Nadab and Abihu were killed with fire from off the altar of God. They carried strange fire into the tabernacle. Eleazar took over as high priest, when Aaron died.

Numbers 26:61 "And Nadab and Abihu died, when they offered strange fire before the LORD."

The strange fire, probably, was the fact that they were drinking.

Numbers 26:62 "And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel."

The males of the Levites that were numbered at the end of the journey across the wilderness was 23,000. At the beginning of the journey they were numbered 22,000. This is an additional 1,000 people.

Numbers 26:63 "These [are] they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan [near] Jericho."

This is just saying, that Moses did exactly as God had commanded him to do. They numbered the people.

Numbers 26:64 "But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai." Numbers 26:65 "For the LORD had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun."

Those who were numbered as men in the first census are all dead, except for Joshua and Caleb. God let them all die off, because of their lack of faith. The new generation of their descendents will inherit the promised land. Twelve men searched the promised land 40 days, and only two, Caleb and Joshua, brought a good report. They wandered 40 years to compensate for their 40 days of unbelief.

Numbers 33 Questions

1. Who did God tell to number the people?
2. _____ was the youngest son of Jacob.
3. Who was his mother?
4. His brother, who had the same mother, was _____.
5. How many had the family of Benjamin increased at this counting?
6. How many had Dan's tribe increased at this counting?
7. Asher's tribe increased by what number?
8. Naphtali's tribe decreased by how many?
9. How many fewer, at this count, were the entire nation of Israel?
10. How shall the land be divided?
11. How will they decide, who gets what parcel of land?
12. How will they make the division fair for all?
13. Who were included in the families of the Levites?
14. What is different about the Levites?
15. Who begat Amram?
16. Who was Amram?
17. Amram's wife was _____.
18. What tribe were they both from?
19. Who were Amram's and Jochebed's children?
20. Who was the first high priest?
21. What happened to his two oldest sons?
22. Why did this happen to them?
23. What was the strange fire, probably?
24. By how many did the Levite tribe grow during the wilderness wanderings?
25. Who took Aaron's place as high priest, when Aaron died?
26. Who were the only ones, of the twelve spies, who lived to see the promised land?
27. Why did they wander 40 years in the wilderness?

We will begin this lesson in Numbers 27:1 "Then came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these [are] the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah."

There was a mention of these daughters in the last lesson. They would have been in the eighth generation from Jacob. It seems that Zelophehad had no sons.

Numbers 27:2 "And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, [by] the door of the tabernacle of the congregation, saying,"

They have gone to those who speak for God in their nation. They stood by the door of the tabernacle to catch Moses and Eleazar, so they could have an audience.

Numbers 27:3 "Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons."

They explain that their father was not of the 250 leaders who came against Moses out in the wilderness. It seems, he died as all natural men do. He had no sons, so that would have left their family without any land to live on. There seems to be a problem for women to receive land with the others, and these daughters are here to speak of the injustice of that. Notice, they do not come in protest. They come to petition God.

Numbers 27:4 "Why should the name of our father be done away from among his family, because he hath no son? Give unto us [therefore] a possession among the brethren of our father."

This is a legitimate request. They are as much a family of Jacob as all the rest. Their father's name should not be left out of the division of land, just because he had no son. They are asking for the land, that would have been allotted to their father, to be allotted to them.

Numbers 27:5 "And Moses brought their cause before the LORD."

The wonderful thing about Moses is the fact that he goes to the LORD, with things he has never faced before. Moses wants to be fair, but he, also, wants to do it, as God would have him do it. Let God settle this matter, and Moses execute it.

Numbers 27:6 "And the LORD spake unto Moses, saying,"

God never tired of Moses coming to him. We see that the LORD is right there with the answer.

Numbers 27:7 "The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them."

This speaks volumes of the fairness of God for them. It, also, shows that God is no respecter of persons. Males and females have the same opportunity with Him. They are all to receive of the inheritance.

Numbers 27:8 "And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter."

Each time a problem arises that was not covered in the Mosaic law in Leviticus, God settles the question, and sets a precedent for future decisions on this same matter. This is an additional law to add to the law of Leviticus. These daughters won the inheritance for themselves in this matter, but, also, won for future generations of women facing this same problem.

Numbers 27:9 "And if he have no daughter, then ye shall give his inheritance unto his brethren."

Just because the man that dies has no children, does not mean that his inheritance would be overlooked. The next in line to receive his inheritance would be his brother.

Numbers 27:10 "And if he have no brethren, then ye shall give his inheritance unto his father's brethren."

This is speaking of his uncle. Inheritance laws in our land should use this law in Numbers, when there is no will left.

Numbers 27:11 "And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a statute of judgment, as the LORD commanded Moses."

Near kinsman would be the next inheritor. God has judged this to be fair. The man's inheritance is not to be overlooked, but dealt with in this manner. This is a commandment, the same as the law of Moses in Leviticus.

Numbers 27:12 "And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel."

This will be Moses' first actual view of the promised land. We must realize this land is a gift from God to His chosen people.

Numbers 27:13 "And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered."

It is time for Moses to go and be with the LORD. God will allow Moses to see the promised land, but not to go into the land. Moses disobeyed God at the Rock, when he struck the Rock, instead of speaking to it. Deuteronomy 31:2 'And he said unto them, I [am] an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan."

Numbers 27:14 "For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before

their eyes: that [is] the water of Meribah in Kadesh in the wilderness of Zin."

We remember, that Moses was angry with the people. At a previous time, God told Moses to strike the Rock and the water came forth. At this particular time, He told Moses to speak to the Rock. Moses, in his anger at the people, struck the Rock. We discovered that this Rock symbolized Jesus. He was crucified once for our sin. To strike the Rock the second time, was like crucifying the Lord Jesus the second time. When we ask in the name of Jesus, miracles happen. This is the principle Moses was to set here. His anger keeps him out of the promised land.

Numbers 27:15 "And Moses spake unto the LORD, saying,"

Notice, Moses does not argue with the LORD's decision.

Numbers 27:16 "Let the LORD, the God of the spirits of all flesh, set a man over the congregation,"

Moses is ready to go and be with the LORD. He recognizes the fact that the LORD is the God of the spirits of all flesh. He asks God to put his garment of authority on another.

Numbers 27:17 "Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd."

Moses had been the deliverer of these people. He had led them as the LORD directed him all these years. They need a leader. In some ways, Moses had been a type and shadow of that great Deliverer {Jesus Christ} who leads us to our promised land {heaven}. Moses had an extremely hard task bringing such a rebellious people across the wilderness. He had fought the good fight, and was ready to be gathered to God. His thoughts were still of these people. He asked for God to give them a shepherd to lead them.

Numbers 27:18 "And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom [is] the spirit, and lay thine hand upon him;"

This Joshua, you remember, was one of the two who brought the good report back, when they spied the promised land. He was full of faith and the Spirit of God. Moses was to lay his hand upon him, and transfer his authority to Joshua.

Numbers 27:19 "And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight."

This must be done publicly, so the people and Eleazar will accept him in this position. The charge was instructions on what he was to do, to bring them to their promised land.

Numbers 27:20 "And thou shalt put [some] of thine honour upon him, that all the congregation of the children of Israel may be obedient."

This is very similar to when Aaron removed his garment as high priest, and put it upon Eleazar. The congregation must recognize Joshua as their

leader. Moses must shift some of his honour to Joshua. They must recognize Joshua as the replacement for Moses, if they are to follow him.

Numbers 27:21 "And he shall stand before Eleazar the priest, who shall ask [counsel] for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, [both] he, and all the children of Israel with him, even all the congregation."

God will speak to Joshua and to Eleazar, as He had spoken to Moses and Aaron. The camp will move under directions of God through Joshua. God will speak to the people through the Urim of the high priest's garment. Just as Moses had been above the high priest, Joshua would be above Eleazar.

Numbers 27:22 "And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:"

This is just saying, that Moses dedicated Joshua for this calling, just as God had commanded him to do.

Numbers 27:23 "And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses."

In the following Scripture from the New Testament, we see that the empowering to do the work God has called him to do, came from the laying on of the hands. I Timothy 4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The gift, given to Joshua, was the power to lead the people into the promised land.

Numbers 34 Questions

1. Who were these daughters that came to Moses?
2. Where did they appear for an audience?
3. What happened to their father?
4. What injustice are the daughters here to speak of to Moses?
5. What were they asking for?
6. How did Moses settle this?
7. What was God's answer to the daughters?
8. What law is added to the Levitical law, here?
9. When there is a problem not covered by the law, how is it handled?
10. Who does the inheritance belong to, if there is no son?
11. If there is no son or daughter, who inherits?
12. If there is no son, daughter, of brother, who inherits?
13. Where did God tell Moses to go?
14. What was Moses to see?
15. What will soon happen to Moses?
16. Why will Moses not be allowed to go into the promised land?
17. How old is Moses?
18. Moses' _____ keeps him out of the promised land.
19. Who does Moses call the LORD in verse 16?
20. What does Moses ask Him to do for the people?
21. Moses had been a type and shadow of whom?
22. Who does the LORD choose to replace Moses?
23. How is Moses to dedicate Joshua?
24. Why should Moses bring him before the people to dedicate him?
25. Quote Numbers chapter 27 verse 20.
26. God will speak to the people through the _____ of the high priest.
27. Quote 1 Timothy chapter 4 verse 14.

We will begin this lesson in Numbers 28:1 "And the LORD spake unto Moses, saying,"

God is still speaking to Moses with instructions for the people.

Numbers 28:2 "Command the children of Israel, and say unto them, My offering, [and] my bread for my sacrifices made by fire, [for] a sweet savour unto me, shall ye observe to offer unto me in their due season."

This is a last minute reminder from Moses, that they are to keep the sacrifices, as they had been set up in Leviticus. Many of the sacrifices had not been kept on the trip through the wilderness, because of the hardship of the journey. The offerings and sacrifices are not to stop with the passing of Moses. Many of them called God's law given to Moses, Moses' law.

Numbers 28:3 "And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering."

We can easily see from the following Scripture, that this same law was given in Leviticus. Exodus 29:38 "Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually." These lambs symbolized the body of the Lord Jesus, the perfect Lamb sacrifice, so they must be without spot. Day by day shows the eternity of the offering of the Lord for us. It is good for us every day of our life.

