

## TABLE OF CONTENTS

Welcome	3
Introduction: The Story - so far	5
Lesson 1: Packing up: Assignment of Military Roles	10
Lesson 2: Packing up: Assignment of Spiritual Roles	14
Lesson 3: Packing Up: Cleaning House	22
Lesson 4: Packing up: Preparing for Worship on the Way	30
Lesson 5: Setting Out From Sinai	38
Lesson 6: Rebellion on the Road: The People Complain	46
Lesson 7: Rebellion on the Road: The Siblings Complain	55
Lesson 8: Rebellion at the Border: The People Disobey	63
Lesson 9: Rebellion at the Border: The Cousins Complain	71
Lesson 10: In the Wilderness: The Priesthood, Payments and Purification	79
Lesson 11: In the Wilderness: Wasted Years and A Taste of Victory	87
Appendix: Scripture & Maps	94

### Resources/Commentaries used for this study:

- Commentary on the New Testament Use of the Old Testament - Carson & Beale
- IVP Bible Background Commentary: Old Testament - John Walton, Mark Chavalas, Victor Matthews
- NIV Application Commentary: Leviticus, Numbers - Roy Gane
- Numbers: An Introduction and Commentary - Gordon Wenham
- Numbers and Deuteronomy for Everyone - John Goldingay
- The New International Commentary on the Old Testament: Numbers - Timothy R. Ashley
- The Theology of Work Bible Commentary: Numbers -  
<https://www.theologyofwork.org/resources/the-theology-of-work-bible-commentary>

All Scripture passages are taken from the English Standard Version.

All Scripture passages for each lesson are located at the back of the workbook in the appendix.

# Welcome

Hello!

We are so glad that you decided to join us in studying Numbers: Israel's journey "In the Wilderness", on their way to the Promised Land.

This semester we will be studying the first 21 chapters of this Old Testament historical book. This study will take us from the foot of Mt. Sinai where the new nation of Israel received the Law and instructions for worship, to the edge of the land that God had promised to their fathers (Abraham, Isaac, and Jacob). In between we will learn about God's faithfulness in the midst of difficult circumstances and testing. We will learn about the importance of obedience, the danger in complaining, the holiness of God, and the difficulty of leadership.

During each week of our study we will work through these steps:

## **Step #1 - Personal Study/Homework**

Look at the text: Understand Their Story

- As you read through a passage of Numbers at home in preparation for our weekly meetings, you will answer a series of questions to help you understand what the author is trying to communicate in this section of the book, and what it meant to the original audience.

Gospel Connections: Connect to His Story

- You will also have the opportunity to see how the passage you are studying connects to God's big story revealed throughout the whole Bible and ultimately pointing us to salvation in Jesus Christ.

## **Step #2 - Small Group Discussion**

- You will discuss what you learned when you get together with your small group each week. Homework completion is not required but it leads to fruitful and dynamic discussion.

## **Step #3 - Large Group Teaching**

- One of our large group teachers will teach on the text, drawing out biblical themes and application points.

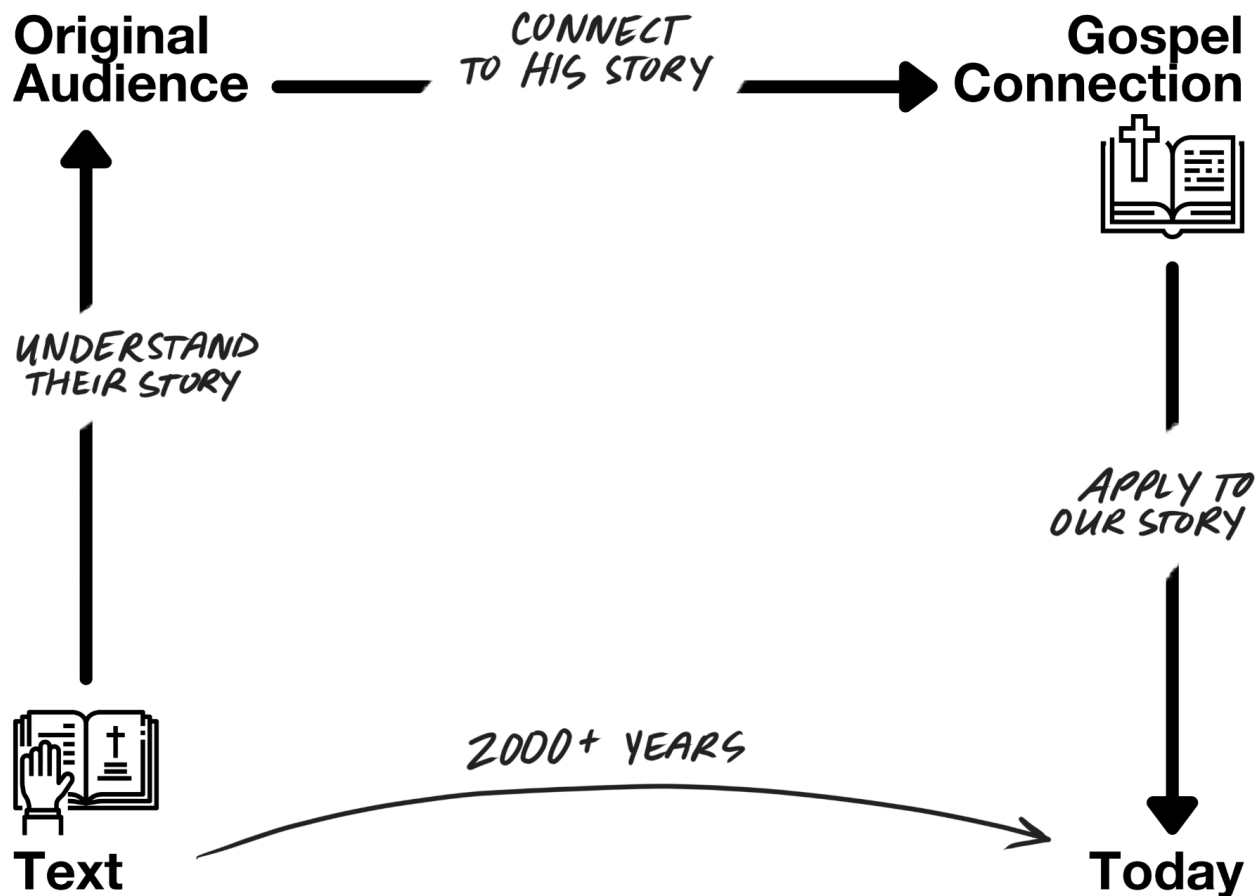
## **Step #4 - Small Group Discussion**

Apply to Our Story

- After the time of teaching, you will have an opportunity to answer application questions in your groups. As we grow in our knowledge of God and His word, it should affect our attitudes and our actions. This discussion time will naturally lead into a time of prayer, since we need God's help to live as His people.

We look forward to learning from God and from each other as we study Numbers together!

How we are going to study the text each week:



### How this workbook is set up:

Each lesson will guide you through your personal study, beginning with a short introduction followed by three pages of observation questions, three pages of gospel connection questions, and finally a reflection page. The reflection page will allow you to think on how the passages you have studied prepare or point to Jesus, as well as a space for you to prayerfully apply what you have learned to your own heart.

*The Scripture passages for each lesson are located at the back of the workbook in the appendix.*

# Introduction: The Story - so far

## Large Group Teaching

Where are we in the Bible? What is the story so far?

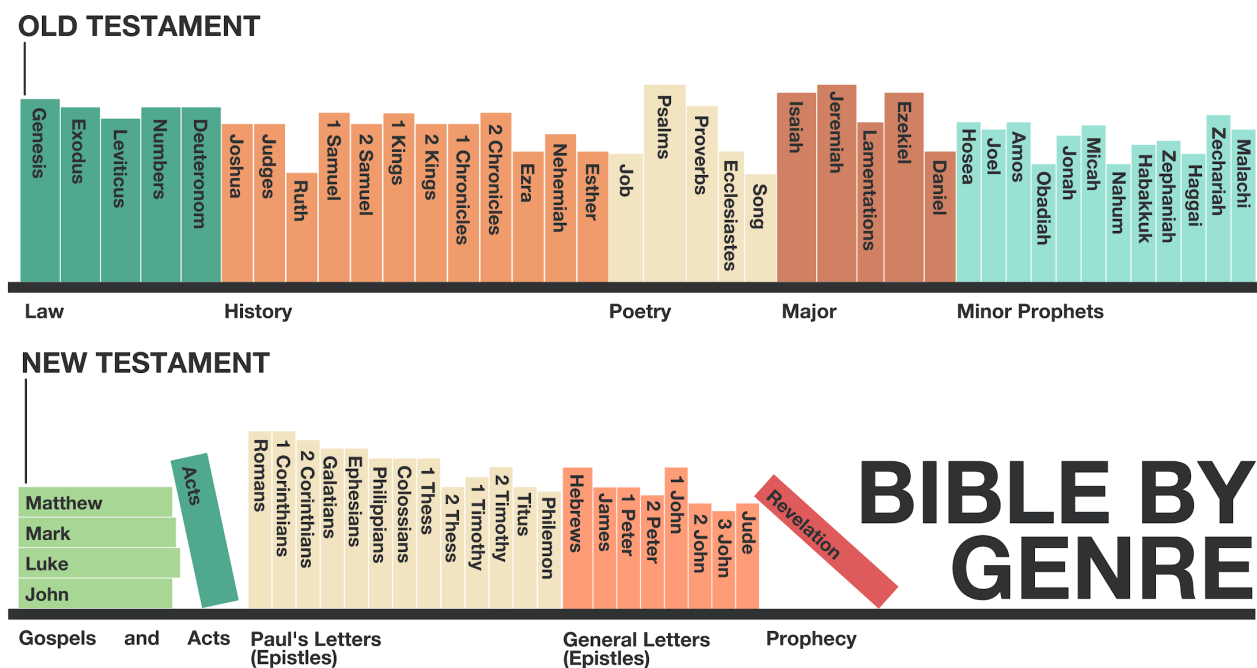


Figure 1:1 (Bible by Genre)

The Bible divides history into four time periods:

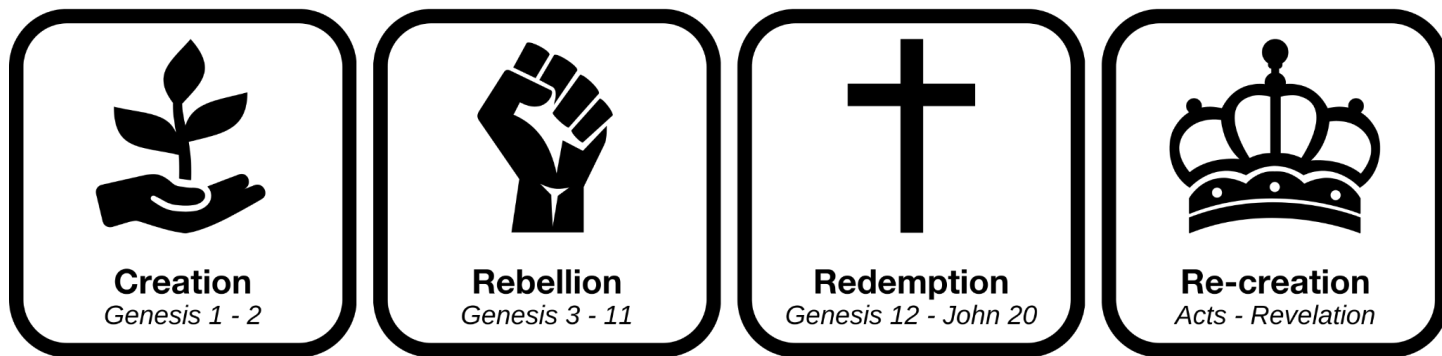


Figure 1:2 (Creation, Rebellion, Redemption, Re-creation)

### **Redemption: Begins with Genesis 12**

The story of redemption begins with God making promises to Abram in Genesis 12:1-3, 7.

#### **Genesis 12:1-3, 7**

The LORD had said to Abram, “Go from your country, your people and your father’s household to the land I will show you.

<sup>2</sup> “I will make you into a great nation,  
and I will bless you;

I will make your name great,  
and you will be a blessing.

<sup>3</sup> I will bless those who bless you,  
and whoever curses you I will curse;  
and all peoples on earth  
will be blessed through you.”

<sup>7</sup> The LORD appeared to Abram and said, “To your offspring I will give this land.” So he built an altar there to the LORD, who had appeared to him.

# Family Tree from Abraham to the 12 Tribes

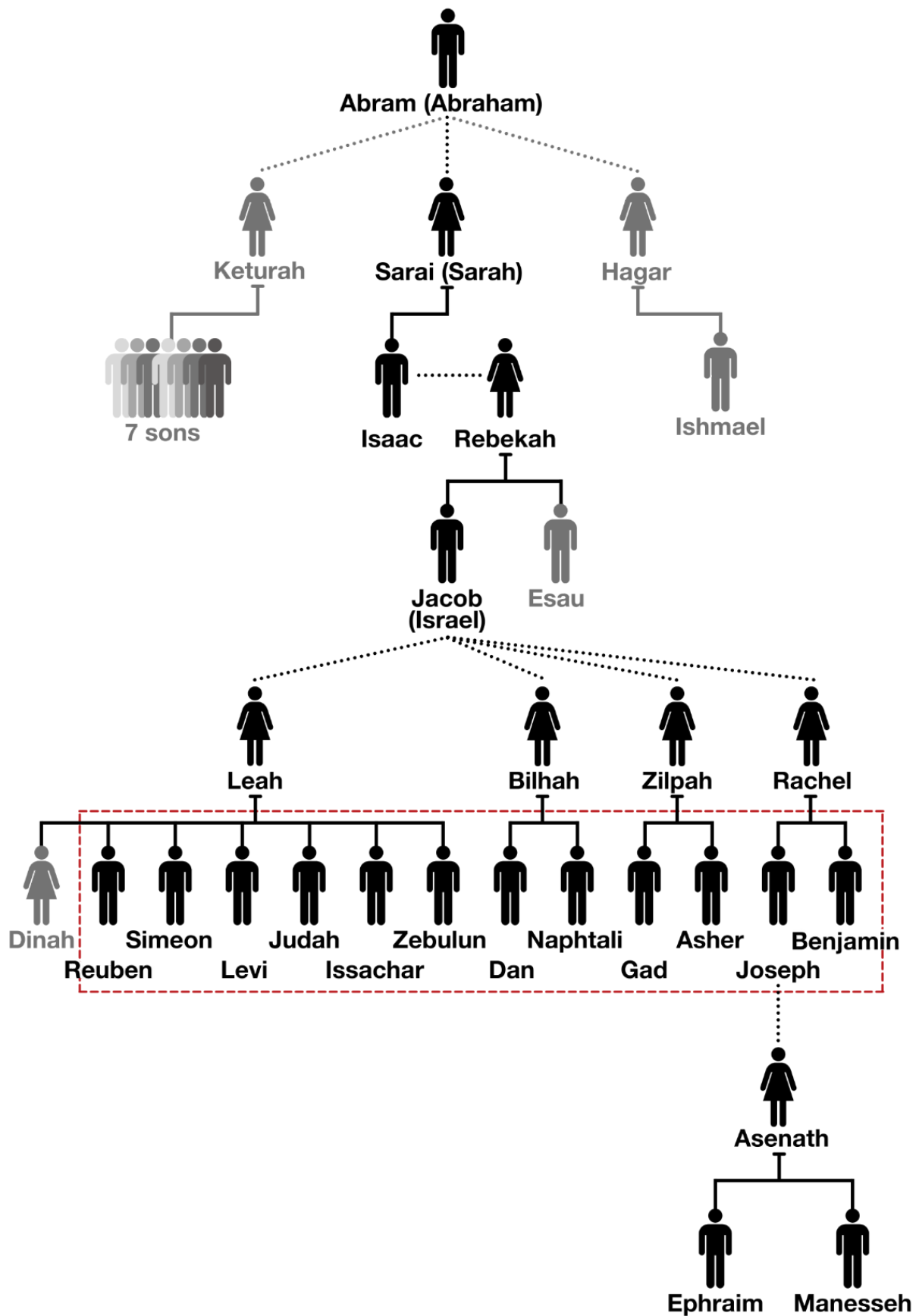


Figure 1:3 (Family Tree from Abraham to 12 Tribes)

## **Redemption: Continues in Exodus and Leviticus**

- Living in Egypt, Abraham's family (the Israelites) became a great nation.
- The King (Pharaoh) of Egypt felt threatened by them and consequently enslaved them.
- The LORD designated Moses to rescue them from Pharaoh, bring them out of Egypt, and into the land He promised to Abraham.
- The Israelites escaped through a series of plagues and walked through the Red Sea on dry ground. They journeyed to Mt. Sinai where they met God and received instructions regarding how they should live and how they should worship. At Mt. Sinai, they built a tabernacle (a portable temple) and learned how to be a "kingdom of priests and a holy nation." (Exodus 19:6).

## **Redemption: Continues in Numbers**

As we begin Numbers, the Israelites are just completing their time at Mt. Sinai and are about to start the next leg of their journey towards the land the LORD promised to Abraham.

## **Numbers Overview: "In The Wilderness"**

- A Journey
- A Revelation
  - God is...
    - Present
    - Holy
    - Gracious
  - God's people are to be...
    - Unified
    - Holy
    - Faithful
- A Warning
  - "For the writers of the New Testament the book of Numbers stands as a great warning. Despite the miraculous deliverance from Egypt, and the daily evidence of God's provision for their needs, Israel refused to believe and rebelled against their saviour. Numbers records a trail of spectacular judgments that ought to provoke caution in every believer."<sup>1</sup>

---

<sup>1</sup> Wenham, G. J. (1981). [Numbers: an introduction and commentary](#) (Vol. 4, p. 56). Downers Grove, IL: InterVarsity Press.





# *In The Wilderness*

## Lesson 1: **Packing up: Assignment of Military Roles**

**NUMBERS 1-2** (located in the Appendix)

### 1. **The Census**

a. Read Numbers 1:1-19.

i. **WHERE** did God speak to Moses?

ii. **WHERE** did this census take place?

iii. **WHEN** did this census take place?

b. Read Numbers 1:20-46 and note the repeated words and phrases.

i. **WHAT** are they focusing on in this first census? **WHO** are they counting?

1. Based on what we have already learned about the biblical story so far (pages 5-7), **WHY** do you think it is important for the nation of Israel to count this category of people?

ii. **WHOSE** people are counted in Numbers 1:32 and 1:34?

1. Look back to the family tree of Israel (Figure 1.3) on page 6. Where are these two names listed on the family tree? How are they related to Jacob (Israel) in comparison to the leaders of the other 10 tribes?

c. Read Numbers 1:47-54.

i. **WHICH** tribe was not included in the first census?

ii. While all the other tribes were supposed to serve in the army, God gave the Levites a different role. **WHAT** was it?

iii. **WHY** was this role important? (v 51-53)

1. **WHAT** do these instructions regarding the tabernacle and the role of the Levites teach us about God?

## 2. The Camp

a. After the people are counted, God gives them instructions on how they are to travel through the wilderness, and set up camp. Read Numbers 2, and fill in the following diagram (Figure 1.4) so that you can visualize their daily campsite! (Note: In Numbers 2, the camp is divided into 4 groups of 3 tribes (1 in the East, 1 in the South, 1 in the West, and 1 in the North). Each group of three tribes was organized under one tribe's standard (flag). Place the tribe whose standard leads the group in the square with the flag, and place the other 2 tribes on either side).

