

# Numbers

## Title:

The name which the Hebrews called this book, “In the desert”, is more descriptive of its contents than the English name “Numbers”, which came from the Septuagint (the Greek translation of the Old Testament).

## Author and date:

See the Introduction to Genesis.

## Theme:

Israel under God’s training in the desert. The desert (or wilderness) wanderings were a punishment from God, but through them God taught Israel (and teaches us) many important lessons. He showed them that unbelief, disobedience, and complaining against His ways bring grief and trouble, but that trust and obedience result in blessing. Through the 40 years in the desert God also showed His faithfulness to His promises and prepared His people to enter the promised land.

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**1** And the LORD spoke to Moses in the desert of Sinai, in the tabernacle of the congregation, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, <sup>2</sup>“Take a census of all the congregation of the children of Israel by their families, by the households of their fathers, with the number of *their* names, every male, head by head, <sup>3</sup>twenty years old or more, all who are able to go out to war in Israel. You and Aaron shall number them by their armies. <sup>4</sup>And a man from each tribe is to be with you; each one the head of the household of his fathers. <sup>5</sup>And these are the names of the men who are to stand with you: “From *the tribe of* Reuben, Elizur the son of Shedeur; <sup>6</sup>from Simeon, Shelumiel the son of Zurishaddai; <sup>7</sup>from Judah, Nahshon the son of Amminadab; <sup>8</sup>from Issachar, Nethaneel the son of Zuar; <sup>9</sup>from Zebulun, Eliab the son of Helon; <sup>10</sup>from the children of Joseph: from Ephraim, Elishama the son of Ammihud; from Manasseh, Gamaliel the son of Pedahzur; <sup>11</sup>from Benjamin, Abidan the son of Gideon; <sup>12</sup>from Dan, Ahiezer the son of Ammishaddai; <sup>13</sup>from Asher, Pagiel the son of Ocran; <sup>14</sup>from Gad, Eliasaph the son of Deuel; <sup>15</sup>from Naphtali, Ahira the son of Enan”.

<sup>16</sup>These are those named by the congregation, leaders of the tribes of their fathers, heads of thousands in Israel.

<sup>17</sup>And Moses and Aaron took these men whose names were given, <sup>18</sup>and they assembled all the congregation together on the first *day* of the second month. And the *people* registered their ancestry by their families, by the households of their fathers, according to the number of names, twenty years old or more, head by head. <sup>19</sup>So Moses numbered them in the desert of Sinai, just as the LORD had commanded him.

<sup>20</sup>And from the descendants of Reuben, Israel’s eldest son, by their generations, by

their families, by the households of their fathers, according to the number of names, head by head, every male twenty years old or more, all who were able to go out to war, <sup>21</sup>the numbered men from the tribe of Reuben were forty-six thousand five hundred.

<sup>22</sup>From the descendants of Simeon, by their generations, by their families, by the households of their fathers, their numbered men according to the number of names, head by head, every male twenty years old or more, all who were able to go out to war, <sup>23</sup>the numbered men from the tribe of Simeon were fifty-nine thousand three hundred.

<sup>24</sup>From the descendants of Gad, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>25</sup>the numbered men from the tribe of Gad were forty-five thousand six hundred and fifty.

<sup>26</sup>From the descendants of Judah, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>27</sup>the numbered men from the tribe of Judah were seventy-four thousand six hundred.

<sup>28</sup>From the descendants of Issachar, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>29</sup>the numbered men from the tribe of Issachar were fifty-four thousand four hundred.

<sup>30</sup>From the descendants of Zebulun, by their generations, by their families, by the households of their fathers, according to the number of the names, twenty years old or more, all who were able to go out to war, <sup>31</sup>the numbered men from the tribe of Zebulun were fifty-seven thousand four hundred.

<sup>32</sup>From the descendants of Joseph, from the

**1:1** “*Tabernacle of the congregation*” – note at Ex 25:8. **1:2-3** The purpose of this census is indicated by the words “able to go out to war”. There were enemies to be faced, a country to be conquered which was inhabited by powerful peoples. Israel needed to be prepared. They were not to depend on the number of their fighting men but on Jehovah God alone, who was the head of their armies (Josh 5:13-15). But they were to know what military resources were available to them. God could have defeated all their enemies by Himself by miraculous activity as He did the Egyptians in the Red Sea. But God wanted them to fight

and conquer the land He gave them – always, of course, trusting Him and not themselves.

So it is with believers in Christ in this age of grace. They have spiritual enemies to face (Eph 6:12), and they need to be aware of their resources in Christ. God now could utterly destroy Satan and all the forces of evil arrayed against believers. But He wants us to fight in His strength and win the victory. He wants us to be active conquering soldiers, not passive puppets (Eph 6:10-18; 1 Tim 6:12; 2 Tim 2:3-4; Rom 8:37; 2 Cor 2:14; Rev 21:7). See notes at Josh 1:17; Jud 3:2.

descendants of Ephraim, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>33</sup>the numbered men from the tribe of Ephraim were forty thousand five hundred.

<sup>34</sup>From the descendants of Manasseh, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>35</sup>the numbered men from the tribe of Manasseh were thirty-two thousand two hundred.

<sup>36</sup>From the descendants of Benjamin, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>37</sup>the numbered men from the tribe of Benjamin were thirty-five thousand four hundred.

<sup>38</sup>From the descendants of Dan, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>39</sup>the numbered men from the tribe of Dan were sixty-two thousand seven hundred.

<sup>40</sup>From the descendants of Asher, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>41</sup>the numbered men from the tribe of Asher were forty-one thousand five hundred.

<sup>42</sup>From the descendants of Naphtali, by their generations, by their families, by the households of their fathers, according to the number of names, twenty years old or more, all who were able to go out to war, <sup>43</sup>the numbered men from the tribe of Naphtali

were fifty-three thousand four hundred.

<sup>44</sup>These are those who were numbered. They were numbered by Moses and Aaron and the leaders of Israel, twelve men, each of whom represented the household of his fathers. <sup>45</sup>So all those who were numbered of the children of Israel, by the households of their fathers, twenty years old or more, all who were able to go out to war in Israel, <sup>46</sup>all the numbered men were six hundred and three thousand five hundred and fifty.

<sup>47</sup>But the Levites of the tribe of their fathers were not numbered among them. <sup>48</sup>For the LORD had spoken to Moses, saying, <sup>49</sup>“However you shall not number the tribe of Levi, or take their census among the children of Israel. <sup>50</sup>But you shall appoint the Levites over the tabernacle of testimony, and over all its furnishings, and over everything that *belongs* to it. They shall carry the tabernacle and all of its furnishings. They shall take care of it, and shall camp around the tabernacle. <sup>51</sup>And when the tabernacle is to move forward, the Levites shall take it down; and when the tabernacle is to be set up, the Levites shall set it up. And an outsider who approaches shall be put to death. <sup>52</sup>And the children of Israel shall pitch their tents, each man by his own camp, and each man by his own standard, according to their armies. <sup>53</sup>But the Levites shall camp around the tabernacle of testimony so that no wrath comes on the congregation of the children of Israel; and the Levites shall keep charge of the tabernacle of testimony”.

<sup>54</sup>And the children of Israel did so. They did according to all that the LORD commanded Moses.

**2** And the LORD spoke to Moses and Aaron, saying, <sup>2</sup>“Each man of the

to enter in or touch some of its holy furnishings. This would cause the anger of God to fall on them. God’s work must be done in God’s way by God’s people (see notes at 12:2; 17:1-11; Lev 10:1-2).

**2:1-31** The tabernacle, God’s dwelling place, was in the center of the camp. This signifies God’s centrality for His people. Surrounding the tabernacle were the Levites. Then on all four sides were the rest of the tribes, each in its own place and each with its leader. God is a God of order (1 Cor 14:33). He wants everything and everyone in the proper place. In this age of the church He sets each believer where he should be in the church, Christ’s body (1 Cor 12:18), and gives to each one his or her work (Rom 12:3-8; 1 Cor 12:7; Eph 2:10).

**1:46** Ex 12:37; 38:26.

**1:47-50** The Levites were later numbered (3:15,39), but they were not numbered among the men of war. They had different work to do.

**1:51** God gave the whole tribe of Levi to Aaron and his sons to do the work of the tabernacle – 8:19. No one who was not a Levite, that is, no one who was not chosen by God for the work of the tabernacle could have anything to do with it. Here again God’s holiness and the holiness of all that pertained to Him are emphasized. It was an exceedingly serious error for an unconsecrated person to touch holy things (Num 3:10,38; 2 Sam 6:6-7. Note on God’s holiness at Lev 20:7).

**1:52** 2:1-31.

**1:53** “No wrath” – if others than Levites camped near the tabernacle they might be tempted to try

children of Israel shall camp by his own standard, with the banner of their father's household. They shall camp around the tabernacle of the congregation, at a distance.

<sup>3</sup>Those of the standard of the camp of Judah shall camp according to their armies on the east side, toward the sunrise. And Nahshon the son of Amminadab *shall be* the leader of the children of Judah. <sup>4</sup>And his army, its numbered men: seventy-four thousand six hundred.

<sup>5</sup>And those of the tribe of Issachar shall camp next to him, and Nethaneel the son of Zuar *shall be* the leader of the children of Issachar. <sup>6</sup>And his army, its numbered men: fifty-four thousand four hundred.

<sup>7</sup>The tribe of Zebulun *comes next*, and Eliab the son of Helon *shall be* the leader of the children of Zebulun. <sup>8</sup>And his army, its numbered men: fifty-seven thousand four hundred.

<sup>9</sup>All the numbered men in the camp of Judah: a hundred and eighty-six thousand four hundred, by their armies. These shall set out first.

<sup>10</sup>On the south side *shall be* the standard of the camp of Reuben according to their armies; and the leader of the children of Reuben *shall be* Elizur the son of Shedeur. <sup>11</sup>And his army, its numbered men: forty-six thousand five hundred.

<sup>12</sup>And those of the tribe of Simeon shall camp next to him; and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai. <sup>13</sup>And his army, its numbered men: fifty-nine thousand three hundred.

<sup>14</sup>The tribe of Gad *comes next*; and the leader of the sons of Gad *shall be* Eliasaph the son of Reuel. <sup>15</sup>And his army, its numbered men: forty-five thousand six hundred and fifty.

<sup>16</sup>All the numbered men in the camp of Reuben: a hundred and fifty one thousand four hundred and fifty, by their armies. And they shall set out second.

<sup>17</sup>Then the tabernacle of the congregation shall set out with the camp of the Levites in the middle of the camps. They shall set out just as they camp, each man in his place by their standards.

<sup>18</sup>The standard of the camp of Ephraim *shall be* on the west side by their armies; and the leader of the sons of Ephraim *shall*

*be* Elishama the son of Ammihud. <sup>19</sup>And his army, its numbered men: forty thousand five hundred.

<sup>20</sup>And next to him *shall be* the tribe of Manasseh; and the leader of the children of Manasseh shall be Gamaliel the son of Pedahzur. <sup>21</sup>And his army, its numbered men: thirty-two thousand two hundred.

<sup>22</sup>Then the tribe of Benjamin; and the leader of the sons of Benjamin shall be Abidan the son of Gideoni. <sup>23</sup>And his army, its numbered men: thirty-five thousand four hundred.

<sup>24</sup>All the numbered men of the camp of Ephraim: a hundred and eight thousand one hundred, by their armies. And they shall set out third.

<sup>25</sup>The standard of the camp of Dan *shall be* on the north side by their armies; and the leader of the children of Dan *shall be* Ahiezer the son of Ammishaddai. <sup>26</sup>And his army, its numbered men: sixty-two thousand seven hundred.

<sup>27</sup>And those of the tribe of Asher shall camp next to him, and the leader of the children of Asher *shall be* Pagiel the son of Ocran. <sup>28</sup>And his army, its numbered men: forty-one thousand five hundred.

<sup>29</sup>Then the tribe of Naphtali; and the leader of the children of Naphtali *shall be* Ahira the son of Enan. <sup>30</sup>And his army, its numbered men: fifty-three thousand four hundred.

<sup>31</sup>All the numbered men in the camp of Dan: a hundred and fifty-seven thousand six hundred. They shall go last with their standards.

<sup>32</sup>These *were* the numbered men of the children of Israel by the households of their fathers. All the numbered men of the camps by their armies *were* six hundred and three thousand five hundred and fifty. <sup>33</sup>But the Levites were not numbered among the children of Israel, just as the LORD commanded Moses.

<sup>34</sup>And the children of Israel did according to all that the LORD commanded Moses. They camped by their standards like that, and they set out like that, each one according to their families, according to the households of their fathers.

**3** Now these are the descendants of Aaron and Moses in the day that the LORD spoke with Moses on Mount Sinai.

<sup>2</sup>And these are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. <sup>3</sup>These are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to serve as priests. <sup>4</sup>And Nadab and Abihu died in the presence of the LORD, when they offered strange fire in the presence of the LORD, in the desert of Sinai, and they had no children. And Eleazar and Ithamar served as priests in the presence of their father Aaron.

<sup>5</sup>And the LORD spoke to Moses, saying, <sup>6</sup>“Bring the tribe of Levi near and present them before Aaron the priest, so that they may serve him. <sup>7</sup>And they shall perform duties for him, and the duties of the whole congregation before the tabernacle of the congregation, doing the service of the tabernacle. <sup>8</sup>And they shall keep all the furnishings of the tabernacle of the congregation, and *perform* the duties of the children of Israel, doing the service of the tabernacle. <sup>9</sup>And you shall give the Levites to Aaron and to his sons. They are wholly given to him from the children of Israel. <sup>10</sup>And you shall appoint Aaron and his sons, and they shall carry out their priesthood; and the outsider who approaches shall be put to death”.

<sup>11</sup>And the LORD spoke to Moses, saying, <sup>12</sup>“And see, I have taken the Levites from among the children of Israel instead of all the firstborn who open the womb among the children of Israel. Therefore the Levites shall be mine, <sup>13</sup>because all the firstborn are mine. For on the day that I struck down all the firstborn in the land of Egypt, I consecrated for myself all the firstborn in Israel, both man and beast. They are mine. I am the LORD”.

<sup>14</sup>And the LORD spoke to Moses in the desert of Sinai, saying, <sup>15</sup>“Count the children of Levi according to the households of their fathers, by their families. You shall count every male a month old or more”. <sup>16</sup>And Moses counted them according to the word of the LORD, just as he was commanded.

<sup>17</sup>And these were the sons of Levi by their names: Gershon, Kohath, and Merari.

<sup>18</sup>And these are the names of the sons of Gershon by their families: Libni and Shimei.

<sup>19</sup>And the sons of Kohath by their families:

Amram, Izechar, Hebron, and Uzziel.

<sup>20</sup>And the sons of Merari by their families: Mahli and Mushi. These are the families of the Levites according to the households of their fathers.

<sup>21</sup>The family of the Libnites and the family of the Shimites were from Gershon. These are the families of the Gershonites. <sup>22</sup>Those of them who were counted, according to the number of all the males a month old or more, their numbered males were seven thousand five hundred. <sup>23</sup>The families of the Gershonites were to camp behind the tabernacle on the west. <sup>24</sup>And Eliasaph the son of Lael was the leader of the households of the father of the Gershonites. <sup>25</sup>And the duties of the sons of Gershon in the tabernacle of the congregation were to be the tabernacle, and the tent, its covering, and the hanging for the door of the tabernacle of the congregation, <sup>26</sup>and the hangings of the courtyard, and the curtain for the entrance of the courtyard which surrounds the tabernacle and the altar, and the cords for all its work.

<sup>27</sup>And from Kohath came the family of the Amramites, and the family of the Izecharites, and the family of the Hebronites, and the family of the Uzzielites. These are the families of the Kohathites. <sup>28</sup>The number of all the males a month old or more was eight thousand six hundred performing the duties of the sanctuary. <sup>29</sup>The families of the sons of Kohath were to camp on the south side of the tabernacle. <sup>30</sup>And Elizaphan the son of Uzziel was the leader of the households of the father of the families of the Kohathites. <sup>31</sup>And their duties were to be the ark, and the table, and the lampstand, and the altars, and the furnishings of the sanctuary which they use in service, and the hanging, and all the work needed for it. <sup>32</sup>And Eleazar the son of Aaron the priest was the chief leader of the Levites, and was to oversee those who perform the duties of the sanctuary.

<sup>33</sup>From Merari came the family of the Mahlites, and the family of the Mushites. These are the families of Merari. <sup>34</sup>And their numbered men, the number of all the males a month old or more, was six thousand two hundred. <sup>35</sup>And the leader of the father's households of the families of Merari was

3:3 Ex 28:1,40,41.

3:4 Lev 10:1-2.

3:6-10 8:6-22; 18:1-7.

3:12-13 Ex 13:2; Lev 27:26; Num 3:45; 8:14.

3:25 4:24-26; Ex 26:1,7,14-16.

3:31 4:15; Ex 25:10-40; 27:1-2; 30:1-5.

Zuriel the son of Abihail. *They were to camp on the north side of the tabernacle.* <sup>36</sup>And the appointed duties of the sons of Merari *were to be* the boards of the tabernacle, and its bars, and its pillars, and its sockets, and all its equipment, and everything for its work; <sup>37</sup>also the pillars of the surrounding courtyard, and their sockets, and their pegs, and their cords.

<sup>38</sup>But Moses and Aaron and his sons were to be the ones who camped in front of the tabernacle on the east, in front of the tabernacle of the congregation toward the sunrise. They were to perform the duties of the sanctuary on behalf of the children of Israel. And the outsider who approached was to be put to death.

<sup>39</sup>All the numbered Levite men, whom Moses and Aaron counted at the command of the LORD, by their families, all the males a month old or more *were* twenty-two thousand.

<sup>40</sup>And the LORD said to Moses, “Count all the firstborn of the males of the children of Israel a month old or more and take the number of their names. <sup>41</sup>And you shall take the Levites for me (I *am* the LORD) instead of all the firstborn of the children of Israel, and the cattle of the Levites instead of all the firstborn of the cattle of the children of Israel”.

<sup>42</sup>And Moses counted all the firstborn of the children of Israel, just as the LORD commanded him. <sup>43</sup>And all the firstborn males according to the number of names, a month old or more, of those of them who were numbered, were twenty-two thousand two hundred and seventy-three.

<sup>44</sup>And the LORD spoke to Moses, saying, <sup>45</sup>“Take the Levites instead of all the firstborn of the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine. I am the LORD. <sup>46</sup>And for those who are to be redeemed of the two hundred and seventy-three of the firstborn of the children of Israel who exceed the number of the Levites, <sup>47</sup>you

shall take five shekels for each one. You shall take *them* according to the sanctuary shekel (the shekel *is* twenty gerahs), <sup>48</sup>and give the money with which the additional number of the *Israelites* is to be redeemed, to Aaron and to his sons”.

<sup>49</sup>And Moses took the redemption money of those who were in excess of those who were redeemed by the Levites; <sup>50</sup>from the firstborn of the children of Israel he took a thousand three hundred and sixty-five *shekels*, according to the sanctuary shekel. <sup>51</sup>And Moses gave the money of those who were redeemed to Aaron and to his sons, according to the word of the LORD, just as the LORD commanded Moses.

**4** And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup>“Take a census of the sons of Kohath from among the sons of Levi, according to their families, by the households of their fathers, <sup>3</sup>from thirty years old up to fifty years old, all who enter the service to do the work of the tabernacle of the congregation.

<sup>4</sup>“This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *concerning* the most holy things. <sup>5</sup>When the camp sets out Aaron and his sons shall come and take down the covering veil and cover the ark of testimony with it, <sup>6</sup>and put on it the covering of badgers’ skins, and spread over it a cloth all of blue, and insert its poles.

<sup>7</sup>“And they shall spread a blue cloth on the table of Showbread, and put on it the dishes, and the spoons, and the bowls, and jars for drink offerings; and the continual bread is to be on it. <sup>8</sup>And they shall spread over them a scarlet cloth and cover it with a covering of badgers’ skins, and insert its poles.

<sup>9</sup>“And they shall take a blue cloth and cover the lampstand for the light, and its lamps, and its snuffers, and its trays, and all its utensils for oil with which they serve it. <sup>10</sup>And they shall put it and all its utensils inside a covering of badgers’ skins, and shall put it on carrying bars.

**3:38** 1:51.

**3:43** No doubt these 22,273 were those firstborn who were born after the exodus from Egypt. It was at the time of the giving of the ordinance of the Passover that God commanded the firstborn of Israel to be especially consecrated to God (Ex 13:1-2,12-15). Among the 603,550 fighting men of Israel there would have been many more firstborn than 22,273.

**3:45-51** The Levites numbered only 22,000 (v 39).

**3:47** “Five shekels”— about 55 grams.

**3:50** “Thousand three hundred and sixty-five shekels”— about 15.5 kilograms.

**4:5** Ex 26:31,33; Lev 16:2; Ex 25:10-16.

**4:6** “Badger skins”— the Hebrew word may possibly indicate the skins of dolphins or sea cows.

**4:7** Ex 25:30; Lev 24:5-9.

**4:9** Ex 25:31,37,38.

<sup>11</sup>“And they shall spread a blue cloth on the gold altar and cover it with a covering of badgers’ skins, and insert its poles.

<sup>12</sup>“And they shall take all the service utensils with which they serve in the sanctuary and put *them* inside a blue cloth and cover *them* with a covering of badgers’ skins, and put *them* on carrying bars.

<sup>13</sup>“And they shall take away the ashes from the altar, and spread a purple cloth on it, <sup>14</sup>and put on it all its utensils with which they serve at it, the fire-pans, the forks and the shovels, and the basins, all the utensils of the altar, and spread over it a covering of badgers’ skins, and insert its poles.

<sup>15</sup>“And when the camp is about to set out and after Aaron and his sons have finished covering the sanctuary, and all the furnishings of the sanctuary, the sons of Kohath shall come to carry *it*; but they must not touch *any* holy thing, or they will die. These *are the things* in the tabernacle of the congregation which the sons of Kohath are to carry.

<sup>16</sup>“And the responsibility of Eleazar the son of Aaron the priest *is* the oil for the light, and the fragrant incense, and the daily grain offering, and the anointing oil, the responsibility of the whole tabernacle and everything in it, with the sanctuary and its furnishings”.

<sup>17</sup>And the LORD spoke to Moses and to Aaron, saying, <sup>18</sup>“Do not let the tribe of the families of the Kohathites be cut off from among the Levites, <sup>19</sup>but do this to them, so that they may live and not die when they approach the most holy things: Aaron and his sons shall go in and appoint each one of them to his work and to his load. <sup>20</sup>But they must not go in to see while the holy things are being covered, so that they do not die”.

<sup>21</sup>And the LORD spoke to Moses, saying, <sup>22</sup>“Take a census also of the sons of Gershon, by the houses of their fathers, by their families. <sup>23</sup>Count those who are between thirty years old and fifty years old, all who go in to serve and to do the work in the tabernacle of the congregation.

<sup>24</sup>“This *is* the service of the families of the Gershonites, *their* work and loads: <sup>25</sup>They shall carry the curtains of the tabernacle, the tabernacle of the congregation, its covering and the covering of the badgers’ skins that

covers it, and the hanging for the door of the tabernacle of the congregation, <sup>26</sup>And the hangings of the courtyard, and the hanging for the door of the gate of the courtyard which surrounds the tabernacle and the altar, and their cords, and all the equipment for their service, and everything that was made for them. They are to serve in this way. <sup>27</sup>All the service of the sons of the Gershonites, all their loads and all their work shall be under the orders of Aaron and his sons, and you shall assign them the duty of all their loads. <sup>28</sup>This is the service of the families of the sons of Gershon in the tabernacle of the congregation, and their duties *shall be* under the hand of Ithamar the son of Aaron the priest.

<sup>29</sup>“And you shall count the sons of Merari according to their families, by the households of their fathers. <sup>30</sup>Count those between thirty years old and fifty years, each one who enters service to do the work of the tabernacle of the congregation. <sup>31</sup>And this is the responsibility of their loads in all their service in the tabernacle of the congregation: the boards of the tabernacle, and its crossbars, and its pillars, and its sockets, <sup>32</sup>and the pillars of the surrounding courtyard, and their sockets, and their pegs, and their cords, with all their equipment and with all their service. And you shall assign by name the duty of the equipment they are to carry. <sup>33</sup>This *is* the service of the families of the sons of Merari, all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest”.

<sup>34</sup>And Moses and Aaron and the leaders of the congregation counted the sons of the Kohathites according to their families and according to the households of their fathers, <sup>35</sup>each one between thirty years old and fifty years old, who entered service for the work in the tabernacle of the congregation; <sup>36</sup>and those of them who were counted by their families were two thousand seven hundred and fifty. <sup>37</sup>These *were* the ones of the families of the Kohathites who were counted, all who could do work in the tabernacle of the congregation. Moses and Aaron counted them in accordance with the command of the LORD through Moses.

<sup>38</sup>And those of the sons of Gershon who were counted by their families, and by the

4:13 Ex 27:1-8.

4:15 1:51.

4:16 Ex 30:22-38; Lev 6:20; 24:1-3.

4:20 Ex 19:21; 1 Sam 6:19.

4:25 Ex 26:14; 40:19.

4:26 Ex 38:9.



households of their fathers, <sup>39</sup>between thirty years old and fifty years old, each one who entered service for the work in the tabernacle of the congregation, <sup>40</sup>those among them who were counted by their families, by the households of their fathers, were two thousand six hundred and thirty. <sup>41</sup>These are the ones of the families of the sons of Gershon who were counted, all who could serve in the tabernacle of the congregation, whom Moses and Aaron counted in accordance with the command of the LORD.

<sup>42</sup>And those of the families of the sons of Merari who were counted by their families, by the households of their fathers, <sup>43</sup>between thirty years old and fifty years old, each one who entered service for the work in the tabernacle of the congregation, <sup>44</sup>those among them who were counted according to their families were three thousand and two hundred. <sup>45</sup>These are those of the families of the sons of Merari who were counted. Moses and Aaron counted them in accordance with the word of the LORD through Moses.

<sup>46</sup>All the numbered men of the Levites, whom Moses and Aaron and the leaders of Israel counted according to their families and according to the households of their fathers, <sup>47</sup>between thirty years old and fifty years old, each one who came to do the work of the service, and the work of *carrying* the loads of the tabernacle of the congregation, <sup>48</sup>those among them who were counted were eight thousand five hundred and eighty. <sup>49</sup>They were counted in accordance with the command of the LORD through Moses, each one according to his service, and according

to his load. So Moses counted them just as the LORD commanded him.

**5** And the LORD spoke to Moses, saying, <sup>2</sup>“Command the children of Israel to send away from the camp every leper, and everyone who has a discharge, and whoever is defiled by the dead. <sup>3</sup>You are to send out both male and female. You shall send them outside the camp so that they do not defile the camp where I dwell among them”. <sup>4</sup>And the children of Israel did so, and sent them outside the camp. The children of Israel did just as the LORD told Moses.