Numbers 28:4 "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;"

This, again, had been stated in Leviticus. This has to be a reminder that the moment they enter the promised land, they are to observe all of these laws. The one lamb shows the sufficiency of the Lord in His sacrifice for us. The offering of one in the morning and one in the evening symbolizes that he was sufficient for all time for everyone.

Numbers 28:5 "And a tenth [part] of an ephah of flour for a meat offering, mingled with the fourth [part] of an hin of beaten oil."

In the meat offering, we see the makings for bread. Jesus is the Bread of life. He is the meat offering.

Numbers 28:6 "[It is] a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD."

Every offering, and every sacrifice, symbolizes the sacrifice of Jesus for His people in some way. This continual burnt offering symbolizes the offering that is continual with Jesus. It matters not that the offering was made so long ago. Each of us, who come to the Lord, participate in that continual offering. Our sins are destroyed by the blood of Jesus. Our sins were nailed to the cross. It is a perpetual offering for whosoever will.

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

We see from this, that the drink offering accompanied the makings for bread. Exodus 29:40 "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering." This symbolizes the communion supper. The bread symbolized the body of Jesus, and the wine symbolized the blood of Jesus.

Numbers 28:8 "And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer [it], a sacrifice made by fire, of a sweet savour unto the LORD."

The morning and the evening offering are not to vary. The offering must be the same. The reason the offerings must be so exacting is because they symbolize the great offering that Jesus made for all of us.

Numbers 28:9 "And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour [for] a meat offering, mingled with oil, and the drink offering thereof:"

The sabbath day was no different in the offerings. They must still be made, because this is a perpetual offering. This is the first time the sabbath offering is included in the instructions. It is no different than before. It is just a way of explanation, that Sabbath was not to be excluded.

Numbers 28:10 "[This is] the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering.'

Christianity is not for one day a week. It is for every day of the week, including sabbath.

Numbers 28:11 "And in the beginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;"

Each month was dedicated to the LORD. This was on each new moon. This offering was in place of the new moon offerings of the heathen around them. The Hebrews changed their month with the new moon. This beginning of the month offerings is like firstfruits. They offered at the beginning of the month. In the book of Samuel, this day is spoken of as a day of social gathering. I Samuel 20:5 "And David said unto Jonathan, Behold, to morrow [is] the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto the third [day] at even." It is spoken of as a day of religious instruction, as well.

Numbers 28:12 "And three tenth deals of flour [for] a meat offering, mingled with oil, for one bullock; and two tenth deals of flour [for] a meat offering, mingled with oil, for one ram;"

The bread was to be for the meat offering. It was to accompany the ram offering. The bread and meat were coordinated; that with more meat, there was more bread, and vice versa.

Numbers 28:13 "And a several tenth deal of flour mingled with oil [for] a meat offering unto one lamb; [for] a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD."

The bread in all of this symbolizes the body of the Lord. He was the meat offering. He was the Lamb of God. All of these offerings are a set aside time to fellowship with God. They are a recognition of their need for the blessings of God.

Numbers 28:14 "And their drink offerings shall be half an hin of wine unto a bullock, and the third [part] of an hin unto a ram, and a fourth [part] of an hin unto a lamb: this [is] the burnt offering of every month throughout the months of the year."

In the following Scripture, we see that Jesus took care of all of these sacrifices for us. Colossians 2:16 "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath [days]:" Colossians 2:17 "Which are a shadow of things to come; but the body [is] of Christ."

Numbers 28:15 "And one kid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering."

The sin offering, which was spoken of in the verse above, could only cover the sin. It could not do away with the sin. The answer is found in the following Scriptures. Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:" II Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Numbers 28:16 "And in the fourteenth day of the first month [is] the passover of the LORD."

This month is Abib, or Nisan. It is similar to our April. The passover was celebrated to remember the night that death passed over the houses with the blood of the lamb on the door. Jesus celebrated the passover supper with His disciples, and then later in that day, He was the Passover Lamb Himself.

Numbers 28:17 "And in the fifteenth day of this month [is] the feast: seven days shall unleavened bread be eaten."

Jesus is that unleavened Bread. He had no sin {leaven}. His body symbolized the Bread.

Numbers 28:18 "In the first day [shall be] an holy convocation; ye shall do no manner of servile work [therein]:"

"Convocation" is an assembly, or a meeting. This is a time to meet and worship. This day is set aside for God and is a day of rest, like sabbath.

Numbers 28:19 "But ye shall offer a sacrifice made by fire [for] a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:"

There was only one passover kept in the wilderness. This is different to that passover. This passover is to be kept, after they are in the land. It is interesting, that the one sacrifice of Jesus is more than the sacrifice of all these animals. Hebrews 9:13 "For if the blood of bulls and

of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:" Hebrews 9:14 "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Numbers 28:20 "And their meat offering [shall be of] flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;" Numbers 28:21 "A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:"

All of these offerings are dealt with in detail in our study in Leviticus. In this, we will try to see the spiritual application to our life. Hebrews 10:10 "By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]."

Numbers 28:22 "And one goat [for] a sin offering, to make an atonement for you."

The offering for atonement was brought, and the person put their hands on the head of the animal, transferring their sin to the animal. This is the same thing Jesus did for us, when he took our sin on His body on the cross, and became our atonement.

Numbers 28:23 "Ye shall offer these beside the burnt offering in the morning, which [is] for a continual burnt offering."

All of these offerings were for a specific purpose, and one was not to substitute for another. The continual offering symbolized the eternity of forgiveness Jesus provided for us.

Numbers 28:24 "After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering."

Hebrews 10:11 "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:" Hebrews 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" Hebrews 10:13 "From henceforth expecting till his enemies be made his footstool." Hebrews 10:14 "For by one offering he hath perfected for ever them that are sanctified."

Numbers 28:25 "And on the seventh day ye shall have an holy convocation; ye shall do no servile work."

This is the sabbath of rest set aside for the people. Jesus explained sabbath very well in the following verse. Mark 2:27 "And he said unto them, The sabbath was made for man, and not man for the sabbath:" It was created, so man would have one day in seven to rest.

Numbers 28:26 "Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks [be out], ye shall have an holy convocation; ye shall do no servile work:"

Firstfruits is on Sunday. Jesus rose from the grave on firstfruits. He is the firstfruits of the resurrection. Jesus is the meat offering.

Numbers 28:27 "But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;"

The sweet smelling savour is like the glory that rises to God. Jesus glorified the Father in His obedience to the cruel cross.

Numbers 28:28 "And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,"

Each of these offerings are separate and distinct. The difference in the amount of meal has to do with the difference in the size of the offering.

Numbers 28:29 "A several tenth deal unto one lamb, throughout the seven lambs;"

In some cases, the meat was to be eaten, and the bread, and wine with it, made it a complete meal. The high priest and priest received their living from the offerings that were made.

Numbers 28:30 "[And] one kid of the goats, to make an atonement for you." Numbers 28:31 "Ye shall offer [them] beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."

Numbers 35 Questions

1. What is verse 2?
2. Why had many of the sacrifices not been kept in the wilderness?
3. What did many people call the law of God?
4. The offering in verse 3 is a _____ offering.
5. What did the lambs in the offerings symbolize?
6. What does "day by day" symbolize?
7. The two lambs are to be offered when?
8. The meat offering is makings for _____.
9. Where was the continual meat offering ordained?
10. Each of us, who come to Jesus, participate in that continual _____.
11. The drink offering accompanied what?
12. Are the offerings different in the evening from the morning offerings?
13. What was to be offered on the sabbath day?
14. Christianity is not for _____ a week.
15. When was the beginning of a new month?
16. Who, besides the Hebrews, celebrated the new moon?
17. New moon is like _____.
18. Quote 1 Samuel chapter 20 verse 5.
19. What accompanied the offering of the ram?
20. The Bread symbolizes the _____ of the Lord.
21. Quote Colossians chapter 2 verses 16 and 17.
22. Quote Romans chapter 8 verse 3.
23. He hath made Him to be sin for us, who knew no sin; that we might be made the _____ of God in Him.
24. The first month was _____, or _____.
25. What month does that compare to on our calendar?
26. What did passover celebrate?
27. How are the Christians sanctified?
28. The continual offering symbolized the _____ of _____ Jesus provided for us.
29. Quote Hebrews chapter 10 verses 11 through 14.
30. The sabbath was made for _____.
31. Firstfruits is on _____.
32. Jesus rose from the grave on _____.
33. What did the high priest have his living of?

We will begin this lesson in Numbers 29:1 "And in the seventh month, on the first [day] of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you."

This is a continuation of the various sacrifices and offerings of the last lesson. The seventh month, Ethanim, was approximately the same as October for us. Sometimes, this fell at the last of our September. This is the gathering together of the feast of trumpets. Many people believe this to symbolize the blowing of the trumpet in the sky, when the Lord gathers us home to be with Him.

Numbers 29:2 "And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, [and] seven lambs of the first year without blemish:"

The offering is very similar to the offerings, we read about in the previous lesson. The elements offered symbolize the sacrifice of Jesus on the cross. This offering is to be made, because it is celebrating the harvest. The crops are in, and it is time to rejoice. Certainly there will be a harvest of believers some day, from the earth.

Numbers 29:3 "And their meat offering [shall be of] flour mingled with oil, three tenth deals for a bullock, [and] two tenth deals for a ram,"

Numbers 29:4 "And one tenth deal for one lamb, throughout the seven lambs:"

Seven means spiritually complete. The lamb was used in offering to symbolize the innocence of the one offered. It is the blood of the precious Lamb of God that saves us all.

Numbers 29:5 "And one kid of the goats [for] a sin offering, to make an atonement for you:"

The word "atonement" means cover, or cancel. This offering is to cover the sin. Only Jesus {our atonement} can cancel our sin.

Numbers 29:6 "Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD."

This offering is in addition to the others.

Numbers 29:7 "And ye shall have on the tenth [day] of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work [therein]:"

At this time of year, the high priest would go into the holy of holies and put blood on the mercy seat for his own sins, and the sins of the people. This is day of atonement.