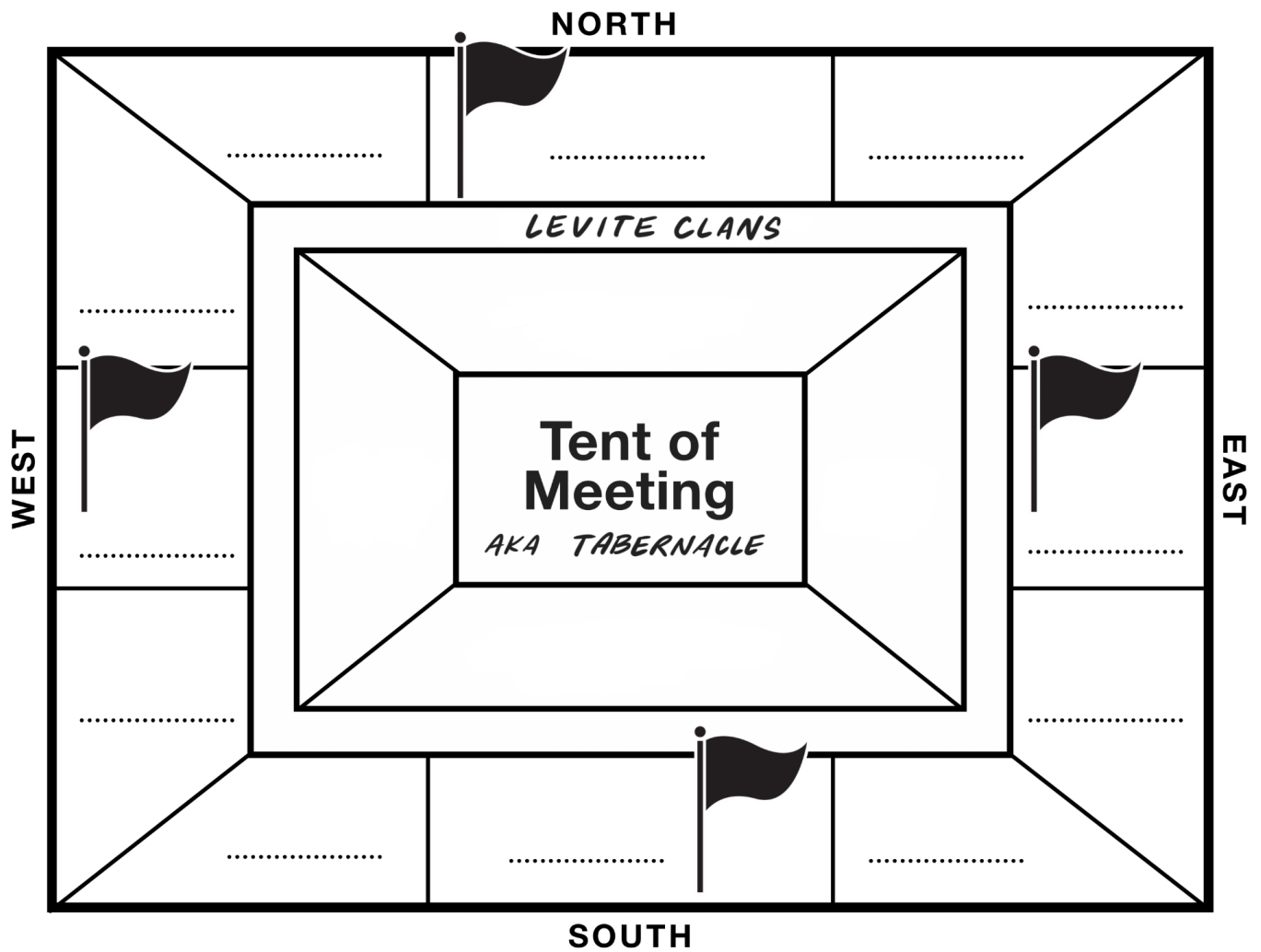


Figure 1:4 (Arrangement of the Camp - Numbers 2, 3)

- b. In what order are the groups supposed to march?
- c. What do you think is significant about the tent of meeting being in the middle of the camp?





## Lesson 2: **Packing up: Assignment of Spiritual Roles**

### **NUMBERS 3:1-4:49**

#### ***Look at the text: Understand Their Story***

Begin your study in prayer. In Numbers 1-2, God instructed Moses to count the number of men over the age of twenty who were able to serve in the army, and He gave the twelve tribes a blueprint for setting up camp as they travelled through the wilderness. As we learned in Numbers 1:45-54 however, God had a different plan for the tribe of Levi. This week's text explains their work and role.

Numbers 3 begins with an allusion to people dying when they approached the LORD in an unauthorized manner (3:4), and these two chapters repeatedly warn that approaching God is a dangerous business (see 3:10, 3:38, 4:17-20). At the same time, Numbers 3 and 4 recount God's grace. He provides a way for people to be redeemed, and He gives provisions for worship. What does all this have to do with the tribe of Levi, and how does it apply to us? Read the text in the sections listed below and answer the questions to find out!

1. Read Numbers 3:1-13. It provides an overview of the information that will follow in these two chapters.
  - a. Numbers 3:1 states, "These are the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai." **WHAT** do we learn about Aaron's family in the next few verses (Numbers 3:2-4)?
  - b. Numbers 3:5-10 describes the role of the Levites in relation to Aaron.
    - i. **WHO** are the priests?
    - ii. **WHAT** are the Levites supposed to do? What job is God giving them?
    - iii. **WHO** can come near to the sanctuary according to these verses?
    - iv. **WHAT** happens to anyone else who approaches the sanctuary?
  - c. Number 3:11-13 describes another "function" that the Levites are to fulfill. **WHAT** is it?
    - i. *Do you have any questions regarding Numbers 3:1-13?*

2. In Numbers 3:14-16, God gives direction for a second census.
  - a. In Numbers 1, Moses counted everyone twenty years old and upwards. **WHO** is he counting this time, in Numbers 3?
3. The census results are recorded in Numbers 3:17-37. Read this section and fill in the chart below! This will help you visualize and understand what you are reading.

Levi		
Son #1	Son #2	Son #3
Names of Grandsons:	Names of Grandsons:	Names of Grandsons:
# over month old:	# over a month old:	# over a month old:
Camp Location:	Camp Location:	Camp Location:
Responsible for:	Responsible for:	Responsible for:

Chart 2:1 (Levites Roles)

4. Read Numbers 3:38-39, which finalizes the Levite census information.
  - a. According to these verses, **WHERE** are Moses and Aaron supposed to camp?
    - i. **WHAT** were their responsibilities?
  - b. As the census ends, **WHAT** is the total number of Levite males over a month old?

5. Read Numbers 3:40-51 God instructs Moses to conduct *another* census.

- a. **WHO** is to be counted this time, and **WHY**?
- b. **HOW** many firstborn Israelites are there?
- c. **HOW** does this number compare with the total number of Levite males?
- d. **WHAT** provision does the LORD make for the “extra” Israelites?
- e. **WHY** does the LORD claim that the Levites are His? **WHOSE** place are they taking?

*i. Do you have any questions regarding Numbers 3:14-51?*

6. In Numbers 4, the LORD asks Moses to conduct one more census.

- a. **WHO** is to be counted this time, and **WHY**? (Read 4:2-3, 4:21-23, 4:29-30)

7. Chapter 4 adds more detail to the job descriptions for the Kohathites, Gershonites and Merarites. We won't list it all here, because you already summarized the information when you completed the family tree chart in Chapter 3. We want to take note of one important set of instructions, however:

- a. According to 4:4, **WHAT** is the work of the Kohathites?
- b. According to 4:5-15 however, **WHAT** needs to happen *before* the Kohathites can do their work? (Don't write down *all* the details, but note **WHO** must handle the holy things.)
- c. According to 4:16, **WHO** is responsible for the entire tabernacle and everything in it?
- d. **WHAT** would happen to the Kohathites if they did not listen to these instructions?

- e. **WHY** does the LORD say that He is giving Moses these instructions? (4:17-20)
  - i. What does Numbers 4 teach you about God's holiness?
  - ii. What does Numbers 4 teach you about God's grace?
- 8. **HOW** many Levites are aged 30-50 and can do the work of serving and carrying the tent of meeting?
  - a. *How do you think the Levites would have thought about their work, in comparison with the work of the other tribes? (Imagine you are a young Levite man and know that you are being counted for temple work and all the other young men are being counted for the army).*
  - b. *How do you think you would feel if you were a Merarite or Gershonite, carrying the tent coverings, poles and cords, while your close relatives, the Kohathites, handled the holy things?*
  - c. *It was vitally important for Israelite worship that the tribes of Levi were unified in the midst of their diverse roles. What can we learn from these regulations and division of labour for life in the church today? (need a hint? See 1 Corinthians 12:4-11)*
- 9. One other fact is repeated in this text - what is it? (3:16, 3:39, 3:42, 3:51, 4:37, 4:41, 4:44, 4:49 x 2)
  - a. **WHY** do you think this statement is repeated?



**Gospel Connections: Connect to His Story (Part 1)**

1. **“But Nadab and Abihu died before the LORD when they offered unauthorized fire.”** In Numbers 3:4, the author briefly references a startling past event! What happened to these people and why? How does this past event shed light on the structure that God is putting in place during the census of Number 3-4? Read the following texts to learn more about Nadab and Abihu.
  - a. Read Exodus 24:1-11. What event did Nadab and Abihu participate in according to this text?
  - b. Read Exodus 28:1-5. What do you learn about Nadab and Abihu in this text?
  - c. Read Leviticus 10:1-4. What happens to Nadab & Abihu in these verses?
    - i. God explains His actions in Leviticus 10:3. What is His primary concern for “those who are near Him”?
  - d. What do all of these stories about Nadab and Abihu (in a - c above) teach you about the balance between the grace (undeserved favor) and the holiness of God?
  - e. In light of what the author of Numbers highlights in 3:10, 3:38 and 4:17-18, do you think the author mentions Nadab and Abihu’s story in 3:4 for a specific reason?
    - i. *How does knowing about the life and death of Nadab and Abihu affect you personally? What lesson can you learn from their story?*
    - ii. *How is your relationship with God similar and different than theirs in light of the life, death, and resurrection of Jesus?*

2. **“These are the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai.”** In Numbers 3 and 4 we read a census of the Levites, but this text is not really clear about where Aaron and Moses fit. Are they Levites, are they not? If they are, in which clan do their names belong? Read the following text to find out.
  - a. Read Exodus 6:16-27, focussing on verse 20.
    - i. Who is Moses and Aaron’s father and who is their grandfather?
    - ii. Look back to the chart (Chart 2.1) on page 14 to review what you know about their clan. What were the responsibilities of their first cousins and nephews, and where did they camp?
    - iii. According to Numbers 3:38, what were Moses’ and Aaron’s responsibilities and where did they camp?
3. **“And you shall take the Levites for me—I am the LORD—instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel.”** Why were the firstborn supposed to be consecrated to the LORD and what did this represent? Read the following passages and answer the questions to find out.
  - a. The first time God speaks about the firstborn being redeemed is in Exodus 13:1-2 and 13:11-16.
    - i. Firstborn sons were to be redeemed in order to remind the Israelite people of an event. What was the event?
    - ii. What did the act of redemption signify?
    - iii. Therefore, when God tells Moses, in Numbers 3:44-45, that the Levites are to take the place of the firstborn, what does this signify about the role of the Levites?
  - b. According to Colossians 1:15, 18 and Revelation 1:4-6, who else is referred to as a firstborn in Scripture and how has this person redeemed us?

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 3: Packing Up: Cleaning House NUMBERS 5:1-6:27

### ***Look at the text: Understand Their Story***

Begin your study in prayer. In the first two lessons of this study, we learned that the Israelite tribes were assigned different roles and different areas in which to camp as they travelled through the wilderness. While most of the Israelite men were counted for the purpose of military service, the Levites were assigned to spiritual service. Rather than protecting the camp from outside enemies, Levites protected the inner core of the camp: they guarded the tent of meeting (tabernacle) where God dwelt.

While the first four chapters focussed on public preparations for the trip, Numbers 5 and 6 focus on helping the Israelites identify ways in which they need to clean up their lives before moving forward. What did Yahweh require before He could give them His blessing in Numbers 6:22-27? Let's find out.

1. Read Numbers 5:1-6:27 all at once so that you have an overview of the full passage. You will note that each individual section begins with the words, "The LORD spoke to Moses, saying..." In the spaces below, *briefly* summarize what the LORD is telling Moses to tell the people of Israel in each section.
  - a. Numbers 5:1-4 - **WHO** is being identified as unclean and **WHAT** are they supposed to do?
    - i. According to Numbers 5:3, **WHY** are they to be put outside the camp?
  - b. Numbers 5:5-10 - **WHO** has broken faith and **WHAT** are they supposed to do?
  - c. Numbers 5:11-31 - **WHO** has (maybe?) broken faith and **WHAT** are they supposed to do?

- d. Numbers 6:1-21 - **WHO** has set themselves apart and **WHAT** must they do upon completion of their vow?
  - e. Numbers 6:22-27 - **HOW** does this passage end? (what are verses 22-27 about?)
  - i. **WHY** do you think all the instructions from 5:1-6:21 precede the blessing? **WHAT** do you think is the connection between the commands and the blessing? (*Need a hint? Read Deuteronomy 28:1-10.*)
2. Now that we have an overview, we're going to focus on the individual sections one at a time.
- a. Read Numbers 5:1-4. In modern times, it is difficult for us to wrap our minds around people being put outside the camp because of disease or contact with a dead person. **WHY** do you think this might have been necessary in biblical times? (Can you think of situations in which people might be isolated or quarantined even now?)
  - b. Read Numbers 5:5-10. This passage seems pointed at those who have financially defrauded other people, and yet this sin is not identified primarily as a sin against other people. **WHO** does this text say these people have broken faith with?
    - i. *How does this idea convict or challenge you today? Have you ever considered that if you cheat or withhold funds from a person, you are actually breaking faith with God?*
    - ii. *Personal reflection: Is there any restitution you need to make?*
  - c. Read Numbers 5:11-31. There is a lot of confusing information in this passage, but let's cover some of the key ideas.
    - i. Are these commands discussing what happens when a man and women are caught in the act of committing adultery, or not? **WHAT** clues do you have in the text?

- ii. **WHAT** are some of the potential options that a husband could conceivably take if he suspected his wife of adultery? (This answer isn't in the text! What do you think?)
  - iii. **HOW** does the practice described in these verses protect a wife who is suspected of adultery?
  - iv. **WHAT** are the consequences for the wife who is found innocent?
  - v. **WHAT** are the consequences for the wife who is found guilty?
  - vi. **HOW** do these consequences compare with the consequences for those who are caught in the act of adultery? (See Leviticus 20:10)
  - vii. Based on what you've read in Leviticus 20:10, what do you think is meant by Numbers 5:31? **WHO** is "the man" that shall be free from iniquity in Numbers 5:31?
- d. Read Numbers 6:1-21. **WHAT** seems to be the purpose of someone making a Nazirite vow?
- 1. *How does knowing that both men and women could take a Nazirite vow confirm or challenge your presuppositions about the Bible?*
- 
- ii. **WHAT** three things must Nazirites *not* do while they are bound by their vow?

**Gospel Connections: Connect to His Story**

1. **"..that they may not defile their camp, in the midst of which I dwell."** The holiness of God is a major theme in Scripture: a holy God cannot dwell among unholy people. Some people argue that this is an Old Testament concept which becomes obsolete after the life, death, and resurrection of Jesus. Is this the case? Read the following passages to learn what God requires of His people in different times and places.
  - a. Read Exodus 19:1-6. What is the nation of Israel supposed to be according to verse 6?
  - b. Leviticus 18-20 contains laws regarding a variety of sexual practices that were common in the ancient world. This section is bracketed by an explanation of why the people of Israel should follow God's ways rather than the ways of the world. Why should the nation of Israel act differently than the other nations according to Leviticus 18:1-5 and Leviticus 20:22-26?
  - c. Read 1 Peter 2:1-5, 9-12. What are Christians supposed to be according to verses 5 and 9?
    - i. What sort of behaviour should we "put away"?
    - ii. How should we live?
  - d. Read 1 John 1:5-10. What does this passage affirm about God?
    - i. What does this passage affirm about people?
    - ii. What is the solution for people? How is this passage related to Numbers 5:6-7?
    - iii. What happens when we confess our sins? (This is the GOOD NEWS of the gospel!!!)



e. Read Revelation 21:5-9, 22-27. Who can enter the holy city and who cannot?

- i. *Reflect on all the passages you have just studied in a - e above. How do these verses convict or challenge you today? Is there an area in which you have been walking in darkness instead of the light? Do you need to confess your sins so that Jesus can cleanse you from all unrighteousness?*

2. **“When either a man or a woman makes a special vow, the vow of a Nazirite...”** The commands regarding Nazirite vows seem difficult for us to understand, but meeting some of the Nazirites in scripture may help us understand their role.

a. Read Judges 13:1-7, 24-25. Who is the first life-long Nazirite mentioned in scripture?

- i. Did he keep all the Nazirite vows? (see Judges 14:8-9, Judges 16:1-22)

b. Read 1 Samuel 1. Who is the second life-long Nazirite mentioned in scripture?

- i. What kind of life did this person lead? See Psalm 99:6 for a short summary!

c. In the New Testament, we get hints that some people were Nazirites, at least periodically. Who is mentioned in each text, and what is the clue that they may be under a Nazirite vow?

- i. Luke 1:8-17

- ii. Acts 18:18-20

1. What would be a modern day equivalent to a “Nazirite”?

3. **“The LORD bless you / and keep you; / the LORD make his face shine on you / and be gracious to you; / the LORD turn his face toward you / and give you peace.”** This text, which is full of instructions, ends with a blessing. In the Old Testament, God initiated towards His people and rescued them from slavery in Egypt by His grace (Exodus 1-15, 19:1-4). Those who responded to His plan of salvation in faith and lived in obedience to His commands, demonstrated that they were true followers. These true followers were promised His blessing (Exodus 19:5-6, Leviticus 26:1-13). Those who did not respond in faith and live in obedience, received God’s discipline. If the disobedient did not repent, they were ultimately cut off from His blessing (Leviticus 26:14-39).

In the New Testament, God initiated towards His people and rescued them from slavery to sin by His grace, through the life, death, and resurrection of His son, Jesus. Now, those who respond to His plan of salvation in faith and live in obedience to His commands, demonstrate that they are true followers, and are promised His blessing. Those who do not respond in faith, and do not live in obedience, demonstrate that they are not true followers and are ultimately cut off from His blessing. Read the following verses to learn how the New Testament describes the blessings offered to Christians.

- a. Read John 14:25-27.
  - i. What does Jesus give His followers, and how does His language parallel the blessing found in Numbers?
  
- b. Read Ephesians 2:11-22.
  - i. What is Jesus referred to in verse 14? What does He do in verse 17?
  
  - ii. How does this language parallel the blessing found in Numbers?
  
- c. Read Philippians 4:4-9.
  - i. What is promised to those who pray with thanksgiving?
  
  - ii. Who will be with those who ‘practice these things’ according to verse 9?
  
- d. *How do these verses encourage you today? Do they bring any more questions to mind?*

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts”. They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a savior. With this in mind, in this week’s passages:

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 4: **Packing up: Preparing for Worship on the Way** NUMBERS 7-9:14

### ***Look at the text: Understand Their Story***

Begin your study in prayer. In Numbers 1-6, Israel received instructions on packing up, assigning roles, and cleansing the camp as they prepared to leave Mount Sinai. In today's text we see them preparing for worship along the way! What needs to be in place for them to regularly meet with God? Numbers 7-9 provides the answers. Rather than reading this text as a whole, we will once again work through it in individual sections.