<sup>5</sup>And the LORD spoke to Moses, saying, <sup>6</sup>“Tell the children of Israel that when a man or woman commits any sin that men commit, trespassing against the LORD, and that person is guilty, <sup>7</sup>then he must confess his sin which he has done. And he shall make restitution in full for his trespass and add to it a fifth *part* of it, and give *it* to *the one* whom he trespassed against. <sup>8</sup>But if the man has no relative to whom restitution for the trespass can be made, the restitution for the trespass is to go to the LORD for the priest, in addition to the ram for atonement, with which atonement shall be made for him. <sup>9</sup>And each offering of all the holy things of the children of Israel, which they bring to the priest shall become his. <sup>10</sup>And every thing a person consecrates shall become his; whatever any one gives to the priest, it becomes his”.

<sup>11</sup>And the LORD spoke to Moses, saying, <sup>12</sup>“Speak to the children of Israel, and say to them, If any man’s wife goes astray and commits a trespass against him, <sup>13</sup>and

**5:2** “*Leper*”— note at Lev 13:1-44.

“*Discharge*”— note at Lev 15:2-13.

“*Defiled by the dead*”— note at Lev 21:1-4. Besides teaching about sin by pictures and types (note at Lev 15:31) this exclusion from the camp was no doubt for hygienic purposes as well.

**5:6** “*Trespassing against the LORD*”— observe these words carefully. Wrong done against another person is unfaithfulness or disobedience to God. In fact, all sin, no matter what it might be, is rebellion against God (Ps 51:4; 41:4; 2 Sam 2:13; Gen 3:11; 20:6; 39:9). Human beings do not belong to themselves, but to their Creator, and so when they sin they harm not only themselves, but strike a blow at Him. This is doubly true of believers – they belong to God in a special sense (1 Cor 6:19-20).

**5:7** If the sin involved the possibility of restitution,

as, for example, in the case of theft, then mere confession was not enough. Restitution also was commanded (Ex 22:1; Lev 6:4-5; 24:18,21; 2 Sam 12:6; Luke 19:8). God will not accept a confession when there is no attempt at restitution. **5:8** Restitution must be made even when the person against whom the offense was committed is no longer alive.

**5:9-10** Lev 7:32,34; 10:13-15.

**5:11-31** In the whole Old Testament there is no record of any man ever using this means to determine the guilt or innocence of his wife. Perhaps some did so. In any case, God’s principal purpose in giving this method of testing may have been to create a fear to commit such sin. Any woman should have been afraid to commit adultery if there was an infallible way of finding her out.

*another* man has intercourse with her, and it is hidden from the eyes of her husband and is undetected, and she is defiled and *there is* no witness against her and she has not been caught *in the act*,<sup>14</sup> and the spirit of jealousy comes on him, and he becomes jealous of his wife, and she is defiled, or if the spirit of jealousy comes on him, and he is jealous of his wife, even if she is not defiled,<sup>15</sup> then the man is to bring his wife to the priest, and bring her offering for her, a tenth of an ephah of barley flour, pouring no oil on it and putting no frankincense on it. For it is an offering of jealousy, a reminder offering that brings wickedness to remembrance.

<sup>16</sup>“And the priest shall bring her near and have her stand before the LORD. <sup>17</sup>And the priest shall take holy water in an earthenware jar and the priest shall take *some* dust that is on the floor of the tabernacle, and put it in the water; <sup>18</sup>and the priest shall have the woman stand before the LORD, and uncover the woman’s head, and put the reminder offering, which is the jealousy offering, in her hands, and the priest shall have in his hand the bitter water that brings a curse. <sup>19</sup>And the priest shall have her take an oath and say to the woman, ‘If no man has lain with you, and if you have not gone astray to impurity *with another man* instead of your husband, be free from this bitter water that brings a curse. <sup>20</sup>But if you have gone astray *to another man* instead of your husband, and if you are defiled, and some man other than your husband has lain with you’ – <sup>21</sup>then the priest shall have the woman take the oath of the curse, and the priest shall say to the woman – ‘the LORD make you a curse and an oath among your people by the LORD’s making your thigh decay and your abdomen swell. <sup>22</sup>And this water that brings a curse will go into *your*

stomach to make your abdomen swell and *your* thigh decay.’ And the woman is to say, ‘Amen, amen.’

<sup>23</sup>“And the priest shall write these curses in a book and wash them off into the water of bitterness, <sup>24</sup>and shall have the woman drink the water of bitterness that brings a curse. And the water that brings a curse will go into her *and become* bitter. <sup>25</sup>Then the priest shall take the jealousy offering out of the woman’s hand and wave the offering in the presence of the LORD, and offer it on the altar; <sup>26</sup>and the priest shall take a handful of the offering, its memorial, and burn it on the altar, and afterwards have the woman drink the water. <sup>27</sup>And when he has made her drink the water, if she is defiled and has trespassed against her husband, it will come about that the water that brings a curse will go into her *and become* bitter, and her abdomen will swell, and her thigh will decay. And the woman will become a curse among her people. <sup>28</sup>But if the woman is not defiled, but is clean, then she will be free, and conceive children.

<sup>29</sup>“This *is* the law of jealousy, when a wife goes astray *to another man* instead of her husband, and is defiled, <sup>30</sup>or when the spirit of jealousy comes on him, and he is jealous of his wife, and has the woman stand before the LORD. And the priest shall apply all this law to her. <sup>31</sup>Then the man will be innocent of any wickedness and the woman will bear her wickedness”.

**6** And the LORD spoke to Moses saying, <sup>2</sup>“Speak to the children of Israel, and say to them, When a man, or a woman, vows the special vow of a Nazirite to dedicate *himself* to the LORD, <sup>3</sup>he must abstain from wine and strong drink and drink no vinegar *made* from wine or vinegar *made*

**5:15** “*Tenth of an ephah*”— probably about 2 liters.  
**5:21-22** The last phrases of each of these verses (also v 27) could mean barrenness and a miscarrying womb.

**6:2** The word Nazir comes from a Hebrew word meaning to dedicate or consecrate. The Nazirite was either a man or woman who dedicated himself or herself fully to God for a stated period of time. Parents could dedicate their children as Nazirites for their whole life. This was done in the case of Samson, the only person in the Bible mentioned by name as being a Nazirite (Jud 13:5). It is possible that Samuel was one, judging from his mother’s vow in 1 Sam 1:11. Certainly he was dedicated

to the Lord for life (1 Sam 1:27-28). There were other Nazirites too but we are not told any of their names (Amos 2:11-12). It is said of John the Baptist that he would drink no wine (Luke 1:15), possibly indicating that he was to be a Nazirite. In this Church age all believers are to fully dedicate themselves to God (Rom 12:1-2), they are to be spiritual Nazirites – which has nothing to do with not eating grapes or having long hair.

**6:3-4** Nazirites had to abstain from certain things that others could freely partake of. The person dedicated to the Lord cannot live as those who are not. Wine spoke of the ordinary pleasures of life that were permitted to others (Ps 104:15).

from strong drink, and he must not drink any grape juice or eat fresh grapes or dried ones.<sup>4</sup> All the days of his dedication he must eat nothing that is produced by the grape vine, from the seeds to the skin.

<sup>5</sup>“All the days of his vow of dedication no razor is to come on his head. He is to let the locks of his hair grow until the days for which he has dedicated *himself* to the LORD are completed, and he shall be holy.<sup>6</sup> All the days of his dedication to the LORD he must not approach a dead body.<sup>7</sup> He shall not make himself unclean for his father or for his mother, for his brother or for his sister, if they die. Because the *sign of his* dedication to his God is on his head.<sup>8</sup> All the days of his dedication he is holy to the LORD.

<sup>9</sup>“And if anyone dies very suddenly near him, and he defiles his dedicated head of hair, then he shall shave his head on the day he becomes clean. He shall shave it on the seventh day.<sup>10</sup> And on the eighth day he shall bring two doves or two young pigeons to the priest at the door of the tabernacle of the congregation; <sup>11</sup>and the priest shall offer one as a sin offering, and the other as a burnt offering and make atonement for him, because he sinned by *being near* a dead body. And *the man* shall consecrate his head that same day; <sup>12</sup>and he shall dedicate the days of his consecration to the LORD, and bring a lamb a year old as a trespass offering; but the previous days will be void, because his dedication was defiled.

<sup>13</sup>“And this is the law of the Nazirite, when the days of his dedication are completed: he is to be brought to the door of the tabernacle

of the congregation,<sup>14</sup> and he shall offer as his offering to the LORD one male lamb a year old, without blemish, as a burnt offering, and one ewe lamb a year old, without blemish, as a sin offering, and one ram without blemish as peace offerings,<sup>15</sup> and a basket of bread made without yeast, cakes of fine flour mixed with oil, and wafers of bread made without yeast, smeared with oil, and their grain offering, and their drink offerings.

<sup>16</sup>“And the priest shall bring *them* before the LORD and present his sin offering and his burnt offering,<sup>17</sup> and offer the ram as a sacrifice of peace offerings to the LORD, with the basket of bread made without yeast. The priest shall also present his grain offering, and his drink offering.<sup>18</sup> And the Nazirite shall shave his dedicated head at the door of the tabernacle of the congregation, and shall take the hair of his dedicated head and put *it* in the fire which is under the sacrifice of the peace offerings.

<sup>19</sup>“And the priest shall take the ram’s shoulder *after boiling it*, and one cake made without yeast out of the basket, and one wafer made without yeast, and put *them* in the hands of the Nazirite, after his dedicated *hair* has been shaved off; <sup>20</sup>and the priest shall wave them as a wave offering before the LORD. This is holy for the priest, with the waved breast and lifted up shoulder. After that the Nazirite may drink wine.

<sup>21</sup>“This is the law of the Nazirite who has made a vow, *and of his* offering to the LORD concerning his dedication, in addition to what *else* he can afford. He must obey the law of his dedication in accordance with the vow he made”.

**6:5** Long hair was the outward sign of a Nazirite (Jud 13:5; 16:17). Long hair, the apostle Paul wrote, is a dishonor to a man but a glory to a woman (1 Cor 11:14-15). It speaks of a woman’s proper place of subjection to a man. The Nazirite male had to be willing to bear this reproach. Perhaps it suggested his spiritual marriage to the Lord and subjection to God’s will.

**6:6** “*Dead body*”—in this matter Nazirites had to be like priests (Lev 21:1).

**6:7-8** Death was considered defiling (note Lev 21:1-4). Because of all the above rules for a Nazirite Jesus Christ could not have been one (although, of course, He was fully dedicated to the will of God and fulfilled all the spiritual realities that Old Testament Nazirites symbolized). He drank wine (Mark 14:23-25). He touched the dead (Mark 5:41; Luke 7:14); and there is no reason to

think He had long hair. There is no connection between the words Nazirite and Nazarene.

**6:9-12** The defilement of death, the wages of sin, must be removed by sacrifice (Lev 5:7. See notes at Lev 13:1-44; 11:1). The hair must be completely shaved as in the case of the leper (Lev 14:8-9), and the Nazirite had to begin afresh to fulfil his vow.

**6:13-17** Lev 1:10-13; 4:27-35; 2:1-16; 3:1-5. The Nazirite, though especially consecrated to God and “holy to the Lord” (v 8), was still a sinner (had a sinful nature) and needed cleansing. This is true of the most dedicated, spiritual and holy Christians today also (1 Tim 1:15; Rom 7:18; Jam 3:2; 1 John 1:8-10; Matt 6:12).

**6:14** “*Peace offering*”—Lev 3:1.

**6:18** Since long hair was a symbol all the days of his special dedication, the hair was removed and burned once those days were over.

<sup>22</sup> And the LORD spoke to Moses, saying,  
<sup>23</sup> “Speak to Aaron and to his sons, saying,  
 This is the way you are to bless the children  
 of Israel, saying to them,

<sup>24</sup> “The LORD bless you,  
 and keep you.

<sup>25</sup> The LORD make his face  
 shine on you,  
 and be gracious to you.

<sup>26</sup> The LORD lift up his countenance  
 on you,  
 and give you peace.

<sup>27</sup> “And they shall put my name on the  
 children of Israel, and I will bless them”.

**7** And it came about on the day that  
 Moses had completed setting up the  
 tabernacle, and had anointed it, and  
 sanctified it, and all its furnishings, and  
 the altar and all its utensils, and had  
 anointed them, and sanctified them, <sup>2</sup> that  
 the leaders of Israel, heads of their fathers’  
 households, who were the leaders of the  
 tribes, and who were over those who were  
 numbered, presented offerings. <sup>3</sup> And they  
 brought their offering before the LORD:  
 six covered wagons and twelve oxen, a  
 wagon for every two of the leaders, and  
 for each one an ox. And they brought  
 them in front of the tabernacle.

<sup>4</sup> And the LORD spoke to Moses, saying,

<sup>5</sup> “Take it from them for doing the service of  
 the tabernacle of the congregation, and give  
 them to the Levites, to each man according  
 to his service”.

<sup>6</sup> And Moses took the wagons and the oxen,  
 and gave them to the Levites. <sup>7</sup> He gave two  
 wagons and four oxen to the sons of Gershon  
 in accordance with their service. <sup>8</sup> And he  
 gave four wagons and eight oxen to the sons  
 of Merari, in accordance with their service  
 under the authority of Ithamar the son of  
 Aaron the priest. <sup>9</sup> But he did not give any  
 to the sons of Kohath, because their part  
 of the work of the sanctuary was carrying  
*things* on their shoulders.

<sup>10</sup> And the leaders made their offerings for  
 the dedication of the altar on the day that it  
 was anointed. The leaders presented their  
 offering before the altar. <sup>11</sup> And the LORD  
 said to Moses, “They shall present their  
 offering, each leader on his day, for the  
 dedication of the altar”.

<sup>12</sup> And the one who presented his offering  
 on the first day was Nahshon the son of  
 Amminadab, of the tribe of Judah; <sup>13</sup> and his  
 offering was one silver dish, the weight of  
 which was a hundred and thirty *shekels*, one  
 silver bowl of seventy shekels in accordance  
 with the sanctuary shekel, both of them  
 full of fine flour mixed with oil for a grain  
 offering, <sup>14</sup> one ladle of ten *shekels* of gold,  
 full of incense, <sup>15</sup> one young ox, one ram,  
 one lamb a year old, for a burnt offering,

**6:22-27** Here is the blessing which God Himself  
 taught His priests to speak to His people. So these  
 are the things He especially wants them to enjoy.  
 They add up to a full and complete life. He wants  
 them to have well-being and safety from every  
 enemy (v 24; Deut 28:1-6; 1 Sam 2:9; Ps 12:7;  
 31:20; 91:11; John 17:11,15). He wants them to  
 have His light in their lives and on their daily  
 paths and to enjoy always the grace and kindness  
 of God (v 25; Ps 31:16; 67:1; 80:1,3,7,19; 104:15;  
 119:135). He wants them to experience unbroken  
 communion with Himself and the deep peace  
 that only He can give (v 26; Ps 21:6; 42:5; 29:11;  
 85:8; 119:165; Isa 9:6-7; 26:3; 32:17; John 14:27;  
 16:33; Rom 14:17).

All these He still wants His people to enjoy.  
 Through the cross of Christ they are all made  
 available to all who believe in Him.

The lifting up of God’s countenance, the  
 shining of His face on His people signify His  
 favor and acceptance of them. The hiding of His  
 face indicates His displeasure (Deut 31:17-18;  
 32:20; Ps 13:1; 27:9; 30:7; 69:17; 102:2; Isa 1:15).  
 One great purpose God had in giving the whole

Bible was that people might learn how to receive  
 His blessings and enjoy them forever. See notes  
 at Gen 12:3; Deut 28:3-14; Ps 1:1-2; 119:1-2;  
 Matt 5:3-12; Luke 11:28; Acts 3:26; Gal 3:9,14;  
 Eph 1:3.

**7:1** Ex 40:9,17.

**7:2** The twelve leaders of the tribes of Israel  
 brought exactly the same offerings and gifts, but  
 each one is listed in full, with the name of each  
 leader. God sees what we offer Him whether it  
 is good or bad. If it is good He rejoices in it, He  
 remembers it and He will reward it (Matt 10:42;  
 Heb 6:10; Rev 22:12). If God’s people really  
 believed this they would not be reluctant to give  
 to God’s work.

**7:4-5** The things we bring to God with a true  
 heart are acceptable to Him. It is God’s way  
 that the servants of God should be supported  
 by the gifts of those whom they serve (Lev 7:14;  
 Num 18:8-32; 1 Cor 9:7-14; Matt 10:9-11;  
 1 Tim 5:17-18).

**7:13** “A hundred and thirty *shekels*”— about 1.5  
 kilogram.

**7:14** “Ten *shekels*”— about 110 grams.

<sup>16</sup>one young goat for a sin offering, <sup>17</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Nahshon the son of Amminadab.

<sup>18</sup>On the second day Nethaneel the son of Zuar, leader of Issachar, made an offering. <sup>19</sup>He presented as his offering one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>20</sup>one ladle of gold of ten shekels, full of incense, <sup>21</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>22</sup>one young goat for a sin offering, <sup>23</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Nethaneel the son of Zuar.

<sup>24</sup>On the third day Eliab the son of Helon, leader of the children of Zebulun, *made an offering*. <sup>25</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>26</sup>one golden ladle of ten *shekels*, full of incense, <sup>27</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>28</sup>one young goat for a sin offering, <sup>29</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Eliab the son of Helon.

<sup>30</sup>On the fourth day Elizur the son of Shedeur, leader of the children of Reuben, *made an offering*. <sup>31</sup>His offering was one silver dish weighing a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>32</sup>one golden ladle of ten shekels, full of incense, <sup>33</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>34</sup>one young goat for a sin offering, <sup>35</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Elizur the son of Shedeur.

<sup>36</sup>On the fifth day Shelumiel the son of Zurishaddai, leader of the children of Simeon, *made an offering*. <sup>37</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl

of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>38</sup>one golden ladle of ten shekels, full of incense, <sup>39</sup>One young ox, one ram, one lamb a year old, for a burnt offering, <sup>40</sup>one young goat for a sin offering, <sup>41</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Shelumiel the son of Zurishaddai. <sup>42</sup>On the sixth day Eliasaph the son of Deuel, leader of the children of Gad, *made an offering*. <sup>43</sup>His offering was one silver dish weighing a hundred and thirty *shekels*, a silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>44</sup>one golden ladle of ten *shekels*, full of incense, <sup>45</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>46</sup>one young goat for a sin offering, <sup>47</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Eliasaph the son of Deuel.

<sup>48</sup>On the seventh day Elishama the son of Ammihud, leader of the children of Ephraim, *made an offering*. <sup>49</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>50</sup>one golden ladle of ten shekels, full of incense, <sup>51</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>52</sup>one young goat for a sin offering, <sup>53</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Elishama the son of Ammihud.

<sup>54</sup>On the eighth day Gamaliel the son of Pedahzur, leader of the children of Manasseh, *made an offering*. <sup>55</sup>His offering was one silver dish of the weight of a hundred and thirty shekels, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>56</sup>one golden ladle of ten *shekels*, full of incense, <sup>57</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>58</sup>one young goat for a sin offering, <sup>59</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Gamaliel the son of Pedahzur.

<sup>60</sup>On the ninth day Abidan the son of Gideon, leader of the children of Benjamin, *made an offering*. <sup>61</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>62</sup>one golden ladle of ten *shekels*, full of incense, <sup>63</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>64</sup>one young goat for a sin offering, <sup>65</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Abidan the son of Gideon.

<sup>66</sup>On the tenth day Ahiezer the son of Ammishaddai, leader of the children of Dan, *made an offering*. <sup>67</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>68</sup>one golden ladle of ten *shekels*, full of incense, <sup>69</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>70</sup>one young goat for a sin offering, <sup>71</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Ahiezer the son of Ammishaddai.

<sup>72</sup>On the eleventh day Pagiel the son of Ocran, leader of the children of Asher, *made an offering*. <sup>73</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels, in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>74</sup>one golden ladle of ten *shekels*, full of incense, <sup>75</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>76</sup>one young goat for a sin offering, <sup>77</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Pagiel the son of Ocran.

<sup>78</sup>On the twelfth day Ahira the son of Enan, leader of the children of Naphtali, *made an offering*. <sup>79</sup>His offering was one silver dish, the weight of which was a hundred and thirty *shekels*, one silver bowl of seventy shekels,

in accordance with the sanctuary shekel, both of them full of fine flour mixed with oil for a grain offering, <sup>80</sup>one golden ladle of ten *shekels*, full of incense, <sup>81</sup>one young ox, one ram, one lamb a year old, for a burnt offering, <sup>82</sup>one young goat for a sin offering, <sup>83</sup>and for a sacrifice of peace offerings, two oxen, five rams, five male goats, five lambs a year old. This was the offering of Ahira the son of Enan.

<sup>84</sup>This was the dedication *offerings* of the leaders of Israel for the altar on the day when it was anointed: twelve dishes of silver, twelve silver bowls, twelve gold ladles, <sup>85</sup>each silver dish *weighing* a hundred and thirty *shekels*, each bowl seventy. All the silver utensils *weighed* two thousand four hundred *shekels*, in accordance with the sanctuary shekel. <sup>86</sup>There were twelve gold ladles, full of incense, *weighing* ten *shekels* each, in accordance with the sanctuary shekel. The total gold of the ladles was a hundred and twenty *shekels*. <sup>87</sup>The total of the oxen for the burnt offering was twelve oxen, the rams twelve, the lambs a year old twelve, with their grain offering, and the young goats for a sin offering twelve. <sup>88</sup>And the total oxen for the sacrifice of the peace offerings was twenty-four oxen, the rams sixty, the male goats sixty, the lambs a year old sixty. This was for the dedication of the altar after it was anointed. <sup>89</sup>And when Moses had gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking to him from the mercy seat that was on the ark of testimony, from between the two cherubim. And he spoke to him.

**8** And the LORD spoke to Moses, saying, <sup>2</sup>“Speak to Aaron, and say to him, When you light the lamps, the seven lamps will give light in front of the lampstand”.

<sup>3</sup>And Aaron did so. He set up its lamps in front of the lampstand, just as the LORD commanded Moses. <sup>4</sup>And the workmanship of the lampstand was hammered gold. From its base to its flowers it was of hammered work. He made the lampstand according to the pattern which the LORD had shown to Moses.

<sup>5</sup>And the LORD spoke to Moses, saying,

**7:85** “Two thousand four hundred shekels”— about 28 kilograms.

**7:86** “A hundred and twenty shekels”— about 1.4 kilograms.

**7:89** Ex 40:34-35; 25:21-22; Ps 80:1; 99:1.

**8:2** “Lampstand”— Ex 25:31-40; 37:17-24.

**8:4** “Pattern”— Ex 25:9; 26:30.

<sup>6</sup>“Take the Levites from among the children of Israel, and cleanse them. <sup>7</sup>And this is what you are to do to them to cleanse them: Sprinkle purifying water on them, and have them shave their whole body and have them wash their clothes, and so make themselves clean. <sup>8</sup>Then have them take a young ox with its grain offering, fine flour mixed with oil, and take another young ox as a sin offering; <sup>9</sup>and bring the Levites before the tabernacle of the congregation; and gather the whole assembly of the children of Israel together, <sup>10</sup>and bring the Levites into the presence of the LORD. And the children of Israel shall put their hands on the Levites; <sup>11</sup>and Aaron shall present the Levites before the LORD as an offering of the children of Israel, so that they may perform the service of the LORD.

<sup>12</sup>“And the Levites shall lay their hands on the heads of the ox; and you shall offer one as a sin offering and the other as a burnt offering to the LORD, to make atonement for the Levites. <sup>13</sup>And you shall set the Levites before Aaron, and before his sons, and present them as an offering to the LORD. <sup>14</sup>In this way you shall separate the Levites from among the children of Israel, and the Levites shall be mine.

<sup>15</sup>“And after that the Levites shall go in to do the service of the tabernacle of the congregation. And you shall cleanse them and present them as an offering. <sup>16</sup>For they are to be given wholly to me from among the children of Israel. I have taken them for myself *instead* of the first issue of every womb, all the firstborn of the children of Israel. <sup>17</sup>For all the firstborn of the children

of Israel are mine, *both* man and animal. I set them apart for myself on the day that I struck down every firstborn in the land of Egypt. <sup>18</sup>And I have taken the Levites instead of all the firstborn of the children of Israel. <sup>19</sup>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 atonement for the children of Israel, so that there will be no plague among the children of Israel, when the children of Israel approach the sanctuary”.

<sup>20</sup>And Moses, and Aaron, and all the congregation of the children of Israel, did *this* to the Levites. The children of Israel did to the Levites according to all that the LORD commanded Moses concerning them. <sup>21</sup>And the Levites were purified, and they washed their clothes. And Aaron presented them as an offering before the LORD, and Aaron made atonement for them to cleanse them. <sup>22</sup>And after that the Levites went in to do their service in the tabernacle of the congregation in the presence of Aaron and his sons. They did to the Levites just as the LORD had commanded Moses concerning them.

<sup>23</sup>And the LORD spoke to Moses, saying, <sup>24</sup>“This *is* what *pertains* to the Levites: from twenty-five years of age, and upward, they shall go in to perform the work of the tabernacle of the congregation; <sup>25</sup>and at the age of fifty years they are to stop doing *its* work, and shall not serve any more; <sup>26</sup>they may assist their brethren in the tabernacle

**8:6** Isa 52:11; 2 Cor 7:1. Those who do God’s work should be clean in every way.

**8:7** 19:9,17.

**8:8** The first bull was for a burnt offering. See note at Lev 1:1-9. The sin offering was an acknowledgment that though they were holy to the Lord they were still sinners and needed atonement.

**8:9** Ex 29:4; 40:12.

**8:10-11** Lev 1:4. This laying on of hands signified their acceptance of the Levites to serve for them in the tabernacle. They became a living offering to God for His holy service (compare Rom 12:1-2).

**8:14-18** 3:12; 16:9. Israel as a whole was God’s (Deut 4:20; 7:6; 14:2). The Levites were representatives for them all, taking the place of the firstborn of every family in Israel.

**8:19** “*Gift to Aaron*”— Aaron and his sons were the priests who served in the tabernacle. But

there was far too much work for one family to do. Therefore God separated the whole tribe of Levi and gave them to Aaron and his descendants to help in the work – 1:50-53.

“*No plague*”— 1:53.

**8:23-26** In 4:3 the beginning age for their service is given as 30 years. It would seem from this that during the first five years of service the Levites were apprentices and assistants. For 25 years they did the heavy work of the tabernacle. At age 50 they could completely retire if they wished, or continue on doing light work, or perhaps helping in the work of supervision, for an indefinite period of time, presumably many years more. No such age restrictions were given for Aaron and his sons, the priests. The priestly work of believers now (prayer, praise, giving of gifts, etc) does not cease at any age.

of the congregation, to perform the duties, but shall not do any work. Thus shall you deal with the Levites about their duties”.

**9** And the LORD spoke to Moses in the desert of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, <sup>2</sup>“Have the children of Israel also keep the Passover at its appointed time. <sup>3</sup>On the fourteenth day of this month in the evening you shall keep it at its appointed time. You are to keep it in accordance with all its rites and in accordance with all its ceremonies”.

<sup>4</sup>And Moses told the children of Israel to keep the Passover. <sup>5</sup>And they kept the Passover on the fourteenth day of the first month in the evening, in the desert of Sinai. The children of Israel did just as the LORD commanded Moses.