Numbers 29:8 "But ye shall offer a burnt offering unto the LORD [for] a sweet savour; one young bullock, one ram, [and] seven lambs of the first year; they shall be unto you without blemish:"

The burnt offering symbolized the man's body being purified from his sins. This symbolized the justification that we receive through the great sacrifice of Jesus.

Numbers 29:9 "And their meat offering [shall be of] flour mingled with oil, three tenth deals to a bullock, [and] two tenth deals to one ram,"

We see the perfect system of sacrifice. It does not vary at all.

Numbers 29:10 "A several tenth deal for one lamb, throughout the seven lambs:" Numbers 29:11 "One kid of the goats [for] a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings."

Somehow, the repetition of these offerings were to sink into their memory, so there would be no excuse not to keep them.

Numbers 29:12 "And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days:"

This is the feast of the tabernacles, which many believe to symbolize the time the Christians will be in heaven during the wrath of God. This is when they made the little booths and stayed in them. They were away from their homes. This is a time of holy separation.

Numbers 29:13 "And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, [and] fourteen lambs of the first year; they shall be without blemish:"

This, also, was ordered in Leviticus, but not prescribed. This is the time at the end of harvest, when the wheat is gathered into the barn. This started off with the most bullocks offered. These animals offered would be a smaller number each day, and altogether would amount to 70, which is thought to be a sacred number.

Numbers 29:14 "And their meat offering [shall be of] flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,"

We can easily see that the amount of the flour and oil varied, to match the number of animals sacrificed.

Numbers 29:15 "And a several tenth deal to each lamb of the fourteen lambs:"

The fourteen lambs were each accompanied by several tenth deals.

Numbers 29:16 "And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

I will gather all of the offerings under each day from this point

on, to show the decline each day.

Numbers 29:17 "And on the second day [ye shall offer] twelve young bullocks, two rams, fourteen lambs of the first year without spot:" Numbers 29:18 "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:19 "And one kid of the goats [for] a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings."

We will take note that it is the young bullocks that decline with everyday's offerings.

Numbers 29:20 "And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;" Numbers 29:21 "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:22 "And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering."

This makes me more and more thankful that we are not under the law anymore. Jesus fulfilled all of these sacrifices and offerings for us in the one offering of Himself. It would have been next to impossible, just to remember them.

Numbers 29:23 "And on the fourth day ten bullocks, two rams, [and] fourteen lambs of the first year without blemish:" Numbers 29:24 "Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:25 "And one kid of the goats [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

The sacrifice that the Christian gives is in the next verse. Hebrews 13:15 "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of [our] lips giving thanks to his name."

Numbers 29:26 "And on the fifth day nine bullocks, two rams, [and] fourteen lambs of the first year without spot:" Numbers 29:27 "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:28 "And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering."

Numbers 29:29 "And on the sixth day eight bullocks, two rams, [and] fourteen lambs of the first year without blemish:" Numbers 29:30 "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:31 "And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

Numbers 29:32 "And on the seventh day seven bullocks, two rams, [and] fourteen lambs of the first year without blemish:" Numbers 29:33 "And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:34 "And one goat [for] a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

The only thing I can see in the declining number of bullocks each day, is the fact that Jesus was one sacrifice that took care of all of this.

Numbers 29:35 "On the eighth day ye shall have a solemn assembly: ye shall do no servile work [therein]:"

This would be the 22nd day of Ethanim. Eight, in the Bible, symbolizes new beginnings. This would be symbolic of the new beginning for the followers of God. This is a holy day, and no work is to be done on this day.

Numbers 29:36 "But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish:" Numbers 29:37 "Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, [shall be] according to their number, after the manner:" Numbers 29:38 "And one goat [for] a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering."

This has gone back to the offerings that were made, before the feast of tabernacles. The offerings, above, are the same as the offerings on the first day and on the tenth day of Ethanim.

Numbers 29:39 "These [things] ye shall do unto the LORD in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings."

Vows and freewill offerings were over and above the offerings we have been reading about here. These are of obligation. Perhaps, these dwindling sacrifices symbolize the fact that the law, itself, will dwindle away, and be replaced by the grace of God. Christians should give praise to God every day, that we are not required to keep up with all of these laws and ordinances.

Numbers 29:40 "And Moses told the children of Israel according to all that the LORD commanded Moses."

We must remember that the laws and ordinances we studied in Leviticus, were given at the beginning of the journey across the wilderness. They had to be repeated, so that people could remember them. It was especially important for Joshua to understand them fully, since he was to take Moses' place.

Numbers 36 Questions

1. What day and month is the beginning of day of trumpets?
2. What is the name of their 7th month?
3. Approximately, what month is that on our calendar?
4. Many people believe the blowing of trumpets symbolize what?
5. Why is this celebration held?
6. _____ means spiritually complete.
7. It is the _____ of the precious Lamb that saves us all.
8. What does the word "atonement" mean?
9. What day is day of atonement?
10. What special thing does the high priest do on this day?
11. The burnt offering symbolizes what happening to the man?
12. The 15th day of the seven month is feast of _____.
13. What do many believe this to symbolize?
14. This is a time of holy _____.
15. What is harvested at this time?
16. How many bullocks {altogether} would be offered ?
17. What is the sacrifice the Christian gives?
18. On the eighth day, we have a _____.
19. This would be the _____ day of Ethanim.
20. Eight means _____.
21. The offering on the eighth day is the same as on what days?
22. Why was it necessary to give the laws and ordinances, again, here?

We will begin this lesson in Numbers 30:1 "And Moses spake unto the heads of the tribes concerning the children of Israel, saying, This [is] the thing which the LORD hath commanded."

The head of each tribe was, in a sense, responsible for teaching the people under them the ways of God. Moses brings this particular message to the attention of these leaders. Notice, that this is a commandment.

Numbers 30:2 "If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."

This is explaining the seriousness of making a vow. This is, probably, speaking of making a promise to the LORD. What ever a man promises God, he must do, without exception. A vow is not something you can change your mind about.

Numbers 30:3 "If a woman also vow a vow unto the LORD, and bind [herself] by a bond, [being] in her father's house in her youth;"

A young girl in her father's house was subject to her father, so her vow would be taken differently. She may make a vow that her father would not allow her to keep.

Numbers 30:4 "And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand."

The father not saying anything, showed that he approved of the vow, and he cannot cause her not to keep the vow. He should have spoken up, if he did not want her making the vow. It is her obligation to keep the vow, and the father's obligation to allow her to keep it.

Numbers 30:5 "But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her."

The girl cannot overrule her father. If he has protested the vow and will not let her keep it, then she cannot be held responsible for not keeping the vow. It is not her fault, that she cannot keep the vow, and she is released from the vow.

Numbers 30:6 "And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;"

Her husband is the same, as her father was, in the verse above. Her vow is just as good, as her husband will allow her to keep.

Numbers 30:7 "And her husband heard [it], and held his peace at her in the day that he heard [it]: then her vows shall stand, and her bonds wherewith she bound her soul shall stand."

This is saying, that if her husband heard the vow and approved of it, she should be allowed to keep the vow.

Numbers 30:8 "But if her husband disallowed her on the day that he heard [it]; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her."

This, again, is saying that she could not keep the vow, because her husband would not allow her to. She is not held responsible for the vow in that case, and God forgives her of the vow.

Numbers 30:9 "But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her."

She is responsible for her own vow, if she is not under the authority of an husband.

Numbers 30:10 "And if she vowed in her husband's house, or bound her soul by a bond with an oath;"

This is speaking of a married woman living with her husband. The husband can allow, or disallow, her vow, as her father did.

Numbers 30:11 "And her husband heard [it], and held his peace at her, [and] disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand."

If he allows her to make the vow, and he knows about it, she is responsible to keep the vow, and he is responsible to let her keep the vow.

Numbers 30:12 "But if her husband hath utterly made them void on the day he heard [them; then] whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her."

In this case, he did not approve the vow. He will not let her keep the vow, and she cannot be held responsible. God will forgive her.

Numbers 30:13 "Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void."

The husband is the authority over the wife in the flesh. He can disallow her vows, or honor them, as he chooses.

Numbers 30:14 "But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which [are] upon her: he confirmeth them, because he held his peace at her in the day that he heard [them]."

This is saying, if he was aware she made the vow, and did nothing about it at the time, he cannot go back later and not allow her to keep them. He confirmed her vow with his silence.

Numbers 30:15 "But if he shall any ways make them void after that he hath heard [them]; then he shall bear her iniquity."

If he disallows her vow at a later date, he is responsible for the sin. She is not responsible.

Numbers 30:16 "These [are] the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, [being yet] in her youth in her father's house."

This is explaining the authority of the father in his own home, and the authority of the husband in his own home.

In the New Testament, we read of a husband and wife who broke their vow to God. In the case of Annanias and Sapphira vowing to the Holy Ghost, they were each responsible for their own vow. They were each killed, because they each lied to the Holy Ghost. The difference is that this case was a spiritual promise made to God. The lesson above, is speaking of the authority of her husband, or father, over her flesh in the home.

Numbers 37 Questions

1. Who did Moses speak to?
2. Why did he speak to them?
3. What is verse 2 speaking of?
4. This promise is made to the _____.
5. A vow is not something you can _____ your mind about.
6. A young girl in her father's house was subject to her _____.
7. If the father holds his peace, when she vows, the vow _____.
8. The father, by not saying anything, showed what?
9. It is her obligation to keep the vow, and his obligation to _____
_____ to keep it.
10. Is she responsible, if the father disallows the vow?
11. Why does the LORD forgive her?
12. What if it is her husband?
13. Is the same thing true for a widow, as a wife?
14. Quote Numbers chapter 30 verse 13.
15. What if her husband heard the vow, and said nothing for several
days, and then would not let her keep it, who is responsible?
16. What is this lesson conveying about authority in the home?
17. Who are a husband and wife, in the New Testament, who lied to God?
18. Who was killed for their lies?

We will begin this lesson in Numbers 31:1 "And the LORD spake unto Moses, saying," Numbers 31:2 "Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people."

This attack on the Midianites had been planned for quite some time. It appears, that this is the last thing that Moses is to head up. The LORD had already told him he would not go into the promised land. "Be gathered unto thy people" means he will die. This is the LORD's vengeance, here. He wants the Midianites destroyed, for what they had done to the Israelites.

Numbers 31:3 "And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian."