1. Read Numbers 7 and answer the following questions:

a. According to verse 1, **WHEN** do the events in this chapter take place?

i. **WHAT** is the specific date associated with this event? (see Exodus 40:1-2)

ii. **WHEN** did the events of Numbers 1-6 take place (see Numbers 1:1)?

iii. **WHAT** do you notice when you compare the dates in Numbers 7 and Numbers 1?

(Note: As you end this week's "Understand Their Story" section, we'll ask you to suggest WHY the biblical author chose to write the events of Numbers 7 after the events of Numbers 1-6, even though they actually happened before - so keep that question in mind as you work through this lesson!)

b. According to Numbers 7:1-11, **WHAT** was the initial offering of the chiefs on this day?

i. **WHO** received these offerings?

ii. **WHAT** were the different roles of the sons of Gershon, the sons of Merari, and the sons of Kohath (see the chart on page 14)?

- iii. **HOW** does reviewing the roles of each tribe help you to understand why they received what they did?
- c. In Numbers 7:12-83, the author outlines what each chief provided as an offering. As you read this text, it quickly becomes evident that they all presented the same things! **WHAT** did each tribe contribute?
  - i. **WHY** do you think the authors chose to list each of their contributions separately? In Numbers 7:84-88 it is obvious that the author knew how to summarize, and yet he chose not to. **WHAT** point do you think he is making by recording this very repetitive list?
  - ii. Were all these animals sacrificed on this day, or simply collected? What do you think? What clues do you have in the text?
- d. According to Numbers 7:89, **WHAT** happens when all the offerings are provided?
  - i. **HOW** does this sequence of events mirror what we learned last week? (see question 1.e.i. on page 22)
    - 1. *How does this sequence of events apply to us now, after the life, death, and resurrection of Jesus?*
- 2. In Numbers 7, we see that each tribe contributes to the dishes and animals which will be used in tabernacle worship. In Numbers 8, the people of Israel formally commission those who will serve. Read all of Numbers 8, and then answer the specific questions listed below.
  - a. **WHAT** events took place in this commissioning service in Numbers 8:5-22?
    - i. **WHAT** did Aaron do?
    - ii. **WHAT** did the Levites do?

iii. **WHAT** did the whole congregation do?

1. **WHAT** symbolism seems to be associated with the whole congregations' actions? If you're not sure, we'll look at this more in the Gospel Connections.

b. **HOW** long were the Levites supposed to serve in the tent of meeting according to Numbers 8:23-26?

i. **WHAT** role can they continue to play after they retire from serving?

3. Read Numbers 9:1-14.

a. **WHEN** does this discussion take place, and how does this timing compare to the timing of Numbers 7:1?

b. **WHAT** adjustments or clarifications does God allow for the Passover ceremony in these verses?

i. **WHAT** is the LORD's warning regarding the Passover ceremony in these verses?

ii. When you consider both the LORD's flexibility and His warnings regarding the Passover, what do you learn about His character?

1. *How does this knowledge of the LORD's character encourage or challenge you today?*

4. Now that you have read Numbers 7-9 in their entirety, reconsider the note under question 1.a.iii on page 29. Why do you think the author of Numbers placed chapters 7-9 after chapters 1-6, even though they happened before?

**Gospel Connections: Connect to His Story**

1. **“This was the dedication offering... twelve silver plates, twelve silver basins, twelve gold dishes...”**  
 These dishes, which were presented when the altar was anointed, played a significant role in Israelite history. Read the following texts to see where they travelled and when!
  - a. 2 Chronicles 5 - Where were “all the holy vessels from the tent” (v 5) brought, and who “brought them up”?
  - b. 2 Kings 25:1-15 - What happened to the dishes in verses 13-15? (Note: We also see that David and Solomon added more dishes to the collection in 2 Chronicles 4:19-5:1)
  - c. Daniel 5 - What sets off the events of this chapter and contributes to Belshazzar’s death? (see verses 2-4, 22-23)
  - d. Ezra 1:1-11 - What takes place in this text and where are the dishes sent?
2. **“When you bring the Levites before the LORD, the people of Israel shall lay their hands on the Levites, and Aaron shall offer the Levites before the LORD as a wave offering.”** Christians often lay their hands on people when they commission them for a specific role. Look up the following texts to see the origins of this action.
  - a. Exodus 29:10-11, 15-16 - Who lays their hands on what, and then what happens?
  - b. Leviticus 4:15 - Who lays their hands on what, and then what happens?
    - i. According to these texts, what does the laying on of hands seem to symbolize?
  - c. Leviticus 7:28-31- What kind of offering is ‘waved’ before the LORD?
  - d. As the people of Israel lay hands on the Levites, it seems that they are viewing them as a sacrifice, a peace offering to God ... but the Bible never approves of human sacrifice, so what happens next (See Numbers 8:12)?



- i. In light of the role of the Levites (as described in Numbers 8:15-19), how is this ceremony “fitting” for them? In what way are they being offered as a sacrifice and a peace offering?
- ii. Does this Old Testament symbolism make sense in other contexts? How do Acts 13:3, 1 Timothy 5:22, and 2 Timothy 1:6 demonstrate parallels to Numbers 8?
- iii. According to Romans 12:1-2, how does the language of sacrifice apply to all Christians?

*1. How does it encourage or challenge you to recognize that those who are being commissioned for ministry by the “laying on of hands” are symbolically being presented as a sacrifice before the LORD?*

3. **“They shall leave none of it until morning, nor break any of its bones.”** God was clear that the bones of the Passover sacrifice could not be broken. In the New Testament, as John presented Jesus as the ‘true and better’ Passover lamb, he referred to Him as the Lamb of God who takes away the sins of the world (John 1:29), and noted that none of His bones were broken when He was crucified (John 19:36). In the following questions what other links do you see between Numbers 9:1-14 and New Testament texts which address the necessity of participating with Jesus, the true and better Passover lamb?

- a. Read John 6:52-59. What is necessary for people to have life?

- i. How is this idea foreshadowed in Number 9:13?
- ii. According to John 6:54-56, is there any restriction around the “type” of person or nationality of person who has life through Jesus?
- iii. How is this idea of inclusion foreshadowed in Numbers 9:14?

- b. Read 1 Corinthians 11:17-32.
  - i. What church celebration is Paul describing here?
  - ii. What warning does Paul give regarding this celebration in verses 27-32?
  - iii. How is this warning foreshadowed in Numbers 9:13?
- c. Numbers teaches that the Passover meal is open to all, but it must be celebrated properly. In Numbers 9, God demonstrates great flexibility in allowing those who are temporarily unclean--through no fault of their own--to participate. Still, He is adamant that those who disregard His commands flippantly or arrogantly will be cut off. Jesus, who is one with God the Father, says essentially the same thing. Anyone can come, but those who come must “eat” Him to have life. They must be nourished by Him, depend on Him, participate with Him in life and death.
  - i. *How do these parallels encourage or challenge you today?*
    - 1. *Is there an area in which you are disregarding the commands of the LORD and need to repent?*
    - 2. *Do you need to be reminded to come to Jesus, daily, for true life? Do you need to remember to abide in Him (John 6:56)?*

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts”. They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 5: Setting Out From Sinai NUMBERS 9:15-23 & 10

### ***Look at the text: Understand Their Story***

Begin your study in prayer. Congratulations on working through all the packing up details found in Numbers 1-9! Now that roles have been assigned, the camp has been cleansed, and all the animals and equipment are organized for them to worship along the way, the nation of Israel can actually set out from Sinai towards their new home. Will the carefully laid plans for marching and moving the tabernacle actually work? Numbers 9:15-10:36 provides the answer! Rather than reading this text as a whole, we will once again work through it in individual sections.

1. Read Numbers 9:15-23 and answer the following questions.
  - a. **HOW** would you summarize these nine verses? **WHAT** is the big idea they are communicating?
  - b. **WHAT** was the shortest amount of time that the cloud “continued” over the tabernacle without moving?
  - c. **HOW long** did the cloud sometimes “continue” over the tabernacle without moving?
    - i. **WHAT** kind of culture/mindset do you think this system would have created among the people of Israel?
    - ii. *How do you think you, personally, would respond to this system?*
2. Read Numbers 10:1-10.
  - a. This passage provides a summary about the silver trumpets and how they should be used as well as more detailed instructions. Let’s begin with the overview.
    - i. **HOW** does the LORD summarize what the trumpets are to be used for at the start of the passage?
    - ii. **HOW** does the LORD summarize what they are to be used for at the end of the passage?

iii. **WHAT** specific purpose do they serve in building the people's relationship with the LORD?

b. Now to some specifics: **WHAT** action should follow each sound?

i. One trumpet is blown

ii. Two trumpets are blown

iii. An alarm is blown

iv. An alarm is blown twice

v. A long blast

1. **WHY** do you think they need the trumpets when they are already following the cloud?

3. Read Numbers 10:11-28. As they finally set out, there are some important things to note!

a. **WHEN** are they leaving the wilderness of Sinai?

i. **WHEN** did they arrive at Mt. Sinai (see Exodus 19:1)?

ii. So **HOW long** have they been there?

b. Verses 10:14, 10:18, 10:22, and 10:25 describe the order in which the different "standards" set out.

**WHAT** do you notice when you compare this information with the instructions in Numbers 2 (See question 2b on page 11)

c. Verses 10:17 and 10:21 focus on another aspect of the march. **WHAT** do you notice when you compare this information with the instructions in Numbers 3:21-37?

i. The author of Numbers could have simply stated, "The Israelites set out from Sinai in the order that the LORD commanded Moses." **WHY** do you think he chose to list the departure of each tribe in order and identify the work of the Levites instead?

4. Read Numbers 10:29-36.

a. **WHO** is Hobab? **HOW** are he and Moses related?

i. **WHAT** does Hobab intend to do?

ii. **WHAT** does Moses ask him to do in these verses?

b. **WHAT** do you learn about the LORD in this text?

c. **WHAT** do you learn about Israel in this text?

d. **WHAT** mood or tone mark this text as it draws to a close? How do you think Moses and the people of Israel are feeling as they begin this journey?

***Gospel Connections: Connect to His Story***

1. **And Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law... "Come with us, and we will do good to you."** As we end this chapter, it's a bit unclear as to whether or not Hobab actually comes with the people, and if Israel does "do good" to them. Look up the following sections of text to find out what you can about the future of Hobab and his descendants.
  - a. Judges 1:16 - What does this text tell us about the descendants of Moses' father-in-law?
    - i. What name is given to their people group? Where do they eventually settle?
  - b. Judges 4:1-22 - Read this text to understand the flow of the story, and then focus on the verses outlined below.
    - i. What do you learn about Heber the Kenite in verse 11?
    - ii. What does his wife, Jael, do for Israel in verses 17-22?
  - c. 1 Samuel 15:1-6 - What does King Saul do for the Kenites when he declares war on the Amalekites?
    - i. What reason does King Saul give for his actions?
  - d. 1 Chronicles 2:55 - As time went on, the Kenites were said to "father" another group of people. What "house" is associated with them in this text?
  - e. Jeremiah 35 - What do you learn about the Rechabites (the descendants of the Kenites) in this chapter?
    - i. What comparison does the LORD draw between the Rechabites and the people of Israel?
1. *How does tracing the story of Hobab's descendants, from Numbers 10 to Jeremiah 35 encourage or challenge you today? What is the big take-away for you from this study?*



2. **“The cloud covered the tabernacle, the tent of the testimony.”** As Israel journeyed through the wilderness, the cloud represented God’s presence among them. Read the following texts to see how this imagery is picked up in other parts of the Bible.
- a. 1 Kings 8:1-10 - What happens after the permanent temple is built and dedicated?
  - b. Psalm 97:1-5 - How is the LORD’s reign described?
  - c. Isaiah 19:1 - How is the LORD’s travel described?
  - d. Daniel 7:13-14 - How is the son of man’s<sup>2</sup> arrival described?
  - e. Matthew 17:1-8 (and Mark 9:2-8, Luke 9:28-36) - Who speaks from the cloud, and what does He say?
  - f. Matthew 24:29-31, Matthews 26:62-65, (and Mark 13:24-27, Mark 14:60-62, Luke 21:25-28) - How does Jesus say the Son of Man will appear?
  - g. Acts 1:1-11 - How is Jesus taken up into heaven? How will He return?
  - h. Revelation 1:4-7 - How does John say that Jesus will return?
  - i. *In British Columbia, we see lots of clouds regularly! Like seeing a rainbow can remind us of the promise of God to Noah in Genesis 9:12-16, looking at clouds could remind us of what we have learned about God’s presence, power, and His return. Based on the texts that you have studied above, what could you train yourself to meditate on and remember as you observe the clouds?*

---

<sup>2</sup> The son of man is a mysterious figure in the Old Testament. In the New Testament gospels, Jesus claims that He is the son of man whom Daniel prophesied about.

3. **“Make two silver trumpets... you shall use them for summoning the congregation and for breaking camp... they shall be a reminder of you before your God: I am the LORD your God.”** Like the imagery of the cloud, trumpets also make an appearance throughout scripture. Look up the following texts to see how trumpets are used in worship and in summoning God’s people.
- a. Exodus 19:9-13, 16-20 - What is the trumpet used for in this text? Who is blowing the trumpet?
  - b. Ezra 3:8-11 - Who is blowing the trumpets in this text, and why are they blowing trumpets?
  - c. Isaiah 27:12-13 - This text is promising future restoration for Israel. What will happen “in that day”? What will the sound of a trumpet accomplish?
  - d. Joel 2:1-2 - What is the trumpet used for in this text?
  - e. Zephaniah 1:14-16 - What is the trumpet used for in this text?
  - f. Zechariah 9:14-17 - Who is blowing the trumpet in this text? What is the trumpet used for in this text?
  - g. Matthew 24:29-31 - What is the trumpet used for in this text?
  - h. 1 Corinthians 15:50-57 - According to Paul, what will happen “at the last trumpet?”
  - i. Revelation 11:15-19 - What will happen when the seventh angel blows his trumpet?
- i. How has this study of trumpets challenged or encouraged you today?*

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 6: Rebellion on the Road: The People Complain

### NUMBERS 11:1-35

#### **Look at the text: Understand Their Story**

Begin your study in prayer. Last week in our study, the Israelites finally set out from Mt. Sinai after spending almost a year there. So far, things have gone well and the people of God have obeyed God's instruction. But of all that is about to change. In Numbers 11, there is a change in the style of the writing. We go from some pretty detailed descriptive texts into more narrative story-telling. For the next several lessons, the study questions will help you to understand each narrative as a whole story by looking at the setting, characters, plot, conflict, and resolution.

1. Read Numbers 11:1-35. Spend some time looking at the text. As you read the story, notice the setting, the characters, the conflict, and resolution. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below. (See an example of what this COULD look like in the Appendix on page 149)
2. **WHO** are the main characters in this passage and what do we learn about them...
  - a. *The people* - What characterizes the people in this story? (What do they do in this passage?)
    - i. **HOW** does Moses describe them in vs 11-15?
  - b. *The rabble* (vs 4) - **WHO** do you think this refers to (read Exodus 12:37-38 for a clue)?
  - c. *Moses* -
    - i. **HOW** do the people treat/view Moses? (vs 2, 13)
    - ii. In this moment, **HOW** does he feel about his role? (vs 10-15, 21-22)
    - iii. **WHAT** do vs 10-23 reveal about Moses' relationship with God?
      1. *When was the last time you talked honestly with God? What concerns or questions do you have that you need to bring to Him today?*
    - iv. **WHAT** do vs 26-30 reveal about Moses' character?
  - d. *Joshua* -
    - i. **WHAT** do we learn about Joshua in this text?

e. *The LORD* -

- i. **WHAT** characteristics of the LORD are emphasized in this chapter? (vs 1-3, 10, 23, 33-34)

- ii. **WHAT** do you learn about the LORD from His response to Moses? (vs 16-24)

1. *How do these characteristics affect your understanding of God?*

f. *The Spirit* -

- i. **WHO** controls the Spirit? (vs 17, 29)

- ii. **WHO** does the Spirit rest on? (vs 16-17, 25, 26) **WHAT** happens when the Spirit rests on them? (vs 25-26)

- iii. **WHAT** seems to be the purpose of the Spirit? **WHY** does God give the Spirit to the elders?

3. **WHAT** is the main plotline of Numbers 11:1-3? (This short story sets up a pattern that will be repeated several more times in the book)

- a. **WHAT** do the people complain about?

- b. **HOW** does God respond?

- c. **WHAT** is the outcome?

- d. **HOW** is this event memorialized? (Check the footnotes of your Bible for meaning of this name)

4. The second account of complaining is recounted in 11:4-35. Answer the questions below to summarize the plot of this story.

- a. **WHAT** is the complaint of the people? **WHAT** are they longing for?

- b. **WHAT** is God's reaction to the people's complaint? **WHAT** is Moses' reaction? Are they sympathetic?
    - i. **WHY** do you think they react this way?
  - c. **WHAT** is Moses' complaint? **WHO** does he address it to? **WHAT** is his attitude?
    - i. **HOW** does it differ from the people's complaint?
  - d. **WHAT** is God's plan to resolve...
    - i. Moses's complaint? (vs 16-17, 24-30)
    - ii. The people's complaint? (vs 18-20, 31-34)
  - e. **WHY** does God's provision of quail (vs 31-34) end in death for some of the people? Was the provision of meat a blessing or a judgement? (Read vs 20 again for a clue.)
5. In Old Testament narratives, **WHERE** events take place is often important to note.
- a. Where did the people long to return to? (What is significant about this place?)
  - b. According to vs 1 and 20, **WHERE** is God present?
  - c. **WHERE** does God meet with Moses and give His Spirit to the elders?
    - i. Based on what we've learned in previous lessons, where is the tent of meeting located in the camp?
  - d. **WHERE** do the people have to go to get the quail?
    - i. *The people's desires draw them AWAY from God's presence, but Moses' need (and God's provision) invites him CLOSER to God's presence. In what ways might this be reflected in your own life? What draws you away? What draws you near?*
6. **HOW** is this event memorialized?

***Gospel Connections: Connect to His Story***

1. **“...when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them...” “And the anger of the LORD blazed hotly..” “...the anger of the LORD was kindled against the people, and the LORD struck down the people with a very great plague.”** Many of us may feel uncertain or uncomfortable when reading about the anger of the LORD. Yet, God’s anger toward sin is part of His just and loving character. Read the following passages and answer the questions to learn more about how God’s anger fits into the whole story of the Bible.
  - a. The first time we read about God’s anger toward Israel is in Exodus 32. God has rescued them from slavery in Egypt and brought them to Mt. Sinai. Moses has been up on Mt. Sinai receiving the Law from God, meanwhile the people at the bottom of the mountain start worshipping an idol. Read Exodus 32:7-14.
    - i. What have the people done that ignites God’s anger and wrath?
    - ii. What does Moses appeal to as he asks God to relent?
    - iii. What does this story reveal about God’s anger? If you were to describe it, would it be impulsive or controlled, explosive or measured, irrational or reasonable? Why?
  - b. Read Exodus 34:4-9 in which God declares His name and character to Moses.
    - i. How does God describe Himself in vs 6-7?
    - ii. In order for God to maintain His character, how must He treat sin and deal with those who transgress His Law?
  - c. Read Psalm 78:17-35 where the Psalmist recounts this story from Numbers.
    - i. According to the Psalmist, why was Israel’s complaint about food so wrong? (vs 17-19, 22)
    - ii. According to vs 34-35, how did God’s judgement affect the people?
1. What does this tell you about God and the purpose for His anger?