<sup>6</sup>And some men had become defiled by the dead body of a man, so they could not keep the Passover on that day. And on that day they came to Moses and Aaron. <sup>7</sup>And those men said to him, “*Even though we are defiled by the dead body of a man, why are we kept away so that we cannot present an offering of the LORD at its appointed time among the children of Israel?*”

<sup>8</sup>And Moses said to them, “Wait, and I will hear what command the LORD gives about you”.

<sup>9</sup>And the LORD spoke to Moses, saying, <sup>10</sup>“Speak to the children of Israel, saying, If any of you or of your descendants becomes unclean because of a dead body, or *is* at a distance on a journey, yet he shall keep the Passover to the LORD. <sup>11</sup>They shall keep it on the fourteenth day of the second month in the evening, and eat it with bread made without yeast and bitter *herbs*. <sup>12</sup>They are not to leave any of it until morning, or break any of its bones. They shall keep it according to all the ordinances of the Passover. <sup>13</sup>But the man who *is* clean, and is not on a journey, and neglects to keep the Passover,

that person shall be cut off from among his people. That man will bear his sin because he did not bring the offering of the LORD at its appointed time.

<sup>14</sup>“And if a foreigner is staying among you, and keeps the Passover to the LORD, he must do so according to the ordinance of the Passover, and according to its regulations. You shall have the same ordinance for the foreigner and for the one who is born in the land”.

<sup>15</sup>And on the day that the tabernacle was set up the cloud covered the tabernacle, the tent of the testimony; and in the evening over the tabernacle there was what appeared to be fire, until the morning. <sup>16</sup>So it was always; the cloud covered it *by day* and the appearance of fire *by night*. <sup>17</sup>And when the cloud was taken up from the tabernacle, then the children of Israel set out, and in the place where the cloud settled, there the children of Israel pitched their tents. <sup>18</sup>The children of Israel set out at the command of the LORD, and they camped at the command of the LORD. As long as the cloud stayed over the tabernacle they rested in their tents. <sup>19</sup>And when the cloud stayed for many days over the tabernacle, then the children of Israel obeyed the LORD’s command and did not set out. <sup>20</sup>And so it was, when the cloud was a few days on the tabernacle, according to the commandment of the LORD they stayed in their tents, and according to the commandment of the LORD they journeyed. <sup>21</sup>And so if the cloud stayed from evening to morning, and then the cloud was taken up in the morning, they set out. Whether *it was* by day or by night, when the cloud was taken up they set out. <sup>22</sup>*Whether* it was two days or a month or a year that the cloud stayed over the tabernacle, remaining over it, the children of Israel stayed in their tents, and did not set out. But when it was taken up, they set out. <sup>23</sup>At the command of the LORD they rested in the tents, and at the command of the LORD they set out. They

**9:2-3** Ex 12:6; Lev 23:5.

**9:6** 5:2; Lev 11:25.

**9:8** This is what everyone should do in any doubtful matter, in anything where guidance is needed (Ps 85:8; Prov 3:5-6; Jam 1:5).

**9:11** The answer God gave to this problem was that those who were unclean at the appointed time of the Passover could observe it one month later.

**9:13** To neglect this appointed feast of the Lord

was a very serious matter. It was the same as regarding it as of no value, as despising God who appointed it. The penalty was to be cut off in one’s sin. If we lightly regard the Word of God we shall suffer the sad consequences (Prov 1:24-32; Heb 12:25).

**9:14** Ex 12:49; Lev 24:22.

**9:15-16** Ex 40:2,17,34; 13:21-22.

**9:17-23** Note at Ex 40:36-38.



obeyed the LORD's orders in accordance with the LORD's command through Moses.

**10** And the LORD spoke to Moses, saying, <sup>2</sup>“Make for yourself two silver trumpets. Make them of hammered work. They will be for your use in calling the assembly, and in the setting out of the camps. <sup>3</sup>And when they blow them, the whole assembly shall gather together to you at the door of the tabernacle of the congregation. <sup>4</sup>But if they blow *just one trumpet*, then the leaders *who are* heads of the thousands of Israel, shall gather together to you. <sup>5</sup>When you blow an alarm, then the camps that lie on the east side shall move forward. <sup>6</sup>When you blow an alarm the second time, then the camps that lie on the south side shall set out. They shall blow an alarm for their setting out. <sup>7</sup>But when the congregation is to be gathered together, you shall blow, but you shall not sound an alarm.

<sup>8</sup>“And the sons of Aaron, the priests, shall blow the trumpets. And this shall be a permanent ordinance for you throughout your generations. <sup>9</sup>And if you go to war in your land against an enemy who oppresses you, then you shall blow an alarm with the trumpets; and you will be remembered in the presence of the LORD your God, and be saved from your enemies. <sup>10</sup>Also on your festive days, and on your solemn days, and at the beginning of your months, you shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings, so that they may be to you as a memorial in the presence of your God. I *am* the LORD your God”.

<sup>11</sup>And it came about on the twentieth *day* of the second month, in the second year, that the cloud was taken up from the tabernacle of the testimony. <sup>12</sup>And the children of Israel set out from the Sinai desert; and the cloud came to rest in the desert of Paran. <sup>13</sup>And for the first time they set out according to the command of the LORD through Moses.

**10:1-10** 2 Chron 13:12; Jer 4:5; Joel 2:1,15. Here trumpets were to be used in four different ways – for summoning the people, for the setting out of the people, as a call to war, and at feast days. Note at Lev 23:23-25.

**10:11-13** This took place one month after the tabernacle was erected (Ex 40:17), more than a year after they left Egypt. They had been camped

<sup>14</sup>The standard of the camp of the children of Judah according to their armies moved first; and Nahshon the son of Amminadab was over its army. <sup>15</sup>And Nethaneel the son of Zuar was over the army of the tribe of the children of Issachar. <sup>16</sup>And Eliab the son of Helon was over the army of the tribe of the children of Zebulun. <sup>17</sup>Then the tabernacle was taken down, and the sons of Gershon and the sons of Merari set out, carrying the tabernacle.

<sup>18</sup>And the standard of the camp of Reuben set out according to their armies. And Elizur the son of Shedeur was over its army. <sup>19</sup>And Shelumiel the son of Zurishaddai was over the army of the tribe of the children of Simeon. <sup>20</sup>And Eliasaph the son of Deuel was over the army of the tribe of the children of Gad. <sup>21</sup>Then the Kohathites set out, carrying the holy *things*, and the *others* set up the tabernacle before they came.

<sup>22</sup>Then the standard of the camp of the children of Ephraim set out according to their armies; and Elishama the son of Ammihud was over its army. <sup>23</sup>And Gamaliel the son of Pedahzur was over the army of the tribe of the children of Manasseh. <sup>24</sup>And Abidan the son of Gideon was over the army of the tribe of the children of Benjamin.

<sup>25</sup>Then the standard of the camp of the children of Dan set out, the last of all the camps throughout their hosts; and Ahiezer the son of Ammishaddai was over its army. <sup>26</sup>And Pagiell the son of Ocran was over the army of the tribe of the children of Asher. <sup>27</sup>And Ahira the son of Enan was over the army of the tribe of the children of Naphtali. <sup>28</sup>This was the order of march of the children of Israel according to their armies, when they set out.

<sup>29</sup>And Moses said to Hobab, the son of Raguel the Midianite, Moses' father-in-law, “We are travelling to the place of which the LORD said, ‘I will give it to you.’ Come with us, and we will do you good, for the LORD has spoken good concerning Israel”.

at Sinai about 11 months (Ex 19:1), receiving God's laws and instructions. Now they set out on the journey to the land of Canaan. They move out in the exact order that God had previously given (vs 14-28).

**10:29** “*Father-in-law*” – Ex 2:18; 3:1.

“*To you*” – Ex 6:4-8.

“*Concerning Israel*” – Gen 12:1-3; 17:6-8.

<sup>30</sup>And he said to him, "I will not go, but will go to my own land, and to my relatives".

<sup>31</sup>And he said, "Please don't leave us, because you know where we are to camp in the desert, and you can be to us instead of eyes. <sup>32</sup>And it will be, if you go with us, yes, it will be, that whatever good the LORD does to us, we will do the same to you".

<sup>33</sup>And they went a three days' journey from the mount of the LORD, and during the three days' journey the ark of the covenant of the LORD went before them to seek out a resting place for them. <sup>34</sup>And the cloud of the LORD was over them by day, when they went out of the camp.

<sup>35</sup>And it came about when the ark set out that Moses said,

"Rise up, LORD,  
and let your enemies  
be scattered,  
and let those who hate you  
flee before you".

<sup>36</sup>And when it rested, he said,

"Return, O LORD,  
to the many thousands  
of Israel".

**11** And the people were like those who complain of hardship in the hearing of the LORD. And the LORD heard *it*, and his anger was aroused, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp. <sup>2</sup>And the people

**10:31** Since the pillar of cloud and fire guided them where God wanted them to go (Ex 13:21; 40:36-38; Neh 9:19; Ps 78:14), Hobab's guidance was really unnecessary. Moses' request may indicate a weakness in him. How often Christians, when they should get their guidance from God, seek it from human beings. Later we find Hobab's descendants in Canaan (Jud 1:16; 4:11). So it seems clear that he accepted Moses' invitation. **10:32** The people of God should always try to persuade others to enter with them into God's blessings.

**10:33** "*Mountain*"— Sinai.

"*Ark*"— Ex 25:10-22. The ark was the symbol of God's covenant and His presence with them.

**10:35** Ps 68:1-2; Deut 7:10; 32:41.

**11:1** Notes at Ex 14:11-12 and Num 21:5. See also Ex 15:24; 16:2; Num 14:2; 16:11; 17:5. Grumbling or complaining is a terrible sin because it is the same as doubting God's love, justice, guidance, goodness, and promises. If we complain against God we are saying that

cried out to Moses; and when Moses prayed to the LORD the fire was quenched. <sup>3</sup>And he called the name of the place Taberah, because the fire of the LORD burned among them.

<sup>4</sup>And the mixed crowd that was among them had greedy desires, and the children of Israel also wept again, and said, "Who will give us meat to eat? <sup>5</sup>We remember the fish which we ate for free in Egypt, *and* the cucumbers, and the melons, and the leeks, and the onions, and the garlic. <sup>6</sup>But now we waste away. *There is nothing at all before our eyes except this manna*".

<sup>7</sup>And the manna was like coriander seed, and its colour like the colour of bdellium. <sup>8</sup>And the people went around and gathered *it*, and ground *it* between millstones, or beat *it* in a mortar, and baked it in pans, and made cakes with it. And its taste was like the taste of *some* preparation *made with* oil. <sup>9</sup>And when the dew fell on the camp at night, the manna fell on it.

<sup>10</sup>Then Moses heard the people wailing, everyone in their families at the entrance of their tents. And the anger of the LORD was greatly aroused. It was also an evil thing in the eyes of Moses. <sup>11</sup>And Moses said to the LORD, "Why have you treated me badly? And why have I not found favour in your sight, that you lay the burden of all this people on me? <sup>12</sup>Have I conceived all this people? Have I given them birth, so that you should say to me, 'Carry them in your bosom, as a nurse carries an infant at the breast, to the land which you swore *to give* to their

we are wiser and better than God. In this case this sin was swiftly punished. God's anger is like fire which blazes against all evil, sin, and wrong. Note at Num 25:3. See also Isa 30:27; 33:14; Rom 1:18; Heb 12:29.

**11:2** As Moses was the mediator and intercessor at that time, so now Christ is for His people (1 John 2:1; Heb 7:25; Rom 5:10). He it is who keeps the wrath of God from coming on them because of their sins. Note at Ex 32:11-13.

**11:3** "*Taberah*"— means "burning".

**11:4-9** Though the fiery anger of the Lord burned against them their greedy desires were uncontrollable. They even dared to despise the food God had given them from heaven (Ex 16:14-16,31; Deut 8:3,16). We see from such behavior what man is in his fallen condition.

**11:10** 10:1. Moses was displeased. The burden of the people became very grievous to him. He could stand it no longer and began to complain himself. He practically charged God with treating him too harshly – vs 11-14.

fathers?' <sup>13</sup>Where can I get meat to give to all this people? For they are wailing to me, saying, 'Give us meat to eat.' <sup>14</sup>I am not able to carry all this people alone, because it is too heavy for me. <sup>15</sup>And if you are going to treat me like this, please kill me at once, if I have found favour in your sight, and do not let me see my own misery".

<sup>16</sup>And the LORD said to Moses, "Gather for me seventy of the elders of Israel whom you know to be the elders of the people and their officers, and bring them to the tabernacle of the congregation, so that they may stand there with you. <sup>17</sup>And I will come down and talk with you there; and I will take of the Spirit that *is* on you and will put *the same* on them; and they will carry the burden of the people with you, so that you do not carry it by yourself.

<sup>18</sup>"And say to the people, Consecrate yourselves for tomorrow, and you will eat meat; for you have wailed in the ears of the LORD, saying, 'Who will give us meat to eat? For *it* was well with us in Egypt.' Therefore the LORD will give you meat, and you will eat. <sup>19</sup>You will eat *it* not one day, or two days, or five days, or ten days, or twenty days, <sup>20</sup>*but* for a whole month, until it comes out of your nostrils, and it becomes loathsome to you; because you have rejected the LORD who *is* among you, and have wailed in his presence, saying, 'Why did we come out of Egypt?' "

**11:15** Desires and prayers for death are not uncommon even among the greatest leaders of God's people (1 Kings 19:4; Job 3:11,21,22; Jer 20:14-18; Jonah 4:8; Phil 1:23). But when the burden of life and service gets to be almost unendurable, God understands and helps and comforts His people.

**11:18** "*Well with us in Egypt*"— see Ex 1:9-11,13-16; 2:23-25. How quickly the past is forgotten! Compare 16:12-13.

**11:20** "*Becomes loathsome*"— when we insist on having something which is not God's choice for us He may let us have it, but it will do us no good. Having our own way is the worst thing for us – Ps 106:13-15. Actually the granting of their request was a punishment for rejecting the Lord. Can, then, an answer to prayer ever be a punishment? Sometimes.

**11:23** The answer of God to Moses' wavering faith was this: God is all-powerful and can and will always do what He says He will do (Gen 18:14; Jer 32:17,27; Zech 8:6; Matt 19:26). If God can give meat to six hundred thousand men plus women and children in the barren desert He can

<sup>21</sup>And Moses said, "The people, among whom I *am*, are six hundred thousand men on foot, and you have said, 'I will give them meat so that they may eat *it* for a whole month.' <sup>22</sup>Will the flocks and the herds be slaughtered for them, so they can have enough? Or will all the fish in the sea be gathered for them so they can have enough?"

<sup>23</sup>And the LORD said to Moses, "Has the LORD's hand become short? You will see now whether my word comes true for you or not".

<sup>24</sup>And Moses went out, and told the people the words of the LORD, and gathered seventy elders of the people, and had them stand around the tabernacle. <sup>25</sup>And the LORD came down in a cloud, and spoke to him, and took of the Spirit that *was* on him and gave *the same* to the seventy elders. And it happened that, when the Spirit rested on them, they prophesied, but did not continue.

<sup>26</sup>But two *of the* men remained in the camp. The name of one was Eldad, and the name of the other Medad. They were enrolled with the others but did not go to the tabernacle. And the Spirit rested on them, and they prophesied in the camp. <sup>27</sup>And a young man ran and told Moses, and said, "Eldad and Medad are prophesying in the camp".

<sup>28</sup>And Joshua the son of Nun, Moses' assistant from his youth, answered and said, "My lord Moses, forbid them".

<sup>29</sup>And Moses said to him, "Are you jealous

also provide all anyone can ever need wherever they may be. And He will do so in response to faith. Compare Ps 23:1; 37:25-26; Matt 7:9-11; 2 Cor 9:8; Phil 4:19.

**11:25** "*Spirit*"— how impossible it is to lead the people of God properly without the Spirit of God.

"*Prophesied*"— to prophesy means to speak under the influence of some inspiration or other. True prophets spoke inspired by the Spirit of God (2 Pet 1:21), false prophets spoke under the influence of the spirit of some demon or false god, or out of their heated imaginations (Ezek 13:2-3; 1 Kings 18:25-26,29; Jer 14:14; 23:13). True prophets predicted the future with absolute accuracy because God revealed it to them. They also taught the word of God already revealed. See note at Gen 20:7.

**11:28** Joshua was jealous for Moses, wanting him alone to be the prophet of Israel. Compare Mark 9:38-40.

**11:29** Moses had a higher view of matters. He was a meek and humble man (12:3). He did not desire a high position or honor from men. If others rose to a high place He was not envious

for my sake? Would that all the LORD's people were prophets, *and* that the LORD would put his Spirit on them!"<sup>30</sup> And Moses returned to the camp, he and the elders of Israel.

<sup>31</sup>And a wind from the LORD went out and brought quails from the sea, and let *them* fall near the camp for about *the distance* of a day's journey on this side, and about a day's journey on the other side, all around the camp, and about two cubits *deep* on the surface of the ground. <sup>32</sup>And the people were up all *that* day and all that night and all the next day gathering the quails. The one who gathered the least gathered ten homers. And they spread *them* out for themselves all around the camp. <sup>33</sup>And while the meat was still between their teeth, before it was chewed, the wrath of the LORD burned against the people, and the LORD struck the people with a very severe plague. <sup>34</sup>And he called the name of that place Kibroth Hattaavah, because there they buried the people who had been greedy.

<sup>35</sup>And the people set out from Kibroth Hattaavah for Hazereth, and stayed at Hazereth.

of them. His one desire was that God be honored and that the work of God go forward. In all this he is a great example to all of us. Paul was of a similar mind (1 Cor 14:5). These are the kind of leaders God's people always need, not the kind who are out for their own honor or power or financial benefit.

**11:31-32** God kept His word given in v 18.

**11:32** "*Ten homers*"— probably about 60 bushels or 2.2 kiloliters.

**11:33** Ps 78:26-31. Let us be careful what we ask for and how we ask.

**11:34** Greed or covetousness is like idolatry (Col 3:5), and God's wrath comes on it. Kibroth Hattavah means "graves of those who craved".

**12:1-2** Moses' first wife was Zipporah, a Midianite (Ex 2:15-16,21; 2:1). It would seem from this verse that she had died and Moses had remarried. His wife was an Ethiopian woman. Moses' brother and sister used this as an occasion to speak against Moses. But it is clear from v 2 that they were not satisfied to be subordinate to Moses and were rebelling against his leadership. They were not content to be in the position God gave them. This is a grievous sin – see note at 16:9-11. We must learn to accept the position God gives to us in His Church. Struggling and striving for position and honors is not Christ's way (Ps 75:6-7; Matt 20:25-28; 23:11-12; Luke 17:10). Our concern should not be to gain a high place but to be zealous and faithful in the place where God has put us, and to seek His honor, not our

**12** And Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married (for he had married an Ethiopian woman). <sup>2</sup>And they said, "Has the LORD indeed spoken only through Moses? Has he not spoken also through us?" And the LORD heard *it*.

<sup>3</sup>(Now the man Moses was very meek, more so than anyone else on the face of the earth.)

<sup>4</sup>And the LORD spoke suddenly to Moses, and to Aaron, and to Miriam, "You three come to the tabernacle of the congregation". And the three of them came. <sup>5</sup>And the LORD came down in the pillar of the cloud, and stood *in* the doorway of the tabernacle and called Aaron and Miriam; and they both came forward. <sup>6</sup>And he said, "Listen now to my words. If there is a prophet among you, *I* the LORD will make myself known to him in a vision, and will speak to him in a dream. <sup>7</sup>Not so with my servant Moses who *is* faithful in all my household. <sup>8</sup>With him I will speak mouth to mouth, and openly, and not in riddles.

own. Note at 16:1-2.

**12:3** The Bible records both the virtues and sins of God's people. Moses meekly endured the verbal attacks and rebellion of his brother and sister. He did not defend himself. He did not consider his prestige. In this he was a great example to us all. Christ was an even greater example (Isa 53:7; Heb 12:2-3; 1 Pet 2:21-23).

**12:4-8** Sometimes God lets His servants suffer opposition, rebellion, and slander for a long time, but here it was necessary for the good of His people to speedily judge the case and vindicate Moses.

**12:6** This was one way God used to reveal His truth to the people then. He frequently made use of visions and dreams.

"*Vision*"— Gen 15:1; Isa 1:1; Ezek 8:4; Dan 2:19; 7:2; Nahum 1:1; Acts 9:10; 10:3; 16:9; 18:9; Rev 9:17.

"*Dream*"— Gen 20:3; 28:12; 37:5; 1 Kings 3:5; Dan 7:1; Joel 2:28; Matt 1:20.

Now we have God's complete revelation in the Bible and there is not so much need for dreams and visions, though, no doubt, God may still give them if He pleases. But of this we may be sure – in no dream or vision will He add to the revelation of doctrines He has given in the Bible or give anything contrary to its truth. Other notes on dreams at Gen 15:12; Deut 13:1.

**12:7** Josh 1:1; Heb 3:2,5.

**12:8** "*Mouth*"— Deut 34:10. In today's usage, it means "face to face".

And he sees the form of the LORD. Why then were you not afraid to speak against my servant Moses?"

<sup>9</sup>And the anger of the LORD burned against them, and he left *them*.

<sup>10</sup>And the cloud went up from the tabernacle, and immediately Miriam *became* leprous, *white* as snow. And Aaron looked at Miriam, and saw that she was leprous. <sup>11</sup>And Aaron said to Moses, "Oh, my lord, I beg you, do not lay this sin to our account, which we have foolishly committed and of which we are guilty. <sup>12</sup>Do not let her be like one dead, whose flesh is half eaten away when he comes from his mother's womb".

<sup>13</sup>And Moses cried out to the LORD, saying, "Heal her now, O God, I beg you".

<sup>14</sup>And the LORD said to Moses, "If her father had only spit in her face, should she not be ashamed for seven days? Have her confined outside the camp for seven days, and after that let her be received inside *again*".

<sup>15</sup>And Miriam was confined outside the camp for seven days; and the people did not set out until Miriam was brought in *again*.

<sup>16</sup>And afterwards the people moved from Hazeroth, and camped in the desert of Paran.

**13** And the LORD spoke to Moses, saying, <sup>2</sup>"Send men for yourselves to search the land of Canaan, which I will give to the children of Israel. You shall send one man, each one a leader among them, from each tribe of their fathers".

<sup>3</sup>And by the command of the LORD Moses sent them from the desert of Paran. All those

men were heads of the children of Israel.

<sup>4</sup>And these were their names: from the tribe of Reuben, Shammua the son of Zaccur; <sup>5</sup>from the tribe of Simeon, Shaphat the son of Hori; <sup>6</sup>from the tribe of Judah, Caleb the son of Jephunneh; <sup>7</sup>from the tribe of Issachar, Igal the son of Joseph; <sup>8</sup>from the tribe of Ephraim, Hoshea the son of Nun; <sup>9</sup>from the tribe of Benjamin, Palti the son of Raphu; <sup>10</sup>from the tribe of Zebulun, Gaddiel the son of Sodi; <sup>11</sup>from the tribe of Joseph, *that is*, of the tribe of Manasseh, Gaddi the son of Susi; <sup>12</sup>from the tribe of Dan, Ammiel the son of Gemalli; <sup>13</sup>from the tribe of Asher, Sethur the son of Michael; <sup>14</sup>from the tribe of Naphtali, Nahbi the son of Vophsi; <sup>15</sup>from the tribe of Gad, Geuel the son of Machi.

<sup>16</sup>These *are* the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun Joshua.

<sup>17</sup>And Moses sent them to spy out the land of Canaan, and said to them, "Go up there to the south region, then go up into the hill country, <sup>18</sup>and see what the land is like, and the people who live in it, whether they are strong or weak, few or many, <sup>19</sup>and see whether the land that they live in *is* good or bad, and what cities *they* are living in, whether they are like camps or fortified places, <sup>20</sup>and what the ground is like, whether it is fertile or poor, whether there are trees or not. And make a strong effort to bring *some* of the fruit of the land". Now the time was the season of first ripe grapes.

<sup>21</sup>So they went up and explored the land from the desert of Zin to Rehob, toward

"Form"— Ex 20:4; 24:10-11; 33:18-23.

12:9 1:10.

12:10 Deut 24:9.

"Leprous"— see notes at Lev 13:1-2,47; 14:34. It is not written that Aaron was punished. Perhaps Miriam was the instigator of this rebellion. Perhaps Aaron's punishment was to see the wretched condition of his sister and to know he was partly responsible for it.

12:11-12 Aaron's anguish and repentance are clear. He calls Moses "my lord" (here meaning my master or my leader), and there is no reason to think he ever rebelled again.

12:13 Matt 5:44; Luke 6:27-28; Acts 7:60.

12:14 Even when sin is forgiven it is right for the guilty to bear something of the consequences of it. Note at 14:22-23.

12:15 Lev 14:7-8.

13:1-2 Judging from Deut 1:19-23 the original suggestion to spy out the land came from the

people. God gave orders to do what was in the people's hearts to do. His original instruction to them was to go up and possess the land (Deut 1:8,21). This they were very reluctant to try to do.

13:17-20 The sending of spies into the land could have had a good effect if the people had not been so unbelieving and rebellious. They might have been better prepared knowing what faced them in Canaan. The Lord Jesus and the apostles often warned believers of things that faced them in the future so they would be prepared for them (Matt 24:9; John 16:1-4,33; Acts 14:22; Eph 6:10-20; 1 Pet 4:1). But with an unbelieving people, as then on the borders of Canaan, a fuller knowledge of the power of the enemy contributed to their fear, despair and rebellion.

13:21 Zin was in the extreme south of Canaan, Rehob at Hamath was in the extreme north.

Hamath. <sup>22</sup>And they went up from the south and arrived at Hebron where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) <sup>23</sup>And they came to the valley of Eshcol, and there cut off a branch with a single cluster of grapes and carried it on a pole between two *men*. And *they brought some* pomegranates and *some* figs. <sup>24</sup>The place was called Eshcol Valley, because of the cluster of grapes which the children of Israel cut off there. <sup>25</sup>And after forty days they came back from exploring the land.

<sup>26</sup>And they proceeded on and came to Moses and to Aaron and to the whole congregation of the children of Israel at Kadesh in the desert of Paran, and reported to them and to the whole congregation, and showed them the fruit from the land. <sup>27</sup>So they gave him *this* account and said, “We went to the land where you sent us, and it certainly does flow with milk and honey; and this *is some* of its fruit. <sup>28</sup>However, the people who live in the land are strong, and the cities *have walls and are* very large. Also we saw the children of Anak there. <sup>29</sup>The Amalekites live in the southern region, and the Hittites and the Jebusites and the Amorites live in the mountains, and the Canaanites live along the sea and by the

banks of the Jordan”.

<sup>30</sup>And Caleb silenced the people before Moses, and said, “Let us go up at once and possess it, for we are well able to conquer it”.

<sup>31</sup>But the men who went up with him said, “We are not able to go up against the people, for they *are* stronger than we”. <sup>32</sup>And they brought a bad report to the children of Israel about the land which they had explored, saying, “The land which we went through exploring it is a land that devours its inhabitants, and all the people we saw in it *are* of great size. <sup>33</sup>And we saw the giants there, the sons of Anak, *who are descended* from the giants; and in our own sight we were like grasshoppers, as we were in their sight also”.