The huge army of over 600,000 men would not be needed here. They arm just a few of their men. Moses had not started this war against Midian, until God ordered it. When these Midianite women had seduced the Israelites and mixed with them, it was against God, as much as against the Israelites. These women had caused the men of Israel to commit adultery, and even caused them to bow to false gods.

Numbers 31:4 "Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war."

These means it will only take 12,000 men of war to destroy the Medianites.

Numbers 31:5 "So there were delivered out of the thousands of Israel, a thousand of [every] tribe, twelve thousand armed for war."

Each of the 12 tribes furnished 1,000 men to go to war.

Numbers 31:6 "And Moses sent them to the war, a thousand of [every] tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand."

This was a holy war to clear the name of the LORD amongst the heathen. The priest Phinehas, son of Eleazar, went to war with them with the holy instruments, and blew the alarm with the silver trumpet. Phinehas was the same one who had run the javelin through two of the sinners, and stopped the plague.

Numbers 31:7 "And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males."

This was more of an annihilation of the men. It appears, they killed them all. When God went with them to battle, there was no problem winning.

Numbers 31:8 "And they slew the kings of Midian, beside the rest of them that were slain; [namely], Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword."

We read earlier of the five kings of Midian. It appears, here, that they were all killed. Balaam was killed, also. It appeared, he was in on the plot to infiltrate the Israelites. They, probably, were not killed in battle, but run through with the sword, as an execution. These are, probably, not the entire Median army, but some in this area, because later we see the Medians, again.

Numbers 31:9 "And the children of Israel took [all] the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods."

It is interesting that they took the women and children. The LORD sometimes, will not allow this. The battle, in the first place was because of the Midianite women. They have spoiled all the Midianite's goods.

Numbers 31:10 "And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire."

The Midianites were nomads and would not have built permanent type cities. Perhaps, the cities were built by someone they had overrun.

Numbers 31:11 "And they took all the spoil, and all the prey, [both] of men and of beasts."

This just means they took everything of any value at all for themselves.

Numbers 31:12 "And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which [are] by Jordan [near] Jericho."

Moses and Eleazar had sent them to the battle, so they brought the spoil to Moses and Eleazar. Whatever they keep, must be divided among all the people.

Numbers 31:13 "And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them without the camp."

They did not bring these Midianite women and children into the camp. All of the leaders went out to meet them, to inspect what they had done.

Numbers 31:14 "And Moses was wroth with the officers of the host, [with] the captains over thousands, and captains over hundreds, which came from the battle."

To win the war is one thing, but to leave the problem that caused the war is another. Moses is angry with the soldiers, for not following orders.

Numbers 31:15 "And Moses said unto them, Have ye saved all the women alive?"

The Midianite women had been the problem, in the first place. The lust of these Israelite men for these women, it seems, has not gone away. They have plans of keeping these women for the men. Moses is really saying, "Why have you kept these evil women alive?"

Numbers 31:16 "Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD."

They have not eliminated the problem. They have brought it home with them. The plague that swept through the Israelite camp, was because the men of Israel were sleeping with the Midianite women. Now, they have brought them all home with them, to further the sin. This would greatly anger God.

Numbers 31:17 "Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him."

This seems cruel, but the LORD will not allow the teachings of Midian to come into the camp. Women, just like these, had caused the Israelite men to bow to false gods. This must not be, again. The males among the little ones could come to maturity and cause terrible problems in the camp. Notice the young girls, who were not contaminated were left alive. This was not senseless killing. It was done to preserve the LORD as God among the Israelites.

Numbers 31:18 "But all the women children, that have not known a man by lying with him, keep alive for yourselves."

They were to be slaves in the homes, and undoubtedly, concubines to some of the men. In some instances, they, probably, married some of the young men.

Numbers 31:19 "And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify [both] yourselves and your captives on the third day, and on the seventh day."

We remember, that anyone who had come near a dead body was unclean for 7 days. They must all, including the young Midianite women, go through the purification, before they could enter the camp, again. We read of this earlier of the washings on the third and seventh day. This had to do with the water of separation. The girls fell into the law about the stranger, and were purified by the water of separation.

Numbers 31:20 "And purify all [your] raiment, and all that is made of skins, and all work of goats' [hair], and all things made of wood."

In chapter 19 of Numbers, we studied of how everything that had come in contact with the dead must be purified. They did this, because no impure thing could come into the camp.

Numbers 31:21 "And Eleazar the priest said unto the men of war which went to the battle, This [is] the ordinance of the law which the LORD commanded Moses;"

Eleazar is the one to advise them how to keep everything pleasing unto the LORD. He is the guardian of the spiritual aspect of these people.

Numbers 31:22 "Only the gold, and the silver, the brass, the iron, the tin, and the lead,"

These were the precious metals they had spoiled from the Midianites.

Numbers 31:23 "Every thing that may abide the fire, ye shall make [it] go through the fire, and it shall be clean: nevertheless it shall be purified with the water of separation: and all that abideth not the fire ye shall make go through the water."

All things made of these precious metals, were to be melted for further use. Many false gods were made of silver and gold. It would be very important to melt those two metals. Things, like wood, that could not stand the fire would be washed with the purifying water.

Numbers 31:24 "And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp."

Even the clothes, they were wearing, must be purified, before they could come into the camp. After the seven days of purification, they were allowed back into the camp.

Numbers 38 Questions

1. What did the LORD tell Moses to instruct the people to do?
2. What will happen to Moses, after this is over?
3. How many men from each tribe will go to war?
4. How had these people offended God?
5. How many men fought the war?
6. Who went with the soldiers to war?
7. What was his purpose for being there?
8. Who did the Israelites kill?
9. What happened to the five kings, and to Balaam?
10. What did the Israelites do with the rest of the people?
11. What did they do to the cities of Midian?
12. What kind of people were the Midianites?
13. Where did Moses, and Eleazar, and the princes meet with them?
14. What was Moses angry with them about?
15. What question did Moses ask them?
16. Why was it so bad to keep the women alive?
17. Who did Moses tell them to kill?
18. Who was spared death?
19. Why must they remain out of camp seven days?
20. How were the girls cleansed?
21. What else was cleansed with water?
22. What did they do with the precious metals, to make them clean?
23. When can they re-enter the camp?

We will begin this lesson in Numbers 31:25 "And the LORD spake unto Moses, saying," Numbers 31:26 "Take the sum of the prey that was taken, [both] of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:"

It was Moses and Eleazar who would divide the prey. They had sent the young men out to war, so they would be the ones to determine what was to be done with the prey. The chief fathers of the congregation could be speaking of the 70 men Moses had chosen to assist him. The prey is speaking of living things, not the goods.

Numbers 31:27 "And divide the prey into two parts; between them that took the war upon them, who went out to battle, and between all the congregation:"

Half of all the girls and the animals were to be given to the people who fought the battle. The other half was divided among the congregation.

Numbers 31:28 "And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, [both] of the persons, and of the beeves, and of the asses, and of the sheep:"

This is a portion that goes to the LORD. One of each five hundred of the souls they received shall be received in tribute to the LORD. This included the girls, as well as the animals. Beeves were animals of the ox kind, both male and female.

Numbers 31:29 "Take [it] of their half, and give [it] unto Eleazar the priest, [for] an heave offering of the LORD."

The portion given to the LORD is, actually, for the use of the priest and his family. The heave offering was offered to the LORD first, and then belonged to the priest.

Numbers 31:30 "And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD."

Notice, the difference in the amount of those who did not go to war. They were levied one out of fifty. This is ten times the percentage, as those who went to war. These went to the Levites, not to the priest and high priest.

Numbers 31:31 "And Moses and Eleazar the priest did as the LORD commanded Moses."

This is just saying, that Moses and Eleazar did exactly as they were commanded of God.

Numbers 31:32 And the booty, [being] the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

The number of sheep was 675,000.

Numbers 31:33 "And threescore and twelve thousand beeves,"

There were 72,000 ox-like animals.

Numbers 31:34 "And threescore and one thousand asses,"

There were ,7000 asses. This seems like a lot of animals, but we must remember, that was the way these people made their living.

Numbers 31:35 "And thirty and two thousand persons in all, of women that had not known man by lying with him."

There were 32,000 virgin girls, that had not been killed.

Numbers 31:36 "And the half, [which was] the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:"

The previous numbers were of the whole. Now, we see just how many the soldiers received. Their half was 337,500 sheep.

Numbers 31:37 "And the LORD'S tribute of the sheep was six hundred and threescore and fifteen."

The tribute on this was 675 sheep. This is the one out of five hundred mentioned above.

Numbers 31:38 "And the beeves [were] thirty and six thousand; of which the LORD'S tribute [was] threescore and twelve."

The beeves {ox-like animals} they received 36,000 of which the Lord received 72.

Numbers 31:39 "And the asses [were] thirty thousand and five hundred; of which the LORD'S tribute [was] threescore and one."

They received of the asses 30,500; of which the LORD received 61.

Numbers 31:40 "And the persons [were] sixteen thousand; of which the LORD'S tribute [was] thirty and two persons."

They received 16,000 virgins; of which the LORD received 32 persons.

Numbers 31:41 "And Moses gave the tribute, [which was] the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses."

All of these given to the LORD, were then in turn given to Eleazar. We remember, that the high priest received of the altar of the LORD for his wages.

Numbers 31:42 "And of the children of Israel's half, which Moses divided from the men that warred,"

This half went to all of those who stayed home. Their half will be divided between a much larger group, but they did not go to war.

Numbers 31:43 "(Now the half [that pertained unto] the congregation was three hundred thousand and thirty thousand [and] seven thousand and five hundred sheep," Numbers 31:44 "And thirty and six thousand beeves," Numbers 31:45 "And thirty thousand asses and five hundred," Numbers 31:46 "And sixteen thousand persons;)"

The congregation received 337,500 sheep, 36,000 beeves, 30,500 asses, and 16,000 persons.

Numbers 31:47 "Even of the children of Israel's half, Moses took one portion of fifty, [both] of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses."

The entire Levitical tribe received one out of each 50 of all of those belonging to the congregation. This would have been 6,750 sheep, 720 beeves, 610 asses, and 320 virgins for all of the congregation combined.

Numbers 31:48 "And the officers which [were] over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:"

These officers were very well aware of the fact that they fought the battle, but the victory was because God was with them. The leaders of the soldiers have, now, come to Moses.