- d. God's anger and wrath is not only seen in the Old Testament. Read Romans 1:18-25.

- i. What is God's wrath revealed against? (vs 18)
- ii. Why are people without excuse? (vs 20-21)
- iii. According to vs 24, what does God's wrath sometimes look like? (See also vs 26, 28)

- 1. How does this judgement relate to what we observed in Numbers 11?

- e. But the Bible's teaching on God's wrath does not end there! Read Romans 5:6-11 to see what a difference the gospel makes!

- i. What was our standing before God? (What words are used to describe people in vs 6, 8, 10?)
- ii. How are we saved from God's wrath?
- iii. What should be our response?

- f. *This is only a brief look at the biblical teaching about God's anger and wrath. It's okay if you are still unsure how all of this aligns together. Keep studying and digging into God's Word! But for now, how have these passages challenged or encouraged you? Do you still have questions?*

2. **"And the people complained in the hearing of the LORD about their misfortunes."** There is no doubt that the Israelites were facing difficult circumstances in the desert. We might be tempted to think their complaining is reasonable. Yet, God and Moses have no sympathy for them because their complaints reveal what is in their hearts. God does *not* promise us ease and fortune, but He *does* promise to be with us no matter what. Our response to misfortunes, what we whine about, and who we go to with our complaints reveals what it is we truly desire - God or things of this world.

- a. Read Jeremiah 12:1-4 in which the prophet Jeremiah expresses his complaint.
  - i. Notice Jeremiah addresses his complaint *to God*. What is his attitude toward God?
  - ii. What do these verses reveal about his relationship with God?
  - iii. What does he complain about? What does this reveal about what is important to him?

- b. The New Testament writers repeatedly teach believers not to complain in suffering, but rather to give thanks!
  - i. Read Philippians 2:12-18. Why are Christians to do everything without grumbling or arguing?
  - ii. Read James 1:2-4. How should we react to trials? Why?
  - iii. Read 2 Corinthians 1:3-11. What is Paul's attitude towards suffering/affliction?
    - 1. How does God treat us in our suffering? (vs 3-5)
    - 2. What does Paul learn through his suffering? (vs 9-11)
- c. *When you find yourself complaining, do you sound more like the Israelites in Numbers 11, or Jeremiah or the New Testament writers? In what ways do you need to change your thinking, attitude, or actions based on these passages?*

- 3. **"Then the LORD came down in the cloud and spoke to him and took some of the Spirit that was on him and put it on the seventy elders..."** God did not tell Moses to lessen his burden by finding more helpers and delegating tasks. Rather, God Himself partners with Moses and the 70 elders through the gift of His Spirit resting on them. Throughout the Bible, God's Spirit empowers people to lead and do mighty acts for God. (Exodus 35:30-35, Judges 3:9-11, 2 Chronicles 15:1-7, Nehemiah 9:30, Isaiah 42:1, Ezekiel 36:27) In the New Testament there is a very similar event that occurs.
  - a. Read Acts 1:6-8.
    - i. What were the disciples wondering about and what did Jesus promise them?
      - 1. What will the Spirit empower them to do?
  - b. Read Acts 1:11-14 and 2:1-4.
    - i. Who was the Spirit given to and what did He empower them to do?
  - c. Throughout the rest of the book of Acts, the Spirit is referred to constantly when God empowers people to share the gospel, accept the gospel, have great faith, heal, and lead the church. Knowing this future work of the Spirit, what insights does this lend to your understanding of Numbers 11?

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 7: Rebellion on the Road: The Siblings Complain

NUMBERS 12:1-16

### **Look at the text: Understand Their Story**

Begin your study in prayer. Last week in our study, we saw the Israelites start to complain and whine about their situation. We saw both God's wrath and provision and how He took care of His appointed leader, Moses. This week we're going to read another narrative that describes yet *another* complaint against God, this time by Moses' own siblings!

1. Read Numbers 12:1-16. Spend some time looking at the text. As you read the story, notice the setting, the characters, the conflict, and resolution. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below.
2. **WHERE** is this story taking place? (See Numbers 11:35 and 12:16)
3. **WHO** are the main characters in this passage and what do we learn about them...
  - a. *Miriam and Aaron*<sup>3</sup> - What is their complaint<sup>4</sup> against Moses? Note who is named first--this can imply leadership or primacy.
    1. **WHAT** happened in Numbers 11:24-29 that could be connected to this complaint?
  - ii. **WHAT** is their attitude at the beginning of the story?
    1. **HOW** does their attitude change?
  - iii. **WHAT** is their standing among the people? How do you know? (Note vs 15)

<sup>3</sup> Miriam and Aaron were Moses' siblings. See Exodus 2:5-10, 6:20, 4:14-16, 15:20-22, 28:1 for more information about them and the role they played among the people.

<sup>4</sup> Miriam and Aaron's complaint about Moses' Cushite wife has puzzled commentators. There are two popular suggestions: Moses' wife, Zipporah, could qualify as "Cushite" if the name is interchangeable with "Midianite" (Habakkuk 3:7) or this wife could refer to a second wife of Moses, known only to us here (potentially Zipporah passed away).

- b. *Moses* - How would you describe Moses' character in this text? **HOW** does the narrator describe him in verse 3 and how do you see that displayed in the story?

1. The ESV uses the word "meek" to describe Moses. Look up 12:3 in other translations, how does the description differ? Look these words up in a dictionary, **WHAT** are the translators hoping to convey about Moses' character?

- ii. **HOW** does God describe Moses? What makes him different from all others?

- iii. **HOW** does Moses treat Aaron and Miriam? Why is this significant?

1. *What do you learn about leadership from these three leaders? What positive and negative qualities are exhibited?*

- c. *The LORD* - **HOW** does God respond to Miriam and Aaron's complaint?

- i. **WHAT** does this text tell us about God's relationship and interaction with His people?
  1. vs 2-5

2. vs 6-8

3. vs 9-10, 13-14

4. This is the third story describing a complaint in Numbers.

- a. **WHAT** is the plot of this story?

- b. **WHAT** is the conflict/complaint?

- c. **WHAT** is God's response?

- i. **WHY** do you think Miriam gets leprosy and not Aaron. (Note the observations in question 3.a.)
  - d. **WHAT** is the outcome? **HOW** is the conflict resolved?
5. **WHAT** is similar about the three complaints (Numbers 11:1-3, 11:4-35, 12:1-16)?
- a. **WHAT** do they teach about sin?
  - b. **WHAT** do they teach about God's appointed leader?
  - c. **WHAT** do they teach about God's response to rebellion against His leader?
- i. *What is your attitude toward those God has put in spiritual authority over you? What might need to change?*
6. **WHERE** does God meet with the three siblings? Why is this significant? (Remember Numbers 5:1-4)
7. **WHERE** must Miriam go for seven days? Why is this significant (according to previous lessons)?
8. **WHY** did Aaron react so strongly when he saw Miriam's leprosy? **HOW** did he describe her?
9. **WHY** is Moses the one who intercedes for Miriam? How is this ironic in the context of this story?
10. **HOW** does God respond to Moses' intercession?
- a. What does this teach us about both forgiveness and consequences of sin?
  - b. What does this teach us about prayer?

**Gospel Connections: Connect to His Story**

1. **“With [Moses] I speak mouth to mouth, clearly, and not in riddles, and he beholds the form of the LORD.”** In this passage, God vindicates His servant Moses and clearly explains how Moses is unique among the prophets. Throughout the Bible this distinction remains. Read the following passages and record what they teach about Moses’ relationship with God and how he was viewed by Israel:
  - a. Exodus 33:7-11
  - b. Exodus 33:17-23
  - c. Deuteronomy 34:10-12
  - d. John 1:17
  - e. John 9:24-30
  - f. Yet Scripture also makes it clear that Moses was actually pointing ahead to someone else. Read Deuteronomy 18:15-19 and then John 1:45, 5:46, 6:11-14. Why is it important for us to understand Moses’ distinction *so that* we can also understand who Jesus is?
2. **“Not so with my servant Moses. He is faithful in all my house.”** Though Moses is distinct and unique among all the prophets and his words are to be trusted and obeyed because they come from God, Jesus is the greater Moses. Fill out the following chart (Chart 7.1) and note how Jesus is similar, but greater than Moses, how Moses is only a shadow of the greatest prophet and leader of God’s people.



<b>Moses</b>	<b>How is Jesus the “true and better Moses?”</b>
Numbers 12:3 - Moses was very meek, more than all people who were on the face of the earth.	Matthew 11:28-30 -
Numbers 12:1-2 Moses does not defend himself.	1 Peter 2:21-25 -
Numbers 12:7- Moses was faithful in God’s house as His servant.	Hebrews 3:1-6 -
Numbers 12:8 - Moses spoke mouth to mouth with God.	John 14:10, 11, 24 -
Numbers 12:8 - Moses beholds the form of God.	Philippians 2:5-11 -  John 1:14-18 -

Chart 7:1 (Jesus, the better Moses)

- a. Though Moses was an amazing and unique leader of God’s people, he still fell short of God Himself. The stories of Moses in Scripture are not given to us to emulate Moses, but to point us to the greatest prophet, the greatest leader, the True King: Jesus. When you study characters in the Bible or learn from other great Bible teachers, who do you find yourself admiring? The teacher or Jesus? Why do you think this is?
  - i. *How could it be dangerous when we look to our leaders more than to Jesus?*
  - ii. *If you are in a leadership position, what can you learn from Moses’ example that will help you point people to Jesus and not put yourself on a pedestal?*
  - iii. *If you are looking for good leadership, what might be some character qualities that you should look for in a godly leader?*

3. **“When the cloud removed from over the tent, behold, Miriam was leprous, like snow.”** In response to Miriam and Aaron’s rebellion against Moses, Miriam is stricken with leprosy temporarily. Leprosy (and other skin diseases) were taken very seriously because not only were they dangerous, but also related to ritual uncleanness. Remember in Numbers 5:1-4 we learned that lepers were to be put outside the camp so as not to defile the camp where God dwelt. This was a matter of holiness as God’s people. This is also not the only time that God judged a person’s sin by striking them with leprosy (see 2 Kings 5, and 2 Chronicles 26). In Leviticus 13-14, God gave Israel specific rituals to deal with skin diseases like leprosy, including seclusion, healing, and cleansing. In Miriam’s case, leprosy was a very visual, outward indication of the defiling presence of sin inside her and Aaron’s hearts.
- a. What does Miriam’s punishment teach us about sin and its effect on us?
  - b. What does it teach us about our need for Jesus’ intercession and healing? (Hebrews 9:22-25)
  - c. Most of the time, we’re a lot like Miriam and Aaron and we probably don’t view sin quite as serious as it really is. Read Psalm 51 (see appendix) where David laments and prays about his own sin, then answer the questions below.
    - i. How does David describe his moral state? (vs 3-5)
    - ii. What does he ask God to do? (vs 1-2, 7-12, 14-15) (Note: much of the imagery of purging, cleansing, washing is directly related to the cleansing rituals of Leviticus 13-14).
    - iii. How does David respond to God’s restoration? (vs 8, 13-17)
    - iv. *How does this Psalm challenge or encourage you as you consider your own sin and need for cleansing? Maybe you need to respond by spending some time right now in prayer; using this Psalm to confess your own sin and ask for the renewing Spirit of God to cleanse you, restore the joy of salvation, and open your lips to sing of God’s righteousness.*

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 8: Rebellion at the Border: The People Disobey NUMBERS 13-14

### **Look at the text: Understand Their Story**

Begin your study in prayer. Last week in our study, we observed Moses' own siblings complaining against him on the journey and God's judgement on them. This week in our study, Israel finally reaches the edge of the Promised Land! This is one of the most famous stories from Numbers: the twelve spies enter the promised land! But as we will see, Israel continues in their pattern of complaint and disobedience even on the brink of receiving all God has promised.

1. Read through the whole story in Numbers 13-14. Spend some time looking at the text. As you read the story, notice the setting, the characters, the conflict, and resolution. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below.
2. **WHERE** is this story taking place? (See Numbers 12:16, 13:3 & 26)
3. **WHERE** do the men travel as they spy out the land? (See 13:17-29. See Map A.1 on page 53 of the Appendix, to help you visualize as you read about the various places.) **WHAT** do you notice about their journey?
4. **WHEN** did this take place according to 13:20. **WHY** do you think this detail was important to the author?
5. "The Land" is an important theme in this story. **WHAT** do we learn about it? (We've grouped the verses together to help you pinpoint central themes)
  - a. 13:1, 14:23, 14:30, 14:40
  - b. 13:21-29
    - i. *Imagine being among the Israelites hearing these descriptions, what tensions or questions might you be wrestling with?*
  - c. 14:7-9

6. **WHO** are the main characters in this passage and what do we learn about them...
  - a. *Moses* - Note his actions, characteristics, and his relationship with the people.
  - b. *The Spies* - **WHO** were they and **WHAT** were they sent to do? (How do these names compare to the heads named in Numbers 2 and 7?)
    - i. **WHAT** characteristics do you observe in the ten men who brought the bad report? **WHAT** actions do they take and **WHY**?
    - ii. **WHAT** characteristics do you notice in Caleb and Joshua? **WHAT** actions do they take and **WHY**?
      1. **WHAT** do these contrasting characters teach us about the relationship between leadership and faith?
  - c. *The LORD* - **WHAT** do you learn about God from this narrative?
  - d. *The People* - **WHAT** do you observe about them from their actions and words? (14:1-10, 39-45) (Note the use of “all” and “whole” throughout the passage.)
    - i. **WHAT** do you learn about them from the LORD’s and Moses’ perspective? (14:11-24)
      1. *How is this a warning for us?*
      2. *Sometimes we think that if God would only show some miraculous signs then people would believe. How does this story contradict the idea that signs and wonders automatically produce faith?*

7. **WHAT** significant division occurs in 14:26-35 and **HOW** will this affect the future of Israel? (How is this connected to the census of Numbers 1?)
8. **WHY** does God say He will strike and disinherit them?
- a. **WHAT** does this indicate about what God expects of His people?
9. **WHAT** is Moses' argument/defense as he intercedes for the people before God?
10. God's response to the people reflects His character and name as Moses quotes in Numbers 14:8 (see Exodus 34:6-7).
- a. **WHO** does God say will face death in the wilderness and why? **HOW** does this reflect 14:8?
- b. **WHO** is allowed to enter the promised land and why? What aspect of 14:8 is reflected here?
11. **HOW** does God's punishment reflect the exact words and desires that the people spoke in their fear, doubt, and rebellion? Use the chart below to answer this question.

People's Rebellion (see 14:1-4)	God's Punishment (see 14:20-45)
Would that we had died in Egypt or this wilderness!	(14:29, 32, 33, 35)
Why is the LORD bringing us into the land to fall by the sword?	(14:42-45)
Our wives and little ones will become prey.	(14:14:31, 33)
Would it not be better for us to go back to Egypt?	(14:25)

Chart 8:1 (Punishment for Rebellion)

12. **WHAT** do the actions of the people in 14:39-45 reveal about their hearts and their understanding of God? Is this an example of true repentance or not? How do you know?

**Gospel Connections: Connect to His Story**

1. **“But truly as I live, and as all the earth will be filled with the glory of the LORD”** God decides to relent and pardon Israel, *but* He also acts justly in judging them with the consequences of their sinful rebellion, testing Him, disobeying and despising Him. God acts in a way that His glory and His name will be known and worshipped throughout the earth (Habakkuk 2:14, Isaiah 6:3) and He accomplishes this in various ways.
    - a. In Numbers 13:17-18 Moses quotes from Exodus 34 repeating the name God declared to Him when He revealed His glory to Moses and gave him the Law for Israel. Read Exodus 34:5-10.
      - i. How is God’s glory reflected in His name and character?
      - ii. How is God to be glorified through His relationship with Israel?
    - b. Jesus came and fulfilled God’s covenant to Israel, to reveal marvels and the works of God (Exodus 34:10). Read John 17:1-10. How is God glorified in Jesus?
    - c. Read John 15:1-12.
      - i. By what is God, the Father, glorified?
      - ii. According to this passage, how do we bear much fruit?
      - iii. What is the connection between obeying God’s commandments and abiding in Christ?
1. *What is similar about how Jesus glorified God and how we glorify God? Is the Holy Spirit convicting you to make any changes in your life based on these words, so that you can bring glory to God?*



2. **“But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land which he went”** The New Testament states that these narratives were written as examples for us, so that we don’t commit the same sins--but they also show us examples of how to live by faith! Caleb is one example.
- a. Read Joshua 14:6-15 to learn the rest of Caleb’s story.
    - i. What is the state of Caleb’s faith 45 years after the incident at Kadesh?
    - ii. How do we see God’s faithfulness in Caleb’s story?
  - b. Caleb trusted in God, His promises to Israel and he lived out his faith. Do we do the same? Read Colossians 2:6-10.
    - i. What words characterize a mature believer in this passage?
    - ii. What is the warning in this passage?
- Read 2 Timothy 3:1-5, 10-17.
- iii. What will people be like in the “last days”?
  - iv. How are believers to be different? What will they face because of this?
  - v. Why is Scripture so important for believers as they strive to continue in their faith?
- Read 2 Timothy 4:7-8.
- vi. How is Paul’s life a similar example to what we observed about Caleb?
- c. *How do the stories of Caleb and Paul, and the teachings of Colossians and 2 Timothy, challenge or encourage you as you try to follow God fully? What quality or character trait do you most want to ask God to develop in you?*

3. **“None of the men who have seen my glory and my signs...and yet have put me to the test...shall see the land that I swore to give to their fathers. And none of those who despised me shall see it...”** This turning point in the life of Israel is used extensively by the author of Hebrews. We can learn a lot about what God intends for us to learn, from this Numbers passage, based on how this New Testament writer used it to teach the early church!
- a. Read the first warning in Hebrews 3:7-14 (quotes from Psalm 95 which also recounts the same story). In what ways had Israel sinned against God? (What do you notice about their hearts?)
    - i. What was their punishment? (Note: the author uses the land to symbolize God’s “rest”)
  - b. Read the warning in Hebrews 3:12-19. What is the danger the writer is warning about? (12-13)
    - i. How can we protect ourselves from this danger? (13-15)
    - ii. How does he describe those who were unable to enter God’s rest? (16-19)
  - c. Read the final warning and exhortation in Hebrews 4:1-11. How are we similar to the Israelites and the audience of this letter? (vs 1-7)
    - i. According to the author of Hebrews, even though the Israelites eventually entered the promised land, there was another “rest” still to come for God’s people (as written about in Psalm 95 by David). What rest is he pointing to? (vs 8-10)
    - ii. What should be our response to this passage and the example of the Israelites? How do we ensure that we enter God’s rest/the promised land? (vs 11)
  - d. Read Hebrews 4:12-16. We’re really no better than the Israelites at obeying God; is there any way we can fake it into God’s rest?
    - i. What then is the hope that we have?

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 9: Rebellion at the Border: The Cousins Complain NUMBERS 15-16

### Look at the text: Understand Their Story

Begin your study in prayer. Last week in our study, the Israelites rejected God's promised land and in judgement God decreed that the whole adult generation would die in the wilderness as they wandered pointlessly for 40 years. This is a major turning point in the book of Numbers as we see the nation divided into two generations and the fulfilment of the promise being delayed by human disobedience. In this week's passages we will see the outworking of both God's promise and judgment, and how the people respond. We're going to study the chapters one at a time. Numbers 15 returns to descriptive writing detailing offerings and worship. Read through Numbers 15 completely to get an overview, then work through the chapter, briefly summarizing what God is telling Moses to convey to the people.