**14** And the whole congregation raised their voices and cried out, and the people wept that night. <sup>2</sup>And all the children of Israel complained against Moses and against Aaron; and the whole congregation said to them, “If only we had died in the land of Egypt! Or if only we had died in this desert! <sup>3</sup>And why is the LORD bringing us to this land to fall by the sword? Our wives and our children will become plunder. Is it not better for us to return to Egypt?” <sup>4</sup>And they said to one another, “Let us appoint a leader to return to Egypt”.

**13:22** The Anaks were a race of giants.

**13:24** “*Eshcol*” – means “cluster” or “bunch”.

**13:27** Ex 3:8,17; 13:5; Deut 1:24-25. The spies admitted that the land was just what God said it was.

**13:28-29** This also was true, but what was that to God who had promised them victory?

**13:30** One voice spoke with faith (joined later by Joshua’s) – God had promised them the land so it was certain that God would enable them to overcome enemies stronger than themselves. He had struck down the Egyptians and could do the same to the Canaanites (Deut 1:30-31). But how difficult it is to get people to really trust God! Observe that the majority is not always right and that men of God sometimes must stand alone for God.

**13:31** Their voice spoke of unbelief in God’s promises, faithfulness, power, and love.

**13:32** They said at first it was a good land (v 27). But fear and unbelief made them doubt if they could take it.

**13:33** If God fights for “grasshoppers” they can conquer giants.

**14:1** This sad chapter is a lesson on unbelief and its consequences. As usual the people doubted

their beliefs and believed their doubts. So they wept. The one and only thing that could keep them from taking possession of Canaan was unbelief. And this sin they immediately committed (Heb 3:18-19). Now the only thing that can keep us from inheritance in Christ and heaven is unbelief (Mark 16:16; John 3:36). Let us be careful to avoid the bad example of Israel. **14:2** Note at Ex 14:11-12. See also Ex 15:24; 16:2; Num 11:1; 16:11; 17:5.

**14:3** What a slander on God who loved them, delivered them from their bondage, gave them food from heaven and water from the rock, and poured on them loving kindness and tender mercies! Let us not fall into the same condition. Unbelief always slanders God and fails to receive God’s blessings.

**14:4** This is the wickedness of unbelief. Then it would stir up the people to forsake God’s way and turn back to the very condition of bondage from which He had delivered them. Now it would tempt those who make a profession of faith in Christ to forsake Christ’s way and turn back to the world of which Egypt is but a type and picture (Gal 4:8-9; 2 Tim 4:10; 2 Pet 2:20-22).

<sup>5</sup>Then Moses and Aaron prostrated themselves before all the assembly of the congregation of the children of Israel. <sup>6</sup>And Joshua the son of Nun, and Caleb the son of Jephunneh, *who were* among those who explored the land, tore their clothes, <sup>7</sup>and spoke to all the company of the children of Israel, saying, “The land, which we went through to explore it, *is* an exceedingly good land. <sup>8</sup>If the LORD is pleased with us, then he will take us into this land, and give it to us, a land that flows with milk and honey. <sup>9</sup>Only do not rebel against the LORD, or be afraid of the people of the land, for they *will be like* bread for us. Their protection has left them, and the LORD is with us. Do not be afraid of them”.

<sup>10</sup>But the whole congregation said to stone them with stones. But the glory of the LORD appeared on the tabernacle of the congregation before all the children of Israel. <sup>11</sup>And the LORD said to Moses, “How long will this people treat me with contempt? And how long will it be before they believe me, in spite of all the signs which I have showed among them? <sup>12</sup>I will strike them down with a plague and disown them, and will make of you a greater and stronger nation than they”.

<sup>13</sup>And Moses said to the LORD, “Then the Egyptians will hear *it* (for with your strength you brought up this people from among them), <sup>14</sup>And they will tell *it* to the inhabitants of this land; *for* they have heard that you, LORD, *are* among this people, that you, LORD, are seen face to face, and *that* your cloud stands over them, and *that* you go before them by day in a pillar of cloud,

and by night in a pillar of fire. <sup>15</sup>Now *if* you kill *all* these people like one man, then the nations which have heard of your fame will speak, saying, <sup>16</sup>“The LORD has killed this people in the desert because he was not able to bring them into the land which he swore to them.”

<sup>17</sup>“And now, I beg you, let the power of my Lord be great, just as you have spoken, saying, <sup>18</sup>“The LORD is slow to get angry and of great mercy, forgiving wickedness and transgression, yet not leaving *sin* unpunished, visiting the wrongdoing of the fathers on the children to the third and fourth *generation*.” <sup>19</sup>Pardon, I beg you, the wickedness of this people in accordance with the greatness of your mercy, just as you have forgiven this people, from Egypt up until now”.

<sup>20</sup>And the LORD said, “I have pardoned *them* in accordance with your word. <sup>21</sup>But as truly as I live, the whole earth will be filled with the glory of the LORD. <sup>22</sup>Because all those men who have seen my glory, and my miracles, which I did in Egypt and in the desert have tempted me now these ten times, and have not listened to my voice, <sup>23</sup>they will by no means see the land which I swore to their fathers, nor will any of those who treated me with contempt see it. <sup>24</sup>But *as for* my servant Caleb, because he had a different spirit in him, and followed me fully, I will bring him into the land where he went, and his offspring will possess it. <sup>25</sup>Now the Amalekites and the Canaanites live in the valley. Tomorrow turn and set out into the desert by way of the Red Sea”.

<sup>26</sup>And the LORD spoke to Moses and to Aaron, saying, <sup>27</sup>“How long *will I have to*

**14:5** Moses expressed his great alarm and burden to pray. See 16:4,22,45; 20:6; Deut 9:18,25.

**14:6-9** Joshua joins Caleb (13:30) in exhorting the people to faith and obedience.

**14:10** “*To stone them*”—unbelief drives people to take desperate measures (Ex 17:4; 2 Chron 24:20-21; John 10:31; Acts 7:57-60; Heb 11:37).

“*Glory*”— Ex 16:10; Lev 9:23.

**14:11** Unbelief is rooted in man’s selfishness, sinfulness, ignorance, and prejudice, and even a sight of God’s miracles does not overcome it (Ps 78:11,32; 106:21-24; Luke 16:31; John 6:26). Unbelief wants only a full belly; promises of glory mean nothing to it.

**14:12** Note at Ex 32:10.

**14:13-16** Notes at Ex 32:11-13; Num 11:2. God’s reputation was bound up with His people.

**14:17-18** See notes at Ex 20:6; 34:6-7.

**14:19** Ex 32:32; 34:9; Heb 7:25; 1 John 2:1.

**14:20** So God the Father hears the prayers of His Son for His people.

**14:21** Isa 6:3; Hab 2:14.

**14:22-23** They were pardoned, but they must be chastised and bear something of the consequences of their sin. Compare 2 Sam 12:10-11,14; Heb 12:6; Rev 3:19; Prov 23:13-14; 1 Cor 5:4-5; 11:29-30.

**14:24** 26:65; 32:11-12; Deut 1:36; Josh 14:6-13.

**14:25-35** This is what they chose in their unbelief and disobedience and this is what they got. Here is an example of divine justice at work (Deut 30:19-20; Prov 1:28-31; 5:21-23; Isa 3:11; Jer 6:19; Ezek 18:30-32; Matt 23:37-39; John 3:18-20; Gal 6:7-8). The people of Israel opposed God, now He would oppose them (v 34; Lev 26:23-24,27,28; Ps 18:25-26).

*endure* this evil congregation that complains against me? I have heard the complaints of the children of Israel which they make against me. <sup>28</sup>Tell them *this*: *As truly as I live*, says the LORD, I will do to you just as you have spoken in my hearing; <sup>29</sup>your carcasses will fall in this desert, all of you men who were counted, the complete number of you twenty years old and more who have complained against me, <sup>30</sup>will not at all enter the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. <sup>31</sup>But *as for* your little ones, whom you said would be plunder, I will take them in, and they will know the land which you have rejected. <sup>32</sup>But *as for* you, your carcasses will fall in this wilderness. <sup>33</sup>And your children will wander in the wilderness for forty years, and bear your unfaithfulness, until your corpses end in the wilderness. <sup>34</sup>You will bear your sins for forty years, according to the number of days in which you explored the land, forty days, each day for a year, and you will know my opposition. <sup>35</sup>I the LORD have spoken; I will surely do *these things* to this whole evil congregation that is gathered together against me. They will be devoured in this wilderness and here they will die”.

<sup>36</sup>And *as for* the men whom Moses sent to explore the land, who returned and caused the whole congregation to complain against him by bringing a bad report about the land,

<sup>37</sup>those men who brought the bad report about the land died by a plague in the presence of the LORD. <sup>38</sup>But Joshua the son of Nun and Caleb the son of Jephunneh, *who were* among the men who went to explore the land, *remained* alive.

<sup>39</sup>And Moses told these things to all the children of Israel; and the people mourned greatly. <sup>40</sup>And they got up early in the morning and went up to the top of the mountain, saying, “See, *here we are*, and we will go up to the place which the LORD has promised; for we have sinned”.

<sup>41</sup>And Moses said, “Why are you now breaking the command of the LORD? But this will not succeed. <sup>42</sup>Do not go up, or you will be struck down before the face of your enemies, for the LORD is not among you. <sup>43</sup>For the Amalekites and the Canaanites are there in front of you, and you will fall by the sword. Because you have turned away from the LORD, the LORD will not be with you”.

<sup>44</sup>But they presumptuously went up to the top of the hill, but the ark of the covenant of the LORD, and Moses, did not leave the camp. <sup>45</sup>Then the Amalekites and the Canaanites who lived in that hill came down and attacked them and beat them down as far as Hormah.

**15** And the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the children of Israel, and say to them, When you have

**14:36-37** This judgment was speedily executed by God on the unbelieving spies. Beware of unbelief! **14:40** Their repentance and confession were not real. This is revealed by the fact that they immediately disobeyed God again and refused His command given in v 25 and His word given through Moses in vs 41-43. False repentance will never obtain good results.

**14:44** See Eccl 9:3; Jer 17:9. Sin and unbelief are like insanity. Some Christians are so foolish as to go against Satan in their own strength.

**14:45** This is the usual result of self-effort in God's name apart from God. Canaan is a picture of the inheritance of believers in the heavenly places in Christ. We can enter into an experience of its blessings by a victorious faith in God's promises and a moving forward according to His word. Faith and obedience bring with them the power of God working in behalf of the believer. Unbelief robs us of the victory, rest, and enjoyment of God's blessings He wants us to have. Egypt is a type of the sinful world under God's wrath. The desert speaks of the temptations and trials all believers must pass through on their way to heaven.

It seems that the believer now is in three places at the same time – physically he is in Egypt (the world), as a pilgrim to heaven he is in the desert, spiritually in Christ he is also already in the heavenly places. Notes at Num 20:12; Ex 15:27; Deut 1:19; Josh 1:17; Jud 3:2; Eph 1:3; 2:6. Numbers chapter 14 shows that Israel was not yet ready for Canaan.

**15:1-2** The people of Israel had lost their opportunity to enter Canaan for 40 years. A great many of them then living would never enter it. However, God immediately began to speak of what they should do after the people of Israel entered it – so certain it was that they would finally arrive in the land. Though they failed, He would not. Chapters 15 to 20 of Numbers cover a period of about 38 years. During that time Israel was wandering here and there in the desert regions south of Canaan. The instructions to the priests in this chapter, for the most part, had been given before at Sinai. Given again here they showed that the covenant was still in force, that God would undertake to bring them into Canaan, and that they should still observe His laws.



entered the land where you are to live, which I will give to you, <sup>3</sup>and make an offering by fire to the LORD, a burnt offering, or a sacrifice in performing a vow, or as a freewill offering, or in your solemn feasts, to make a fragrant aroma to the LORD, from the herd, or from the flock, <sup>4</sup>then the one who presents his offering to the LORD is to bring a grain offering of a tenth of an ephah of flour mixed with a fourth of a hin of oil. <sup>5</sup>And prepare a fourth of a hin of wine as a drink offering with the burnt offering or sacrifice for each lamb.

<sup>6</sup>“Or for a ram, you must prepare two tenths of an ephah of flour mixed with a third of a hin of oil as a grain offering, <sup>7</sup>and as a drink offering you shall offer a third of a hin of wine, as a fragrant aroma to the LORD.

<sup>8</sup>“And when you prepare an ox as a burnt offering, or as a sacrifice in performing a vow, or peace offerings to the LORD, <sup>9</sup>then he must bring with the ox a grain offering of three tenths of an ephah of flour mixed with half a hin of oil. <sup>10</sup>And you shall bring as a drink offering half a hin of wine, as an offering made by fire, a fragrant aroma to the LORD. <sup>11</sup>This is the way it must be done for one ox, or for one ram, or for a lamb, or a young goat. <sup>12</sup>You shall prepare *them* according to the number of offerings; so do for each one in accordance with their number.

<sup>13</sup>“Everyone who is native-born must do these things in this way, when presenting an offering made by fire, a fragrant aroma to the LORD. <sup>14</sup>And throughout your generations, if a foreigner is staying with you, or anyone else *is* among you, and presents an offering made by fire, a fragrant aroma to the LORD, he must do just as you do. <sup>15</sup>One ordinance *is to be* for both you of the congregation, and for the foreigner who is staying *with you*, a permanent ordinance throughout your generations. Before the LORD the foreigner is to be just as you are. <sup>16</sup>The same law and the same custom shall be for you, and for the foreigner who is staying with you”.

**15:3** “Offering”— Lev 1:2-3; 22:21.

“Aroma”— Gen 8:21; Lev 1:9; Eph 5:2; Phil 4:18.

**15:4** Lev 2:1.

“Tenth of an ephah”— about 2 liters.

“Fourth of a hin”— about 1 liter.

**15:5** Ex 29:40; Lev 23:13.

<sup>17</sup>And the LORD spoke to Moses, saying, <sup>18</sup>“Speak to the children of Israel and say to them, When you enter the land where I will take you, <sup>19</sup>it shall be that when you eat of the bread of the land, you shall present a lifted up offering to the LORD. <sup>20</sup>You shall offer a cake from the first of your dough as a lifted up offering. You shall lift it up just as *you do* the lifted up offering from the threshing floor. <sup>21</sup>Throughout your generations you shall present to the LORD a lifted up offering from the first of your dough.

<sup>22</sup>“And if you unknowingly failed, and have not obeyed all these commands which the LORD has spoken to Moses, <sup>23</sup>all that the LORD has commanded you through Moses from the day that the LORD *first* commanded *him*, and from now on throughout your generations, <sup>24</sup>then it shall be, *if any sin* has been committed through ignorance, without the knowledge of the congregation, that the whole congregation shall offer one young ox as a burnt offering, as a fragrant aroma to the LORD, with its grain offering and its drink offering, in accordance with the ordinance, and one young goat as a sin offering. <sup>25</sup>And the priest shall make atonement for the whole congregation of the children of Israel, and it shall be forgiven them; for it *was done* in ignorance. And they shall bring their offering, a sacrifice made by fire to the LORD, and their sin offering, before the LORD, for their *sin done* in ignorance; <sup>26</sup>and it shall be forgiven the whole congregation of the children of Israel, and the foreigner who stays among them, since all the people *were* in ignorance.

<sup>27</sup>“And if any person sins through ignorance, then he shall bring a female goat a year old as a sin offering. <sup>28</sup>And the priest shall make atonement for the person who sins in ignorance, when he sins in ignorance against the LORD, making atonement for him so that he can be forgiven him. <sup>29</sup>For the one who sins in ignorance you shall have the same law *both* for him who is born among the children of Israel, and for the foreigner who stays among them.

**15:8** “Peace offering”— Lev 3:1.

**15:15** 9:14; Lev 24:22.

**15:20** Ex 34:26; Lev 23:14.

**15:22-29** Unintentional sin is still sin. It does harm to people, it is an affront to God’s holiness, and it requires atonement (Lev 4:2; Ps 19:12-13).

<sup>30</sup>“But the person who commits *sin* defiantly, *whether he is* native-born or a foreigner, is blaspheming the LORD, and that person shall be cut off from among his people. <sup>31</sup>He must definitely be cut off, because he has rejected the word of the LORD, and has broken his commandment. His guilt *will be* on him”.

<sup>32</sup>And while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day. <sup>33</sup>And those who found him gathering sticks brought him to Moses and Aaron, and to the whole congregation. <sup>34</sup>And they put him in custody, because it was not clear what should be done to him.

<sup>35</sup>And the LORD said to Moses, “The man shall surely be put to death. The whole congregation shall stone him with stones outside the camp”. <sup>36</sup>And the whole congregation brought him outside the camp and stoned him with stones, and he died, just as the LORD commanded Moses.

<sup>37</sup>And the LORD spoke to Moses, saying, <sup>38</sup>“Speak to the children of Israel, and tell

**15:30-31** Sins done in arrogance and rebellion are a different matter. Those who do them blaspheme God and despise His word. They must be severely punished to show God’s wrath against sin and to show there can be no blessing of God when such things are permitted. The Lord Jesus said that all sin and blasphemy could be forgiven men (except the blasphemy against the Holy Spirit – Matt 12:31). Yes, but there will be very serious consequences in this life to the Christian who commits presumptuous sins (1 Cor 5:1-5; 11:29-30).

**15:32-36** A man merely gathers a few sticks on the sabbath and so must die a cruel death. Was this justice? Yes it was, for God Himself commanded it. The people had just been warned about presumptuous sins. This man had not “merely” gathered a few sticks on the sabbath. He had openly defied God and despised His word (Ex 20:9-11). That is why he had to die. God set him forth as an example of what should happen to everyone who defiantly, arrogantly disobeys the Word of God. The law justly condemns all who disobey it. The reason for the law’s existence is not to show mercy, and, in fact, it does not do so. Since we are all sinners (that is, breakers of God’s law) we all deserve to die (Rom 3:19; Gal 3:10-14). By such examples as the incident in this chapter the law teaches us to come to Christ for mercy and grace (Gal 3:24). It teaches us how much we need the Gospel of God. Without it we would all be dead and in hell. Note on law at Ex 19:21-25.

**15:39** “Tassels... remember”—since sin is so powerful

them to make for themselves tassels on the hems of their garments, throughout their generations, and that they put a blue cord on the tassels on the hems. <sup>39</sup>And it will be a tassel for you to look at and remember all the commandments of the LORD, and do them, and not follow your own heart and your own eyes, in accordance with which you have been prostituting yourselves, <sup>40</sup>so that you may remember to obey all my commandments, and to be holy for your God. <sup>41</sup>I *am* the LORD your God who brought you out of the land of Egypt, to be your God. I *am* the LORD your God”.

**16** 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*, <sup>2</sup>and rose up before Moses, with some of the children of Israel, two hundred and fifty leaders of the assembly, well-known in the congregation, men of reputation, <sup>3</sup>and they joined together against Moses and against Aaron, and said to them, “*You*

in man’s nature, and since the temptation to follow their “own heart and eyes” was so great, they needed constant reminders to obey God. Of course, the hypocrites, following still their own heart and eyes, perverted this good use and tried to make it a mark of their own righteousness before men (Matt 23:5).

**16:1-2** This was a very serious rebellion against Moses, referred to several times in the Bible (26:9-10; 27:3; Deut 11:6; Ps 106:17; Jude 11). Rebellion against Moses, God’s appointed leader, was the same as rebellion against God Himself. Note at 12:1-2. The rebellion was from two tribes, Levi and Reuben, and was against both the religious and administrative leadership of Moses. Korah was a first cousin of Moses and Aaron (Ex 6:18-21).

**16:3** We often accuse others of what we ourselves do or want to do (Rom 2:1-3). It is true that in some ways all of God’s people are equal in His sight (1 Cor 12:13; Gal 3:28; Col 3:11). But it is also true that God has appointed leaders and teachers for His people’s good (1 Cor 12:28; Eph 4:11-13), and we should listen to them as long as they teach the Word of God and lead people according to it. In this regard we should realize also that no one on earth in this age of grace and the church has the same God-given authority Moses had. Christ alone is the head of the Church, and Moses is a type of Him. All that Moses was to Israel, that Christ is to His Church and far more than that (Heb 3:1-6).

take too much on yourselves; for the whole congregation is holy, each one of them, and the LORD is among them. Why then do you exalt yourselves above the congregation of the LORD?”

<sup>4</sup>And when Moses heard *this*, he prostrated himself, <sup>5</sup>and he spoke to Korah and to all his company, saying, “Tomorrow the LORD will show who *are* his, and *who is* holy, and will have *that one* come near him; the one he chooses he will have come near him. <sup>6</sup>Do this: take censers for yourselves, Korah and all his company, <sup>7</sup>and put fire in them, and put incense in them in the presence of the LORD tomorrow; and the man whom the LORD chooses, he is the one who *is* holy. You sons of Levi *take* too much on yourselves”.

<sup>8</sup>And Moses said to Korah, “Now listen, you sons of Levi. <sup>9</sup>*Does it seem* just a small thing to you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself to do the work of the tabernacle of the LORD, and to stand before the congregation to serve them? <sup>10</sup>And he has brought you near *to him*, and all your brethren the sons of Levi with you; and do you seek the priesthood also? <sup>11</sup>This is why *both* you and all your company have joined together against the LORD. Who *is* Aaron, that you complain against him?”

<sup>12</sup>And Moses summoned Dathan and Abiram, the sons of Eliab, but they said, “We will not come. <sup>13</sup>*Is it* a small thing that you have brought us up out of a land that flows with milk and honey, to kill us in the wilderness? Will you also make yourself a prince over us? <sup>14</sup>What is more, you have

not brought us into a land that flows with milk and honey, or given us an inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come!”

<sup>15</sup>And Moses was very angry, and said to the LORD, “Do not have regard for their offering. I have not taken one donkey from them, nor have I harmed one of them”. <sup>16</sup>And Moses said to Korah, “Tomorrow you and all your company be in the LORD’s presence, you and they and Aaron.

<sup>17</sup>“And each man is to take his censer, and put incense in it, and each man is to bring his censer before the LORD, two hundred and fifty censers; you also, and Aaron, each *of you bring* his censer”. <sup>18</sup>And each of them took his censer, and put fire in it, and laid incense on it, and stood in the door of the tabernacle of the congregation with Moses and Aaron. <sup>19</sup>And Korah gathered the whole congregation against them at the door of the tabernacle of the congregation. And the glory of the LORD appeared to the whole congregation.

<sup>20</sup>And the LORD spoke to Moses and to Aaron, saying, <sup>21</sup>“Separate yourselves from this congregation, so that I may put an end to them immediately”.

<sup>22</sup>And they prostrated themselves, and said, “O God, the God of the spirits of all flesh, if one man sins will you be angry with the whole congregation?”

<sup>23</sup>And the LORD spoke to Moses, saying, <sup>24</sup>“Speak to the congregation, saying, Get away from the tents of Korah, Dathan, and Abiram”.

<sup>25</sup>And Moses got up and went to Dathan

16:5 Ps 65:4.

16:9-11 Rejecting the place of service God has appointed for us is sin against God. Desiring bigness and pre-eminence and someone else’s place of service is rebellion and wickedness. Their rebellion was actually against God, not merely against Aaron. Note at Num 12:2.

16:12-13 In their eyes Egypt, a land of bondage and affliction for them all, has become a land flowing with milk and honey! See 11:18 also. How perverted were the minds of these rebels! See Isa 5:20. And how perverted the thoughts of Christians who look back to the sinful world and long for its pleasures and are tempted to think it is a wonderful place! But the world is a place of hate for the truth (John 15:18), sin (John 16:8), tribulation (John 16:33), guilt (Rom 3:19), ignorance (1 Cor 1:21), blindness (2 Cor 4:4), bondage to Satan (Eph 2:2), darkness

(Eph 6:12), corruption (2 Pet 1:4), lust and pride (1 John 2:16).

16:14 It was the unbelief of people like Dathan and Abiram which made it impossible for Moses to lead them to Canaan (14:2). Now they put the blame on him! Such people are well described in Jude 15,16.

“Put out the eyes of”—an idiom probably meaning “make slaves of” or “deceive”.

16:21 14:11-12; Ex 32:9-10.

16:22 “All flesh”—notice the name of God given here. Jehovah God is the God for all mankind, not a tribal deity, not the God of the one nation of Israel only.

“Sins”—compare Gen 18:23-25. The sin of one person can bring guilt on a whole people (Josh 7:1,11; Rom 5:18-19). But in this case, judging from v 19, it seems the whole congregation sided with these rebels.

and Abiram; and the elders of Israel followed him. <sup>26</sup>And he spoke to the congregation, saying, "Please move away from the tents of these wicked men, and do not touch anything of theirs, so that you will not be consumed in all their sins". <sup>27</sup>So on every side they got away from the tents of Korah, Dathan, and Abiram. And Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children *with them*.

<sup>28</sup>And Moses said, "This is how you will know that the LORD has sent me to do all these things; *they have not come* from my own heart. <sup>29</sup>If these men die like all men die, or if they suffer the fate of all men, *then* the LORD has not sent me. <sup>30</sup>But if the LORD does a new thing, and the earth opens its mouth and swallows them up, with all that they have, and they go down alive into the pit, then you will understand that these men have treated the LORD with contempt".

<sup>31</sup>And it came about when he had finished speaking all these words, that the ground under them split apart, <sup>32</sup>and the earth opened its mouth and swallowed them up, and their households, and all Korah's men and all *their* goods. <sup>33</sup>They, and everything they had, went down alive into the pit, and the earth closed over them; and they perished from the congregation. <sup>34</sup>And at their cries all *the people* of Israel who *had been* around them fled. For they said, "The earth may swallow us up too".

<sup>35</sup>And a fire came out from the LORD and consumed the two hundred and fifty men who offered incense. <sup>36</sup>And the LORD spoke to Moses, saying, <sup>37</sup>"Tell Eleazar the son of Aaron the priest to pick up the censers from the burned remains, and scatter the burning coals over there; <sup>38</sup>for the censers of these

sinners against their own souls are holy. Let them be made into hammered sheets as a plating for the altar. For since they offered them in the presence of the LORD, they are hallowed. And they shall be a sign to the children of Israel".

<sup>39</sup>And Eleazar the priest took the bronze censers, which those who were burned up had presented, and hammered them out as a plating for the altar, <sup>40</sup>*to be* a reminder to the children of Israel, that no outsider, who is not a descendant of Aaron, should approach to offer incense in the LORD's presence, so that he does not become like Korah and his company. *He did this* just as the LORD had told him through Moses.

<sup>41</sup>But the next day the whole congregation of the children of Israel complained against Moses and against Aaron, saying, "You have killed the LORD's people".

<sup>42</sup>And it came about while the congregation had joined together against Moses and against Aaron, that they looked toward the tabernacle of the congregation, and saw that the cloud covered it, and the glory of the LORD appeared. <sup>43</sup>And Moses and Aaron came to the front of the tabernacle of the congregation. <sup>44</sup>And the LORD spoke to Moses, saying, <sup>45</sup>"Get away from this congregation, so that I can consume them immediately". And they prostrated themselves.