Numbers 31:49 "And they said unto Moses, Thy servants have taken the sum of the men of war which [are] under our charge, and there lacketh not one man of us."

It appears, that not even one Israelite soldier died in battle. This has to be God's working. This would not be a normal thing to happen in so great a battle.

Numbers 31:50 "We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD."

It appears from this, that the spoils went to the victors. These precious things were brought to the LORD, in thanks for saving their lives in battle. The atonement was like a covering for all sin.

Numbers 31:51 "And Moses and Eleazar the priest took the gold of them, [even] all wrought jewels."

Moses and Eleazar, acting on behalf of the LORD, received the booty from the leaders of the army.

Numbers 31:52 "And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels."

This is 16,750 shekels of gold. This would have been over 11,000 ounces of gold. At \$400.00 per ounce, this would figure \$4,400,000.00. Remember, this was an offering to the LORD.

Numbers 31:53 "([For] the men of war had taken spoil, every man for himself.)" Numbers 31:54 "And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, [for] a memorial for the children of Israel before the LORD."

This large amount was, probably, kept in the tabernacle for the expenses of the tabernacle. We do not know whether the high priest and the priests got any of this, or not. The Bible does not say.

Numbers 39 Questions

1. It is _____ and _____ who will divide the prey.
2. Who could the chief fathers be speaking of?
3. What was the prey?
4. How was the prey to be divided?
5. What is the tribute in verse 28?
6. What were beeves?
7. The tribute from the men of war went to whom?
8. The portion given to the Lord, actually, goes to whom?
9. Who does the tribute of the children of Israel's half go to?
10. How many sheep had they captured?
11. Why did these people have so many animals?
12. How many virgin girls had not been killed?
13. How many of the sheep did the LORD receive in tribute from the soldiers?
14. The tribute of the soldiers, actually, went to whom?
15. How many sheep, beeves, asses, and persons did the congregation receive?
16. How many of each of these did the Levitical tribe receive?
17. How many Israelites were killed in the war?
18. Who brought the oblation for the soldiers to Moses?
19. Who was the offering given to?
20. What was the value of the gold that was brought, figuring at \$400.00 per ounce?
21. The gold was, probably, kept in the _____.

We will begin this lesson in Numbers 32:1 "Now the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place [was] a place for cattle;"

It appears, the cattle that Reuben and Gad had accumulated were in addition to the few they received from the battle with the Midianites. It, also, appears they found the land, here, to be a wonderful place for their cattle, sheep, and other animals. The land was fertile and the water was plentiful enough to produce grass for the animals. Gilead is a name that was given to a large portion of land on this side of the Jordan.

Numbers 32:2 "The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,"

This would be something that would affect all 12 tribes. If they started breaking up, they would be no stronger than the people around them. All of the princes as well as Moses and Eleazar should have a say in this.

Numbers 32:3 "Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,"

These places mentioned are in the south of Gilead. This is, probably, where the cattle were already grazing.

Numbers 32:4 "[Even] the country which the LORD smote before the congregation of Israel, [is] a land for cattle, and thy servants have cattle:"

We saw in the last lesson, that this was true. The Midianites had many animals. Since the land is such a good place to raise cattle, and since they have many cattle, this would be the logical place for them to live.

Numbers 32:5 "Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, [and] bring us not over Jordan."

They are saying, they are well pleased with this land, and will not expect any of the land on the other side of the Jordan. They are asking Moses, for God to give them this fertile grazing land.

Numbers 32:6 "And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?"

It is not fair for them to inherit land, without going to war to help their brothers take their land. Moses is showing them how wrong that would be.

Numbers 32:7 "And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?"

This might even cause some of the other tribes to choose a plot of land on this side, and not go into the land the LORD had promised them. The other tribes might get the idea it would be too hard for the tribes, split up, to take the land.

Numbers 32:8 "Thus did your fathers, when I sent them from Kadesh-barnea to see the land."

Now, Moses tells them this is the attitude their fathers had. He sent them to spy the promised land, and they came back, not wanting to take the land.

Numbers 32:9 "For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them."

They had come back with a bad report, and God caused them to wander in the wilderness 40 years, because of their lack of faith.

Numbers 32:10 "And the LORD'S anger was kindled the same time, and he sware, saying,"

Moses is telling them, that this kind of attitude angers God.

Numbers 32:11 "Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:"

None of those who doubted would inherit the promised land. God made them wander in the wilderness, until they all died off.

Numbers 32:12 "Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD."

Out of the 12 spies, there were only two who believed God would help them take the land of promise. They both lived through the wilderness wanderings, and will see the promised land. Their faith in God brought them through. In fact, Joshua will take Moses place as their leader. Joshua will lead them into the promised land.

Numbers 32:13 "And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed."

All of the other men of the Israelites, who had been 20 years old and older, died in the 40 years of wandering in the wilderness. Of course, that did not include Moses.

Numbers 32:14 "And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel."

Moses says, "You are making the same mistake as your fathers".

Numbers 32:15 "For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people."

Moses does not want to see the promised land lost to all of these people, again.

Numbers 32:16 "And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:"

The sheepfolds were places of safety for the sheep at night. They, also, want to build a safe place for their little ones to stay.

Numbers 32:17 "But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land."

They would leave their families, who were not able to go to war, so someone would not come in and take their spot, while they were gone. The men of age to fight, would go with the other tribes, and fight to win their land for them. They were not afraid of battle, they had just found a place to their liking.

Numbers 32:18 "We will not return unto our houses, until the children of Israel have inherited every man his inheritance."

They will stay and fight, until all the land is in the hands of the Israelites that God had planned to have it. They will not quit and go home, before the war is over.

Numbers 32:19 "For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward."

They are sure the inheritance God wanted for them was on this side of the Jordan. They are satisfied with this land. They will not ask for more land on the other side of the Jordan.

Numbers 32:20 "And Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,"

The key to this is "if". Moses puts a condition on them receiving the land they wish.

Numbers 32:21 "And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,"

They are not to shirk their duties as one of the twelve tribes. They are to fight with Israel. They are to help drive out the enemy.

Numbers 32:22 "And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD."

If they do all the things Moses lined out for them, then they shall inherit this land they want, and the LORD will not be angry with them. They were not fearful. They just liked this particular plot of land. There is no sin in that.

Numbers 32:23 "But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out."

If they do not keep their bargain, they will be punished by the LORD. He knows even the intents of our heart. He certainly knows our deeds.

Numbers 32:24 "Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

Moses gives them permission to build their folds for their sheep, and their cities for their wives and children. He is the same as saying, they have taken a vow with their mouth. They had better keep it.

Numbers 32:25 "And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth."

The families of Reuben and Gad agreed to all of the terms Moses set down.

Numbers 32:26 "Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:"

Their wives and children will stay with their flocks in the land of Gilead, while they go to war.

Numbers 32:27 "But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith."

All of the men 20 years old and older, who were able to go to war, gathered their war gear, and went with the other tribes.

Numbers 32:28 "So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:"

Moses knew before this all was completed, that he would die. He would not cross over Jordan. He tells Eleazar and Joshua the conditions of Gad and Reuben receiving the land on this side Jordan.

Numbers 32:29 "And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:"

This is the condition for them to receive the land.

Numbers 32:30 "But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan."

This is the condition for them not to receive the land they wanted.

Numbers 32:31 "And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do."

The children of Gad and the children of Reuben were in total agreement with the conditions.

Numbers 32:32 "We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan [may be] ours."

This is stated, again, as if they were swearing they would do this.

Numbers 32:33 "And Moses gave unto them, [even] to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, [even] the cities of the country round about."

It is very strange to me that the half tribe of Manasseh would be included in this. They had not been involved in the negotiations. We are not told for sure, just why the tribe of Manasseh was divided. Perhaps, it was because they had increased greatly in size. It could, also, have been because of some division in their ranks, that we are not told of. This was a large area. Possibly, Reuben and Gad were not large enough to take care of it all. For whatever reason, God gave them this land of the Amorites and the kingdom of Og, king of Bashan.

Numbers 32:34 "And the children of Gad built Dibon, and Ataroth, and Aroer," Numbers 32:35 "And Atroth, Shopan, and Jaazer, and Jogbehah," Numbers 32:36 "And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep."

We see from this, Gad built his own cities and his own sheepfolds. He made a place to leave his family, while he went to war. These were all cities of Gad, above.

Numbers 32:37 "And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim," Numbers 32:38 "And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded."

It appears from this, that the children of Reuben took the ruins left by the people conquered, and rebuilt their cities. They renamed each of them. This was a separate area from Gad and Manasseh.

Numbers 32:39 "And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which [was] in it."

This just quickly says, the Amorites were defeated and their land given unto Machir, the son of Manasseh.

Numbers 32:40 "And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein."

This area of Gilead is given to the family of Machir by Moses.

Numbers 32:41 "And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair."

Jair is another descendent of Manasseh. His family inherits the small towns. Jair was, actually, one of the daughter's descendents. Jair's mother was the granddaughter of Manasseh.

Numbers 32:42 "And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name."

There is no other record of Nobah. Some believe he is of the family of Jair. He was included as part of Manasseh's family.

Numbers 40 Questions

1. Who of the tribes, had large herds of cattle?
2. What did they find pleasing about the land on this side the Jordan?
3. Who did they speak to about the land?
4. What were the names of the places they were interested in?
5. What do they ask of Moses and Eleazar?
6. What question did Moses ask them?
7. What would this do to the other tribes?
8. Their attitude is like their _____.
9. What sin had their fathers committed?
10. What happened to their fathers?
11. Who were the only two of the twelve spies, who did not come back with a bad report?
12. What happened to these two?
13. Why had they wandered in the wilderness 40 years?
14. What does Moses tell them they are doing?
15. What did they want to build, before they went to the war?
16. What are they willing to do, that would please God?
17. Do they ask for an inheritance on the other side of Jordan?
18. What is the key in Moses answer to them?
19. They are not to shirk their duties as one of the _____.
20. If they keep their word, what reward do they get?
21. What happens to them, if they do not keep their word?
22. Quote Numbers chapter 32 verse 24.
23. What did Gad and Reuben agree to?
24. Who will stay with their flocks?
25. Who does Moses tell the agreement to?
26. Who is added to the agreement of the land on this side Jordan, in verse 33?
27. Why do you suppose they were included in the deal?
28. What cities did Gad build?
29. What does it appear that Reuben did?
30. How did they acquire Manasseh's land?