1. Numbers 15:1-15 - **WHAT** is God instructing regarding offerings? Notice the difference between the lamb, ram, and bull as you fill out the chart below.

	Grain offering	Drink offering
Lamb		
Ram		
Bull		

- a. **WHEN** are these instructions to be enacted?
- a. **WHO** do these instructions apply to?
  - i. **WHAT** does this tell you about God?
2. Numbers 15:17-21 - **WHAT** is God instructing regarding the bread of the land? (Read Exodus 22:29-30, 23:19 for previous laws of the "first fruits")
  - a. **WHEN** are these instructions to be enacted?
  - b. **WHO** do these instructions apply to?
  - c. **WHY** is it significant that these instructions (vs1-21) apply to life *in the land*, especially knowing the context of what happened in chapter 14?

3. Numbers 15:22-31 - **WHAT** is Israel commanded to do if they, as a congregation or as an individual, sin unintentionally? (**WHO** does this apply to?)
  - a. **WHAT** is different about the scenario in vs 30-31?
    - i. **WHAT** three actions describe the sinner's action and attitude toward God?
4. Numbers 15:32-36 - **HOW** does this story illustrate the commands described above?
5. Numbers 15:37-41 - **WHAT** were the Israelites instructed to make and **WHY**?
  - a. *How does the perspective of this section contrast with the way our society would teach us to order our lives?*

With the context of last week's passage, as well as your overview of Numbers 15 in mind, read through the dramatic narrative of Numbers 16. Spend some time looking at the text. As you read the story, notice the setting, the characters, the conflict, and resolution. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. Then answer the questions below.

6. **WHO** are the main characters in this passage and what do we learn about them...
  - a. **WHO** rises up against Moses in this chapter? **WHAT** do you learn about them? (See Lesson 2, gospel connections on page 14 for more info about these people)
    - i. **WHAT** is Korah's complaint? (16:3-11) (Note that Moses' response gives us more details into what Korah was really complaining about).
      1. What is the irony here? (According to Numbers 3, and chart 2.1 on page 14, what was the role of the Kohathites?)
      2. **WHAT** was the test Moses announced to Korah's company and what would it prove?

ii. **WHAT** is Dathan and Abiram's<sup>5</sup> complaint?

1. What is the irony here?

2. **WHAT** was the test Moses announced to Dathan and Abiram (16:25-34) and what would it prove according to vs 28 and 30?

b. *Moses* - **HOW** is Moses portrayed in this chapter? **WHAT** do you notice about him?

c. *Aaron* - **WHY** is Aaron important in this chapter? **WHAT** do you learn about him?

d. *The LORD* - **WHAT** do you learn about God? **HOW** is He described? **WHAT** does He do?

7. **WHAT** did God tell Moses to do with the censers that were offered and **WHY**?

a. What does this reveal about God and about people?

8. **WHAT** happens in vs 41-50 and what does this reveal about the people's hearts?

a. What do Aaron and Moses' actions teach about the power of intercession?

b. How does this story confirm once again Aaron's place as God's high priest?

---

<sup>5</sup> On, the son of Peleth is only mentioned in verse 1 and then disappears. Commentators suggest he may have withdrawn from the rebellion.

***Gospel Connections: Connect to His Story***

1. **“But the person who does anything with a high hand... reviles the LORD, and that person shall be cut off from among his people.”** This passage indicates that there were some sins that could be atoned for and some that couldn't. Is this passage teaching that any intentional sin cannot be forgiven? It is helpful to note that the use of the word “high hand” is that same word used when the Israelites went out “boldly” or “defiantly” from the Egyptians (Ex. 14:8). It indicates that the sinner knows full well what they are doing and considers God irrelevant, reviling Him, hating His Word, and willfully breaking His commands.
  - a. The New Testament has similar warnings about people who boldly sin. Read Hebrews 10:26-31.
    - i. How is the sin described in vs 26, 29?
    - ii. Why is there no sacrifice for this sin? How is it similar to our Numbers' passage?
  - b. Yet, is there a limit on God's forgiveness? Read 2 Chronicles 33:1-16. List the sins Manasseh committed.
    - i. What caused Manasseh to turn to God? How did his attitude and actions change?
    - ii. What does this example teach us about God and His dealings with people and their sin?
  - c. Are some people just “good” and some “bad”? Read Ezekiel 18:21-24.
    - i. What is the hope for the wicked?
    - ii. What is the warning to the righteous?
    - iii. What does God take delight in?
  - d. Putting all of this together, what do these passages teach us about sin and forgiveness?



2. **“And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to where after”** Both Numbers 15 and 16 include visual reminders for Israel. These were put in place to help them remember and obey God’s laws. Throughout the Bible, it is clear that sin is consistently pervasive in the hearts of human beings.
- a. Read the following passages and summarize what they teach about sin and the human heart.
    - i. Genesis 6:5
    - ii. Psalm 14:1-3
    - iii. Jeremiah 17:9
    - iv. Matthew 15:18-19
    - v. Ephesians 2:1-3
  - b. But the beautiful truth is that the gospel sets us free and has washed us from sin! Yet, we still face the inclination to chase after our sinful desires. Read the following passages and summarize what they teach about temptation and the Christian walk.
    - i. 1 Cor. 10:13
    - ii. James 1:12-15
    - iii. 1 John 2:15-17
  - c. *We don’t use tassels to remind us of God’s laws, but we would still benefit from steady reminders to obey Him. What kinds of things/habits/practices help you remember God’s commands and promises?*
    - i. *Is there something you could implement into your life to help in your fight against sin?*

3. **“...To be a reminder to the people of Israel, so that no outsider, who is not of the descendants of Aaron, should draw near to burn incense before the LORD...”** This chapter proves that God had appointed only Aaron and his descendants to serve as priests.
  - a. Read Exodus 28:1-2, 40-43, and 29:1-9. In these passages, God commands Moses to ordain and consecrate Aaron and his sons as priests. If you skim the entirety of chapters 28 and 29 you will get a fuller picture of the process and responsibilities. However, from just these verses, what do you learn about the seriousness of this role?
    - i. For who and for how long was this priesthood to apply? Was there any doubt about who God had anointed?
  - b. In 2 Chronicles there is another story of a man who wanted the role of priest. Read King Uzziah's story in 2 Chronicles 26:16-21.
    - i. What was Uzziah's attitude toward God?
    - ii. How did God react to his attempt to take on a priestly role?
  - c. *Both in Numbers and in 2 Chronicles, the men were not content with the service God had given them and they tried to reach for something against His commands. How does this challenge or encourage you today?*
4. In some ways, we can sympathize with Israel. We, too, feel a desire to be close to God. This passage points ahead to our need for the true High Priest, who would actually abolish the restrictions and make a way for all to draw near to God!
  - a. Read Hebrews 4:14-16. How does the author describe Jesus, our high priest?
  - b. Read Hebrews 7:23-28. In what ways is Jesus greater than the Old Testament priests?
  - c. Read Hebrew 10:19-25. What should be our response to Jesus' work as our priest?

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 10: In the Wilderness: The Priesthood, Payments and Purification NUMBERS 17-19

### ***Look at the text: Understand Their Story***

Begin your study in prayer. Last week's lesson covered another rebellion involving who God had chosen as the leaders of Israel. This week's lesson is closely related. These chapters serve as the conclusion to this section involving the priesthood: its divine origin, responsibilities, character, role, and function. The people of Israel are learning that they need someone to draw near to God for them and make atonement for their sins.

Because this section is written primarily in descriptive form as God instructs Moses and Aaron, we will study it in sections, chapter by chapter.

1. Read through the short story in Numbers 17. Spend some time looking at the text. As you read the story, notice the setting, the characters, the conflict, and resolution. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below.
2. **WHAT** is the **context** and **setting** of this story? Flip back to last week's lesson to remind yourself what has just happened.
3. **WHAT** is the problem/conflict that God is addressing in this chapter?
4. **HOW** does God propose to solve the problem?
  - a. **WHAT** is the purpose of the staff as a sign? What does this tell you about people?
5. **HOW** is this story connected to the narratives in Numbers 16 (especially regarding Aaron and the priesthood)?
  - a. **WHY** do you think God recorded these three conflicts surrounding Aaron's priesthood? **WHAT purpose** would these stories serve for future generations of Israelites reading this book?
6. **HOW** did the people react at the conclusion of this final test? (Note: consider the events of chapter 16 as well and note that this sets up the purpose for the next two chapters)

7. Read Numbers 18 to get an overview. Summarize in one sentence how God answers the people's fear regarding death for all who draw near to the sanctuary.

8. Now, read through Numbers 18 again and fill out the chart below.

	Aaron/Priests	Tribe of Levi/Levites
<b>WHO</b> is in this category?	vs 1 -	vs 2 -
<b>WHAT</b> is their role/responsibilities?	vs 1, 3, 5 -	vs 2, 3, 6 -
<b>WHAT</b> do they keep guard over?	vs 5, 7 -	vs 3, 4 -
<b>HOW</b> are they described by God?	vs 7 -	vs 6 -
<b>WHAT</b> does God give to them? (And <b>WHAT</b> does God withhold?)	vs 8-10 (every male) -  vs 11-20 (everyone who is clean in family) -	vs 21-24 -
<b>WHAT</b> do you notice about the tithes?	vs 25-29	vs 25-32 -

9. According to this chapter, **HOW** is the nation dependent on the priests and Levites? **HOW** are the priests and Levites dependent on the rest of the nation?

10. Four times in this chapter death is mentioned as punishment. **WHO** and for what reason would people face death? (See also 17:10)

a. What does this reveal about the holiness of God?

11. Finally, read Numbers 19 *all the way through* to get an overview. The previous chapters have revealed how God designates certain people to draw near to Him and atone for the whole congregation, so that they will not all die. This chapter deals with the problem of lay people who are unclean and would defile the tabernacle by remaining in the camp. (Remember that in Numbers 5:1-4 the only recourse was to send unclean people outside the camp) How would you summarize the chapter?
- a. Vs 1-11 -
  - b. Vs 12-22 -
12. In the first section, verse 1-11 **WHO** is involved? List the three men, their role in the process, and what happens to them as a result of their participation.
13. Describe the process of burning the red heifer.
- a. **WHAT** details are given about the condition of the heifer?
  - b. **WHERE** is the heifer taken? **WHERE** is its blood sprinkled?
  - c. **WHAT** part of the heifer is burned? **WHAT** is added to the burning heifer?
  - d. **WHAT** happens to the ashes? **WHAT** are they for?
14. According to verses 11-16, **WHAT** would cause someone to be unclean? There are other ways to become unclean, but **WHY** is this specific issue important to address in the context of what has happened in previous chapters?
15. **WHAT** was the process for becoming clean?
16. **WHAT** happened if you did not cleanse yourself? **WHY** was this cleansing so important? (verse 13, 20)
17. **HOW** is our situation before God the same and different than the people of Israel at this time?

**Gospel Connections: Connect to His Story**

1. **“And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel.”** The priests (and Levites) were given the task of guarding the sanctuary and the tabernacle, making sure that only those who were appointed would approach God. They guarded the holiness of God and, by doing so, they also protected the people from death. These roles were previously established in Numbers 1:47-54, 3 and 4. However, the last few chapters have shown that the people continuously pushed back and needed to learn to obey God’s established order otherwise face His wrath. Though we no longer have a priesthood that functions in this way, God still gives special authority and responsibility to the apostles in the New Testament (and then later, elders of the churches) to guard the doctrine of the gospel, and therefore, the people of the church.
  - a. Read Titus 1:1-16 where Paul commissions Titus to appoint elders in the churches.
    - i. What are the conditions that elders must meet to be appointed?
      1. Why are the standards so high?
    - ii. What is the danger they are guarding against?
  - b. Read Acts 20:17-38. Focus on verses 28-32.
    - i. Who is Paul addressing? Who gave them their role?
    - ii. What does Paul say is their job?
    - iii. What is the danger they must guard against?
  - c. Read 1 Peter 5:1-5.
    - i. What does Paul command the elders to DO?
    - ii. What are they commanded NOT to do?
  - d. How do elders play a similar role in the church today that the priests and/or Levites served for the people of Israel?



- e. Most of us are not elders of a church, but what do these passages teach you about the importance of good leaders who obey God?

- i. In your context, what do you expect from your church elders/pastors? Is this in line with what the above passages teach is their responsibility?

- 2. **“I have given you charge of the contributions made to me...I have given to them to you as a portion...to the Levites I have given every tithe in Israel for an inheritance.”** God provides for the priests and Levites by giving them the tithes, contributions, offerings, and sacrifices of the people to meet their needs. Since they were not to be given an inheritance in the land, they needed another way to survive.

- a. The fact that the Levites would not have a portion in the land is actually the fulfillment of an ancient prophecy given by Jacob (whose sons became the tribes of Israel). Read Genesis 49:5-7. What was to be the fate of Levi's (and Simeon's) offspring?

- i. In Genesis this was a curse, but how has God changed this curse into a blessing for the tribe of Levi?

- b. Though many of these rights for the priests portion have been mentioned elsewhere in the Scripture (Lev 6-7, 27), the tithe designated for the Levites is something new. Read Leviticus 27:30-33 and list what was included in the tithe.

- i. Even before God gave the laws of Leviticus, both Abraham and Jacob also gave tithes. Read Gen. 14:17-20 and 28:18-22. What do these passages tell us about the practice of tithing in ancient times?

- c. According to Numbers 18:21, the tithe was given to the Levites in return for their important service in the tabernacle. We see this principle continue in the New Testament as both Jesus and Paul taught that the ministers of the gospel should be paid adequately for their service to the LORD and the church. Read the following passages and record what they teach about ministers being worthy of payment for their work.

- i. Matthew 10:5-11

- ii. 2 Timothy 5:17-18

## iii. Philippians 4:14-19

- d. *God makes it clear that the role of working in ministry is vital for the health and life of God's people and He provides a way for them to be compensated for their work. How are you personally supporting those who minister to you and your congregation? How have these passages encouraged or challenged you today?*

3. **“He shall cleanse himself with the water [for impurity] on the third day and on the seventh day, and so be clean...”** The ritual of ceremonial cleansing using the water for impurity was essential so that people could remain in the camp and not defile the tabernacle with their uncleanness. Without it, they would be cut off from their people and cut off from God. In the New Testament, we learn how Jesus fulfills this need for cleansing in a greater and perfect way.

## a. Read Hebrews 9:13-14.

- i. How did the ashes of the heifer foreshadow the work of Christ?

- ii. How is Christ's blood more effective than the waters for impurity?

- b. In our culture we do not deal with categories of ceremonially clean and unclean, and yet we need to understand that our sin defiles us and cuts us off from our holy God. Read the following passages and note what kind of things defile.

## i. Matthew 15:10-20

## ii. Titus 1:15-16

## iii. Ephesians 5:3-5

## iv. Hebrews 12:12-16

1. *Do any of these passages specifically poke you? Is there an area of your life you have overlooked or have become comfortable with sin that defiles you?*

## c. What is the good news of 1 Corinthians 6:9-11?

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



# In The Wilderness

## Lesson 11: In the Wilderness: Wasted Years and A Taste of Victory NUMBERS 20-21

### ***Look at the text: Understand Their Story***

Begin your study in prayer. The last couple lessons have been characterized by rebellion, God's faithfulness, and the turn of events that led Israel into 40 years of wilderness wandering due to their rejection of God and His promises. Numbers 20 and 21 cover these wandering years with very little detail, pointing to the sad waste of time brought on by their sin. But as we come to the end of part 1 in our study, there is also some hope as God begins to give Israel victory on their way to the land!

1. Read Numbers 20. There are several events that happen in this chapter. Spend some time looking at the text. As you read the stories, notice the setting, the characters, the conflicts, and resolutions. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below.
2. **WHEN** did the events of this chapter occur? Since the text does not include the year, check out Numbers 33:36-39, which also records these events for some clues as to when they could have happened.
3. **WHERE** did these events take place? (Refer to Map A.1 on page 53 of the Appendix for reference)
4. This chapter quickly walks through four sad and discouraging events. Briefly summarize **WHAT** happens:
  - a. 20:1
  - b. 20:2-13
  - c. 20:14-21
  - d. 20:22-29
5. **WHAT** does the Meribah story tell us about the people? Has anything changed during their years in the wilderness?
  - a. Read Exodus 17:1-7. This passage describes a parallel story that occurred many years earlier before Israel had even reached Mt. Sinai. Note the similarities and especially the differences you notice in this story.

6. **WHAT** do you notice about Moses in this text? **HOW** is his attitude toward the people and toward God's command different than in past scenarios?
7. **WHY** does God punish Aaron and Moses so severely? (See also 20:24)
  - a. **WHAT** does this teach you about God's holiness?
  - b. **WHAT** does this teach you about the connection between belief and obedience?
8. **WHO** is chosen to replace Aaron as high priest? **WHAT** do we know about him from this study already? (See Numbers 3:2-4, 4:16, 16:36-40, 19:1-8)
  - a. **HOW** does this account of the death of Aaron, point to both God's just judgment and grace?
9. **HOW** do the events of this chapter connect to the rest of the story of Numbers?
10. Read Numbers 21. This chapter covers some of the travel itinerary and a few events that occurred along the way as the people of Israel approached the border of the promised land once again. Spend some time looking at the text. As you read the stories notice the setting, the characters, the conflicts, and resolutions. Mark repeated words or themes, take note of anything surprising, and look for descriptions of God. After spending some time on your own in the text, answer the questions below.
11. Briefly summarize what happens in the chapter. (See the maps in the Appendix for reference)
  - a. 21:1-3 (Notice **WHO** is speaking)
    - i. Contrast this story with what happened back in Numbers 14:39-45. **HOW** is this scenario different and **WHY**?
  - b. 21:4-9
    - i. Contrast this story with what happened back in Numbers 11:1-6, 31-34. **HOW** are their complaints similar? **WHAT** do you notice about God's response on both occasions?

c. 21:10-20

- i. **HOW** does the account of the water at Beer differ from other previous provisions of water?
- ii. **HOW** does the inclusion of the poem affect the tone of the chapter?

d. 21:21-32 (Notice again **WHO** does the speaking)

- i. **WHAT** details are we given about the Amorites and the Moabites from this section?
- ii. **WHY** is the ballad included?

e. 21:33-35

- i. **HOW** does the end of this chapter indicate hope for the future?

12. In the account of the serpents, **WHAT** did the people ask Moses to pray for and **HOW** did God reply?

- a. **WHAT** do you think this would teach the Israelites as they continued to deal with the serpents?
- b. *Are there things in your own life that you have asked God to remove but He seems to be saying no? What could God be teaching you through these circumstances?*

13. As the people start gaining victories in war and possessing land, **HOW** would you expect their attitudes and faith to be affected?