<sup>46</sup>And Moses said to Aaron, "Take a censer, and put fire in it from the altar, and put on incense, and go quickly to the congregation, and make atonement for them, for anger has gone out from the LORD. The plague has begun". <sup>47</sup>And Aaron took *the censer* as Moses commanded, and ran into the middle of the congregation, and saw that the plague had begun among the people;

**16:26** Gen 19:15,17; Rev 18:4-5.

**16:28-30** God Himself reveals His appointed leaders and gives proof of their calling and position. Compare John 5:31-32,36; Acts 2:22; 2 Cor 12:12.

"*Pit*" (vs 30,33) – in Hebrew Sheol. See the note at Gen 37:35.

**16:32** The sons of Korah did not die with them (26:11; Deut 24:16). Eleven of the Psalms were written by (or for) the descendants of Korah – 42,44-49,84,85,87,88.

**16:35** 11:1-3; 26:10; Heb 12:29. Note at Lev 10:1-2.

**16:36-38** Consider this. Though offered by sinful men in a sinful rebellion they were still offered to God and so became holy! Can we then doubt

that what we offer Him in sincerity of heart He accepts? (Rom 12:1-2).

**16:41-45** They forgot their fear (v 34), and once more complained and foolishly and unjustly accused Aaron and Moses. The result is the same as on previous such occasions – a display of God's holy anger against their sin.

**16:46-50** The high priest of Israel stood between the dead and the living and made atonement for them. (Note on atonement at Ex 29:33). This is a beautiful picture of Christ as High Priest who by His prayers saves His people from God's wrath against their sins (Rom 5:9-10; Heb 7:25; 1 John 2:1). Notes on God's wrath at Num 25:3; Ps 90:7,11.

and he put on incense and made atonement for the people. <sup>48</sup>And he stood between the dead and the living; and the plague stopped. <sup>49</sup>Now those who died by the plague were fourteen thousand seven hundred, besides those who died because of Korah. <sup>50</sup>And Aaron returned to Moses at the door of the tabernacle of the congregation; and the plague stopped.

**17** And the LORD spoke to Moses, saying, <sup>2</sup>“Speak to the children of Israel, and take from each of them a rod for the households of *their* fathers, *that is* from each of their leaders for the households of their fathers, *a total of twelve* rods. Write each man’s name on his rod. <sup>3</sup>And you shall write Aaron’s name on the rod of Levi; for there *is to be* one rod for each head of the households of their fathers. <sup>4</sup>And you shall put them in the tabernacle of the congregation before the testimony, where I meet with you. <sup>5</sup>And it shall be *that* the rod of the man whom I choose, *will sprout*; and I will rid myself of the complaints of the children of Israel, with which they grumble against you”.

<sup>6</sup>And Moses spoke to the children of Israel, and each of their leaders gave him a rod, one for each leader for their fathers’ households, twelve rods. And Aaron’s rod was among their rods. <sup>7</sup>And Moses put the rods before the LORD in the tabernacle of testimony.

<sup>8</sup>And it happened on the next day, when Moses went into the tabernacle of testimony, he saw that the rod of Aaron for the house of Levi had sprouted and budded and produced blossoms, and yielded almonds. <sup>9</sup>And Moses brought out all the rods from before the LORD to all the children of Israel; and they looked, and each man took his rod.

<sup>10</sup>And the LORD said to Moses, “Bring Aaron’s rod again in front of the testimony, to be kept as a sign against the rebels; and you

**17:1-11** Note at 16:28-30. God gives further evidence that Aaron is His chosen priest. God’s object is to keep the people from grumbling about it any more so they would not die (v 10). Aaron’s rod signified his position as priest. Aaron himself signifies the Lord Jesus as High Priest (note at Ex 28:9-14).

**17:12-13** The death of the 250 by fire from God (16:35) left the people fearful and perplexed. So in the next chapter God sets forth again the clear duties of the priests and Levites so there would no longer be “wrath on the sons of Israel” (18:5). God’s work must be done in

shall completely take away their complaints from my presence so that they do not die”. <sup>11</sup>And Moses did so. He did just as the LORD commanded him.

<sup>12</sup>And the children of Israel spoke to Moses, saying, “Look, we are dying! We are destroyed! We’re all destroyed! <sup>13</sup>Anyone who comes even near the tabernacle of the LORD dies. Will death consume us all?”

**18** And the LORD said to Aaron, “You and your sons and your father’s household with you will bear the guilt of *any sins against* the sanctuary, and you and your sons with you will bear the guilt of *any failure* in your priesthood. <sup>2</sup>And bring with you your brethren also of the tribe of Levi, the tribe of your father, so that they may join you, and serve with you. But you and your sons with you *shall minister* before the tabernacle of testimony. <sup>3</sup>And they are to wait on the duties you *assign*, the duties of the whole tabernacle, except that they shall not come near the furnishings of the sanctuary and the altar, so that neither they nor you die. <sup>4</sup>And they shall join you, and wait on the duties of the tabernacle of the congregation, for all the service of the tabernacle, but an outsider must not come near you.

<sup>5</sup>“And you shall keep the responsibilities of the sanctuary, and the responsibilities of the altar, so that there be no more anger on the children of Israel. <sup>6</sup>And I, see, I *myself*, have taken your brethren the Levites from among the children of Israel. *They are given* as a gift to you, for the LORD, to do the work of the tabernacle of the congregation. <sup>7</sup>Therefore you and your sons with you shall serve as priests in everything *relating* to the altar and inside the veil, and you shall serve. I have given your service in the priesthood as a gift; and the outsider who approaches

God’s way by the people God has chosen. But, alas, many think they are doing God’s work when God has not called them or sent them (Jer 14:14).

**18:1-7** The work and responsibility of the priesthood was Aaron’s and his descendants. The Levites were to be assistants in the work outside, in the courtyard of the tabernacle.

**18:3** 4:15-20; 1:51; 18:7.

**18:6** 3:9,12,45.

**18:7** “*Gift*”— it was a great privilege to be God’s priests. It was all of God’s grace (18:20; Deut 18:2; 1 Pet 2:9; Rev 1:6).

the sanctuary is to be put to death”.

<sup>8</sup>And the LORD spoke to Aaron, “See, I have also put you in charge of my lifted up offerings of all the consecrated things of the children of Israel; I have given them to you and to your sons as an anointed portion by an ordinance forever. <sup>9</sup>This shall be yours from the most holy things, *reserved* from the fire: every offering of theirs, *that is*, every grain offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they offer to me, *shall be* most holy for you and for your sons. <sup>10</sup>You shall eat them in a very holy *place*; every male shall eat it; it shall be holy for you.

<sup>11</sup>“And this *is* yours: the lifted up offering of their gift, with all the wave offerings of the children of Israel. I have given them to you, and to your sons and to your daughters with you, by a statute forever. Everyone who is clean in your house shall eat of it.

<sup>12</sup>“All the best of the oil, and all the best of the wine, and of the wheat, their firstfruits which they shall offer to the LORD, I have given them to you. <sup>13</sup>And whatever ripens first in the land which they bring to the LORD, shall be yours. Everyone who is clean in your house shall eat of it.

<sup>14</sup>“Everything devoted *to the LORD* in Israel shall be yours. <sup>15</sup>Every first issue of the womb, of everything *that has* flesh, which they bring to the LORD, *whether* man or animal, shall be yours. However you must redeem the firstborn of man, also you must redeem the firstborn of unclean beasts. <sup>16</sup>And you must redeem those that are to be redeemed from a month old, according to your evaluation of five shekels of silver according to the sanctuary shekel, which is twenty gerahs.

<sup>17</sup>“But you are not to redeem the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat. They *are* holy. You shall sprinkle their blood on the altar, and shall burn their fat as an offering made by fire, a fragrant aroma to the LORD. <sup>18</sup>And their meat will belong to you, just as the wave breast and the right shoulder are yours. <sup>19</sup>All

the lifted up offerings of the holy things, which the children of Israel offer to the LORD I have given to you and to your sons and your daughters with you, by a statute forever. This is a covenant of salt forever before the LORD with you and with your offspring also”. <sup>20</sup>And the LORD spoke to Aaron, “You shall have no inheritance in their land, nor shall you have any share among them. I *am* your share and your inheritance among the children of Israel. <sup>21</sup>“And, see, I have given the children of Levi all the tithes in Israel as an inheritance, for the work which they perform in the service of the tabernacle of the congregation. <sup>22</sup>From now on the children of Israel must not come near the tabernacle of the congregation, so that they will not bear guilt and die. <sup>23</sup>But the Levites shall perform the service of the tabernacle of the congregation, and they shall bear their iniquity. *This shall be* a statute forever throughout your generations: they are to have no inheritance among the children of Israel. <sup>24</sup>But the tithes of the children of Israel, which they offer as a lifted up offering to the LORD, I have given to the Levites to inherit. Therefore I said to them, ‘They shall have no inheritance among the children of Israel.’ ”

<sup>25</sup>And the LORD spoke to Moses, saying, <sup>26</sup>“Speak to the Levites, and tell them this: When you take from the children of Israel the tithes which I have given you from them for your inheritance, then you shall offer a lifted up offering from it for the LORD, a tenth of the tithe. <sup>27</sup>And *this* lifted up offering of yours will be put to your account as if *it were* the grain of the threshing floor, and the fulness of the winepress. <sup>28</sup>Also, in the same way, you shall offer a lifted up offering to the LORD from all your tithes, which you receive from the children of Israel; and from it you shall give the LORD’s lifted up offering to Aaron the priest. <sup>29</sup>Out of all your gifts you shall offer each lifted up offering of the LORD from all the best of it, from the most holy part of it.

<sup>30</sup>“Therefore you shall say to them, When

**18:8-32** The priests and Levites were to be supported by the offerings and tithes of the people they served. This is God’s usual way of providing for His servants (Lev 7:14; Num 7:4-5). The priests and Levites were to recognize that these were holy gifts of God and be careful how they used them. The priests had their inheritance

in God, not in land and property. In other words, they had the greatest inheritance of all the people. They signify believers in Christ who have their inheritance in Christ and not in this world (Eph 1:10-14; Col 1:12; 3:24; Heb 13:14; 1 Pet 1:4; Rev 21:7).

**18:16** “Five shekels”— about 55 grams.

you have presented from it the best of it, then it shall be put to the account of the Levites just as the increase of the threshing floor, and the increase of the winepress. <sup>31</sup>And you shall eat it any place, you and your households; for it *is* your reward for your service in the tabernacle of the congregation. <sup>32</sup>And you shall bear no guilt for it, when you have presented from it the best of it. But you shall not defile the holy things of the children of Israel, so that you do not die”.

**19** And the LORD spoke to Moses and to Aaron, saying, <sup>2</sup>“This is the ordinance of the law which the LORD has commanded, saying, Tell the children of Israel to bring you a red heifer without defect, in which is no blemish, *and* on which a yoke never came. <sup>3</sup>You shall give it to Eleazar the priest, so that he can take it outside the camp; and *there someone* is to kill it in his presence. <sup>4</sup>And Eleazar the priest shall take *some* of its blood on his finger, and sprinkle its blood seven times directly in front of the tabernacle of the congregation. <sup>5</sup>And *someone* is to burn the heifer in his presence. He shall burn its skin and its flesh and its blood, with its dung. <sup>6</sup>And the priest shall take cedar wood and hyssop and scarlet and throw it into the middle of the burning of the heifer. <sup>7</sup>Then the priest shall wash his clothes and bathe his body in water, and afterwards come into the camp; and the priest shall be unclean until evening. <sup>8</sup>And the one who burns it shall wash his clothes in water, and bathe his body in water, and shall be unclean until evening.

<sup>9</sup>“And a man *who is* clean shall gather up the ashes of the heifer, and store *them up* outside the camp in a clean place; and they shall be kept for the congregation of the children of Israel as a water to remove uncleanness. It *is* a purification for sin. <sup>10</sup>And the one who gathers the ashes of the heifer

shall wash his clothes, and be unclean until evening. This shall be a statute forever for the children of Israel, and for the foreigner who is staying among them.

<sup>11</sup>“Anyone who touches the dead body of any person will be unclean for seven days. <sup>12</sup>He shall purify himself with it on the third day, and on the seventh day he will be clean. But if he does not purify himself the third day, then the seventh day he will not be clean. <sup>13</sup>Whoever touches the dead body of any dead person and does not purify himself, defiles the tabernacle of the LORD. And that person shall be cut off from Israel. Because the water to remove uncleanness was not sprinkled on him, he will be unclean; his uncleanness is still on him.

<sup>14</sup>“This is the law, when a person dies in a tent: everyone who comes into the tent and everyone who *is* in the tent, will be unclean for seven days. <sup>15</sup>And every open utensil that has no cover fastened on it *will be* unclean.

<sup>16</sup>“And whoever touches someone who has been killed by a sword in the open fields, or a dead body, or a bone of a man, or a grave, will be unclean for seven days.

<sup>17</sup>“And as to the unclean *person*, they shall take of the ashes of the burnt heifer of purification for sin, and put running water with it in a container. <sup>18</sup>And a clean person shall take hyssop, and dip *it* in the water, and sprinkle it on the tent, and on all the furnishings, and on the persons who were there, and on the one who touched a bone, or one killed, or a dead person, or a grave. <sup>19</sup>And the clean *person* shall sprinkle *it* on 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 evening. <sup>20</sup>But as for the man who is unclean and does not purify himself, that person shall be cut off from the congregation, because he has defiled the sanctuary of the LORD.

**19:2** Lev 22:20-25.

**19:3** Lev 4:11-12,21; Heb 13:11-13.

**19:5** Ex 29:14; Lev 4:11-12.

**19:7** Lev 16:26,28; 22:6.

**19:9** 8:7; 31:23.

**19:11** 5:2; 6:6. Note at Lev 21:1.

**19:12-13** The defilement of death must be cleansed away by the water of purification, part of which came from a sacrifice. If a person brought his defilement into the camp he must be cut off (Lev 15:31; 20:3). The sin offering signifies Christ (Lev 4:3), the water signifies

the Holy Spirit and the Word of God. That which spoke of the defilement of sin had to be cleansed with animal sacrifices. Sin itself, and death the fruit of sin, defile the heart and soul and life of man. They must be cleansed away by the sacrifice of Christ Himself and by the Spirit and Word of God.

**19:19** This ordinance of the ashes of the heifer is referred to in Heb 9:13-14 and compared with Christ's sacrifice of Himself which cleanses the conscience. The way the spiritual meaning is fulfilled appears in Heb 10:22.

The water that removes uncleanness has not been sprinkled on him; he *is* unclean.

<sup>21</sup>“And it is to be a permanent statute to them, that the one who sprinkles the water that removes uncleanness shall wash his clothes; and the one who touches the water that removes uncleanness will be unclean until evening. <sup>22</sup>And whatever the unclean *person* touches will be unclean; and the person who touches *it* will be unclean until evening”.

**20** Then the children of Israel, the whole congregation, came into the desert of Zin in the first month. And the people stayed in Kadesh, and Miriam died there, and was buried there.

<sup>2</sup>And there was no water for the congregation; and they joined together against Moses and against Aaron. <sup>3</sup>And the people quarreled with Moses, and spoke, saying, “If only we had died when our brethren died in the LORD’s presence! <sup>4</sup>Why have you brought the congregation of the LORD into this wilderness, that we and our cattle should die here? <sup>5</sup>And why have you made us come out of Egypt, to bring us into this evil place? It is not a place of grain or figs or vines or pomegranates. And there is no water to drink”.

<sup>6</sup>And Moses and Aaron went from the presence of the assembly to the door of the tabernacle of the congregation, and they prostrated themselves; and the glory of the LORD appeared to them. <sup>7</sup>And the LORD spoke to Moses, saying, <sup>8</sup>“Take the rod, and gather the assembly together, you, and Aaron your brother, and speak to the rock before their eyes; and it will give its water; and you will bring water for them out of the rock. In this way you shall give the congregation and their animals *water to drink*”.

<sup>9</sup>And Moses took the rod from the presence of the LORD, just as he commanded him. <sup>10</sup>And Moses and Aaron gathered the congregation together before the rock, and he said to them, “Now listen, you rebels! Do we have to bring water for you out of this rock?” <sup>11</sup>And Moses lifted up his hand and struck the rock twice with his rod; and water came out abundantly, and the congregation drank, and *also* their animals.

<sup>12</sup>And the LORD spoke to Moses and Aaron, “Because you did not believe me so as to show me as holy in the eyes of the children of Israel, you will not bring this congregation into the land which I have given them”.

<sup>13</sup>This *is* the water of Meribah, because the children of Israel quarreled with the LORD,

**20:2** Ex 17:1.

**20:3** See 14:2-3; 16:31-35,49; Ex 17:2.

**20:4** “*You brought*”— God brought them into the desert, not Moses. It was their unbelief, not Moses, that kept them in the desert. It is easier to blame others than oneself.

**20:6** 14:5.

**20:8** Ex 4:17,20; 17:5-6. The rock signifies Christ (1 Cor 10:4).

**20:10** Ps 106:33. Did Moses forget for the moment that he was a mere sinful man even as they were?

**20:11** The rock had already been struck (Ex 17:6), and must not be struck again. The rock speaks of Christ (note at Ex 17:6). Christ was struck for sinners once and for all (Isa 53:4; Heb 10:10,14; 1 Pet 3:18), never to be struck again. Here Moses in a moment of pride and anger disobeys God, and sins. Even the greatest leaders and saints have sin in them. It must be conquered and subdued or it can break out and cause great harm (Isa 64:6; Jer 17:9; Rom 7:18,21; Jam 3:2; 1 John 1:8. See what Moses himself wrote in Ps 90:7-9).

**20:12** In this case Moses did not believe God, did not treat God as holy, and rebelled against God’s instruction (v 24). So the one through whom the law was given stands condemned by

the law he gave, and was not able to enter the promised land (compare Ps 143:2; Rom 3:20). Of course this does not mean that he could not enter heaven as a redeemed man.

The picture, the typology here is very fitting. Canaan signifies life in the heavenly places in Christ (note at Num 14:45. See also Eph 1:3; 2:6; 6:12). Moses signifies the law, and the law can never bring us into the blessings of Christ (Rom 3:19-20; 8:3; Gal 2:19; 3:13-14). It brings condemnation and a curse on us because we fail to keep it. It can lead people to the borders of Canaan but cannot take them in (Gal 3:24-25). After the death of Moses, Joshua led the people into Canaan. Joshua means “Jehovah is salvation”. The Greek form of the name is Jesus. It appears that the believer in Christ is in three places at once. Physically he is in the world (Egypt); spiritually he is in Canaan (heavenly places in Christ), experientially many times he is in the wilderness being tempted and tried and going as a pilgrim from the world to heaven. The author of these notes thinks the believer is in Romans chapters 7 and 8 at the same time. See notes at Num 14:45; Ex 15:27; Deut 1:19.

**20:13** “*Meribah*”— means “quarreling”.



and he showed himself holy among them.

<sup>14</sup>And from Kadesh Moses sent messengers to the king of Edom: “Your brother Israel says this: You know all the hardship that has come to us. <sup>15</sup>Our fathers went down to Egypt, and we have lived in Egypt a long time, and the Egyptians treated us and our fathers badly. <sup>16</sup>And when we cried to the LORD, he heard our voice, and sent an angel, and has brought us out of Egypt. And, see, we *are* in Kadesh, a city on the edge of your territory. <sup>17</sup>Please let us pass through your country. We will not go through the fields or through the vineyards, and we will not drink water from the wells. We will travel on the king’s highway, not turning to the right hand or to the left until we have passed through your territory”.

<sup>18</sup>And Edom said to him, “You shall not pass through my *land*. If you do I will come out against you with the sword”.

<sup>19</sup>And the children of Israel said to him, “We will go on the highway, and if I and my cattle drink your water, then I will pay for it. I will simply go through on foot, nothing else”.

<sup>20</sup>And he said, “You shall not pass through”. And Edom came out against him with many people, and with a strong hand.

<sup>21</sup>So Edom refused to give Israel permission to travel through its territory. Therefore Israel turned away from him.

<sup>22</sup>And the children of Israel, the whole congregation, set out from Kadesh, and came to mount Hor. <sup>23</sup>And the LORD spoke to Moses and Aaron in mount Hor, on the border of the land of Edom, saying, <sup>24</sup>“Aaron is to be gathered to his people; for he will not enter the land which I have given to the children of Israel, because you rebelled

against my word at the water of Meribah. <sup>25</sup>Take Aaron and Eleazar his son, and bring them up to mount Hor. <sup>26</sup>And strip Aaron of his garments, and put them on Eleazar his son. And Aaron will be gathered to *his ancestors* and die there”.

<sup>27</sup>And Moses did as the LORD commanded. And they went up on mount Hor in the sight of the whole congregation. <sup>28</sup>And Moses stripped Aaron of his garments, and put them on Eleazar his son. And Aaron died there on top of the mountain. And Moses and Eleazar came down from the mountain. <sup>29</sup>And when the whole congregation saw that Aaron was dead, they, the whole house of Israel, mourned for Aaron for thirty days.

**21** And *when* king Arad the Canaanite, who lived in the south, heard that Israel was coming by the way of Atharim, he fought against Israel and took *some* of them prisoners. <sup>2</sup>And Israel made a vow to the LORD and said, “If you completely deliver this people into my hand, then I will utterly destroy their cities”. <sup>3</sup>And the LORD listened 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.

<sup>4</sup>And they set out from mount Hor by the way of the Red Sea to go around the land of Edom; and the mind of the people was very vexed on the way. <sup>5</sup>And the people spoke against God and against Moses, “Why have you brought us up out of Egypt to die in the wilderness? For *there is* no bread, *and* there is no water, and our soul loathes this miserable food”.

<sup>6</sup>And the LORD sent fiery serpents among the people, and they bit the people, and many

**20:14** It was time to start moving toward the eastern boundary of Canaan.

“Your brother” – Gen 25:24-34.

**20:16** Ex 2:23; 3:7; 14:19.

**20:21** Deut 2:2-6.

**20:24** Verses 11,12.

**20:25-26** 3:4; Heb 7:23-25.

**21:1-3** This was an unprovoked attack on Israel by a Canaanite king. The day had come for Israel to start destroying a very wicked people whose time of judgment had come. See notes at Gen 6:7; 15:16; Lev 18:24. “Hormah” means “destruction”.

**21:4** Deut 2:8. Impatience can be one cause of grievous sin (Israel – Ex 32:1; Moses – Num 20:10-11; Saul – 1 Sam 13:8-13. See also Ps 37:7-8; Jam 1:2-4).

**21:5** 11:4-6; 14:2-3; 16:41; 20:2-5. In the desert

the Israelites complained about their difficulties, their food, the strength of their enemies, God’s judgments, and conditions in the desert. In other words, they complained about God’s leading for them, God’s provision for them, God’s choice of a place for them, and God’s appointed leader for them. Such complaining is a very grievous sin. **21:6-9** Sin brings judgment. Sin is like the poison of a snake. All men have been bitten by the “serpent” of Rev 12:9, and have the poison of sin in their natures and are in a state of death (Gen 2:17; 3:1-8; Eph 2:1-5). For the snake-bitten Israelites in the desert there was one and only one remedy for their condition. They had to believe what God said and look at the serpent of brass on the pole.

All this speaks of God’s remedy for sin through

people of Israel died. <sup>7</sup>Therefore the people came to Moses and said, “We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, so that he will take away the serpents from us”. And Moses prayed for the people.

<sup>8</sup>And the LORD said to Moses, “Make a fiery serpent, and put it up on a pole. And it will come about that anyone who is bitten will live when he looks at it”. <sup>9</sup>And Moses made a bronze serpent, and put it on a pole; and it happened that if a serpent bit anyone, when he looked at the bronze serpent he lived.

<sup>10</sup>And the children of Israel set out and camped in Oboth. <sup>11</sup>And they set out from Oboth, and camped at Ijeabarim, in the wilderness which is before Moab, toward sunrise. <sup>12</sup>They moved on from there and camped in the valley of Zered. <sup>13</sup>They moved on from there and camped on the other side of the Arnon river, in the wilderness that extends from the territory of the Amorites; for the Arnon is the border of Moab, between Moab and the Amorites. <sup>14</sup>Therefore 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, <sup>15</sup>and at the slope of the ravine that goes down to the site of Ar, and lies on the border of Moab”.

<sup>16</sup>And from there they went to Beer. That is the well about which the LORD spoke to Moses, “Gather the people together, and I will give them water”. <sup>17</sup>Then Israel sang this song, “Spring up, O well! Sing to it! <sup>18</sup>The leaders dug the well, the nobles of the people sank it with their staves at the word of the lawgiver”. And from the wilderness they went to Mattanah; <sup>19</sup>and from Mattanah to Nahaliel; and from Nahaliel to Bamoth; <sup>20</sup>and from Bamoth in the valley that is in the country of Moab, to the top of Pisgah, which looks toward Jeshimon.

<sup>21</sup>And Israel sent messengers to Sihon

king of the Amorites, saying, <sup>22</sup>“Let me pass through your land. We will not turn into the fields, or into the vineyards. We will not drink the water of the wells; but we will travel by the king’s highway until we pass through your territory”.

<sup>23</sup>But Sihon would not allow Israel to pass through his territory, but Sihon gathered all his people together, and went out into the wilderness against Israel; and he came to Jahaz, and fought against Israel. <sup>24</sup>And Israel struck him with the edge of the sword, and took possession of his land from Arnon to Jabbok, as far as the children of Ammon; for the border of the children of Ammon was fortified. <sup>25</sup>And Israel took all these cities, and Israel lived in all the cities of the Amorites, in Heshbon, and in all its surrounding villages. <sup>26</sup>For Heshbon was the city of Sihon the king of the Amorites. He had fought against the former king of Moab and captured all his land from his hand, as far as the Arnon.

<sup>27</sup>Therefore those who speak in proverbs say,

“Come to Heshbon,  
let the city of Sihon be built  
and established!

<sup>28</sup>For a fire has gone  
out of Heshbon,  
a flame from the city of Sihon.  
It has consumed Ar of Moab,  
and the lords of the high places  
of Arnon.

<sup>29</sup>Woe to you, Moab!  
You are undone,  
O people of Chemosh.  
He has given his sons  
and his daughters  
who escaped into captivity  
to Sihon king  
of the Amorites.

<sup>30</sup>But we have overthrown them.

Christ, as He Himself said (see John 3:14-15). Our sins were laid on Him and he was “made sin” for us (Rom 8:3; 2 Cor 5:21). The remedy in the desert was revealed to the Israelites when they confessed their sin and cried for help (v 7). So it will be now with God’s remedy in Christ for our sin. When we recognize our sin and our need and call to God for salvation He hears us. Simply looking in repentance and faith at Christ on the cross bearing our sins brings salvation. Salvation is by grace and received through faith (Rom 3:22-25; 10:10-13; Eph 2:8-9; Col 1:21-23).

**21:14** Nothing is known about this book, and the Hebrew of verses 14,15 is somewhat obscure in meaning.

**21:16** God knew their need and would supply it, so there was never a reason for them to complain (compare Phil 4:19).

**21:21** The Amorites were a people whose sin was now full and ripe for God’s judgment (Gen 15:16; Ex 23:23; note at Gen 6:7).