We will begin this lesson in Numbers 33:1 "These [are] the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron."

This is a brief recap of their entire journey from Egypt to the promised land under the leadership of Moses and Aaron.

Numbers 33:2 "And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these [are] their journeys according to their goings out."

It appears, the LORD had instructed Moses to keep a record of their journeys. This journey of Israel out of Egypt {world} to their promised land is a type of the journey we Christians make in this life to our promised land {heaven}. I truly hope that we are not as difficult to get the world out of us, as the Israelites were to get Egypt out of them. It is true, it was much easier to get them out of Egypt, than it was to get Egypt out of them.

Numbers 33:3 "And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians."

Their first month was Abib, which is approximately our April. They left on the fifteenth day of the month. Their day begins in the evening. I believe they, actually, started at night. This journey covers a period of forty years. The exact details have taken several books to tell, but the synopsis takes only 49 verses here. Death passed over the Hebrew's homes, who had the blood of the Lamb over their doors the night before the journey was begun. This will be the beginning of the passover celebration for the Jews.

Numbers 33:4 "For the Egyptians buried all [their] firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments."

It appears, that the Egyptians were burying their firstborn, when Israel left Egypt. This gave them a headstart on their journey. The ten plagues that came on Egypt defamed the false gods of Egypt.

Numbers 33:5 "And the children of Israel removed from Rameses, and pitched in Succoth."

As we follow this journey, we will see the places mentioned as where something important happened. "Succoth" means booths. Ramses was in Goshen, where the Hebrews had dwelt. Succoth was their first place to stop and rest.

Numbers 33:6 "And they departed from Succoth, and pitched in Etham, which [is] in the edge of the wilderness."

Exodus 13:20 "And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness."

Numbers 33:7 "And they removed from Etham, and turned again unto Pi-hahiroth, which [is] before Baal-zephon: and they pitched before Migdol."

The Egyptians pursued them, and backed them up to the Red Sea, here at Pi-hahiroth. Exodus 14:9 "But the Egyptians pursued after them, all the horses [and] chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon." The great happening, here, is the parting of the Red Sea, and the children of Israel crossing on dry land.

Numbers 33:8 "And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah."

The wilderness of Etham is called the wilderness of Shur in Exodus 15:22 "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water." Exodus 15:23 "And when they came to Marah, they could not drink of the waters of Marah, for they [were] bitter: therefore the name of it was called Marah."

Numbers 33:9 "And they removed from Marah, and came unto Elim: and in Elim [were] twelve fountains of water, and threescore and ten palm trees; and they pitched there."

Exodus 15:27 "And they came to Elim, where [were] twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters."

Numbers 33:10 "And they removed from Elim, and encamped by the Red sea."

This had been a terrible disappointment, because they were back nearly to their starting point.

Numbers 33:11 "And they removed from the Red sea, and encamped in the wilderness of Sin."

The wilderness of Sin was the place, where they murmured against God, and he sent the quails.

Numbers 33:12 "And they took their journey out of the wilderness of Sin, and encamped in Dophkah."

All we know about Dophkah was it was the eighth station, and it was located between Rephidim and the Red Sea.

Numbers 33:13 "And they departed from Dophkah, and encamped in Alush."

Alush was one of the places they camped, where there was no water.

Numbers 33:14 "And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink."

This is the location, where the people chided with Moses, because there was no water. Moses went to the LORD, and the LORD told him to smite the

Rock with his rod. He did, and water gushed forth. Exodus 17:6 "Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel."

Numbers 33:15 "And they departed from Rephidim, and pitched in the wilderness of Sinai."

Exodus 19:2 "For they were departed from Rephidim, and were come [to] the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." It was, here, at Mount Sinai that Moses received the tables of the law.

Numbers 33:16 "And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah."

This was the burial place of the people who had lusted. Numbers 11:34 "And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted."

Numbers 33:17 "And they departed from Kibroth-hattaavah, and encamped at Hazeroth."

Numbers chapter 11 verse 35 has some information on this.

Numbers 33:18 "And they departed from Hazeroth, and pitched in Rithmah."

Hazeroth is where Miriam and Aaron spoke out about the marriage of Moses to an Ethiopian woman.

Numbers 33:19 "And they departed from Rithmah, and pitched at Rimmon-parez."

This is one of the places the Israelites rested, after leaving Kadesh, where they would not go into the promised land. This was toward the beginning of their 37 years in the wilderness.

Numbers 33:20 "And they departed from Rimmon-parez, and pitched in Libnah."

About the only thing we know about "Libnah", besides it being a place where Israel stopped on their journey, is that it means whiteness.

Numbers 33:21 "And they removed from Libnah, and pitched at Rissah."

There is little known of this place, except the fact that the cloud by day, and the fire by night guided them here. It was one of their stops on this very long journey.

Numbers 33:22 "And they journeyed from Rissah, and pitched in Kehelathah."

Nothing is known of this stop.

Numbers 33:23 "And they went from Kehelathah, and pitched in mount Shapher."

Again, there is nothing known for sure of this stop.

Numbers 33:24 "And they removed from mount Shapher, and encamped in Haradah."

This, again, is not spoken of anywhere else.

Numbers 33:25 "And they removed from Haradah, and pitched in Makheloth."

There is nothing more known of this place either. This reminds me of our journey through life. There are a number of stops that are nothing more than a place to rest, until the next great happening.

Numbers 33:26 "And they removed from Makheloth, and encamped at Tahath."

"Tahath" means that which is beneath. Nothing more is known of this place.

Numbers 33:27 "And they departed from Tahath, and pitched at Tarah."

Nothing is known of this place.

Numbers 33:28 "And they removed from Tarah, and pitched in Mithcah."

Mithcah means sweetness. Nothing else is known of this place, except the Israelites camped here.

Numbers 33:29 "And they went from Mithcah, and pitched in Hashmonah."

Hashmonah was near Mount Hor.

Numbers 33:30 "And they departed from Hashmonah, and encamped at Moseroth."

Moserath is the plural form of Moserah. This is where they were camped, when Aaron went to be with the Lord. Deuteronomy 10:6 "And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead."

Numbers 33:31 "And they departed from Moseroth, and pitched in Bene-jaakan."

Bene-jaakan was where the wells of Jaakan and Aakan were located.

Numbers 33:32 "And they removed from Bene-jaakan, and encamped at Horhagidgad."

The only thing known of this, is that it was one place they stopped.

Numbers 33:33 "And they went from Hor-hagidgad, and pitched in Jotbathah."

In Deuteronomy, Jotbathah is spoken of as land of rivers and waters.

Numbers 33:34 "And they removed from Jotbathah, and encamped at Ebronah."

The name indicates that Ebronah could have been a beach.

Numbers 33:35 "And they departed from Ebronah, and encamped at Ezion-gaber."

"Ezion-gaber" means the giant's backbone. This is a harbor. It is, probably, the one used by Solomon for his ships.

Numbers 33:36 "And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which [is] Kadesh."

This is their second time to be here. Kadesh could really be thought of as the entrance to their promised land. Kadesh was known by other names, but was called Kadesh when the tabernacle was there. The name "Kadesh" means fountain of judgement. Moses sent messengers to Edom from Kadesh.

Numbers 33:37 "And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom."

Edom refused the children of Israel passage to the promised land.

Numbers 33:38 "And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first [day] of the fifth month."

This was the first day of Abib in the 40th year of their journeys, when Aaron died on mount Hor. This is the only place that tells when he died.

Numbers 33:39 "And Aaron [was] an hundred and twenty and three years old when he died in mount Hor."

Aaron was older than Moses. He was 123 years old when he died.

Numbers 33:40 "And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel."

There is very little known of this incident. Whether it influenced their plans or not, I do not know.

Numbers 33:41 "And they departed from mount Hor, and pitched in Zalmonah." Numbers 33:42 "And they departed from Zalmonah, and pitched in Punon."

One of these two places was, possibly, where the brazen serpent was raised on the pole to cure the snake bites.

Numbers 33:43 "And they departed from Punon, and pitched in Oboth."

Oboth is near Moab.

Numbers 33:44 "And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab."

Moab was founded by the son of Lot and his oldest daughter. The Moabites were enemies of Israel.

Numbers 33:45 "And they departed from Iim, and pitched in Dibon-gad."

There is nothing known of this place.

Numbers 33:46 "And they removed from Dibon-gad, and encamped in Almon-diblathaim."

All that is known of this place, is that it is Moabitish.

Numbers 33:47 "And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo."

The mountains of Abarim, before Nebo is, also, known as mount Pisgah. Nebo is the town in this mountain area.

Numbers 33:48 "And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan [near] Jericho."

This is just before entering into the promised land. Jericho is the city, where the walls fall down. This has brought the people from Egypt to the very entrance of the promised land.

Numbers 33:49 "And they pitched by Jordan, from Beth-jesimoth [even] unto Abel-shittim in the plains of Moab."

"Beth-jesimoth" means house of the wastes. "Abel-shittim" means meadow of Acacias. It is, usually, called just Shittim.

Numbers 33:50 "And the LORD spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying," Numbers 33:51 "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;" Numbers 33:52 "Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:"

This is instruction to destroy everything associated with false gods and idol worship. The high places were where they had performed their worship of false gods. The driving out of all of the inhabitants leaves room for them to live, but they will have to flee to another land.

Numbers 33:53 "And ye shall dispossess [the inhabitants of] the land, and dwell therein: for I have given you the land to possess it."

They are to run all of the inhabitants out, and take the land for themselves. This is their land that God promised to Abraham back in Genesis. This is the land promised to the twelve sons of Jacob, as their inheritance.

Numbers 33:54 "And ye shall divide the land by lot for an inheritance among your families: [and] to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's [inheritance] shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit."

Each family will get their own inheritance of land. The location of the land will be decided by casting lots, so there will be no cry of favoritism. The amount of land for each family will be determined by the number of members in the family. Those who have many members will get the most land.

Numbers 33:55 "But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [shall be] pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell."