**Gospel Connections: Connect to His Story**

1. **“Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them.”** In this brief little story we read about the tragic consequences Moses and Aaron faced for their unbelief, their failure to uphold God as holy, and their rebellion (Num 20:24). Why is it that they were seemingly judged so harshly? Let’s find out.
  - a. Briefly skim the account of the people’s rebellion in Numbers 14 to remind yourself what occurred there. How are Moses and Aaron’s actions similar to those of the people?
  - b. Throughout Numbers we have seen that faith in God is completely interconnected with obedience to His commands. Read the following passages and note what they teach about belief and obedience.
    - i. Deuteronomy 9:23
    - ii. 2 Kings 17:7-15
    - iii. Ephesians 2:8-10
    - iv. Romans 6:15-19
    - v. Hebrews 3:12-19
    - vi. James 2:14-26
  - c. In front of the nation, Moses and Aaron’s unbelief and disobedience was even more serious because they were God’s appointed leaders. Yet, this is still a challenge and warning for all of us. Like Mose and Aaron, our actions are too, seen by others, strangers, friends, family members etc. *When do you struggle to believe God? How does your lack of faith affect your actions?*



2. **“From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom...and Israel defeated [Sihon king of the Amorites] with the edge of the sword and took possession of his land...so they defeated [Og the king of Bashan] and his sons and all his people.”** The Numbers account details the “what” that occurred. This travel and battle itinerary is repeated again in Deuteronomy 2 and 3, where Moses gives us more insight into how and why God was leading them in certain ways throughout these years.
  - a. Read Deuteronomy 2:1-8. What more do we learn about why the people of Israel did not attack Edom? (Note: Mt. Seir corresponds to the land of Edom and Esau is the father of the Edomites)
    - i. Both Deuteronomy and Numbers use the term “brothers” when referring to Edom. Read Gen 25:19-26 and 36:6-9 and note what you learn about the connection between these two nations.
  - b. Read Deuteronomy 2:9-23. What does this passage teach about various lands, who owns them, and how God is involved among the nations?
    - i. What details do we learn in this passage about what happened to Israel during these 38 years of wandering?
  - c. Read Deuteronomy 2:24-37. What details are added about the battles with Sihon and Og? How was God involved?
  - d. How do the details added in Deuteronomy affect your understanding of how God was at work during this time period in Israel’s history?
  - e. These battles were recalled several more times throughout Israel’s history (Joshua 2:8-14, Judges 11, Nehemiah 9:19-22, Psalm 135, and Psalm 136). Choose one of these Psalms to read, and reflect on how the Psalmist uses the victories to praise God. (What does the Psalmist point out about God’s character, power, love etc?)
    - i. *Where do you recognize the LORD’s work in the “victories” of your life? How do you respond?*

3. **“So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.”** This is one of the more famous stories in Numbers, probably because it is referenced in the New Testament by Jesus Himself!
- a. Read John 3:1-21.
    - i. Who is Jesus meeting with and what are his questions all about?
    - ii. How do verses 14-18 connect Jesus’ death to the story of the bronze serpent?
      - 1. How were people saved in the Numbers 21 story?
      - 2. How does Jesus say people will be saved?
  - b. It feels odd to see a snake as a symbol of Jesus. In other places in Scripture, what are snakes connected to?
    - i. Genesis 3:1-7
    - ii. 2 Kings 18:1-4
    - iii. Psalm 140:1-3
    - iv. Revelation 12:7-9
  - c. *But just as the people of Israel had to look upon the very thing that caused them pain in order to be healed, so we must look upon and believe in the one who bore our pain so that we can be saved. Looking at the bronze serpent was a reminder and silent confession of their sin and its consequences. In the same way, when we trust in Jesus’ death on the cross, we must acknowledge our own sin and the consequences that He bore. Read 2 Corinthians 5:21 and spend some time reflecting on how these passages both challenge and encourage you today.*

**Reflection: Connect to His Story (Part 2)**

Old Testament texts are often “Preparatory Texts.” They prepare people for the coming of Jesus by showing them the nature of sin and people’s need for a Savior. With this in mind, in this week’s passages...

- What do we learn about how Christ is foreshadowed/anticipated?
- What do we learn about who God is?
- What do we learn about the relationship between God and man?
- What do we learn about the problem of sin?
- What does it look like to follow God in this text?
- How does God save in this text?

***Apply to Our Story*****ADORATION**

In light of this passage/lesson, what can I PRAISE God for?

**CONFESSION**

In light of this passage/lesson, what do I need to CONFESS or repent of?

**SUPPLICATION**

In light of this passage/lesson, what can I ASK God for?



## Appendix: **Scripture & Map**

Scripture passages	95-146
Maps	147-148
Example of Marked Texts	149-152



## Numbers 1-2 (ESV)

### LESSON ONE

**1** The LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, 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 people of Israel, by clans, by fathers' houses, according to the number of names, every male, head by head.

<sup>3</sup> From twenty years old and upward, all in Israel who are able to go to war, you and Aaron shall list them, company by company. <sup>4</sup> And there shall be with you a man from each tribe, each man being the head of the house of his fathers. <sup>5</sup> And these are the names of the men who shall assist you. From 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, Nethanel the son of Zuar; <sup>9</sup> from Zebulun, Eliab the son of Helon; <sup>10</sup> from the sons of Joseph, from Ephraim, Elishama the son of Ammihud, and from Manasseh, Gamaliel the son of Pedahzur; <sup>11</sup> from Benjamin, Abidan the son of Gideoni; <sup>12</sup> from Dan, Ahiezer the son of Ammishaddai; <sup>13</sup> from Asher, Pagiel the son of Ochran; <sup>14</sup> from Gad, Eliasaph the son of Deuel; <sup>15</sup> from Naphtali, Ahira the son of Enan.”

<sup>16</sup> These were the ones chosen from the congregation, the chiefs of their ancestral tribes, the heads of the clans of Israel.

<sup>17</sup> Moses and Aaron took these men who had been named, <sup>18</sup> and on the first day of the second month, they assembled the whole congregation together, who registered themselves by clans, by fathers' houses, according to the number of names from twenty years old and upward, head by head, <sup>19</sup> as the LORD commanded Moses. So he listed them in the wilderness of Sinai.

<sup>20</sup> The people of Reuben, Israel's firstborn, their generations, by their clans, by their fathers' houses, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war: <sup>21</sup> those listed of the tribe of Reuben were 46,500.

<sup>22</sup> Of the people of Simeon, their generations, by their clans, by their fathers' houses, those of them who were listed, according to the number of names, head by head, every male from twenty years old and upward, all who were able to go to war:

<sup>23</sup> those listed of the tribe of Simeon were 59,300.

<sup>24</sup> Of the people of Gad, their generations, by their clans, by their fathers' houses, according to the number of the names, from twenty years old and upward, all who were able to go to war: <sup>25</sup> those listed of the tribe of Gad were 45,650.

<sup>26</sup> Of the people of Judah, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>27</sup> those listed of the tribe of Judah were 74,600.

<sup>28</sup> Of the people of Issachar, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>29</sup> those listed of the tribe of Issachar were 54,400.

<sup>30</sup> Of the people of Zebulun, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>31</sup> those listed of the tribe of Zebulun were 57,400.

<sup>32</sup> Of the people of Joseph, namely, of the people of Ephraim, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>33</sup> those listed of the tribe of Ephraim were 40,500.

<sup>34</sup> Of the people of Manasseh, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>35</sup> those listed of the tribe of Manasseh were 32,200.

<sup>36</sup> Of the people of Benjamin, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>37</sup> those listed of the tribe of Benjamin were 35,400.

<sup>38</sup> Of the people of Dan, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>39</sup> those listed of the tribe of Dan were 62,700.

<sup>40</sup> Of the people of Asher, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>41</sup> those listed of the tribe of Asher were 41,500.



<sup>42</sup> Of the people of Naphtali, their generations, by their clans, by their fathers' houses, according to the number of names, from twenty years old and upward, every man able to go to war: <sup>43</sup> those listed of the tribe of Naphtali were 53,400.

<sup>44</sup> These are those who were listed, whom Moses and Aaron listed with the help of the chiefs of Israel, twelve men, each representing his fathers' house. <sup>45</sup> So all those listed of the people of Israel, by their fathers' houses, from twenty years old and upward, every man able to go to war in Israel— <sup>46</sup> all those listed were 603,550.

<sup>47</sup> But the Levites were not listed along with them by their ancestral tribe. <sup>48</sup> For the LORD spoke to Moses, saying, <sup>49</sup> “Only the tribe of Levi you shall not list, and you shall not take a census of them among the people of Israel. <sup>50</sup> But appoint the Levites over the tabernacle of the testimony, and over all its furnishings, and over all that belongs to it. They are to carry the tabernacle and all its furnishings, and they shall take care of it and shall camp around the tabernacle. <sup>51</sup> When the tabernacle is to set out, the Levites shall take it down, and when the tabernacle is to be pitched, the Levites shall set it up. And if any outsider comes near, he shall be put to death. <sup>52</sup> The people of Israel shall pitch their tents by their companies, each man in his own camp and each man by his own standard. <sup>53</sup> But the Levites shall camp around the tabernacle of the testimony, so that there may be no wrath on the congregation of the people of Israel. And the Levites shall keep guard over the tabernacle of the testimony.” <sup>54</sup> Thus did the people of Israel; they did according to all that the LORD commanded Moses.

**2** The LORD spoke to Moses and Aaron, saying, <sup>2</sup> “The people of Israel shall camp each by his own standard, with the banners of their fathers' houses. They shall camp facing the tent of meeting on every side. <sup>3</sup> Those to camp on the east side toward the sunrise shall be of the standard of the camp of Judah by their companies, the chief of the people of Judah being Nahshon the son of Amminadab, <sup>4</sup> his company as listed being 74,600. <sup>5</sup> Those to camp next to him shall be the tribe of Issachar, the chief of the people of Issachar being Nethanel the son of Zuar, <sup>6</sup> his company as listed being 54,400.

<sup>7</sup> Then the tribe of Zebulun, the chief of the people of Zebulun being Eliab the son of Helon, <sup>8</sup> his company as listed being 57,400. <sup>9</sup> All those listed of the camp of Judah, by their companies, were 186,400. They shall set out first on the march.

<sup>10</sup> “On the south side shall be the standard of the camp of Reuben by their companies, the chief of the people of Reuben being Elizur the son of Shedeur, <sup>11</sup> his company as listed being 46,500. <sup>12</sup> And those to camp next to him shall be the tribe of Simeon, the chief of the people of Simeon being Shelumiel the son of Zurishaddai, <sup>13</sup> his company as listed being 59,300. <sup>14</sup> Then the tribe of Gad, the chief of the people of Gad being Eliasaph the son of Reuel, <sup>15</sup> his company as listed being 45,650. <sup>16</sup> All those listed of the camp of Reuben, by their companies, were 151,450. They shall set out second.

<sup>17</sup> “Then the tent of meeting shall set out, with the camp of the Levites in the midst of the camps; as they camp, so shall they set out, each in position, standard by standard.

<sup>18</sup> “On the west side shall be the standard of the camp of Ephraim by their companies, the chief of the people of Ephraim being Elishama the son of Ammihud, <sup>19</sup> his company as listed being 40,500. <sup>20</sup> And next to him shall be the tribe of Manasseh, the chief of the people of Manasseh being Gamaliel the son of Pedahzur, <sup>21</sup> his company as listed being 32,200. <sup>22</sup> Then the tribe of Benjamin, the chief of the people of Benjamin being Abidan the son of Gideon, <sup>23</sup> his company as listed being 35,400. <sup>24</sup> All those listed of the camp of Ephraim, by their companies, were 108,100. They shall set out third on the march.

<sup>25</sup> “On the north side shall be the standard of the camp of Dan by their companies, the chief of the people of Dan being Ahiezer the son of Ammishaddai, <sup>26</sup> his company as listed being 62,700. <sup>27</sup> And those to camp next to him shall be the tribe of Asher, the chief of the people of Asher being Pagiel the son of Ochran, <sup>28</sup> his company as listed being 41,500. <sup>29</sup> Then the tribe of Naphtali, the chief of the people of Naphtali being Ahira the son of Enan, <sup>30</sup> his company as listed being 53,400. <sup>31</sup> All those listed of the camp of Dan were 157,600. They shall set out last, standard by standard.”

<sup>32</sup> These are the people of Israel as listed by their fathers' houses. All those listed in the camps by their companies were 603,550. <sup>33</sup> But the Levites were not listed among the people of Israel, as the LORD commanded Moses. <sup>34</sup> Thus did the people of Israel. According to all that the LORD commanded Moses, so they camped by their standards, and so they set out, each one in his clan, according to his fathers' house.

## Numbers 3 & 4 (ESV)

### LESSON TWO

**3** These are the generations of Aaron and Moses at the time when the LORD spoke with Moses on Mount Sinai. <sup>2</sup> 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 anointed priests, whom he ordained to serve as priests. <sup>4</sup> But Nadab and Abihu died before the LORD when they offered unauthorized fire before the LORD in the wilderness of Sinai, and they had no children. So Eleazar and Ithamar served as priests in the lifetime of Aaron their father.

<sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> “Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. <sup>7</sup> They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle. <sup>8</sup> They shall guard all the furnishings of the tent of meeting, and keep guard over the people of Israel as they minister at the tabernacle. <sup>9</sup> And you shall give the Levites to Aaron and his sons; they are wholly given to him from among the people of Israel. <sup>10</sup> And you shall appoint Aaron and his sons, and they shall guard their priesthood. But if any outsider comes near, he shall be put to death.”

<sup>11</sup> And the LORD spoke to Moses, saying, <sup>12</sup> “Behold, I have taken the Levites from among the people of Israel instead of every firstborn who opens the womb among the people of Israel. The Levites shall be mine, <sup>13</sup> for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt, I consecrated for my own all the firstborn in Israel, both of man and of beast. They shall be mine: I am the LORD.”

<sup>14</sup> And the LORD spoke to Moses in the wilderness of Sinai, saying, <sup>15</sup> “List the sons of Levi, by fathers' houses and by clans; every male from a month old and upward you shall list.” <sup>16</sup> So Moses listed them according to the word of the LORD, as he was commanded. <sup>17</sup> And these were the sons of Levi by their names: Gershon and Kohath and Merari. <sup>18</sup> And these are the names of the sons of Gershon by their clans: Libni and Shimei. <sup>19</sup> And the sons of Kohath by their clans: Amram, Izhar, Hebron, and Uzziel. <sup>20</sup> And the sons of Merari by their clans: Mahli and Mushi. These are the clans of the Levites, by their fathers' houses.

<sup>21</sup> To Gershon belonged the clan of the Libnites and the clan of the Shimeites; these were the clans of the Gershonites. <sup>22</sup> Their listing according to the number of all the males from a month old and upward was 7,500. <sup>23</sup> The clans of the Gershonites were to camp behind the tabernacle on the west, <sup>24</sup> with Eliasaph, the son of Lael as chief of the fathers' house of the Gershonites. <sup>25</sup> And the guard duty of the sons of Gershon in the tent of meeting involved the tabernacle, the tent with its covering, the screen for the entrance of the tent of meeting, <sup>26</sup> the hangings of the court, the screen for the door of the court that is around the tabernacle and the altar, and its cords—all the service connected with these.

<sup>27</sup> To Kohath belonged the clan of the Amramites and the clan of the Izharites and the clan of the Hebronites and the clan of the Uzzielites; these are the clans of the Kohathites. <sup>28</sup> According to the number of all the males, from a month old and upward, there were 8,600, keeping guard over the sanctuary. <sup>29</sup> The clans of the sons of Kohath were to camp on the south side of the tabernacle, <sup>30</sup> with Elizaphan the son of Uzziel as chief of the fathers' house of the clans of the Kohathites. <sup>31</sup> And their guard duty involved the ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister, and the screen; all the service connected with these. <sup>32</sup> And Eleazar the son of Aaron the priest was to be chief over the chiefs of the Levites, and to have oversight of those who kept guard over the sanctuary.

<sup>33</sup> To Merari belonged the clan of the Mahlites and the clan of the Mushites: these are the clans of Merari. <sup>34</sup> Their listing according to the number of all the males from a month old and upward was 6,200. <sup>35</sup> And the chief of the fathers' house of the clans of Merari was Zuriel the son of Abihail. They were to camp on the north side of the tabernacle. <sup>36</sup> And the appointed guard duty of the sons of Merari involved the frames of the tabernacle, the bars, the pillars, the bases, and all their accessories; all the service connected with these; <sup>37</sup> also the pillars around the court, with their bases and pegs and cords.

<sup>38</sup> Those who were to camp before the tabernacle on the east, before the tent of meeting toward the sunrise, were Moses and Aaron and his sons, guarding the sanctuary itself, to protect the people of Israel. And any outsider who came near was to be put to death. <sup>39</sup> All those listed among the Levites, whom Moses and Aaron listed at the commandment of the LORD, by clans, all the males from a month old and upward, were 22,000. <sup>40</sup> And the LORD said to Moses, "List all the firstborn males of the people of Israel, from a month old and upward, taking 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 among the people of Israel, and the cattle of the Levites instead of all the firstborn among the cattle of the people of Israel.” <sup>42</sup> So Moses listed all the firstborn among the people of Israel, as the LORD commanded him. <sup>43</sup> And all the firstborn males, according to the number of names, from a month old and upward as listed were 22,273.

<sup>44</sup> And the LORD spoke to Moses, saying, <sup>45</sup> “Take the Levites instead of all the firstborn among the people of Israel, and the cattle of the Levites instead of their cattle. The Levites shall be mine: I am the LORD. <sup>46</sup> And as the redemption price for the 273 of the firstborn of the people of Israel, over and above the number of the male Levites, <sup>47</sup> you shall take five shekels per head; you shall take them according to the shekel of the sanctuary (the shekel of twenty gerahs), <sup>48</sup> and give the money to Aaron and his sons as the redemption price for those who are over.” <sup>49</sup> So Moses took the redemption money from those who were over and above those redeemed by the Levites. <sup>50</sup> From the firstborn of the people of Israel he took the money, 1,365 shekels, by the shekel of the sanctuary. <sup>51</sup> And Moses gave the redemption money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses.

**4** The LORD spoke to Moses and Aaron, saying, <sup>2</sup> “Take a census of the sons of Kohath from among the sons of Levi, by their clans and their fathers' houses, <sup>3</sup> from thirty years old up to fifty years old, all who can come on duty, to do the work in the tent of meeting. <sup>4</sup> This is the service of the sons of Kohath in the tent of meeting: the most holy things. <sup>5</sup> When the camp is to set out, Aaron and his sons shall go in and take down the veil of the screen and cover the ark of the testimony with it. <sup>6</sup> Then they shall put on it a covering of goatskin and spread on top of that a cloth all of blue, and shall put in its poles. <sup>7</sup> And over the table of the bread of the Presence they shall spread a cloth of blue and put on it the plates, the dishes for incense, the bowls, and the flagons for the drink offering; the regular showbread also shall be on it. <sup>8</sup> Then they shall spread over them a cloth of scarlet and cover the same with a covering of goatskin, and shall put in its poles. <sup>9</sup> And they shall take a cloth of blue and cover the lampstand for the light, with its lamps, its tongs, its trays, and all the vessels for oil with which it is supplied. <sup>10</sup> And they shall put it with all its utensils in a covering of goatskin and put it on the carrying frame. <sup>11</sup> And over the golden altar they shall spread a cloth of blue and cover it with a covering of goatskin, and shall put in its poles. <sup>12</sup> And they shall take all the vessels of the service that are used in the sanctuary and put them in a cloth of blue and cover them with a covering of goatskin and put them on the carrying frame. <sup>13</sup> And they shall take away the

ashes from the altar and spread a purple cloth over it. <sup>14</sup> And they shall put on it all the utensils of the altar, which are used for the service there, the fire pans, the forks, the shovels, and the basins, all the utensils of the altar; and they shall spread on it a covering of goatskin, and shall put in its poles. <sup>15</sup> And when Aaron and his sons have finished covering the sanctuary and all the furnishings of the sanctuary, as the camp sets out, after that the sons of Kohath shall come to carry these, but they must not touch the holy things, lest they die. These are the things of the tent of meeting that the sons of Kohath are to carry.