**21:24-25** Amos 2:9-10.

**21:29** “Chemosh”—a principal god of the Moabites, pronounced Keymosh.

Heshbon is ruined  
as far as Dibon,  
and we have laid them waste  
as far as Nophah,  
*which reaches to Medeba*".

<sup>31</sup>So Israel lived in the land  
of the Amorites.

<sup>32</sup>And Moses sent *men* to spy out Jaazer,  
and they captured its villages, and drove out  
the Amorites who *were* there. <sup>33</sup>And they  
turned and ascended by way of Bashan; and  
Og the king of Bashan went out against them,  
he, and all his people, to the battle at Edrei.

<sup>34</sup>And the LORD said to Moses, "Do not  
be afraid of him, for I have delivered him  
and all his people and his land into your  
hand; and you shall do to him as you did  
to Sihon king of the Amorites who lived at  
Heshbon".

<sup>35</sup>So they struck him down along with his  
sons, and all his people, until there was none  
of his left alive; and they took possession  
of his land.

**22** And the children of Israel set out,  
and camped in the plains of Moab  
on the side of the Jordan *opposite* Jericho.

<sup>2</sup>And Balak the son of Zippor saw all that  
Israel had done to the Amorites. <sup>3</sup>And Moab  
was very much afraid of the people, because  
they were so many, and Moab was filled  
with dread because of the children of Israel.

<sup>4</sup>And Moab said to the elders of Midian,  
"Now this horde will lick up everything *that*  
*is* around us like an ox licks up the grass

of the field". And Balak the son of Zippor  
was king of the Moabites at that time. <sup>5</sup>So  
he sent messengers to summon Balaam the  
son of Beor at Pethor, which *is* near the river  
*in* the land of the children of his people,  
saying, "*Lo and* behold, a people has come  
out from Egypt. See, they cover the surface  
of the earth, and they are staying opposite  
me. <sup>6</sup>Therefore, please come now *and* curse  
this people for me; for they *are* too strong  
for me. *If you come* perhaps I can succeed  
in striking them down and driving them out  
of the land. For I know that the one whom  
you bless is blessed and the one whom you  
curse is cursed".

<sup>7</sup>And the elders of Moab and the elders  
of Midian left with *the fee for* divination in  
their hand. And they came to Balaam, and  
told him Balak's words.

<sup>8</sup>And he said to them, "Spend the night  
here, and I will bring word back to you as  
the LORD speaks to me". And the leaders  
of Moab stayed with Balaam.

<sup>9</sup>And God came to Balaam, and said,  
"Who are these men with you?"

<sup>10</sup>And Balaam said to God, "Balak the  
son of Zippor, king of Moab, has sent *men*  
to me, *saying*, <sup>11</sup>'*Lo and* behold, a people  
has come out of Egypt, which covers the  
surface of the earth. Come now, curse them  
for me. *If you come* perhaps I will be able  
to overcome them and drive them out.' "

<sup>12</sup>And God said to Balaam, "You must  
not go with them. You must not curse that  
people, for they *are* blessed".

<sup>13</sup>And Balaam got up in the morning and

**21:34** Deut 3:2; 31:8; Josh 2:9; Jam 4:7.

**21:35** The victory over these two mighty  
kings, Sihon and Og, was much celebrated and  
remembered in Israel (Deut 31:3-6; Neh 9:22;  
Ps 135:10-12; 136:18-20). This event struck fear  
into the hearts of the people living in Canaan  
(Josh 2:10; 9:10).

**22:1-7** The Moabites were descended from Lot,  
Abraham's nephew (Gen 19:37). Their country  
was east of the southern part of Canaan. Knowing  
how Israel had defeated Sihon and Og they  
were very much afraid to come against them  
in battle. The strategy of Balak their king was  
this: he wanted the curse of God to come on  
them so that God would no longer give them  
victory in battle. The Midianites joined with  
him in this plot and sent for Balaam to Aram  
(23:7 – also called Mesopotamia. The river in v 5  
is the Euphrates). Balaam must have had a great  
reputation, judging from Balak's words in v 6. He

was familiar with the name Jehovah – Num 22:8;  
23:8,12 (LORD is Jehovah in Hebrew). He was  
a prophet and received messages from God and  
delivered them. Chapters 23 and 24 contain true  
prophecies. (See note on prophet at Gen 20:7; on  
prophecy at Num 11:25.)

But Balaam was a bad man who loved the  
reward that Balak offered him and so he taught  
Balak a way to corrupt the children of Israel. This  
way was to tempt the Israelite men with the women  
of Midian and Moab (25:1-3; 31:15). Balaam was  
killed later in a battle against Israel (31:8). In the  
New Testament Balaam is condemned in three  
places (2 Pet 2:15-16; Jude 11; Rev 2:14). Like  
so many today who profess to be servants of  
God he loved money more than righteousness,  
truth, or God.

**22:8-13** So far Balaam does well. He clearly  
knows God's commands not to go and not to  
curse Israel, and he seems fully obedient.

said to Balak's princes, "Go to your country, for the LORD refuses to give me permission to go with you".

<sup>14</sup>And the leaders of Moab rose up and went to Balak, and said, "Balaam refused to come with us".

<sup>15</sup>And Balak again sent leaders, more numerous and more honoured than they. <sup>16</sup>And they came to Balaam and said to him, "This is what Balak the son of Zippor says, "Please let nothing hinder you from coming to me; <sup>17</sup>for I will greatly honour you, and will do whatever you say to me. So please come, curse this people for me".

<sup>18</sup>And Balaam answered and said to Balak's servants, "Even 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. <sup>19</sup>Therefore you also please stay here tonight, and I will find out what else the LORD will say to me".

<sup>20</sup>And God came to Balaam at night, and said to him, "If the men have come to call you, get up *and* go with them; but you must do according to the word which I speak to you".

<sup>21</sup>And Balaam got up in the morning, saddled his donkey, and went with the leaders of Moab. <sup>22</sup>And God's anger burned *against him* because he went, and the angel of the LORD stood in the road as an adversary against him. Now he was riding on his donkey, and his two servants were with him. <sup>23</sup>And the donkey saw the angel of the LORD standing in the way with his sword drawn in his hand; and the donkey

turned away from the road and went into the field. And Balaam struck the donkey to turn it back onto the road.

<sup>24</sup>But the angel of the LORD stood in a narrow path in the vineyards, *with* a wall on this side, and a wall on that side. <sup>25</sup>And when the donkey saw the angel of the LORD, she pressed herself to the wall, and crushed Balaam's foot against the wall; and he struck her again.

<sup>26</sup>And the angel of the LORD went further, and stood in a narrow place where there was no way to turn either to the right hand or to the left. <sup>27</sup>And when the donkey saw the angel of the LORD, she fell down under Balaam. And Balaam's anger burned, and he struck the donkey with a staff. <sup>28</sup>And the LORD opened the mouth of the donkey, and she said to Balaam, "What have I done to you, that you have struck me these three times?"

<sup>29</sup>And Balaam said to the donkey, "Because you have made a fool of me. I wish there was a sword in my hand, for I would kill you right now!"

<sup>30</sup>And the donkey said to Balaam, "Am I not your donkey, which you have ridden your whole *life* to this day? Have I been in the habit of doing this to you?" And he said, "No".

<sup>31</sup>Then the LORD opened Balaam's eyes, and he saw the angel of the LORD standing in the way with his sword drawn in his hand. And he bowed his head, and fell prostrate on his face.

<sup>32</sup>And the angel of the LORD said to him, "Why have you struck your donkey these

**22:14-17** What are all the honors men can give compared to the honors God gives (John 12:26). **22:18** Verse 38; 24:13. Balaam was sincere in this, it seems. He had his reputation as a prophet to consider. Also he would not want God to stop giving him messages to deliver.

**22:19** Here Balaam shows his weakness for the first time. He knew God's command not to go (v 12). What else was there to find out? No doubt he was hoping God would change His mind, so he could go and collect the reward (2 Pet 2:15; he was not of the same mind and character as Daniel – Dan 5:17). Once we know God's will about something it will be dangerous for us if we try to get God to change His instructions.

**22:20** God saw the secret desire of Balaam's heart, his eagerness to get different instructions, and gave him permission to go. God sometimes allows men to follow the evil desire of their hearts (Ps 18:25-26; 81:12; Acts 7:42; Rom 1:28;

Job 5:13). It would have been much better for Balaam if he had obeyed the first command of God and stayed home. Following the lure of earthly reward he now heads for shame, dishonor and death.

**22:22** God was angry at what he saw in Balaam's heart which made his behavior perverse (v 32). Note on angels at Gen 16:7.

**22:28** 2 Pet 2:16.

**22:32** Here the angel of the LORD clearly states that Balaam's behavior is not right and that God was against him. The meaning of the Hebrew of the last phrase of this verse is uncertain. It could also be translated "your way is perverse before me". In 2 Pet 2:16, Peter, by the inspiration of the Holy Spirit, describes Balaam's behavior as "madness". He was behaving like a crazy man. Yes indeed, is it not madness to go on in a way that is not God's way for the sake of financial benefits?

three times? Look, I went out to oppose you, because *your way* is contrary to me. <sup>33</sup>And the donkey saw me, and turned away from me these three times. If she had not turned away from me, I would surely have killed you by now, and preserved her life”.

<sup>34</sup>And Balaam said to the angel of the LORD, “I have sinned; for I did not know that you were standing in the road opposing me. Therefore, now, if you are displeased, I will go back again”.

<sup>35</sup>And the angel of the LORD said to Balaam, “Go with the men; but you must speak only the word that I speak to you”. So Balaam went with Balak’s princes.

<sup>36</sup>And when Balak heard that Balaam had come, he went out to meet him at a city of Moab which was on the border of Arnon, which was at the most distant part of the border. <sup>37</sup>And Balak said to Balaam, “Did I not urgently send to you to call you? Why didn’t you come to me? Am I not able to honour you greatly?”

<sup>38</sup>And Balaam said to Balak, “Look, I have come to you. Now do I have any power at all to say anything? I will speak the word that God puts in my mouth”.

<sup>39</sup>And Balaam went with Balak, and they came to Kiriath Huzoth. <sup>40</sup>And Balak sacrificed oxen and sheep, and sent *some* to Balaam, and to the leaders who *were* with him. <sup>41</sup>And it came about the next day that Balak took Balaam, and brought him up to the high places of Baal, so that there he might see the distant *part* of the people.

**23** And Balaam said to Balak, “Build here seven altars for me, and prepare here seven oxen and seven rams for me”. <sup>2</sup>And Balak did as Balaam said; and on each altar Balak and Balaam offered an ox and a ram. <sup>3</sup>And Balaam said to Balak, “Stand

**22:34** In his heart Balaam still wanted to go to Balak. His confession and seeming repentance were not deep and genuine. This fact is revealed by what he later did (31:16; Rev 2:14). True repentance leads to righteous conduct. Compare 2 Cor 7:10-11.

**22:35** The angel put great fear into the heart of Balaam so that he would speak only God’s message. Then he gave him permission to go on to Balak.

**22:41** Baal was one of the false gods of the nations in that time. Note at Jud 2:11.

**23:4-5** God had decided to use this prophet for His own purpose and so put His message in his

by your burnt offering, and I will go *aside*. Perhaps the LORD will come to meet me. And I will tell you whatever he reveals to me”. And he went to a high place.

<sup>4</sup>And God met Balaam, and *Balaam* said to him, “I have prepared seven altars, and on *each* altar I have offered an ox and a ram”.

<sup>5</sup>And the LORD put a word in Balaam’s mouth, and said, “Return to Balak, and tell him this”.

<sup>6</sup>And he returned to him and saw him and all the leaders of Moab standing by his burnt sacrifice. <sup>7</sup>And *Balaam* began his poetic utterance, and said,

“Balak the king of Moab has  
brought me from Aram,  
out of the mountains of the east,  
saying,  
‘Come, curse Jacob for me,  
and come,  
denounce Israel.’

<sup>8</sup> How shall I curse those whom  
God has not cursed?  
Or how shall I denounce  
those whom the LORD  
has not denounced?

<sup>9</sup> For from the top of the rocks  
I see him, and from the hills  
I look at him.  
See, the people will live alone,  
and will not be reckoned  
among the nations.

<sup>10</sup> Who can count the dust  
of Jacob,  
and the number of a fourth  
of Israel?  
Let me die the death  
of the righteous,  
and let my end be like his!”

<sup>11</sup> And Balak said to Balaam, “What have

mouth (v 16. Compare Deut 18:18; Isa 51:16; Jer 1:9).

**23:7** “*Poetic utterance*”— the Hebrew means “parable”, “saying”, “proverb”, or a “song” or “poem”. The word was also used to indicate a prophecy in poetic form.

**23:8** 22:12.

**23:9** Ex 19:4-6; Deut 7:6.

**23:10** “*Israel*”— Gen 13:16; 28:14.

“*Like his*”— he wanted to die the death of the righteous, but he did not want to live the life of the righteous. The one is impossible without the other. So Balaam’s end was miserable; he was killed fighting God’s people (31:7-8).

you done to me? I brought you to curse my enemies, and, look, you have positively blessed them”.

<sup>12</sup>And he answered and said, “Must I not be careful to speak what the LORD has put in my mouth?”

<sup>13</sup>Then Balak said to him, “Please come with me to another place. You can see them from there, but only the most distant part of them, but you won’t see all of them. So curse them for me from there”. <sup>14</sup>And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered an ox and a ram on each altar. <sup>15</sup>And Balaam said to Balak, “Stand here by your burnt offering, while I meet the LORD over there”.

<sup>16</sup>And the LORD met Balaam and put a word in his mouth, and said, “Go back to Balak, and say this”.

<sup>17</sup>And he came to him and saw him, and the leaders of Moab with him, standing by his burnt offering. And Balak said to him, “What has the LORD said?”

<sup>18</sup>And he began his poetic utterance, and said,

“Rise up, Balak, and listen;  
hear me, you son of Zippor.

<sup>19</sup>God *is* not a man,  
that he should lie;  
nor a son of man,  
that he should repent.  
Will he say *something*,  
and not do it?

Or speak,  
and not make it stand?

<sup>20</sup>Look, I have received a *command*  
to bless;  
and he has blessed;

and I cannot turn it away.

<sup>21</sup>He has seen no evil in Jacob,  
nor has he seen trouble  
in Israel.

The LORD his God is with him,  
and the shout of a king *is*  
among them.

<sup>22</sup>God brought them out  
of Egypt.

He is like the horns of  
a wild ox for them.

<sup>23</sup>Surely *there* is no sorcery  
against Jacob,  
nor *is there* any divination  
against Israel.

Now it is to be said of Jacob  
and Israel,  
‘What God has done!’

<sup>24</sup>Look,  
the people will rise up  
like a great lion,  
and raise himself  
like a young lion.  
He will not lie down until  
he eats the prey,  
and drinks the blood  
of the slain”.

<sup>25</sup>And Balak said to Balaam, “Don’t curse them at all, or bless them at all!”

<sup>26</sup>But Balaam answered and said to Balak, “Didn’t I tell you, saying *that* I must do whatever the LORD says?”

<sup>27</sup>And Balak said to Balaam, “Please come; I will take you to another place. Perhaps it will please God for you to curse them for me from there”. <sup>28</sup>And Balak brought Balaam to the top of Peor which faces Jeshimon.

<sup>29</sup>And Balaam said to Balak, “Build seven altars for me here, and prepare seven oxen and seven rams for me here”. <sup>30</sup>And Balak did as Balaam had said, and offered an ox and a ram on each altar.

**24** And when Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to seek for omens, but set his face toward the wilderness. <sup>2</sup>And Balaam

Phil 3:9), and in this righteousness there is no taint of evil.

**23:23** 22:7. Balaam is telling Balak that it is a waste of time and effort to use mantras against God’s people. The mighty God was with them. See Rom 8:31; 1 John 4:4.

**23:26** 22:18.

**24:1** 23:23; Deut 18:10-12; Josh 13:22.

**24:2** The Spirit of God may use anyone to speak God’s message, even Balaam, even Saul (1 Sam 10:10-11), even the evil Caiaphas (John 11:49-51).

**23:13** Balak in his superstitious ignorance thought a change of place might bring a change of message (v 28).

**23:19** 1 Sam 15:29; Isa 40:8; 55:11.

**23:20** Isa 43:13.

**23:21** This can hardly refer to what God saw in their hearts, or their fallen nature, or their sinful rebellion and complaining. It refers to their standing with Him, His separation of them to be a holy people. Now the believer has by faith a perfect righteousness – the righteousness of Christ Himself (1 Cor 1:30;

raised his eyes and saw Israel camping tribe by tribe; and the Spirit of God came on him.  
<sup>3</sup>And he began his poetic utterance and said,

“The oracle of Balaam  
 the son of Beor,  
 the oracle of the man  
 whose eyes are open,  
<sup>4</sup> the oracle of him *who* heard  
 the words of God,  
 who saw the vision of the Almighty,  
 falling *into a trance*,  
 but having his eyes open:  
<sup>5</sup> How fair are your tents, O Jacob,  
 and your tabernacles,  
 O Israel!  
<sup>6</sup> Like valleys they are spread out,  
 like gardens by the river’s side,  
 like aloe trees planted  
 by the LORD  
 and like cedars beside the waters.  
<sup>7</sup> Water will flow from  
 his buckets,  
 and his descendants *will be*  
 by many waters,  
 and his king will be higher  
 than Agag,  
 and his kingdom will be exalted.  
<sup>8</sup> God brought him forth  
 out of Egypt;  
 he is like the horns of  
 a wild ox to him.  
 He will devour the nations  
*who are* his enemies,  
 and will break their bones,  
 and pierce *them* with  
 his arrows.  
<sup>9</sup> He crouched;  
 he lay down like a lion,  
 like a great lion.  
 Who will stir him up?  
 Blessed *is* anyone  
 who blesses you,  
 and cursed is anyone  
 who curses you”.

<sup>10</sup>And Balak’s anger burned against Balaam, and he struck his hands together. And Balak said to Balaam, “I called you to curse mine enemies, and, see, you have positively blessed *them* these three times.  
<sup>11</sup>So now, quick, be off to your own place. I said I would greatly honour you, but, see, the LORD has kept you from honour”.

<sup>12</sup>And Balaam said to Balak, “And did I not tell your messengers whom you sent to me and say, <sup>13</sup>even if Balak would give me his house full of silver and gold, I cannot go beyond the command of the LORD, to do *either* good or bad of my own accord, but I will speak what the LORD says? <sup>14</sup>And now, look, I am going to my people, *so come, and* I will advise you what this people will do to your people in days after *these*”.

<sup>15</sup>And he began his poetic utterance and said,

“The oracle of Balaam  
 the son of Beor,  
 the oracle of the man  
 whose eyes are open,  
<sup>16</sup> the oracle of the one  
 who heard the words of God  
 and understands  
 the knowledge  
 of the Most High,  
*who* saw the vision of  
 the Almighty,  
 falling *into a trance*,  
 but having his eyes open:  
<sup>17</sup> I will look at him, but not now;  
 I will see him,  
 but not near.  
 A Star will come out of Jacob,  
 and a Sceptre will rise  
 out of Israel and will strike  
 the sides of Moab,  
 and beat down all  
 the children of Sheth.  
<sup>18</sup> And Edom will be a possession,  
 and Seir, his enemy,

**24:3-4** Balaam had such experiences, but still became a Judas.

**24:4** “*Almighty*”—in Hebrew “Shaddai”—Gen 17:1.

**24:7** Agag was probably the name or title of a succession of kings of the Amalekites (v 20).

**24:9** Gen 12:3; 27:29.

**24:17-19** This may refer to David who became king of Israel many years later, or it may refer to the Lord Jesus Christ, David’s son according to His human nature. David conquered both Moab and

Seir (Edom) and fulfilled what Balaam predicted here (2 Sam 8:2,14). Christ, of course, in a greater measure than David was a star and scepter and will be the conqueror of the whole earth (Gen 49:10; Isa 9:6-7; Matt 2:2; Luke 1:30-33; Heb 1:8; Rev 19:11-16). The meaning of the last sentence of v 17 in Hebrew is obscure and may be translated in different ways (“and beat down all the noisy boasters” or “beat down all the sons of strife”).

will be a possession;  
and Israel will do valiantly.

<sup>19</sup> Out of Jacob will come  
the one who will have dominion,  
and destroy the survivors  
from the city”.

<sup>20</sup> And when he looked at Amalek, he began his poetic utterance and said, “Amalek was the first of the nations; but his end *will be* destruction”.

<sup>21</sup> And he looked at the Kenites, and began his poetic utterance and said, “Your dwelling place is secure, and your nest is set on a rock.

<sup>22</sup> However the Kenites will be ruined. How long before Asshur carries you away captive?”

<sup>23</sup> And he began his poetic utterance and said, “Ah, who will live when God does this!

<sup>24</sup> And ships *will come* from the coast of Kittim, and will afflict Asshur, and afflict Eber; and he also will perish for ever”.

<sup>25</sup> And Balaam got up, and proceeded to

return to his own place. And Balak also went his way.

**25** And Israel stayed in Shittim, and the people began to commit sexual immorality with the daughters of Moab.

<sup>2</sup> And *those women* called the people to the sacrifices for their gods; and the people ate *them*, and bowed down to their gods.

<sup>3</sup> And Israel joined themselves to Baal of Peor; and the LORD’s anger burned against Israel.

<sup>4</sup> And the LORD said to Moses, “Take all the leaders of the people, and hang them in the LORD’s presence, in the sunlight, so that the LORD’s fierce anger may be turned away from Israel”.

<sup>5</sup> And Moses said to the judges of Israel, “Each of you kill his men who were joined to Baal of Peor”.

<sup>6</sup> And one of the children of Israel appeared coming and bringing a Midianite woman to his brothers in the sight of Moses and in the sight of the whole congregation of the children of Israel, who were weeping *in front of* the door of the tabernacle of the

**24:20** “First of the nations” may possibly mean first to war against Israel when they came from Egypt. Amalek was not at all the first nation in human history. Amalek the ancestor of the Amalekites was the grandson of Esau (Gen 36:12). Balaam is speaking about tribes and peoples (Moab, Edom, Amalek, Kenites) which lived in areas just east and south of the Dead sea.

**24:21-22** The Kenites were a part of the Midianite people (Ex 3:1; Jud 1:16; 4:11). The Midianites were descended from Abraham by his second wife Keturah (Gen 25:1-2).

**24:25** “Return to his own place”– later Balaam came back (31:7-8). Deut 23:5 reveals that Balaam did his best to curse Israel in spite of God’s command not to do so (22:12). But when God has determined to bless individuals or a nation no one can curse them. Indeed all attempts at cursing them will turn into blessings. See note at Gen 50:20.

**25:1-2** This was a result of Balaam’s secret counsel to Balak (31:16; Rev 2:14). Sacrifice and worship to other gods was strictly forbidden to Israel (Ex 20:3; 22:20; 34:15).

**25:3** “The LORD’s anger”– see notes also at Deut 4:25; Ps 90:7-11; John 3:36; Rom 1:18; 2:5; Rev 6:15-17. The Bible speaks of God’s anger and wrath hundreds of times. The one true God has an infinite love for goodness, truth, justice, righteousness and holiness. So of course the opposite of these things calls forth His anger.

God’s anger comes out of His perfectly holy nature, which hates evil.

Also we should understand that His anger comes out of His nature of love – love for all that is pure and true, and love for the highest good of the universe He has made. If He were not angry at all sin and wrong He would not be God. Even among men what person who loves justice is not angry at injustice? Or what person who loves kindness is not angry at cruelty? Or what person who loves truth is not angry at that which is false and deceitful? The more people love justice and kindness and truth the more they will hate their opposites. God is infinitely angry at all the sins of men because His love of holiness and righteousness and truth and goodness is also infinite.

In the light of the Bible it is clear that all of us deserve God’s anger, none of us is worthy of His love. For a list of some sins which God says make Him angry see Deut 4:25.

Some important references on God’s anger: 1:53; Ex 32:10; Lev 26:28; Deut 32:32; Josh 7:1; Jud 2:12; 2 Kings 17:18; 24:20; Ps 2:12; 7:11; 78:38,49,50; 90:7-11; Isa 5:25; 10:5; 13:9; 66:15; Jer 25:15; Nahum 1:2,5; Matt 3:7; John 3:36; Rom 1:18; 2:5,8; 5:9; 9:22; Eph 2:3; 5:6; 1 Thess 1:10; Rev 6:16; 14:19; 15:1,7; 19:15.

**25:4-5** In order for God’s anger to turn away, sin had to be condemned, judged, and punished.

**25:6** This was a terribly presumptuous sin from a leader in Israel (v 14; 15:30-31).



congregation. <sup>7</sup>And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he got up from among the congregation, took a spear in his hand, <sup>8</sup>went into the tent after the man of Israel, and pierced both of them through, the man of Israel, and the woman through her stomach. So the plague on the children of Israel was stopped. <sup>9</sup>But twenty-four thousand died in the plague.

<sup>10</sup>And the LORD spoke to Moses, saying, <sup>11</sup>“Phinehas, the son of Eleazar, the son of Aaron the priest, has turned my wrath away from the children of Israel, for he was zealous for my sake among them, so that I did not consume the children of Israel in my jealousy. <sup>12</sup>Therefore say, See, I give him my covenant of peace. <sup>13</sup>And he will have it, and his offspring after him, *this* covenant of an everlasting priesthood; because he was zealous for his God, and made atonement for the children of Israel”.

<sup>14</sup>Now the name of the Israelite who was killed, the one who was killed with the Midianite woman, was Zimri, the son of Salu, a leader of a chief household among the Simeonites. <sup>15</sup>And the name of the Midianite woman who was killed was Cozbi, the daughter of Zur. He was a leader of a people, and of a chief household in Midian.

<sup>16</sup>And the LORD spoke to Moses, saying, <sup>17</sup>“Trouble the Midianites, and strike them down, <sup>18</sup>for they troubled you with their tricks, with which they deceived you in the affair of Peor, and in the affair of Cozbi, the daughter of a Midianite chief, their sister, who was killed on the day of the plague *that came* because of Peor”.

**26** And this happened after the plague: the LORD spoke to Moses and to Eleazar the son of Aaron the priest, saying, <sup>2</sup>“Take a census of all the congregation of the children of Israel twenty years old and over, by their fathers’ households, everyone in Israel who is able to go to war”.

<sup>3</sup>And Moses and Eleazar the priest spoke with them in the plains of Moab by *the river Jordan near Jericho*, saying, <sup>4</sup>“Take a census of *the people* twenty years old and over, as the LORD commanded Moses”. And these are the children of Israel who came out of the land of Egypt:

<sup>5</sup>Reuben, the eldest son of Israel; the children of Reuben: Hanoch, *from whom comes* the family of the Hanochites; from Pallu, the family of the Palluites; <sup>6</sup>from Hezron, the family of the Hezronites; from Carmi, the family of the Carmites.

<sup>7</sup>These *are* the families of the Reubenites; and those of them who were counted were forty-three thousand seven hundred and thirty.

<sup>8</sup>And the sons of Pallu was Eliab. <sup>9</sup>And the sons of Eliab: Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram who *were* of reputation in the congregation, who struggled against Moses and against Aaron in the company of Korah, when they struggled against the LORD; <sup>10</sup>and the earth opened its mouth, and swallowed them up together with Korah, when that company died, at the time the fire consumed two hundred and fifty men; and they became a *warning* sign. <sup>11</sup>However Korah’s children did not die.