If they do not totally run the inhabitants out, those that remain will be a problem for them from then on.

Numbers 33:56 "Moreover it shall come to pass, [that] I shall do unto you, as I thought to do unto them."

If they are disobedient to God, and do not run them off completely, God will run the Israelites, themselves, off later.

Numbers 41 Questions

1. What is this lesson?
2. What is this journey to their promised land a type of?
3. It was much easier to get them out of Egypt, than to get _____
out of them.
4. Where did they begin the journey from?
5. What day did they leave Egypt?
6. The journey covers a period of _____ years.
7. Why did death pass over the Hebrew homes?
8. Who lost their firstborn?
9. Ramses was in _____.
10. Quote Exodus chapter 14 verse 9.
11. The great happening, in verse 7, is what?
12. Where did they find 12 wells of water?
13. Where did they murmur against God, and He sent the quails?
14. What special thing happened at Rephidim?
15. Where did Moses receive the tables of the law?
16. Quote Numbers chapter 11 verse 34.
17. Where did Miriam and Aaron speak out about Moses' Ethiopian wife?
18. What does "Libnah" mean?
19. Where were they camped, when Aaron went to be with the LORD?
20. What could Kadesh be thought of as?
21. What does "Kadesh" mean?
22. _____ refused passage across their land to the promised land.
23. When did Aaron die?
24. How old was Aaron when he died?
25. The mountains of Abarim are known as Mount _____.
26. What is the name of the city, where the walls fall down?
27. "Beth-jesimoth" means what?
28. What were the Israelites to destroy upon entering Canaan?
29. What were they to do the inhabitants?
30. What would happen, if they did not obey God on this?

We will begin this lesson in Numbers 34:1 "And the LORD spake unto Moses, saying," Numbers 34:2 "Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this [is] the land that shall fall unto you for an inheritance, [even] the land of Canaan with the coasts thereof:)"

"Canaan" was the more ancient name for Palestine. The land of Canaan was loosely the land west of the Jordan river. It, also, included a small amount of land on the other side of Jordan. It included Moab, Sihon, land of Ammon, kingdom of Og, as well as all the land from the Jordan to the Mediterranean Sea. This was the land God had promised the Israelites for their inheritance.

Numbers 34:3 "Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:"

The wilderness of Zin was next to the land of Edom. The Salt Sea was included in the territory on the other side.

Numbers 34:4 "And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:"

Kadesh-Barnea is the same place the Israelites camped. It is the same as Kadesh. It is a number of miles beyond the Salt Sea. This is giving minute details of the area to be taken.

Numbers 34:5 "And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea."

The river of Egypt was a river that ran during the rainy seasons. It was connected to the Sinai desert region.

Numbers 34:6 "And [as for] the western border, ye shall even have the great sea for a border: this shall be your west border."

The great sea is speaking of the Mediterranean Sea. This sea is the western border of the promised land.

Numbers 34:7 "And this shall be your north border: from the great sea ye shall point out for you mount Hor:"

This is, possibly, speaking of the mountain we know as Hermon. This reference is to the whole Lebanon range.

Numbers 34:8 "From mount Hor ye shall point out [your border] unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:"

Hamath was a fertile land joining Lebanon.

Numbers 34:9 "And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border."

This city is, possibly, Zifron which is about 40 miles northeast of Damascus. Hazar-enan is east, northeast of Damascus.

Numbers 34:10 "And ye shall point out your east border from Hazar-enan to Shepham:"

Shepham is to the northeast near Riblah.

Numbers 34:11 "And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:"

This is not the same Riblah as Riblah of Hamath. The sea of Chinnereth is the same as the Gennesaret, or the sea of Galilee.

Numbers 34:12 "And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about."

The one thing we must remember in this, is that the land of promise {originally} was from the Jordan river to the great sea. The tribes of Reuben, Gad, and half tribe of Manasseh inherited land on the side of the Jordan river away from the sea. Their territory would actually lie east of the Jordan. Even the Salt Sea was included in the land.

Numbers 34:13 "And Moses commanded the children of Israel, saying, This [is] the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:"

The land, described in this lesson, did not include the land given to Reuben, Gad, and the half tribe of Manasseh. The land mentioned is the original chosen land. The four sides of original promised land was the Jordan River on one side, to the Mediterranean on the opposite side. It reached all the way to Lebanon on one side, to the land of Edom on the other.

Numbers 34:14 "For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received [their inheritance]; and half the tribe of Manasseh have received their inheritance:"

This is speaking of the land east of the Jordan River from Syria on the one side to Edom on the other. This land is their inheritance, the same as the land on the other side of the Jordan is the inheritance of the other 9 1/2 tribes.

Numbers 34:15 "The two tribes and the half tribe have received their inheritance on this side Jordan [near] Jericho eastward, toward the sunrising."

Jericho is just west of the Jordan river, a few miles from the Salt Sea. This is just saying, they are east of the Jordan River.

Numbers 34:16 "And the LORD spake unto Moses, saying," Numbers 34:17 "These [are] the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun."

God is explaining to Moses exactly who is to divide the land. We saw in a previous lesson, that the location of their inheritance was to be decided by lots. Joshua and Eleazar are to handle the actual division. The size of the land inherited by each family will be determined by how many members they have in their family. Eleazar took the place of Aaron, and Joshua will take the place of Moses. They will do the actual allotting of the land.

Numbers 34:18 "And ye shall take one prince of every tribe, to divide the land by inheritance."

The prince of each tribe will receive the allotment of territory from Eleazar and Joshua. It appears, this prince will subdivide the land for each family.

Numbers 34:19 "And the names of the men [are] these: Of the tribe of Judah, Caleb the son of Jephunneh."

Caleb was one of the 12 spies that searched out the promised land, and brought back a good report. It is good that he would be listed first. This name above, and the other names of the heads of the tribes, were those who met with Eleazar and Joshua to receive their allotment of land.

Numbers 34:20 "And of the tribe of the children of Simeon, Shemuel the son of Ammihud." Numbers 34:21 "Of the tribe of Benjamin, Elidad the son of Chislon." Numbers 34:22 "And the prince of the tribe of the children of Dan, Bukki the son of Jogli." Numbers 34:23 "The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod."

We must remember in this, that this Hanniel received the land for the half tribe of Manasseh on the western side of the Jordan.

Numbers 34:24 "And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan." Numbers 34:25 "And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach." Numbers 34:26 "And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan." Numbers 34:27 "And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi." Numbers 34:28 "And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud." Numbers 34:29 "These [are they] whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan."

We must remember, one more time, that the prince of each of the tribes met with Eleazar and Joshua, and received their allotment of land. They, in turn went back to their people, and divided the land to each family. The tribes of Reuben, Gad, and the 1/2 tribe of Manasseh had already received their land on the eastern side of the Jordan.

Numbers 42 Questions

1. What land was the inheritance of Israel?
2. Canaan was the ancient name for _____.
3. What were some of the lands on the eastern side of Jordan, the Israelites would inherit?
4. The south quarter shall be from the wilderness of _____.
5. What land did this join?
6. Where had the Israelites camped, that is mentioned in verse 4?
7. Where was this south of?
8. What was unusual about the river of Egypt?
9. What is the great sea speaking of?
10. What was the western border?
11. Mount Hor, in verse 7, is speaking of what?
12. Hamath joined what country?
13. The original land of promise was from the great sea to where?
14. The sea of Chinnereth is the same as _____, or the sea of _____.
15. Who received land on the eastern side of the Jordan?
16. How was it to be determined, which land they got?
17. What were the four sides of the original promised land?
18. Where is Jericho?
19. How much land will each tribe inherit?
20. Who takes the place of Aaron?
21. Who takes Moses' place?
22. The _____ of each tribe will subdivide the land.
23. What is special about Caleb?
24. Name the other princes, who accept the inheritance for their people.
25. Who did the prince of each tribe meet with to divide the land?

We will begin this lesson in Numbers 35:1 "And the LORD spake unto Moses in the plains of Moab by Jordan [near] Jericho, saying,"

This is a brand new message from the LORD to Moses. This again, is just before they enter the land of promise at Jericho. These are some more last minute instructions, on how the inheritance is to be handled.

Numbers 35:2 "Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give [also] unto the Levites suburbs for the cities round about them." Numbers 35:3 "And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts."

The Levites had been separated out from the other tribes of Israel, from the very first time they were counted. They were not to labor with their hands in the fields. They were to serve God and the people in the ministry. They did not receive an allotment of land. They were to live of the things of the tabernacle, or the temple, as it would soon be. They needed a place to have homes for their families. That is what is covered in this lesson. The cities were where they would serve the Lord. The suburbs, here, is speaking of an area where they could graze their livestock. It was almost impossible to live in those days without a few cows. The children of the other tribes tithed in the tabernacle, and the Levites lived of those tithes and offerings.

Numbers 35:4 "And the suburbs of the cities, which ye shall give unto the Levites, [shall reach] from the wall of the city and outward a thousand cubits round about."

At the time this was written, the Levitical tribe was the governing body of the church. These cities were not where the shepherds lived. The shepherds lived on farms, where their sheep were. These cities, which were given to the Levites, were to extend 1,500 feet out from the wall of the city, for the grazing of their animals.

Numbers 35:5 "And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city [shall be] in the midst: this shall be to them the suburbs of the cities."

It appears from this, that past the area of the grazing of their animals, was an area of 1,500 feet for the growing of gardens and vineyards. The entire area outside the wall would be 3,000 feet in every direction. This is not explained in detail, so we must assume this is correct.

Numbers 35:6 "And among the cities which ye shall give unto the Levites [there shall be] six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities."

There are six cities chosen out to be a place for a manslayer to go for safety. These six cities are called cities of refuge. There were to be 42 cities for the Levites, besides the cities of refuge.

Numbers 35:7 "[So] all the cities which ye shall give to the Levites [shall be] forty and eight cities: them [shall ye give] with their suburbs." The 42 cities for the Levites and the 6 cities for the cities of refuge make 48 cities. The Levites were a fairly small tribe, so they, divided into 42 cities will be small towns in the beginning.

Numbers 35:8 "And the cities which ye shall give [shall be] of the possession of the children of Israel: from [them that have] many ye shall give many; but from [them that have] few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth."