<sup>16</sup> “And Eleazar the son of Aaron the priest shall have charge of the oil for the light, the fragrant incense, the regular grain offering, and the anointing oil, with the oversight of the whole tabernacle and all that is in it, of the sanctuary and its vessels.”

<sup>17</sup> The LORD spoke to Moses and Aaron, saying, <sup>18</sup> “Let not the tribe of the clans of the Kohathites be destroyed from among the Levites, <sup>19</sup> but deal thus with them, that they may live and not die when they come near to the most holy things: Aaron and his sons shall go in and appoint them each to his task and to his burden, <sup>20</sup> but they shall not go in to look on the holy things even for a moment, lest they die.”

<sup>21</sup> The LORD spoke to Moses, saying, <sup>22</sup> “Take a census of the sons of Gershon also, by their fathers' houses and by their clans. <sup>23</sup> From thirty years old up to fifty years old, you shall list them, all who can come to do duty, to do service in the tent of meeting. <sup>24</sup> This is the service of the clans of the Gershonites, in serving and bearing burdens: <sup>25</sup> they shall carry the curtains of the tabernacle and the tent of meeting with its covering and the covering of goatskin that is on top of it and the screen for the entrance of the tent of meeting <sup>26</sup> and the hangings of the court and the screen for the entrance of the gate of the court that is around the tabernacle and the altar, and their cords and all the equipment for their service. And they shall do all that needs to be done with regard to them. <sup>27</sup> All the service of the sons of the Gershonites shall be at the command of Aaron and his sons, in all that they are to carry and in all that they have to do. And you shall assign to their charge all that they are to carry. <sup>28</sup> This is the service of the clans of the sons of the Gershonites in the tent of meeting, and their guard duty is to be under the direction of Ithamar the son of Aaron the priest. <sup>29</sup> “As for the sons of Merari, you shall list them by their clans and their fathers' houses. <sup>30</sup> From thirty years old up to fifty years old, you shall list them, everyone who can come on duty, to do the service of the tent of meeting. <sup>31</sup> And this is what they are charged to carry, as the whole of their service

in the tent of meeting: the frames of the tabernacle, with its bars, pillars, and bases,<sup>32</sup> and the pillars around the court with their bases, pegs, and cords, with all their equipment and all their accessories. And you shall list by name the objects that they are required to carry.<sup>33</sup> This is the service of the clans of the sons of Merari, the whole of their service in the tent of meeting, under the direction of Ithamar the son of Aaron the priest.”

<sup>34</sup> And Moses and Aaron and the chiefs of the congregation listed the sons of the Kohathites, by their clans and their fathers' houses,<sup>35</sup> from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting;<sup>36</sup> and those listed by clans were 2,750.<sup>37</sup> This was the list of the clans of the Kohathites, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

<sup>38</sup> Those listed of the sons of Gershon, by their clans and their fathers' houses,<sup>39</sup> from thirty years old up to fifty years old, everyone who could come on duty for service in the tent of meeting—<sup>40</sup> those listed by their clans and their fathers' houses were 2,630.

<sup>41</sup> This was the list of the clans of the sons of Gershon, all who served in the tent of meeting, whom Moses and Aaron listed according to the commandment of the LORD.

<sup>42</sup> Those listed of the clans of the sons of Merari, by their clans and their fathers' houses,<sup>43</sup> from thirty years old up to fifty years old, everyone who could come on duty, for service in the tent of meeting—<sup>44</sup> those listed by clans were 3,200.<sup>45</sup> This was the list of the clans of the sons of Merari, whom Moses and Aaron listed according to the commandment of the LORD by Moses.

<sup>46</sup> All those who were listed of the Levites, whom Moses and Aaron and the chiefs of Israel listed, by their clans and their fathers' houses,<sup>47</sup> from thirty years old up to fifty years old, everyone who could come to do the service of ministry and the service of bearing burdens in the tent of meeting,<sup>48</sup> those listed were 8,580.<sup>49</sup> According to the commandment of the LORD through Moses they were listed, each one with his task of serving or carrying. Thus they were listed by him, as the LORD commanded Moses.





**Numbers 5 & 6 (ESV)**  
**LESSON THREE**

**5** The LORD spoke to Moses, saying, <sup>2</sup> “Command the people of Israel that they put out of the camp everyone who is leprous or has a discharge and everyone who is unclean through contact with the dead. <sup>3</sup> You shall put out both male and female, putting them outside the camp, that they may not defile their camp, in the midst of which I dwell.”  
<sup>4</sup> And the people of Israel did so, and put them outside the camp; as the LORD said to Moses, so the people of Israel did.

<sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> “Speak to the people of Israel, When a man or woman commits any of the sins that people commit by breaking faith with the LORD, and that person realizes his guilt, <sup>7</sup> he shall confess his sin that he has committed. And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong. <sup>8</sup> But if the man has no next of kin to whom restitution may be made for the wrong, the restitution for wrong shall go to the LORD for the priest, in addition to the ram of atonement with which atonement is made for him. <sup>9</sup> And every contribution, all the holy donations of the people of Israel, which they bring to the priest, shall be his. <sup>10</sup> Each one shall keep his holy donations: whatever anyone gives to the priest shall be his.”

<sup>11</sup> And the LORD spoke to Moses, saying, <sup>12</sup> “Speak to the people of Israel, If any man's wife goes astray and breaks faith with him, <sup>13</sup> if a man lies with her sexually, and it is hidden from the eyes of her husband, and she is undetected though she has defiled herself, and there is no witness against her, since she was not taken in the act, <sup>14</sup> and if the spirit of jealousy comes over him and he is jealous of his wife who has defiled herself, or if the spirit of jealousy comes over him and he is jealous of his wife, though she has not defiled herself, <sup>15</sup> then the man shall bring his wife to the priest and bring the offering required of her, a tenth of an ephah of barley flour. He shall pour no oil on it and put no frankincense on it, for it is a grain offering of jealousy, a grain offering of remembrance, bringing iniquity to remembrance. <sup>16</sup> “And the priest shall bring her near and set her before the LORD. <sup>17</sup> And the priest shall take holy water in an earthenware vessel and take some of the dust that is on the floor of the tabernacle and put it into the water. <sup>18</sup> And the priest shall set the woman before the LORD and unbind the hair of the woman's head and place in her hands the grain offering of remembrance, which is the grain offering of jealousy. And in his hand the priest shall have the water of bitterness

that brings the curse. <sup>19</sup> Then the priest shall make her take an oath, saying, 'If no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse.

<sup>20</sup> But if you have gone astray, though you are under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, <sup>21</sup> then' (let the priest make the woman take the oath of the curse, and say to the woman) 'the LORD make you a curse and an oath among your people, when the LORD makes your thigh fall away and your body swell. <sup>22</sup> May this water that brings the curse pass into your bowels and make your womb swell and your thigh fall away.' And the woman shall say, 'Amen, Amen.'

<sup>23</sup> "Then the priest shall write these curses in a book and wash them off into the water of bitterness. <sup>24</sup> And he shall make the woman drink the water of bitterness that brings the curse, and the water that brings the curse shall enter into her and cause bitter pain. <sup>25</sup> And the priest shall take the grain offering of jealousy out of the woman's hand and shall wave the grain offering before the LORD and bring it to the altar. <sup>26</sup> And the priest shall take a handful of the grain offering, as its memorial portion, and burn it on the altar, and afterward shall make the woman drink the water. <sup>27</sup> And when he has made her drink the water, then, if she has defiled herself and has broken faith with her husband, the water that brings the curse shall enter into her and cause bitter pain, and her womb shall swell, and her thigh shall fall away, and the woman shall become a curse among her people. <sup>28</sup> But if the woman has not defiled herself and is clean, then she shall be free and shall conceive children.

<sup>29</sup> "This is the law in cases of jealousy, when a wife, though under her husband's authority, goes astray and defiles herself, <sup>30</sup> or when the spirit of jealousy comes over a man and he is jealous of his wife. Then he shall set the woman before the LORD, and the priest shall carry out for her all this law. <sup>31</sup> The man shall be free from iniquity, but the woman shall bear her iniquity."

**6** And the LORD spoke to Moses, saying, <sup>2</sup> "Speak to the people of Israel and say to them, When either a man or a woman makes a special vow, the vow of a Nazirite, to separate himself to the LORD,

<sup>3</sup> he shall separate himself from wine and strong drink. He shall drink no vinegar made from wine or strong drink and shall not drink any juice of grapes or eat grapes, fresh or dried. <sup>4</sup> All the days of his separation he shall eat nothing that is produced by the grapevine, not even the seeds or the skins.

<sup>5</sup> "All the days of his vow of separation, no razor shall touch his head. Until the time is completed for which he separates himself to the LORD, he shall be holy. He shall let the locks of hair of his head grow long.

<sup>6</sup> "All the days that he separates himself to the LORD he shall not go near a dead body. <sup>7</sup> Not even for his father or for his mother, for brother or sister, if they die, shall he make himself unclean, because his separation to God is on his head. <sup>8</sup> All the days of his separation he is holy to the LORD.

<sup>9</sup> "And if any man dies very suddenly beside him and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it. <sup>10</sup> On the eighth day he shall bring two turtledoves or two pigeons to the priest to the entrance of the tent of meeting, <sup>11</sup> and the priest shall offer one for a sin offering and the other for a burnt offering, and make atonement for him, because he sinned by reason of the dead body. And he shall consecrate his head that same day <sup>12</sup> and separate himself to the LORD for the days of his separation and bring a male lamb a year old for a guilt offering. But the previous period shall be void, because his separation was defiled.

<sup>13</sup> "And this is the law for the Nazirite, when the time of his separation has been completed: he shall be brought to the entrance of the tent of meeting, <sup>14</sup> and he shall bring his gift to the LORD, one male lamb a year old without blemish for a burnt offering, and one ewe lamb a year old without blemish as a sin offering, and one ram without blemish as a peace offering, <sup>15</sup> and a basket of unleavened bread, loaves of fine flour mixed with oil, and unleavened wafers smeared with oil, and their grain offering and their drink offerings. <sup>16</sup> And the priest shall bring them before the LORD and offer his sin offering and his burnt offering, <sup>17</sup> and he shall offer the ram as a sacrifice of peace offering to the LORD, with the basket of unleavened bread. The priest shall offer also its grain offering and its drink offering. <sup>18</sup> And the Nazirite shall shave his consecrated head at the entrance of the tent of meeting and shall take the hair from his consecrated head and put it on the fire that is under the sacrifice of the peace offering.

<sup>19</sup> And the priest shall take the shoulder of the ram, when it is boiled, and one unleavened loaf out of the basket and one unleavened wafer, and shall put them on the hands of the Nazirite, after he has shaved the hair of his consecration, <sup>20</sup> and the priest shall wave them for a wave offering before the LORD. They are a holy portion for the priest, together with the breast that is waved and the thigh that is contributed. And after that the Nazirite may drink wine.

<sup>21</sup> “This is the law of the Nazirite. But if he vows an offering to the LORD above his Nazirite vow, as he can afford, in exact accordance with the vow that he takes, then he shall do in addition to the law of the Nazirite.”

<sup>22</sup> The LORD spoke to Moses, saying, <sup>23</sup> “Speak to Aaron and his sons, saying, Thus you shall bless the people of Israel: you shall say to them,

<sup>24</sup> The LORD bless you and keep you;

<sup>25</sup> the LORD make his face to shine upon you and be gracious to you;

<sup>26</sup> the LORD lift up his countenance upon you and give you peace.

<sup>27</sup> “So shall they put my name upon the people of Israel, and I will bless them.”

**Numbers 7 - 9:14 (ESV)**  
**LESSON FOUR**

**7** On the day when Moses had finished setting up the tabernacle and had anointed and consecrated it with all its furnishings and had anointed and consecrated the altar with all its utensils, <sup>2</sup> the chiefs of Israel, heads of their fathers' houses, who were the chiefs of the tribes, who were over those who were listed, approached <sup>3</sup> and brought their offerings before the LORD, six wagons and twelve oxen, a wagon for every two of the chiefs, and for each one an ox. They brought them before the tabernacle. <sup>4</sup> Then the LORD said to Moses, <sup>5</sup> "Accept these from them, that they may be used in the service of the tent of meeting, and give them to the Levites, to each man according to his service." <sup>6</sup> So Moses took the wagons and the oxen and gave them to the Levites. <sup>7</sup> Two wagons and four oxen he gave to the sons of Gershon, according to their service. <sup>8</sup> And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. <sup>9</sup> But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder. <sup>10</sup> And the chiefs offered offerings for the dedication of the altar on the day it was anointed; and the chiefs offered their offering before the altar. <sup>11</sup> And the LORD said to Moses, "They shall offer their offerings, one chief each day, for the dedication of the altar."

<sup>12</sup> He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. <sup>13</sup> And his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>14</sup> one golden dish of 10 shekels, full of incense; <sup>15</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>16</sup> one male goat for a sin offering; <sup>17</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

<sup>18</sup> On the second day Nethanel the son of Zuar, the chief of Issachar, made an offering. <sup>19</sup> He offered for his offering one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>20</sup> one golden dish of 10 shekels, full of incense; <sup>21</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering;

<sup>22</sup> one male goat for a sin offering; <sup>23</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nethanel the son of Zuar.

<sup>24</sup> On the third day Eliab the son of Helon, the chief of the people of Zebulun: <sup>25</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>26</sup> one golden dish of 10 shekels, full of incense; <sup>27</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>28</sup> one male goat for a sin offering; <sup>29</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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, the chief of the people of Reuben: <sup>31</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>32</sup> one golden dish of 10 shekels, full of incense; <sup>33</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>34</sup> one male goat for a sin offering; <sup>35</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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, the chief of the people of Simeon: <sup>37</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>38</sup> one golden dish of 10 shekels, full of incense; <sup>39</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>40</sup> one male goat for a sin offering; <sup>41</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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, the chief of the people of Gad: <sup>43</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>44</sup> one golden dish of 10 shekels, full of incense; <sup>45</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>46</sup> one male goat

for a sin offering; <sup>47</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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, the chief of the people of Ephraim:  
<sup>49</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>50</sup> one golden dish of 10 shekels, full of incense; <sup>51</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>52</sup> one male goat for a sin offering; <sup>53</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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, the chief of the people of Manasseh:  
<sup>55</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>56</sup> one golden dish of 10 shekels, full of incense; <sup>57</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>58</sup> one male goat for a sin offering; <sup>59</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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 Gideoni, the chief of the people of Benjamin: <sup>61</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>62</sup> one golden dish of 10 shekels, full of incense; <sup>63</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>64</sup> one male goat for a sin offering; <sup>65</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Abidan the son of Gideoni.

<sup>66</sup> On the tenth day Ahiezer the son of Ammishaddai, the chief of the people of Dan:  
<sup>67</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>68</sup> one golden dish of 10 shekels, full of incense; <sup>69</sup> one bull

from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>70</sup> one male goat for a sin offering; <sup>71</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male 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 Ochrán, the chief of the people of Asher: <sup>73</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>74</sup> one golden dish of 10 shekels, full of incense; <sup>75</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>76</sup> one male goat for a sin offering; <sup>77</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Pagiel the son of Ochrán.

<sup>78</sup> On the twelfth day Ahira the son of Enán, the chief of the people of Naphtali: <sup>79</sup> his offering was one silver plate whose weight was 130 shekels, one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; <sup>80</sup> one golden dish of 10 shekels, full of incense; <sup>81</sup> one bull from the herd, one ram, one male lamb a year old, for a burnt offering; <sup>82</sup> one male goat for a sin offering; <sup>83</sup> and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Ahira the son of Enán.

<sup>84</sup> This was the dedication offering for the altar on the day when it was anointed, from the chiefs of Israel: twelve silver plates, twelve silver basins, twelve golden dishes, <sup>85</sup> each silver plate weighing 130 shekels and each basin 70, all the silver of the vessels 2,400 shekels according to the shekel of the sanctuary, <sup>86</sup> the twelve golden dishes, full of incense, weighing 10 shekels apiece according to the shekel of the sanctuary, all the gold of the dishes being 120 shekels; <sup>87</sup> all the cattle for the burnt offering twelve bulls, twelve rams, twelve male lambs a year old, with their grain offering; and twelve male goats for a sin offering; <sup>88</sup> and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication offering for the altar after it was anointed.

<sup>89</sup> And when Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony,



from between the two cherubim; and it spoke to him.

**8** Now the LORD spoke to Moses, saying, <sup>2</sup> “Speak to Aaron and say to him, When you set up the lamps, the seven lamps shall give light in front of the lampstand.” <sup>3</sup> And Aaron did so: he set up its lamps in front of the lampstand, as the LORD commanded Moses. <sup>4</sup> And this was the workmanship of the lampstand, hammered work of gold. From its base to its flowers, it was hammered work; according to the pattern that the LORD had shown Moses, so he made the lampstand.

<sup>5</sup> And the LORD spoke to Moses, saying, <sup>6</sup> “Take the Levites from among the people of Israel and cleanse them. <sup>7</sup> Thus you shall do to them to cleanse them: sprinkle the water of purification upon them, and let them go with a razor over all their body, and wash their clothes and cleanse themselves. <sup>8</sup> Then let them take a bull from the herd and its grain offering of fine flour mixed with oil, and you shall take another bull from the herd for a sin offering. <sup>9</sup> And you shall bring the Levites before the tent of meeting and assemble the whole congregation of the people of Israel. <sup>10</sup> When you bring the Levites before the LORD, the people of Israel shall lay their hands on the Levites, <sup>11</sup> and Aaron shall offer the Levites before the LORD as a wave offering from the people of Israel, that they may do the service of the LORD. <sup>12</sup> Then the Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to the LORD to make atonement for the Levites. <sup>13</sup> And you shall set the Levites before Aaron and his sons, and shall offer them as a wave offering to the LORD.

<sup>14</sup> “Thus you shall separate the Levites from among the people of Israel, and the Levites shall be mine. <sup>15</sup> And after that the Levites shall go in to serve at the tent of meeting, when you have cleansed them and offered them as a wave offering. <sup>16</sup> For they are wholly given to me from among the people of Israel. Instead of all who open the womb, the firstborn of all the people of Israel, I have taken them for myself. <sup>17</sup> For all the firstborn among the people of Israel are mine, both of man and of beast. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself, <sup>18</sup> and I have taken the Levites instead of all the firstborn among the people of Israel. <sup>19</sup> And I have given the Levites as a gift to Aaron and his sons from among the people of Israel, to do the service for the people of Israel at the tent of meeting and to make atonement for the people of Israel, that there may be no plague among the people of Israel when the people of Israel come near the sanctuary.”

<sup>20</sup> Thus did Moses and Aaron and all the congregation of the people of Israel to the Levites. According to all that the LORD commanded Moses concerning the Levites, the people of Israel did to them. <sup>21</sup> And the Levites purified themselves from sin and washed their clothes, and Aaron offered them as a wave 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 tent of meeting before Aaron and his sons; as the LORD had commanded Moses concerning the Levites, so they did to them.

<sup>23</sup> And the LORD spoke to Moses, saying, <sup>24</sup> “This applies to the Levites: from twenty-five years old and upward they shall come to do duty in the service of the tent of meeting. <sup>25</sup> And from the age of fifty years they shall withdraw from the duty of the service and serve no more. <sup>26</sup> They minister to their brothers in the tent of meeting by keeping guard, but they shall do no service. Thus shall you do to the Levites in assigning their duties.”