<sup>12</sup>The sons of Simeon by their families: from Nemuel, the family of the Nemuelites; from Jamin, the family of the Jaminites; from Jachin, the family of the Jachinites; <sup>13</sup>from Zerah, the family of the Zarhites; from Shaul, the family of the Shaulites.

<sup>14</sup>These are the families of the Simeonites, twenty-two thousand two hundred.

<sup>15</sup>The children of Gad by their families: from Zephon, the family of the Zephonites; from Haggi, the family of the Haggites; from Shuni, the family of the Shunites; <sup>16</sup>from Ozni, the family of the Oznites; from Eri, the family of the Erites; <sup>17</sup>from Arod, the family of the Arodites; from Areli, the family

**25:7-13** Phinehas acted for God’s honor, punished the sin, and so turned away God’s anger. See notes at 31:2; Ex 21:23-25. He is one of many in the Bible who were zealous for God and felt keenly any affront to God’s honor (1 Sam 17:26,46,47; 1 Kings 19:10). Indeed do not all true believers experience something of this? God sees this desire for His honor in His people and He rewards it (1 Sam 2:30).

**25:16-18** 31:1-12.

**26:2** 1:2. It was time to think about dividing Canaan among the people of Israel. So the new census (vs 52-56).

**26:7** 1:21.

**26:10** 16:32.

**26:14** 1:23. The tribe of Simeon had a very large reduction in numbers. Did many of them die in various plagues because of leaders like Zimri (25:9,14)?

of the Arelites.

<sup>18</sup>These are the families of the children of Gad according to those of them who were counted, forty thousand five hundred.

<sup>19</sup>The sons of Judah were Er and Onan, but Er and Onan died in the land of Canaan.

<sup>20</sup>And the sons of Judah by their families were: from Shelah, the family of the Shelanites; from Pharez, the family of the Pharzitites; from Zerah, the family of the Zarhites.

<sup>21</sup>And the sons of Pharez were: from Hezron, the family of the Hezronites; from Hamul, the family of the Hamulites.

<sup>22</sup>These are the families of Judah according to those of them who were counted, seventy-thousand five hundred.

<sup>23</sup>From the sons of Issachar by their families: from Tola, the family of the Tolaites; from Pua, the family of the Punites; <sup>24</sup>from Jashub, the family of the Jashubites; from Shimron, the family of the Shimronites.

<sup>25</sup>These are the families of Issachar according to those of them who were counted, sixty-four thousand three hundred.

<sup>26</sup>From the sons of Zebulun by their families: from Sered, the family of the Sardites; from Elon, the family of the Elonites; from Jahleel, the family of the Jahleelites.

<sup>27</sup>These are the families of the Zebulunites according to those of them who were counted, sixty thousand five hundred.

<sup>28</sup>The sons of Joseph by their families were Manasseh and Ephraim. <sup>29</sup>From the sons of Manasseh: from Machir, the family of the Machirites; and Machir begot Gilead; from Gilead comes the family of the Gileadites.

<sup>30</sup>These are the sons of Gilead: from Jeezer, the family of the Jeezerites; from Helek, the family of the Helekites; <sup>31</sup>and from Asriel, the family of the Asrielites; and from Shechem, the family of the Shechemites; <sup>32</sup>and from Shemida, the family of the Shemidaites; and from Hephher, the family of the Hephherites. <sup>33</sup>And Zelophehad the son of Hephher had no sons, only daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

<sup>34</sup>These are the families of Manasseh, and those of them who were counted were fifty-two thousand seven hundred.

<sup>35</sup>These are the sons of Ephraim by their

families: from Shuthelah, the family of the Shuthalhites; from Becher, the family of the Bachrites; from Tahan, the family of the Tahanites.

<sup>36</sup>And these are the sons of Shuthelah: from Eran, the family of the Eranites.

<sup>37</sup>These are the families of the sons of Ephraim according to those of them who were counted, thirty-two thousand five hundred. These are the sons of Joseph by their families.

<sup>38</sup>The sons of Benjamin by their families: from Bela, the family of the Belaites; from Ashbel, the family of the Ashbelites; from Ahiram, the family of the Ahiramites; <sup>39</sup>from Shupham, the family of the Shuphamites; from Hupham, the family of the Huphamites.

<sup>40</sup>And the sons of Bela were Ard and Naaman; from Ard, the family of the Ardites, and from Naaman, the family of the Naamites.

<sup>41</sup>These are the sons of Benjamin by their families; and those of them who were counted were forty-five thousand six hundred.

<sup>42</sup>These are the sons of Dan by their families: from Shuham, the family of the Shuhamites. These are the families of Dan by their families. <sup>43</sup>All the families of the Shuhamites, according to those of them who were counted were sixty-four thousand four hundred.

<sup>44</sup>From the children of Asher by their families: from Jimna, the family of the Jimnites; from Jesui, the family of the Jesuites; from Beriah, the family of the Beriites. <sup>45</sup>From the sons of Beriah: from Heber, the family of the Heberites; from Malchiel, the family of the Malchielites. <sup>46</sup>And the name of the daughter of Asher was Sarah.

<sup>47</sup>These are the families of the sons of Asher according to those of them who were counted, fifty-three thousand four hundred.

<sup>48</sup>From the sons of Naphtali by their families; from Jahzeel, the family of the Jahzeelites; from Guni, the family of the Gunites; <sup>49</sup>from Jezer, the family of the Jezerites; from Shillem, the family of the Shillemites.

<sup>50</sup>These are the families of Naphtali by their families; and those of them who were counted were forty-five thousand four hundred.

26:18-27 11:25-31.

26:34 1:35. A large increase in number in the

tribe of Manasseh.

26:37-50 1:33-43.

<sup>51</sup>These were those of the children of Israel who were counted: six hundred and one thousand seven hundred and thirty.

<sup>52</sup>And the LORD spoke to Moses, saying, <sup>53</sup>“The land is to be divided among these as an inheritance according to the number of names. <sup>54</sup>You must give more inheritance to a larger *group*, and to a smaller *group* you must give a smaller inheritance. Each *groups* inheritance is to be given according to the number of those who were counted. <sup>55</sup>But the land is to be divided by lot; they shall inherit it according to the names of the tribes of their fathers. <sup>56</sup>Their inheritance is to be divided by lot between larger and smaller groups”.

<sup>57</sup>And those of the Levites who were counted by their families are these: from Gershon, the family of the Gershonites; from Kohath, the family of the Kohathites; from Merari, the family of the Merarites. <sup>58</sup>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 begot Amram.

<sup>59</sup>And the name of Amram’s wife was Jochebed, the daughter of Levi, whom *her mother* bore to Levi in Egypt; and she bore to Amram Aaron and Moses, and Miriam their sister. <sup>60</sup>And to Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. <sup>61</sup>And Nadab and Abihu died when they offered strange fire before the Lord.

<sup>62</sup>And those of them who were counted were twenty-three thousand, all males a month old or more; for they were not counted among the children of Israel, because no inheritance was given them among the children of Israel.

<sup>63</sup>These are those who were counted by Moses and Eleazar the priest, who counted the children of Israel in the plains of Moab by *the Jordan near Jericho*. <sup>64</sup>But among these there was not a man of those whom Moses and Aaron the priest counted when they counted the children of Israel in the desert of Sinai. <sup>65</sup>For the LORD had said of them, “They shall surely die in the desert”.

**26:51** A reduction of 1,820 from the census taken a generation earlier. The nation did not prosper during the desert wanderings and lost many people by plagues and rebellions (11:33-34; 14:37,45; 16:32,35,49; 25:9). Moses’ view of those years is found in Ps 90:7-9. Ps 78:32-41 sums up

And not a man was left of them, except Caleb the son of Jephunneh, and Joshua the son of Nun.

**27** Then the daughters of Zelophehad came to Moses. *He* was 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. <sup>2</sup>And they stood before Moses and before Eleazar the priest and before the leaders and all the congregation, at the door of the tabernacle of the congregation, saying, <sup>3</sup>“Our father died in the wilderness, but he was not in the company of those who joined themselves together against the LORD, the company of Korah, but he died for his own sin, and he had no sons. <sup>4</sup>Why should the name of our father be removed from among his family because he had no son? *Therefore* give us a possession among the brothers of our father”.

<sup>5</sup>And Moses brought their case before the LORD. <sup>6</sup>And the LORD spoke to Moses, saying, <sup>7</sup>“The daughters of Zelophehad speak justly. You shall surely give them possession of an inheritance among their father’s brothers, and you shall have the inheritance of their father pass to them.

<sup>8</sup>“And you shall speak to the children of Israel, saying, If a man dies and has no son, then you shall have his inheritance pass to his daughter. <sup>9</sup>And if he has no daughter, then you shall give his inheritance to his brothers. <sup>10</sup>And if he has no brothers, then you shall give his inheritance to his father’s brothers. <sup>11</sup>And if his father has no brothers, then you shall give his inheritance to his closest relative in his family, and he shall possess it. And this shall be to the children of Israel a statute of judgment, just as the LORD commanded Moses”.

<sup>12</sup>And the LORD said to Moses, “Go up on this Mount Abarim, and look at the land which I have given to the children of Israel. <sup>13</sup>And when you have seen it, you also will be gathered to your people, just as Aaron your brother was gathered. <sup>14</sup>For

that time. Yet God taught them many valuable spiritual lessons through it all (Deut 8:1-5).

**26:62** Deut 10:9.

**26:65** 14:26-35.

**27:7** 36:2; Josh 17:3-4.

**27:12-14** See note at 20:12.

in the desert of Zin you rebelled against my command to show me as holy before their eyes at the waters *there*, during the strife of the congregation". (These *are* the water of Meribah in Kadesh in the desert of Zin.)

<sup>15</sup>And Moses spoke to the LORD, saying, <sup>16</sup>"Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation, <sup>17</sup>who can go out before them and can come in before them, and who can lead them out and can bring them in, so that the congregation of the LORD will not be like sheep without a shepherd".

<sup>18</sup>And the LORD said to Moses, "Take Joshua the son of Nun, a man in whom *is* the Spirit, and lay your hand on him; <sup>19</sup>and have him stand before Eleazar the priest, and before all the congregation, and give him a commission in their sight. <sup>20</sup>And you shall put *some* of your authority on him, so that all the congregation of the children of Israel may be obedient. <sup>21</sup>And he shall stand before Eleazar the priest, who shall ask *counsel* for him in the LORD's presence according to the decision of Urim. At his word *the people* shall go out and at his word they shall come in, he and all the children of Israel with him, the whole congregation".

<sup>22</sup>And Moses did as the LORD commanded him, and took Joshua and had him stand before Eleazar the priest, and before all the congregation. <sup>23</sup>And he laid his hands on him, and gave him a commission, just as the LORD commanded through Moses.

**28** And the LORD spoke to Moses, saying, <sup>2</sup>"Give this command to the children of Israel, and say to them, Take care to present to me my offering, my food for my sacrifices made by fire, of a soothing aroma to me, in their due season. <sup>3</sup>And you shall say to them, This is the offering made by fire which you shall offer to the LORD: two lambs a year old without defect, day by day, as a continual burnt offering. <sup>4</sup>One

lamb you shall offer in the morning, and the other lamb you shall offer at evening, <sup>5</sup>with a tenth of an ephah of flour as a grain offering, mixed with a fourth of a hin of beaten oil. <sup>6</sup>*This is* a continual burnt offering, which was ordained in Mount Sinai as a soothing aroma, a sacrifice made by fire to the LORD. <sup>7</sup>And its drink offering *shall be* the fourth of a hin for one lamb. You shall have the strong wine poured out to the LORD in the holy place as a drink offering. <sup>8</sup>And you shall offer the other lamb at evening; you shall offer *it* as the grain offering of the morning and as its drink offering, a sacrifice made by fire, a soothing aroma to the LORD.

<sup>9</sup>"And on the Sabbath day *offer* two lambs a year old without defect, and two tenths of an ephah of flour as a grain offering, mixed with oil, and its drink offering. <sup>10</sup>*This is* the burnt offering for every Sabbath, besides the continual burnt offering and its drink offering.

<sup>11</sup>"And in the beginning of each of your months you shall offer a burnt offering to the LORD: two young oxen, and one ram, seven lambs a year old without defect, <sup>12</sup>and three tenths of an ephah of flour as a grain offering, mixed with oil, for each ox, and two tenths of an ephah of flour as a grain offering, mixed with oil, for each ram, <sup>13</sup>and for each lamb a tenth of an ephah of flour mixed with oil as a grain offering, as a burnt offering of a soothing aroma, a sacrifice made by fire to the LORD. <sup>14</sup>And their drink offerings shall be half a hin of wine for an ox, and a third of a hin for a ram, and a fourth of a hin for a lamb. This is the burnt offering for each month throughout the months of the year. <sup>15</sup>And one young goat as a sin offering is to be offered to the LORD, besides the continual burnt offering, and its drink offering.

<sup>16</sup>"And on the fourteenth day of the first month is the LORD's Passover. <sup>17</sup>And on the fifteenth day of this month there shall

**27:16-17** Moses experienced great disappointment at not being permitted to enter the promised land (Deut 3:25-27). However he was not bitter, but still much concerned for the welfare of the people, and prayed for a successor who could lead them well. A wise and spiritual leader of God's people will encourage the development of leaders who can serve after he is gone.

**27:18** "*Spirit*"— God's Spirit alone made him a proper leader.

**27:23** Deut 1:7-8,23; Josh 1:1-2.

**28:1-15** For meanings of the offerings spoken in these verses see notes on the first chapters of Leviticus.

**28:2** Lev 3:11.

**28:3-8** Ex 29:38-42. "*Tenth of an ephah*" (vs 5,7,14) — probably about one liter.

**28:11** 10:10.

**28:12** 15:4-12.

**28:14** "*Half a hin*"— probably about two liters.

**28:16** Ex 12:1-20; Lev 23:5-8.

**28:17** Ex 23:15; 34:18; Deut 16:3-8.

be a feast; bread made without yeast shall be eaten for seven days. <sup>18</sup>On the first day *there shall be* a holy convocation; you shall do no type of hard work in it; <sup>19</sup>but you shall offer a sacrifice made by fire as a burnt offering to the LORD: two young oxen, and one ram, and seven lambs a year old. They shall be to you without blemish. <sup>20</sup>And their grain offering *are to be* of flour mixed with oil. You shall offer three tenths of an *ephah* for an ox, and two tenths of an *ephah* for a ram, <sup>21</sup>and offer a tenth of an *ephah* for each lamb, with all the seven lambs, <sup>22</sup>and one goat as a sin offering, to make atonement for you. <sup>23</sup>You shall offer these besides the burnt offering in the morning, which *is* for a continual burnt offering. <sup>24</sup>In this way you shall offer each day, for seven days, the food of the sacrifice made by fire, a soothing aroma to the LORD. It is to be offered besides the continual burnt offering and its drink offering. <sup>25</sup>And on the seventh day you shall have a holy convocation; you shall do no hard work.

<sup>26</sup>“Also on the day of first fruits, when you bring a new grain offering to the LORD in your *Feast of Weeks*, you shall have a holy convocation; you shall do no hard work; <sup>27</sup>but you shall offer the burnt offering as a soothing aroma to the LORD, two young oxen, one ram, seven lambs a year old, <sup>28</sup>and their grain offering of flour mixed with oil, three tenths of an *ephah* for each ox, two tenths of an *ephah* for each ram, <sup>29</sup>a tenth of an *ephah* for each lamb, with all the seven lambs; <sup>30</sup>and one young goat, to make atonement for you. <sup>31</sup>You shall offer them besides the continual burnt offering, and its grain offering (they shall be to you without blemish), and their drink offerings.

**29** “And in the seventh month, on the first day of the month, you shall have a holy convocation; you shall do no hard work; it is to be to you a day for blowing trumpets. <sup>2</sup>And you shall offer a burnt offering as a soothing aroma to the

LORD: one young ox, one ram, and seven lambs a year old without blemish; <sup>3</sup>and their grain offering *shall be* of flour mixed with oil, three tenths of an *ephah* for an ox, and two tenths for a ram, <sup>4</sup>and one tenth for one lamb, for all the seven lambs; <sup>5</sup>and one young goat as a sin offering, to make atonement for you; <sup>6</sup>besides the burnt offering for the month, and its grain offering, and the daily burnt offering, and its grain offering, and their drink offerings, according to their regulations, as a soothing aroma, a sacrifice made by fire to the LORD.

<sup>7</sup>“And on the tenth day of this seventh month you shall have a holy convocation; and you shall humble yourselves: you shall not do any work *on that day*; <sup>8</sup>but you shall offer a burnt offering to the LORD as a soothing aroma: one young ox, one ram, and seven lambs a year old. They shall be to you without blemish; <sup>9</sup>and their grain offering *shall be* of flour mixed with oil, three tenths of an *ephah* for an ox, and two tenths for one ram, <sup>10</sup>and a tenth for one lamb, for all the seven lambs; <sup>11</sup>one young goat for a sin offering; besides the sin offering of atonement, and the continual burnt offering, and its grain offering, and their drink offerings.

<sup>12</sup>“And on the fifteenth day of the seventh month you shall have a holy convocation; you shall do no hard work, and you shall keep a feast to the LORD for seven days; <sup>13</sup>and you shall offer a burnt offering, a sacrifice made by fire, a soothing aroma to the LORD: thirteen young oxen, two rams, and fourteen lambs a year old; they shall be without blemish. <sup>14</sup>And their grain offering *shall be* of flour mixed with oil, three tenths of an *ephah* for each of the thirteen oxen, two tenths for each of the two rams, <sup>15</sup>and a tenth for each lamb of the fourteen lambs; <sup>16</sup>and one young goat for a sin offering; besides the continual burnt offering, its grain offering, and its drink offering.

<sup>17</sup>“And on the second day you shall offer twelve young oxen, two rams, and fourteen lambs a year old without defect; <sup>18</sup>and their

**28:18** Lev 23:7.

**28:22** Lev 4:23-24; 16:18.

**28:26** Ex 23:16; 34:22; Lev 23:15-21.

**28:30** Note on atonement at Ex 29:33. As they neared the land of promise they were reminded of the offerings God required of them – daily offerings (v 3-8), weekly offerings (vs 9,10), monthly offerings

(vs 11-15); also special festival offerings (28:16—29:40).

**29:1** A description follows of certain special festival offerings. Note on the feast of trumpets at Lev 23:23-25.

**29:7** Lev 16:29-34; 23:26-32.

“Humble yourselves” – or possibly “fast”.

**29:12** Lev 23:33-35; Deut 16:13-15.

grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>19</sup>and one young goat as a sin offering; besides the continual burnt offering, and its grain offering, and their drink offerings.

<sup>20</sup>“And on the third day eleven oxen, two rams, and fourteen lambs a year old without blemish; <sup>21</sup>and their grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>22</sup>and one goat as a sin offering; besides the continual burnt offering, and its grain offering, and its drink offering.

<sup>23</sup>“And on the fourth day ten oxen, two rams, and fourteen lambs a year old without blemish; <sup>24</sup>their grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>25</sup>and one young goat as a sin offering; besides the continual burnt offering, its grain offering, and its drink offering.

<sup>26</sup>“And on the fifth day nine oxen, two rams, *and* fourteen lambs a year old without spot; <sup>27</sup>and their grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>28</sup>and one goat as a sin offering; besides the continual burnt offering, and its grain offering, and its drink offering.

<sup>29</sup>“And on the sixth day eight oxen, two rams, *and* fourteen lambs a year old without blemish; <sup>30</sup>and their grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>31</sup>and one goat as a sin offering; besides the continual burnt offering, its grain offering, and its drink offering.

<sup>32</sup>“And on the seventh day seven oxen, two rams, *and* fourteen lambs a year old without blemish; <sup>33</sup>and their grain offering and their drink offerings for the oxen, for the rams, and for the lambs, *shall be* according to their number, according to the regulations; <sup>34</sup>and one goat as a sin offering; besides the continual burnt offering, its grain offering, and its drink offering.

<sup>35</sup>“On the eighth day you shall have a

solemn assembly; *on that day* you shall do no hard work; <sup>36</sup>but you shall offer a burnt offering, a sacrifice made by fire, a soothing aroma to the LORD: one ox, one ram, seven lambs a year old without blemish; <sup>37</sup>their grain offering and their drink offerings for the ox, for the ram, and for the lambs, *shall be* according to their number, according to the regulations; <sup>38</sup>and one goat as a sin offering; besides the continual burnt offering, and its grain offering, and its drink offering.

<sup>39</sup>“These *things* you shall offer to the LORD at your appointed feasts, besides your vows, and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings”.

<sup>40</sup>And Moses spoke to the children of Israel in accordance with all that the LORD commanded Moses.

**30** And Moses spoke to the heads of the tribes of the children of Israel, saying, “This is what the LORD has commanded. <sup>2</sup>If a man makes a vow to the LORD, or swears an oath to bind his soul with a binding obligation, he must not break his word; he must do according to all that came out of his mouth.

<sup>3</sup>“Also if a woman makes a vow to the LORD, and binds *herself* with a binding obligation *while she is* in her father’s house in her youth, <sup>4</sup>and her father hears her vow, and her binding obligation with which she bound her soul, and her father says nothing to her, then all her vows shall stand, and every binding obligation with which she bound her soul shall stand. <sup>5</sup>But if her father forbids her on the day that he hears *it*, not any of her vows or her binding obligations with which she bound her soul, shall stand; and the LORD will forgive her, because her father has forbidden her.

<sup>6</sup>“And if she marries after she made vows, or rash statements from her lips, with which she bound her soul, <sup>7</sup>and her husband hears *of it*, and says nothing to her on the day that he hears *it*, then her vows will stand, and her binding obligations with which she bound her soul will stand. <sup>8</sup>But if her husband forbids her on the day that he hears *it*, then

29:35 Lev 23:36.  
29:39 Lev 23:2.

30:2 “Vow”— 6:2; 15:8; Lev 7:16; 23:38; Deut 23:21-23; Ps 50:14; 61:8; 76:11; Eccl 5:4-5.

he makes void her vow which she made, and the rash statement that she made with her lips, with which she bound her soul; and the LORD will forgive her.

<sup>9</sup>“But the vow of a widow, or of the divorced woman, with which she has bound her soul, will be binding on her.

<sup>10</sup>“And if she made the vow, or bound her soul with a binding obligation by an oath, in her husband’s house, <sup>11</sup>and her husband heard *it*, and said nothing to her, *and did* not forbid her, then all her vows shall stand, and every binding obligation with which she bound her soul shall stand. <sup>12</sup>But if her husband made them completely void on the day he heard *them*, *then* whatever came from her lips concerning her vows, or concerning the binding obligation of her soul, shall not stand; her husband made them void; and the LORD shall forgive her. <sup>13</sup>Her husband may confirm or her husband may make void every vow, and every binding oath to humble the soul. <sup>14</sup>But if her husband says absolutely nothing to her from day to day, then he confirms all her vows, or all her binding obligations on her; he confirms them because he said nothing to her on the day that he heard *them*. <sup>15</sup>But if he makes them void some time after he has heard *them*, then he will bear her guilt”.

<sup>16</sup>These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between a father and his daughter *who is still* in her youth in her father’s house.

**31** And the LORD spoke to Moses, saying, <sup>2</sup>“Take vengeance on the Midianites for the children of Israel; after that you will be gathered to your people”.

<sup>3</sup>And Moses spoke to the people, saying, “Some of you are to be armed for war, and go against the Midianites and take vengeance on Midian for the LORD. <sup>4</sup>You shall send to the battle a thousand from each tribe, for all

the tribes of Israel”. <sup>5</sup>So from the thousands of Israel, a thousand *men* from *each* tribe were selected, twelve thousand armed for battle. <sup>6</sup>And Moses sent them to the war, a thousand from each tribe. *He sent* them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and trumpets in his hand to sound the alarm.

<sup>7</sup>And they fought against the Midianites, just as the LORD commanded Moses, and killed all the males. <sup>8</sup>And they killed the kings of Midian, besides the rest of those who were killed, *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian. They also killed Balaam the son of Beor with the sword. <sup>9</sup>And the children of Israel took captive *all* the women of Midian and their little ones, and plundered all their cattle and all their flocks and all their goods. <sup>10</sup>And they burned all their cities where they lived and all their camps, with fire. <sup>11</sup>And they took all the plunder and all the prey, *both* of man and animal. <sup>12</sup>And they brought the captives, and the prey and the plunder, to Moses and Eleazar the priest, and to the congregation of the children of Israel, at the camp on the plains of Moab, which *are* by the Jordan *near* Jericho.

<sup>13</sup>And Moses, and Eleazar the priest, and all the leaders of the congregation, went to meet them outside the camp. <sup>14</sup>And Moses was angry with the officers of the army, *with* the captains over thousands, and captains over hundreds, who came from the battle.

<sup>15</sup>And Moses said to them, “Have you kept all the women alive? <sup>16</sup>Look, through the counsel of Balaam these caused the children of Israel to act treacherously against the LORD in the affair of Peor, and there was a plague among the congregation of the LORD. <sup>17</sup>Therefore now kill every boy among the little ones, and kill every woman who has known a man through intercourse with him. <sup>18</sup>But keep alive for yourselves all

**31:2** “Vengeance”— following the counsel of Balaam (25:1,6,15; 31:16) the Midianites joined with the Moabites to try to corrupt Israel. Because of this 24,000 people of Israel died (25:9). Now God’s time has come to deal with Midian. Vengeance belongs to God alone (Deut 32:35,41; Ps 94:1; Rom 3:5-6; 12:19; Heb 10:30). It is God’s anger in action against sin (25:3). It is God acting in perfect justice. It is God bringing on people what they deserve by their actions. See note at Nahum 1:7. We are not to take vengeance on our own (Lev 19:18;

Prov 20:22; 24:29; Matt 5:39-41; Rom 12:17,19. See note at Ex 21:23-25). It is a terrible fault in some people that they try to take vengeance for wrongs done to them. Much harm results from this.

**31:8** God’s vengeance came on Balaam too. He once spoke for God, but betrayed God’s people for reward.

**31:14-17** The women of Midian were at least as guilty as the men and vengeance must be taken on them too.

**31:17** See Deut 7:2; 20:16-18.

the female children who have not known a man through intercourse with him.

<sup>19</sup>“And stay outside the camp for seven days. Any of you who has killed any person, and anyone who has touched anyone who was killed, must purify *both* yourselves and your captives on the third day, and on the seventh day. <sup>20</sup>And purify all *your* clothing and everything that is made of skins and everything made of goats’ *hair* and everything made of wood”.

<sup>21</sup>And Eleazar the priest said to the men of war who went to the battle, “This is the regulation of the law which the LORD commanded Moses: <sup>22</sup>you shall put through fire only the gold and the silver, the bronze, the iron, the tin, and the lead, <sup>23</sup>everything that can stand fire, and it will be clean; but it must be purified with the water for impurity; and everything that cannot stand fire you must put through water. <sup>24</sup>And you shall wash your clothes on the seventh day, and you will be clean; and after that you may come into the camp”.