These cities were not 4 from each tribe. which would have made up 48. Those who had many cities gave more cities, and those who had few cities gave few. Those who received the most in inheritance, gave the most for the Levites.

Numbers 35:9 "And the LORD spake unto Moses, saying,"

This is a break in the other message.

Numbers 35:10 "Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;" Numbers 35:11 "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares."

These cities are to be set up immediately. Those who kill someone need a place to run to, until they can be properly judged, as to the punishment they are to receive. "Unawares" is the key to the verse above.

Numbers 35:12 "And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment."

This is not a place like a prison that he has been sent. This is a place of safety, until it can be determined whether this is murder, or an accident.

Numbers 35:13 "And of these cities which ye shall give six cities shall ye have for refuge."

For this large number of people, it would take six cities to care for all of the people with this problem.

Numbers 35:14 "Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, [which] shall be cities of refuge."

Three of these cities shall be located on the east side of Jordan in the territories of Gad, Reuben, and the half tribe of Manasseh. According to Deuteronomy, Moses decided these cities would be: Bezer of the Reubenites, Ramoth of the Gadites, and Golan of the Manassehites. The other nine and

one half tribes located in what used to be Canaan, shall have three cities, as well. These are places of safety, where the manslayer can run, until he is judged.

Numbers 35:15 "These six cities shall be a refuge, [both] for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither."

In the land of promise, the same law applies to all. The children of Israel are under the same law as the stranger, or the person who has decided to live with them.

Numbers 35:16 "And if he smite him with an instrument of iron, so that he die, he [is] a murderer: the murderer shall surely be put to death."

This is the beginning of the instructions, on how to tell if the death is murder, or not. A piece of iron would certainly be an instrument of death. The person who hit with the iron, would have the intention of killing the person they hit.

Numbers 35:17 "And if he smite him with throwing a stone, wherewith he may die, and he die, he [is] a murderer: the murderer shall surely be put to death."

This, also, is speaking of someone throwing a rock intending to kill him. If he dies, it would be murder, because the desire of the person throwing the rock was to kill him.

Numbers 35:18 "Or [if] he smite him with an hand weapon of wood, wherewith he may die, and he die, he [is] a murderer: the murderer shall surely be put to death."

Here, again, this speaks of one who hit him with a board with the intent of killing him.

Numbers 35:19 "The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him."

The "revenger" was, generally, a brother of the victim, or someone closely related to the victim. The revenger was not held guilty, when he killed someone in this case.

Numbers 35:20 "But if he thrust him of hatred, or hurl at him by laying of wait, that he die;"

This, in our society, would be classified as premeditated murder. This is when a person kills from hate. This is murder.

Numbers 35:21 "Or in enmity smite him with his hand, that he die: he that smote [him] shall surely be put to death; [for] he [is] a murderer: the revenger of blood shall slay the murderer, when he meeteth him."

This is still speaking of someone who plans to kill, and then carries it out. The revenger shall slay him for the murder he committed.

Numbers 35:22 "But if he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait," Numbers 35:23 "Or with any stone, wherewith a man may die, seeing [him] not, and cast [it] upon him, that he die, and [was] not his enemy, neither sought his harm:"

Both of these are speaking of accidentally killing someone. This is not in hate, or anger. It is an accident.

Numbers 35:24 "Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:"

When the matter is brought before the congregation, they shall decide whether this was an accident, or whether this is premeditated murder. If it was an accident, the revenger must not kill him.

Numbers 35:25 "And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil."

The person who accidentally killed someone could live in the city of refuge, and no harm would come to him. He would be required to stay there, until the high priest died. At the death of the high priest, the sentence would be finished, and he could return to his home without fear of the revenger.

Numbers 35:26 "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;" Numbers 35:27 "And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood:"

If the one who killed the other man does not stay in the city of refuge, until the priest dies, he will be at the mercy of the revenger. The revenger can kill him, and not be punished for it.

Numbers 35:28 "Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession."

This is very much like serving the sentence. When the high priest dies, he is pardoned. While the high priest is alive, he must stay in the city of refuge.

Numbers 35:29 "So these [things] shall be for a statute of judgment unto you throughout your generations in all your dwellings."

This is just one more commandment that the LORD gave these people to help them live peaceable lives together. God gave civil laws, dietary laws, as well as religious laws that they must live by. The LORD was their only law. They did not have an earthly king.

Numbers 35:30 "Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person [to cause him] to die."

This is just saying in the matter of death, there must be more than one witness. A person could not be convicted with just one witness.

Numbers 35:31 "Moreover ye shall take no satisfaction for the life of a murderer, which [is] guilty of death: but he shall be surely put to death."

This is saying, have no mercy on him who commits murder. If he is guilty of premeditated murder, he must be put to death.

Numbers 35:32 "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest."

This is, also, saying, do not pardon someone before they have served out their sentence. He must stay in the city of refuge, until the LORD says his sentence is over, by the death of the high priest.

Numbers 35:33 "So ye shall not pollute the land wherein ye [are]: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

The sin of murder is actually a sin against God, and the life He placed in that person. Sin pollutes the land. Only by the shedding of blood, can sins be washed away.

Numbers 35:34 "Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel."

He is saying, "Be ye holy for I am holy. He will not dwell in a polluted land. He left the land of Israel, just before the Babylonians destroyed it. He will not inhabit a person proclaiming to be a Christian, if there is sin in his life.

Numbers 43 Questions

1. Where was Moses, when he received this message from the LORD?
2. Where will they enter the promised land?
3. What would be the inheritance for the Levites?
4. Who would give them to them?
5. Why did the Levites need the suburbs?
6. How many feet outside the city was for their animals?
7. What does the author believe the other footage to be for?
8. How many cities of refuge would there be?
9. How many cities would the Levites have?
10. Why can we assume these will be small cities?
11. How many cities did each tribe give?
12. When shall they establish the cities of refuge?
13. Who were the cities of refuge for?
14. Who must the manslayer stand before to be judged?
15. Why was it necessary to have six cities of refuge?
16. How many cities of refuge would be on either side of the Jordan?
17. What were the names of the cities of refuge on the eastern side of Jordan?
18. Who are the cities of refuge for?
19. If you hit someone with an instrument of iron, you have committed _____.
20. Murder is when you _____ to kill someone.
21. Who was the "revenger of blood" usually?
22. In our society, killing that is planned ahead of time is called _____.
23. Verses 22 and 23 are speaking of what kind of killing?
24. Who lived in the city of refuge?
25. How long must they stay there?
26. What happened, if they came out earlier?
27. Is the revenger guilty of murder?
28. Why did God give civil laws to these people?
29. In the matter of death, there must be _____ than _____ witness to convict a person.
30. What is verse 31 saying?
31. What is verse 32 saying?
32. The sin of murder is actually against _____.
33. When will God not inhabit a person?

We will begin this lesson in Numbers 36:1 "And the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:"

The father, in the verse above, could be a father, or a grandfather. The father of the family spoke for his family. In this particular instance, the father speaking was from the tribe of Joseph which had come down through Manasseh, Machir, and Gilead.

Numbers 36:2 "And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters."

We remember, that Zelophehad had no sons. The matter of the inheritance for the daughters had already come up, and the LORD told Moses the daughters were to inherit the same as the men.

Numbers 36:3 "And if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance."

The daughters of Zelophehad had inherited a parcel of land, the same as the sons of each of the other tribes. The question is, what happens, if they marry someone of another tribe? Do they keep their inheritance and take into the marriage with them, or does it go back to the tribe they received it from?

Numbers 36:4 "And when the jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers."

The jubile could not transfer this land to the husband of this daughter. At jubilee, land went back to its original owner. The land of the tribe of Manasseh must stay in the hands of the descendents of Manasseh. This land would be the daughters' ancestors land forever. It appears, that even though jubilee was taught, it was never really practiced, even in Israel.

Numbers 36:5 "And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well."

Now, we see the answer that Moses gave them. Moses is saying, that it was best to bring this up, before it ever happened.

Numbers 36:6 "This [is] the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they

think best; only to the family of the tribe of their father shall they marry."

This would solve the problem. If they married within their own tribe, the land would remain with the tribe of Manasseh.

Numbers 36:7 "So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers."

The inheritance of the land was given to that particular tribe for all generations. They must not start changing land from one tribe to the other. The heritage is for generations to come. If they start changing it around, there will be no heritage for future generations.

Numbers 36:8 "And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers."

This is a general rule to keep the inheritance together for the future generations. The only answer to this problem, is for her to choose a husband of her own tribe.

Numbers 36:9 "Neither shall the inheritance remove from [one] tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance."

The land ownership must stay within the tribe it began with. Each tribe is like a nation unto themselves. They must stay with the inheritance God gave them from the beginning.

Numbers 36:10 "Even as the LORD commanded Moses, so did the daughters of Zelophehad:"

The last word on these matters was the LORD. The Lord spoke through Moses to these daughters. The daughters did exactly as Moses had told them.

Numbers 36:11 "For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:"

They married their cousins. And the inheritance remained in their tribe. The names above are the names of Zelophehad's daughters.

Numbers 36:12 "[And] they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father."

They obeyed the will of God in this matter, and the inheritance stayed in the tribe of Manasseh of Joseph.

Numbers 36:13 "These [are] the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan [near] Jericho."

The Lord was giving these people some last minute instructions, before the entering in of the promised land, here, at Jericho. We must remember, that Moses would not go into the land with them. He would die on the eastern side of Jordan.

Numbers 44 Questions

1. Who came to speak to Moses in verse 1?
2. Who were the fathers?
3. What tribe was the father from?
4. The LORD had commanded to give the land for an inheritance by lot to whom?
5. Who would receive the inheritance of Zelophehad?
6. Why did they receive the inheritance?
7. Who had decided, they would receive the inheritance?
8. What is the question in verse 3?
9. The jubile could not transfer this inheritance of land to whom?
10. The land of the tribe of Manasseh must stay in whose hands?
11. What is Moses saying in verse 5?
12. Who were the only ones they could marry?
13. The inheritance of land was given to a tribe for all _____.
14. Why was this to be practiced?
15. What did the daughters of Zelophehad do?

Thank you for taking the time for me to share my thought with you in the book of Numbers. May God, the Holy Spirit, continue to reveal His Word to You. God bless you.

May God Bless you,

Louise

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