<sup>25</sup>And the LORD spoke to Moses, saying, <sup>26</sup>“You and Eleazar the priest and the heads of the fathers’ *households* of the congregation must count the prey that was taken; <sup>27</sup>and divide the prey between the soldiers who went out to battle, and the whole congregation, <sup>28</sup>and levy a tax for the LORD from the soldiers who went to battle: one in five hundred of the persons and of the cattle and of the donkeys and of the sheep. <sup>29</sup>Take *it* from their half and give *it* to Eleazar the priest as a lifted up offering for the LORD. <sup>30</sup>And from the half of the children of Israel you shall take one in fifty of the persons, of the cattle, of the donkeys, and of the flocks, of each kind of animal, and give them to the Levites who are in charge of the tabernacle of the LORD”.

<sup>31</sup>And Moses and Eleazar the priest did as the LORD commanded Moses.

<sup>32</sup>And the plunder that remained of the prey which the soldiers had taken was six hundred and seventy-five thousand sheep, <sup>33</sup>and seventy-two thousand cattle, <sup>34</sup>and sixty-one thousand donkeys, <sup>35</sup>and altogether

thirty-two thousand persons, women who had not known a man through intercourse with him.

<sup>36</sup>And the half *which* was the portion of the soldiers by number was this: three hundred and thirty-seven thousand five hundred sheep; <sup>37</sup>and the LORD’s tax of the sheep was six hundred and seventy-five. <sup>38</sup>And there were thirty-six thousand cattle, of which the LORD’s tax was seventy-two. <sup>39</sup>And there were thirty thousand five hundred donkeys; of which the LORD’s tax was sixty-one. <sup>40</sup>And there were sixteen thousand persons; of whom the LORD’s tax was thirty-two persons.

<sup>41</sup>And Moses gave the tax, *which* was the LORD’s lifted up offering, to Eleazar the priest, as the LORD commanded Moses.

<sup>42</sup>And the half for the children of Israel *which* Moses separated from the soldiers, <sup>43</sup>the half *that belonged* to the congregation was three hundred and thirty-seven thousand five hundred sheep, <sup>44</sup>and thirty-six thousand cattle, <sup>45</sup>and thirty thousand five hundred donkeys, <sup>46</sup>and sixteen thousand persons. <sup>47</sup>And from the half for the children of Israel Moses took one in fifty, *both* of man and of animal, and gave them to the Levites who were in charge of the tabernacle of the LORD, just as the LORD commanded Moses.

<sup>48</sup>And the officers who were over thousands in the army, the captains of thousands, and captains of hundreds, came near to Moses, <sup>49</sup>and they said to Moses, “Your servants have taken a census of the soldiers who *are* under our command, and not one man of us is missing. <sup>50</sup>Therefore we have brought an offering for the LORD, what each man has gotten, *ornaments* of gold, chains, and bracelets, rings, earrings, and necklaces, to make atonement for our souls in the LORD’s presence”.

<sup>51</sup>And Moses and Eleazar the priest took the gold from them, all the crafted ornaments. <sup>52</sup>And all the gold of the offering that they offered to the LORD from the captains of thousands and from the captains of hundreds was sixteen thousand seven

**31:19** 19:11-22.

**31:23** 19:9,17.

**31:27** The spoils were to be shared by everyone alike (Josh 22:8; 1 Sam 30:22-25). The Lord Jesus divides with His believers all the spoils He has won in His victory over Satan (Rom 8:17; Gal 4:7; Eph 3:6).

**31:28-30** The priests also must have their share. God did not forget His servants in the tabernacle even if they could not go to the battle.

**31:49** Not one man of Israel fell in battle in this amazing victory. When God, not man, takes vengeance it will work out perfectly.

**31:50** Ex 30:12-16.



hundred and fifty shekels. <sup>53</sup>For the soldiers had taken plunder, each man for himself.

<sup>54</sup>And Moses and Eleazar the priest took the gold from the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation as a memorial for the children of Israel before the LORD.

**32** Now the children of Reuben and the children of Gad had a very great number of livestock, and when they saw the land of Jazer and the land of Gilead, that it appeared *to be* a good place for livestock, <sup>2</sup>the children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the leaders of the congregation, saying, <sup>3</sup>“Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, <sup>4</sup>the land which the LORD struck before the congregation of Israel, *is* a land for livestock, and your servants have livestock”.

<sup>5</sup>“Therefore”, they said, “If we have found grace in your sight, let this land be given to your servants as a possession, *and* do not take us over the Jordan”.

<sup>6</sup>And Moses said to the children of Gad and to the children of Reuben, “Shall your brothers go to war, and you sit here? <sup>7</sup>Now why do you discourage the heart of the children of Israel from going over into the land which the LORD has given them? <sup>8</sup>Your fathers did like this when I sent them from Kadesh-barnea to see the land. <sup>9</sup>For when they went up to the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, so that they would not go into the land which the LORD had given them. <sup>10</sup>And at that time the LORD’s anger burned, and he made an oath, saying, <sup>11</sup>‘Surely none of the men that came up out of Egypt, twenty years old and over, will see the land which I swore to Abraham, to

Isaac, and to Jacob, because they have not wholly followed me; <sup>12</sup>except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun, for they have wholly followed the LORD.’ <sup>13</sup>And the LORD’s anger burned against Israel, and he made them wander in the desert for forty years, until the whole generation that had done evil in the sight of the LORD, was consumed.

<sup>14</sup>“And, see, you have risen up in your fathers’ place, a brood of sinful men, to make the fierce anger of the LORD toward Israel still greater. <sup>15</sup>For if you turn away from following him, he will once more leave them in the desert, and you will destroy all these people”.

<sup>16</sup>And they came near him, and said, “We will build pens here for our livestock, and cities for our little ones, <sup>17</sup>but we ourselves will be armed *and* ready *to go* in front of the children of Israel, until we have brought them to their place. And our little ones will live in the fortified cities, because of the inhabitants of the land. <sup>18</sup>We will not return to our houses, until each man of the children of Israel has taken possession of his inheritance. <sup>19</sup>For we will not have an inheritance with them on the other bank of the Jordan or beyond, because our inheritance has come to us on the east side of the Jordan”.

<sup>20</sup>And Moses said to them, “If you will do this thing, if you will *arm yourselves* for battle in the presence of the LORD, <sup>21</sup>and all of you go armed over the Jordan in the presence of the LORD, until he has driven out his enemies from before him, <sup>22</sup>and the land is subdued before the LORD, then afterwards you may return and be guiltless before the LORD and before Israel, and this land will be your possession in the presence of the LORD.

<sup>23</sup>“But if you will not do so, see, you have

**31:52** “Sixteen thousand seven hundred and fifty shekels”— about 190 kilograms.

**32:1-2** Lot made a similar mistake (Gen 13:10-11).

**32:4** 21:21-24, 33-35.

**32:5** Reuben and Gad, instead of going on to the promised land and accepting God’s place for them in it, wanted to choose for themselves. This was a source of much trouble in later years because the region they chose had no safe frontiers and was vulnerable to attack from enemies. Syria was on the north, Ammon on the east and Moab on the south. It is always better to leave the choice of our place to God

(Ps 47:4).

**32:6-15** Moses was so displeased that he harshly compared them to their rebellious fathers at Kadesh who would not go into the land (13:31—14:4).

**32:16-19** Their promise to help the rest of Israel conquer Canaan pacified Moses, but it did not make their choice good.

**32:23** Not doing what we should do is sin just as much as doing what we should not (Deut 23:3-4; Jud 5:23; 1 Sam 12:23; Matt 21:28-32; 25:24-27, 41-46; 1 Tim 5:8). In either case, sin will bring great trouble.

sinned against the LORD. And be sure your sin will find you out. <sup>24</sup>Build cities for your little ones and folds for your sheep, and do what has come out of your mouth”.

<sup>25</sup>And the children of Gad and the children of Reuben spoke to Moses, saying, “Your servants will do as my lord commands. <sup>26</sup>Our little ones, our wives, our flocks, and all our livestock will be there in the cities of Gilead, <sup>27</sup>but your servants will cross over, each man armed for war to battle in the presence of the LORD, just as my lord says”.

<sup>28</sup>So Moses gave orders concerning them to Eleazar the priest, and Joshua the son of Nun, and the family heads of the tribes of the children of Israel. <sup>29</sup>And Moses said to them, “If the children of Gad and the children of Reuben will cross over the Jordan with you, each man armed for battle in the presence of the LORD, and the land is subdued before you, then you will give them the land of Gilead as a possession. <sup>30</sup>But if they will not cross over with you armed, they shall have possessions among you in the land of Canaan”.

<sup>31</sup>And the children of Gad and the children of Reuben answered, saying, “We will do just as the LORD has told your servants. <sup>32</sup>We will cross over armed in the presence of the LORD into the land of Canaan, so that the possession of our inheritance on this side of the Jordan *may remain* ours”.

<sup>33</sup>And Moses gave to them, *that is*, to the children of Gad, and to the children of Reuben, and to 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 its cities within *its* boundaries, the cities of the surrounding land.

<sup>34</sup>And the children of Gad built Dibon, and Ataroth, and Aroer, <sup>35</sup>and Atroth, Shophan, and Jaazer, and Jogbehah, <sup>36</sup>and Bethnimrah, and Bethharan, fortified cities; and folds for sheep. <sup>37</sup>And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, <sup>38</sup>and Nebo, and Baal Meon (their names being changed) and Shibmah, and gave other names to the cities which

they built.

<sup>39</sup>And the children of Machir the son of Manasseh went to Gilead, and captured it, and drove out the Amorite *people* who were in it. <sup>40</sup>And Moses gave Gilead to Machir the son of Manasseh, and he lived in it. <sup>41</sup>And Jair the son of Manasseh went and captured its small towns, and called them Havoth Jair. <sup>42</sup>And Nobah went and took Kenath and its villages, and called it Nobah, after his own name.

**33** These are the journeys of the children of Israel who came out of the land of Egypt with their armies under the hand of Moses and Aaron. <sup>2</sup>And Moses recorded their starting points according to their journeys by the command of the LORD, and these *are* their journeys according to their starting points.

<sup>3</sup>And they left Rameses in the first month, on the fifteenth day of the first month. On the next day after the Passover the children of Israel went out boldly in the sight of all the Egyptians. <sup>4</sup>For the Egyptians buried all *their* firstborn, whom the LORD had struck down among them; also the LORD executed judgments on their gods.

<sup>5</sup>And the children of Israel left Rameses, and camped in Succoth. <sup>6</sup>And they left Succoth, and camped in Etham, which *is* on the border of the desert. <sup>7</sup>And they left Etham, and turned back to Pi-Hahiroth, which *is* opposite Baal-Zephon, and they camped before Migdol. <sup>8</sup>And they left Pi-Hahiroth, and passed through the middle of the sea into the desert, and went three days' journey in the desert of Etham, and camped in Marah. <sup>9</sup>And they left Marah, and came to Elim. And there *were* twelve fountains of water, and seventy palm trees in Elim; and they camped there.

<sup>10</sup>And they left Elim, and camped by the Red Sea. <sup>11</sup>And they left the Red Sea, and camped in the desert of Sin. <sup>12</sup>And they took their journey from the desert of Sin, and camped in Dophkah. <sup>13</sup>And they left Dophkah, and camped in Alush. <sup>14</sup>And they left Alush, and camped at Rephidim, where

**32:33** The half tribe of Manasseh was not mentioned when Reuben and Gad made their request. Evidently they decided later to join them.  
**32:39-42** Deut 3:13-15.

**32:41** “*Havvoth Jair*”—means “the villages of Jair”.  
**33:2** Another indication that Moses wrote the

Pentateuch (the first five books of the Bible). See also Ex 17:14; 24:4; 34:27; Deut 31:9; John 5:46.  
**33:3** Ex 12:37; 14:8.

**33:4** Ex 12:12.

**33:8** Ex 14:22; 15:22-23.

**33:9** Ex 15:27.

there was no water for the people to drink.

<sup>15</sup>And they left Rephidim, and camped in the desert of Sinai. <sup>16</sup>And they left the desert of Sinai, and camped at Kibroth-Hattaavah. <sup>17</sup>And they left Kibroth-Hattaavah, and camped at Hazeroth. <sup>18</sup>And they left Hazeroth, and camped in Rithmah. <sup>19</sup>And they left Rithmah, and camped at Rimmon-Parez. <sup>20</sup>And they left Rimmon-Parez, and camped in Libnah.

<sup>21</sup>And they left Libnah, and camped at Rissah. <sup>22</sup>And they journeyed from Rissah, and camped in Kehelathah. <sup>23</sup>And they went from Kehelathah, and camped in Mount Shapher. <sup>24</sup>And they left Mount Shapher, and camped in Haradah. <sup>25</sup>And they left Haradah, and camped in Makheloth.

<sup>26</sup>And they left Makheloth, and camped at Tahath. <sup>27</sup>And they left Tahath, and camped at Tarah. <sup>28</sup>And they left Tarah, and camped in Mithcah. <sup>29</sup>And they left Mithcah, and camped in Hashmonah. <sup>30</sup>And they left Hashmonah, and camped at Moseroth. <sup>31</sup>And they left Moseroth, and camped in Bene Jaakan. <sup>32</sup>And they left Bene Jaakan, and camped at Hor Hagidgad. <sup>33</sup>And they left Hor Hagidgad, and camped in Jotbathah. <sup>34</sup>And they left Jotbathah, and camped at Ebronah. <sup>35</sup>And they left Ebronah, and camped at Ezion-Geber.

<sup>36</sup>And they left Ezion-Geber, and camped in the desert of Zin, which is Kadesh. <sup>37</sup>And they left Kadesh, and camped in Mount Hor, on the border of the land of Edom. <sup>38</sup>And Aaron the priest went up on Mount Hor at the command of the LORD, and died there, in the fortieth year after the children of Israel had come out of the land of Egypt, in the first day of the fifth month. <sup>39</sup>And Aaron was a hundred and twenty-three years old when he died in Mount Hor.

<sup>40</sup>And king Arad the Canaanite, who lived in the south of the land of Canaan, heard of the coming of the children of Israel. <sup>41</sup>And they left Mount Hor, and camped in Zalmonah. <sup>42</sup>And they left Zalmonah, and camped in Punon. <sup>43</sup>And they left Punon, and camped in Oboth. <sup>44</sup>And they left Oboth, and camped in Ijeabarim, on the border of Moab. <sup>45</sup>And they left Iim, and camped in Dibon-Gad.

<sup>46</sup>And they left Dibon-Gad, and camped in Almon-Diblathaim. <sup>47</sup>And they left Almon-Diblathaim, and camped in the mountains of Abarim, before Nebo. <sup>48</sup>And they left the mountains of Abarim, and camped in the plains of Moab by the Jordan *opposite* Jericho. <sup>49</sup>And they camped by the Jordan, from Beth Jesimoth to Abel Shittim in the plains of Moab.

<sup>50</sup>And the LORD spoke to Moses in the plains of Moab by the Jordan opposite Jericho, saying, <sup>51</sup>“Speak to the children of Israel, and say to them, When you have crossed the Jordan into the land of Canaan, <sup>52</sup>then you shall drive out all the inhabitants of the land from before you, and destroy all their carved images and destroy all their cast metal images, and demolish all their high places. <sup>53</sup>And you shall drive out *the inhabitants of* the land, and live in it, for I have given you the land to possess it. <sup>54</sup>And you shall divide the land by lot as an inheritance among your families. *And* to a larger group you shall give more inheritance, and to a smaller group you shall give less inheritance. Each man’s *inheritance* is to be in the place where his lot falls. You are to inherit according to the tribes of your fathers.

<sup>55</sup>“But if you do not drive out the inhabitants of the land from before you, then it will come about that those of them whom you allow to remain *will become* barbs in your eyes, and thorns in your sides, and will trouble you in the land where you live. <sup>56</sup>Also it will come about *that* I will do to you, as I thought to do to them”.

**34** And the LORD spoke to Moses, saying, <sup>2</sup>“Command the children of Israel, and say to them, When you enter the land of Canaan this *is* the land that will come to you as an inheritance, the land of Canaan with these borders: <sup>3</sup>your south region will be from the desert of Zin along by the border of Edom, and on the east your southern border will extend from the end of the Salt Sea. <sup>4</sup>And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin, and its extent will be to the south of Kadesh-Barnea, and go on to Hazar-Addar, and pass on to Azmon. <sup>5</sup>And

33:38 20:28.

33:40 21:1.

33:45 “*Im*”— the same as Ijeabarim in v 44.

33:52 Ex 23:24; Lev 26:1; Deut 7:5; 12:3,30.

33:55 Josh 23:12-13.

33:56 2 Kings 24:2-4; 2 Chron 36:15-20.

34:3 “*The Salt Sea*”— another name for the Dead Sea.

the border will change direction from Azmon to the Wadi of Egypt, and extend to the sea.

<sup>6</sup>“And as for the western border, you will have the Great Sea as a boundary; this will be your western boundary.

<sup>7</sup>“And this shall be your north border: from the Great Sea you shall draw your *boundary* to Mount Hor; <sup>8</sup>from Mount Hor you shall draw *the boundary* to the entrance of Hamath, and the boundary will extend to Zedad; <sup>9</sup>and the boundary will go on to Ziphron, and it will extend to Hazarenan. This will be your northern border.

<sup>10</sup>“And you shall draw your eastern border from Hazarenan to Shepham; <sup>11</sup>and the boundary will go down from Shepham to Riblah, on the eastern side of Ain; and the border will descend and reach to the eastern shore of the Sea of Kinnereth; <sup>12</sup>and the border will go along the Jordan, and extend to the Salt Sea: this will be your land with its surrounding boundaries”.

<sup>13</sup>And Moses commanded the children of Israel, saying, “This is the land which you will inherit by lot, which the LORD commanded to give to the nine tribes and to the half tribe; <sup>14</sup>for the tribe of the children of Reuben according to the households of their fathers, and the tribe of the children of Gad according to the households of their fathers, have received *their inheritance*; and half the tribe of Manasseh has received their inheritance. <sup>15</sup>The two tribes and the half tribe have received their inheritance on the east side of the Jordan *opposite* Jericho, toward the rising of the sun”.

<sup>16</sup>And the LORD spoke to Moses, saying, <sup>17</sup>“These *are* the names of the men who are to divide the land for you: Eleazar the priest and Joshua the son of Nun. <sup>18</sup>And you shall take one leader from each tribe to divide the land for inheritance.

<sup>19</sup>“And these are the names of the men: from the tribe of Judah, Caleb the son of Jephunneh; <sup>20</sup>and from the tribe of the children of Simeon, Shemuel the son of Ammihud; <sup>21</sup>from the tribe of Benjamin, Elidad the son of Chislon; <sup>22</sup>and the leader of the tribe of the children of Dan, Bukki the son of Jogli; <sup>23</sup>the leader of the children

of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod; <sup>24</sup>and the leader of the tribe of the children of Ephraim, Kemuel the son of Shiphtan; <sup>25</sup>and the leader of the tribe of the children of Zebulun, Elizaphan the son of Parnach; <sup>26</sup>and the leader of the tribe of the children of Issachar, Paltiel the son of Azzan; <sup>27</sup>and the leader of the tribe of the children of Asher, Ahihud the son of Shelomi; <sup>28</sup>and the leader of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

<sup>29</sup>These *are the ones* whom the LORD commanded to divide the inheritance for the children of Israel in the land of Canaan.

**35** And the LORD spoke to Moses on the plains of Moab by the Jordan *opposite* Jericho, saying, <sup>2</sup>“Command the children of Israel to give to the Levites cities to live in from the inheritance of their possession. *Also* you shall give pasture lands to the Levites surrounding the cities. <sup>3</sup>And they will have the cities to live in, and their pasture lands will be for their livestock and for their herds and for all their animals.

<sup>4</sup>“And the pasture lands of the cities which you give to the Levites *are to reach* from the wall of the city outward a thousand cubits all around. <sup>5</sup>And you shall measure outside 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 *will be* in the center. This will become theirs as pasture lands for the cities.

<sup>6</sup>“And among the cities which you give to the Levites *there are to be* six cities for refuge. You shall appoint them for the one who kills someone, for him to flee to; and in addition to them you give forty-two cities. <sup>7</sup>So the total of the cities which you give to the Levites *will be* forty-eight cities. You must give them with their pasture lands. <sup>8</sup>And the cities which you give *will be* from the possession of the children of Israel. From *those who have many cities* you shall give many, but from *those who have few* you shall give few. Each is to give to the Levites from his cities according to his inheritance

**34:11** “*Kinnereth*”—Galilee.

**34:16-29** So certain it was that Israel would conquer Canaan that the men who would divide the inheritance for the tribes in Canaan were chosen before an acre of ground had been

captured. God’s promises will never fail.

**35:1-8** The Levites as a tribe did not receive a portion of the promised land. They did receive needed places to live and pasture land for cattle.

which he obtains”.

<sup>9</sup>And the LORD spoke to Moses, saying, <sup>10</sup>“Speak to the children of Israel and say to them, When you have gone over the Jordan into the land of Canaan, <sup>11</sup>then you shall appoint cities to be cities of refuge for you, so that whoever kills anyone unintentionally may flee there. <sup>12</sup>And they will be for you cities for refuge from the avenger, so that the one who kills another will not die until he stands before the congregation for judgment. <sup>13</sup>And the cities which you are to give will be your six cities of refuge. <sup>14</sup>Give three cities on this side of the Jordan, and give three cities in the land of Canaan, to be cities of refuge. <sup>15</sup>These six cities are to be a refuge, *both* for the children of Israel, and for the foreigner, and for the settler among them, so that anyone who kills another person unintentionally may flee there.

<sup>16</sup>“And if he strikes him with an iron implement so that he dies, he *is* a murderer. The murderer must be put to death without fail. <sup>17</sup>And if he strikes him down by throwing a stone that could kill him, and he dies, he *is* a murderer. The murderer must be put to death without fail. <sup>18</sup>Or *if* he strikes him with a wooden hand weapon which could kill him, and he dies, he *is* a murderer. The murderer must be put to death without fail. <sup>19</sup>The avenger of blood himself shall kill the murderer; when he meets him, he shall put him to death. <sup>20</sup>And if he shoves him out of hatred, or throws *something* at him while lying in wait, so that he dies, <sup>21</sup>or in enmity struck him with his fist, so that he dies, the one who struck *him* must be put to death without fail, *for* he *is* a murderer. The avenger of blood shall put the murderer to death when he meets him.

<sup>22</sup>“But if he suddenly shoved him without enmity, or threw something at him without

lying in wait, <sup>23</sup>or *threw* a stone which could kill a man, without seeing *him* and threw it on him so that he dies, not *being* his enemy, or seeking to harm him, <sup>24</sup>then the congregation shall judge between the one who killed the person and the avenger of blood according to these regulations. <sup>25</sup>And the congregation shall deliver the one who killed from the hand of the avenger of blood, and the congregation shall return him to his city of refuge where he had fled; and he is to stay in it until the death of the high priest, who was anointed with the holy oil.

<sup>26</sup>“But if the one who committed manslaughter at any time comes outside the boundary of his city of refuge where he has fled, <sup>27</sup>and the avenger of blood finds him outside the boundaries of his city of refuge, and the avenger of blood kills the one who committed manslaughter, he will not be guilty of blood, <sup>28</sup>because the person should have remained in his city of refuge until the death of the high priest. But after the death of the high priest the one who committed manslaughter shall return into the land of his possession.

<sup>29</sup>“So these *things* shall be a statute of judgment for you throughout your generations wherever you live.

<sup>30</sup>“If anyone kills another person, the murderer shall be put to death at the testimony of witnesses; but the testimony of one witness against another person shall not be *sufficient to put him* to death.

<sup>31</sup>“Moreover you shall not take a ransom for the life of a murderer who *is* guilty of *causing* death; he must be put to death without fail.

<sup>32</sup>“And you shall not take a ransom for him who has fled to his city of refuge to *allow* him to come again to live in the land before the death of the priest.

**35:9-32** The cities of refuge are mentioned also in Deut 19:1-13 and Josh 20:1-9. In those days (not now), in case of murder, a close relative of the murdered person had the right to execute God’s vengeance on the murderer (v 19; Gen 9:6; Ex 21:12; Lev 24:17). But a person might kill another accidentally. The avenger, seeing his slain relative, could not know whether he was killed intentionally or unintentionally. So these cities of refuge were provided for the man who killed another accidentally, who was not worthy of death at the hands of the avenger. Such a person could

flee to one of those cities and there wait safely until his trial (vs 12,24). He was secure as long as he remained there.

For believers now God Himself is the refuge from His own anger which would take vengeance on their sins. Instead of putting us to death as we deserve God made a place of refuge for us. This refuge is Christ. He is also the High Priest and He will never die, and in Him believers will be safe forever.

**35:11** “*Refuge*”— Deut 33:27; Ps 46:1; 48:3; 62:7-8; 91:2,9; Prov 14:26; Isa 4:6; 25:4; Rom 8:1; Heb 6:18.

<sup>33</sup>“So do not pollute the land where you are; for blood defiles the land, and the land cannot be cleansed from the blood that is shed in it, except by the blood of the one who shed it. <sup>34</sup>Therefore do not defile the land which you shall inhabit, in which I will live; for I the LORD live among the children of Israel”.

**36** And the heads of the fathers’ families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, approached and spoke before Moses and before the leaders, the heads of the fathers’ *households* of the children of Israel, <sup>2</sup>and they said, “The LORD commanded my lord to give the land by lot as an inheritance to the children of Israel; and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. <sup>3</sup>And if they marry any of the sons of the *other* tribes of the children of Israel, then their inheritance will be taken from the inheritance of our fathers, and be added to the inheritance of the tribe where they are received; so it will be taken from the lot of our inheritance. <sup>4</sup>And when the Jubilee of the children of Israel takes place, then their inheritance will be added to the inheritance of the tribe where they are received; so their inheritance will be taken away from the inheritance of the tribe of our fathers”.

<sup>5</sup>And Moses commanded the children of

Israel in accordance with the word of the LORD, saying, “The tribe of the sons of Joseph has spoken justly. <sup>6</sup>This is what the LORD commands concerning the daughters of Zelophehad, saying, Let them marry whom they think best, but they shall marry only in the family of the tribe of their father. <sup>7</sup>So the inheritance of the children of Israel will not change from tribe to tribe; for each of the children of Israel will keep himself to the inheritance of the tribe of his fathers. <sup>8</sup>And every daughter who possesses an inheritance in any tribe of the children of Israel, shall marry one of the family of the tribe of her father, so that each person of the children of Israel may enjoy the inheritance of his fathers. <sup>9</sup>And the inheritance will not change from *one* tribe to another tribe; but each person of the tribes of the children of Israel shall keep himself to his own inheritance”.

<sup>10</sup>The daughters of Zelophehad did just as the LORD commanded Moses. <sup>11</sup>For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, married their father’s brother’s sons; <sup>12</sup>they 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.

<sup>13</sup>These *are* the commandments and the judgments which the LORD gave to the children of Israel through Moses in the plains of Moab by the Jordan *opposite* Jericho.

**35:33** Ps 106:38; 2 Kings 24:3-4.

**35:34** “Among the children of Israel”—note at Ex 25:8.

**36:2** 27:5-7.

**36:4** Lev 25:10.

**36:7** 1 Kings 21:3.