**9** And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, <sup>2</sup> “Let the people of Israel keep the Passover at its appointed time. <sup>3</sup> On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it.” <sup>4</sup> So Moses told the people of Israel that they should keep the Passover. <sup>5</sup> And they kept the Passover in the first month, on the fourteenth day of the month, at twilight, in the wilderness of Sinai; according to all that the LORD commanded Moses, so the people of Israel did. <sup>6</sup> And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day. <sup>7</sup> And those men said to him, “We are unclean through touching a dead body. Why are we kept from bringing the LORD's offering at its appointed time among the people of Israel?” <sup>8</sup> And Moses said to them, “Wait, that I may hear what the LORD will command concerning you.”

<sup>9</sup> The LORD spoke to Moses, saying, <sup>10</sup> “Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD. <sup>11</sup> In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. <sup>12</sup> They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. <sup>13</sup> But if anyone who is

clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the LORD's offering at its appointed time; that man shall bear his sin. <sup>14</sup> And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.”



## Numbers 9:15-23 & 10 (ESV)

### LESSON FIVE

<sup>15</sup> On the day that the tabernacle was set up, the cloud covered the tabernacle, the tent of the testimony. And at evening it was over the tabernacle like the appearance of fire until morning. <sup>16</sup> So it was always: the cloud covered it by day[a] and the appearance of fire by night. <sup>17</sup> And whenever the cloud lifted from over the tent, after that the people of Israel set out, and in the place where the cloud settled down, there the people of Israel camped. <sup>18</sup> At the command of the LORD the people of Israel set out, and at the command of the LORD they camped. As long as the cloud rested over the tabernacle, they remained in camp. <sup>19</sup> Even when the cloud continued over the tabernacle many days, the people of Israel kept the charge of the LORD and did not set out. <sup>20</sup> Sometimes the cloud was a few days over the tabernacle, and according to the command of the LORD they remained in camp; then according to the command of the LORD they set out. <sup>21</sup> And sometimes the cloud remained from evening until morning. And when the cloud lifted in the morning, they set out, or if it continued for a day and a night, when the cloud lifted they set out. <sup>22</sup> Whether it was two days, or a month, or a longer time, that the cloud continued over the tabernacle, abiding there, the people of Israel remained in camp and did not set out, but when it lifted they set out. <sup>23</sup> At the command of the LORD they camped, and at the command of the LORD they set out. They kept the charge of the LORD, at the command of the LORD by Moses.

**10** The LORD spoke to Moses, saying, <sup>2</sup> “Make two silver trumpets. Of hammered work you shall make them, and you shall use them for summoning the congregation and for breaking camp. <sup>3</sup> And when both are blown, all the congregation shall gather themselves to you at the entrance of the tent of meeting. <sup>4</sup> But if they blow only one, then the chiefs, the heads of the tribes of Israel, shall gather themselves to you. <sup>5</sup> When you blow an alarm, the camps that are on the east side shall set out. <sup>6</sup> And when you blow an alarm the second time, the camps that are on the south side shall set out. An alarm is to be blown whenever they are to set out. <sup>7</sup> But when the assembly is to be gathered together, you shall blow a long blast, but you shall not sound an alarm. <sup>8</sup> And the sons of Aaron, the priests, shall blow the trumpets. The trumpets shall be to you for a perpetual statute throughout your generations. <sup>9</sup> And when you go to war in your land against the adversary who oppresses you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and you shall be saved from your enemies. <sup>10</sup> On the day of your gladness also, and at your appointed feasts and at the

beginnings of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings. They shall be a reminder of you before your God: I am the LORD your God.” <sup>11</sup> In the second year, in the second month, on the twentieth day of the month, the cloud lifted from over the tabernacle of the testimony, <sup>12</sup> and the people of Israel set out by stages from the wilderness of Sinai. And the cloud settled down in the wilderness of Paran. <sup>13</sup> They set out for the first time at the command of the LORD by Moses. <sup>14</sup> The standard of the camp of the people of Judah set out first by their companies, and over their company was Nahshon the son of Amminadab. <sup>15</sup> And over the company of the tribe of the people of Issachar was Nethanel the son of Zuar. <sup>16</sup> And over the company of the tribe of the people of Zebulun was Eliab the son of Helon.

<sup>17</sup> And when the tabernacle was taken down, the sons of Gershon and the sons of Merari, who carried the tabernacle, set out. <sup>18</sup> And the standard of the camp of Reuben set out by their companies, and over their company was Elizur the son of Shedeur. <sup>19</sup> And over the company of the tribe of the people of Simeon was Shelumiel the son of Zurishaddai. <sup>20</sup> And over the company of the tribe of the people of Gad was Eliasaph the son of Deuel.

<sup>21</sup> Then the Kohathites set out, carrying the holy things, and the tabernacle was set up before their arrival. <sup>22</sup> And the standard of the camp of the people of Ephraim set out by their companies, and over their company was Elishama the son of Ammihud. <sup>23</sup> And over the company of the tribe of the people of Manasseh was Gamaliel the son of Pedahzur. <sup>24</sup> And over the company of the tribe of the people of Benjamin was Abidan the son of Gideoni.

<sup>25</sup> Then the standard of the camp of the people of Dan, acting as the rear guard of all the camps, set out by their companies, and over their company was Ahiezer the son of Ammishaddai. <sup>26</sup> And over the company of the tribe of the people of Asher was Pagiel the son of Ochran. <sup>27</sup> And over the company of the tribe of the people of Naphtali was Ahira the son of Enan. <sup>28</sup> This was the order of march of the people of Israel by their companies, when they set out.

<sup>29</sup> And Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, “We are setting out for the place of which the LORD said, ‘I will give it to you.’ Come with us, and we will do good to you, for the LORD has promised good to Israel.” <sup>30</sup> But he said to him, “I will not go. I will depart to my own land and to my kindred.”

<sup>31</sup> And he said, "Please do not leave us, for you know where we should camp in the wilderness, and you will serve as eyes for us. <sup>32</sup> And if you do go with us, whatever good the LORD will do to us, the same will we do to you."

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

<sup>35</sup> And whenever the ark set out, Moses said, "Arise, O 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 ten thousand thousands of Israel."





## Numbers 11 (ESV)

### LESSON SIX

**11** And the people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them and consumed some outlying parts of the camp. <sup>2</sup> Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died down. <sup>3</sup> So the name of that place was called Taberah, because the fire of the LORD burned among them.

<sup>4</sup> Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, “Oh that we had meat to eat! <sup>5</sup> We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. <sup>6</sup> But now our strength is dried up, and there is nothing at all but this manna to look at.”

<sup>7</sup> Now the manna was like coriander seed, and its appearance like that of bdellium. <sup>8</sup> The people went about and gathered it and ground it in handmills or beat it in mortars and boiled it in pots and made cakes of it. And the taste of it was like the taste of cakes baked with oil. <sup>9</sup> When the dew fell upon the camp in the night, the manna fell with it.

<sup>10</sup> Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. <sup>11</sup> Moses said to the LORD, “Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? <sup>12</sup> Did I conceive all this people? Did I give them birth, that you should say to me, ‘Carry them in your bosom, as a nurse carries a nursing child,’ to the land that you swore to give their fathers? <sup>13</sup> Where am I to get meat to give to all this people? For they weep before me and say, ‘Give us meat, that we may eat.’ <sup>14</sup> I am not able to carry all this people alone; the burden is too heavy for me. <sup>15</sup> If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness.”

<sup>16</sup> Then the LORD said to Moses, “Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. <sup>17</sup> And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it

yourself alone. <sup>18</sup> And say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat, for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For it was better for us in Egypt." Therefore the LORD will give you meat, and you shall eat. <sup>19</sup> You shall not eat just one day, or two days, or five days, or ten days, or twenty days, <sup>20</sup> but a whole month, until it comes out at your nostrils and becomes loathsome to you, because you have rejected the LORD who is among you and have wept before him, saying, "Why did we come out of Egypt?"' <sup>21</sup> But Moses said, "The people among whom I am number six hundred thousand on foot, and you have said, 'I will give them meat, that they may eat a whole month!' <sup>22</sup> Shall flocks and herds be slaughtered for them, and be enough for them? Or shall all the fish of the sea be gathered together for them, and be enough for them?" <sup>23</sup> And the LORD said to Moses, "Is the LORD's hand shortened? Now you shall see whether my word will come true for you or not."

<sup>24</sup> So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. <sup>25</sup> Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.

<sup>26</sup> Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. <sup>27</sup> And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." <sup>28</sup> And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." <sup>29</sup> But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!" <sup>30</sup> And Moses and the elders of Israel returned to the camp.

<sup>31</sup> Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits above the ground. <sup>32</sup> And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp. <sup>33</sup> While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck

down the people with a very great plague. <sup>34</sup> Therefore the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving. <sup>35</sup> From Kibroth-hattaavah the people journeyed to Hazeroth, and they remained at Hazeroth.



## Numbers 12:1-6 (ESV)

### *Lesson SEVEN*

**12** Miriam and Aaron spoke against Moses because of the Cushite woman whom he had married, for he had married a Cushite woman. <sup>2</sup> And they said, “Has the LORD indeed spoken only through Moses? Has he not spoken through us also?” And the LORD heard it. <sup>3</sup> Now the man Moses was very meek, more than all people who were on the face of the earth. <sup>4</sup> And suddenly the LORD said to Moses and to Aaron and Miriam, “Come out, you three, to the tent of meeting.” And the three of them came out. <sup>5</sup> And the LORD came down in a pillar of cloud and stood at the entrance of the tent and called Aaron and Miriam, and they both came forward. <sup>6</sup> And he said, “Hear my words: If there is a prophet among you, I the LORD make myself known to him in a vision; I speak with him in a dream. <sup>7</sup> Not so with my servant Moses. He is faithful in all my house. <sup>8</sup> With him I speak mouth to mouth, clearly, and not in riddles, and he beholds 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 was kindled against them, and he departed.

<sup>10</sup> When the cloud removed from over the tent, behold, Miriam was leprous, like snow. And Aaron turned toward Miriam, and behold, she was leprous. <sup>11</sup> And Aaron said to Moses, “Oh, my lord, do not punish us because we have done foolishly and have sinned. <sup>12</sup> Let her not be as one dead, whose flesh is half eaten away when he comes out of his mother’s womb.” <sup>13</sup> And Moses cried to the LORD, “O God, please heal her—please.” <sup>14</sup> But the LORD said to Moses, “If her father had but spit in her face, should she not be shamed seven days? Let her be shut outside the camp seven days, and after that she may be brought in again.” <sup>15</sup> So Miriam was shut outside the camp seven days, and the people did not set out on the march till Miriam was brought in again. <sup>16</sup> After that the people set out from Hazeroth, and camped in the wilderness of Paran.

## Psalm 51 (ESV)

To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

**51** Have mercy on me, O God,

according to your steadfast love;  
according to your abundant mercy  
blot out my transgressions.

<sup>2</sup> Wash me thoroughly from my iniquity,  
and cleanse me from my sin!

<sup>3</sup> For I know my transgressions,  
and my sin is ever before me.

<sup>4</sup> Against you, you only, have I sinned  
and done what is evil in your sight,  
so that you may be justified in your words  
and blameless in your judgment.

<sup>5</sup> Behold, I was brought forth in iniquity,  
and in sin did my mother conceive me.

<sup>6</sup> Behold, you delight in truth in the inward being,  
and you teach me wisdom in the secret heart.

<sup>7</sup> Purge me with hyssop, and I shall be clean;  
wash me, and I shall be whiter than snow.

<sup>8</sup> Let me hear joy and gladness;  
let the bones that you have broken rejoice.

<sup>9</sup> Hide your face from my sins,  
and blot out all my iniquities.

<sup>10</sup> Create in me a clean heart, O God,  
and renew a right spirit within me.

<sup>11</sup> Cast me not away from your presence,  
and take not your Holy Spirit from me.

<sup>12</sup> Restore to me the joy of your salvation,  
and uphold me with a willing spirit.

- <sup>13</sup> Then I will teach transgressors your ways,  
and sinners will return to you.
- <sup>14</sup> Deliver me from bloodguiltiness, O God,  
O God of my salvation,  
and my tongue will sing aloud of your righteousness.
- <sup>15</sup> O LORD, open my lips,  
and my mouth will declare your praise.
- <sup>16</sup> For you will not delight in sacrifice, or I would give it;  
you will not be pleased with a burnt offering.
- <sup>17</sup> The sacrifices of God are a broken spirit;  
a broken and contrite heart, O God, you will not despise.
- <sup>18</sup> Do good to Zion in your good pleasure;  
build up the walls of Jerusalem;
- <sup>19</sup> then will you delight in right sacrifices,  
in burnt offerings and whole burnt offerings;  
then bulls will be offered on your altar.





**Numbers 13-14 (ESV)**  
*LESSON EIGHT*

**13** The LORD spoke to Moses, saying, <sup>2</sup> “Send men to spy out the land of Canaan, which I am giving to the people of Israel. From each tribe of their fathers you shall send a man, every one a chief among them.” <sup>3</sup> So Moses sent them from the wilderness of Paran, according to the command of the LORD, all of them men who were heads of the people 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, from 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 were 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> Moses sent them to spy out the land of Canaan and said to them, “Go up into the Negeb and go up into the hill country, <sup>18</sup> and see what the land is, and whether the people who dwell in it are strong or weak, whether they are few or many, <sup>19</sup> and whether the land that they dwell in is good or bad, and whether the cities that they dwell in are camps or strongholds, <sup>20</sup> and whether the land is rich or poor, and whether there are trees in it or not. Be of good courage and bring some of the fruit of the land.” Now the time was the season of the first ripe grapes.

<sup>21</sup> So they went up and spied out the land from the wilderness of Zin to Rehob, near Lebo-hamath. <sup>22</sup> They went up into the Negeb and came to Hebron. Ahiman, Sheshai, and Talmai, the descendants of Anak, were there. (Hebron was built seven years before Zoan in Egypt.) <sup>23</sup> And they came to the Valley of Eshcol and cut down from there a branch with a single cluster of grapes, and they carried it on a pole between two of them; they also brought some pomegranates and figs. <sup>24</sup> That place was called the Valley of Eshcol, because of the cluster that the people of Israel cut down from there.

<sup>25</sup> At the end of forty days they returned from spying out the land. <sup>26</sup> And they came to Moses and Aaron and to all the congregation of the people of Israel in the wilderness of Paran, at Kadesh. They brought back word to them and to all the congregation, and showed them the fruit of the land. <sup>27</sup> And they told him, "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. <sup>28</sup> However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. <sup>29</sup> The Amalekites dwell in the land of the Negeb. The Hittites, the Jebusites, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan."

<sup>30</sup> But Caleb quieted the people before Moses and said, "Let us go up at once and occupy it, for we are well able to overcome it." <sup>31</sup> Then the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we are." <sup>32</sup> So they brought to the people of Israel a bad report of the land that they had spied out, saying, "The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the people that we saw in it are of great height. <sup>33</sup> And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them."

**14** Then all the congregation raised a loud cry, and the people wept that night. <sup>2</sup> And all the people of Israel grumbled against Moses and Aaron. The whole congregation said to them, "Would that we had died in the land of Egypt! Or would that we had died in this wilderness! <sup>3</sup> Why is the LORD bringing us into this land, to fall by the sword? Our wives and our little ones will become a prey. Would it not be better for us to go back to Egypt?" <sup>4</sup> And they said to one another, "Let us choose a leader and go back to Egypt."

<sup>5</sup> Then Moses and Aaron fell on their faces before all the assembly of the congregation of the people of Israel. <sup>6</sup> And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes <sup>7</sup> and said to all the congregation of the people of Israel, "The land, which we passed through to spy it out, is an exceedingly good land. <sup>8</sup> If the LORD delights in us, he will bring 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. And do not fear the people of the land, for they are bread for us. Their protection is removed from them, and the LORD is with us; do not fear them." <sup>10</sup> Then all the congregation said to stone them with stones. But the glory of the LORD appeared at the tent of meeting to all the people of Israel.

<sup>11</sup> And the LORD said to Moses, “How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them? <sup>12</sup> I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.”

<sup>13</sup> But Moses said to the LORD, “Then the Egyptians will hear of it, for you brought up this people in your might from among them, <sup>14</sup> and they will tell the inhabitants of this land. They have heard that you, O LORD, are in the midst of this people. For you, O LORD, are seen face to face, and your cloud stands over them and you go before them, in a pillar of cloud by day and in a pillar of fire by night. <sup>15</sup> Now if you kill this people as one man, then the nations who have heard your fame will say, <sup>16</sup> ‘It is because the LORD was not able to bring this people into the land that he swore to give to them that he has killed them in the wilderness.’ <sup>17</sup> And now, please let the power of the Lord be great as you have promised, saying, <sup>18</sup> ‘The LORD is slow to anger and abounding in steadfast love, forgiving iniquity and transgression, but he will by no means clear the guilty, visiting the iniquity of the fathers on the children, to the third and the fourth generation.’ <sup>19</sup> Please pardon the iniquity of this people, according to the greatness of your steadfast love, just as you have forgiven this people, from Egypt until now.”

<sup>20</sup> Then the LORD said, “I have pardoned, according to your word. <sup>21</sup> But truly, as I live, and as all the earth shall be filled with the glory of the LORD, <sup>22</sup> none of the men who have seen my glory and my signs that I did in Egypt and in the wilderness, and yet have put me to the test these ten times and have not obeyed my voice, <sup>23</sup> shall see the land that I swore to give to their fathers. And none of those who despised me shall see it.

<sup>24</sup> But my servant Caleb, because he has a different spirit and has followed me fully, I will bring into the land into which he went, and his descendants shall possess it. <sup>25</sup> Now, since the Amalekites and the Canaanites dwell in the valleys, turn tomorrow and set out for the wilderness by the way to the Red Sea.”

<sup>26</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>27</sup> “How long shall this wicked congregation grumble against me? I have heard the grumbings of the people of Israel, which they grumble against me. <sup>28</sup> Say to them, ‘As I live, declares the LORD, what you have said in my hearing I will do to you: <sup>29</sup> your dead bodies shall fall in this wilderness, and of all your number, listed in the census from twenty years old and upward, who have

grumbled against me, <sup>30</sup> not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun. <sup>31</sup> But your little ones, who you said would become a prey, I will bring in, and they shall know the land that you have rejected. <sup>32</sup> But as for you, your dead bodies shall fall in this wilderness. <sup>33</sup> And your children shall be shepherds in the wilderness forty years and shall suffer for your faithlessness, until the last of your dead bodies lies in the wilderness. <sup>34</sup> According to the number of the days in which you spied out the land, forty days, a year for each day, you shall bear your iniquity forty years, and you shall know my displeasure.' <sup>35</sup> I, the LORD, have spoken. Surely this will I do to all this wicked congregation who are gathered together against me: in this wilderness they shall come to a full end, and there they shall die."

<sup>36</sup> And the men whom Moses sent to spy out the land, who returned and made all the congregation grumble against him by bringing up a bad report about the land— <sup>37</sup> the men who brought up a bad report of the land—died by plague before the LORD. <sup>38</sup> Of those men who went to spy out the land, only Joshua the son of Nun and Caleb the son of Jephunneh remained alive.

<sup>39</sup> When Moses told these words to all the people of Israel, the people mourned greatly. <sup>40</sup> And they rose early in the morning and went up to the heights of the hill country, saying, "Here we are. We will go up to the place that the LORD has promised, for we have sinned." <sup>41</sup> But Moses said, "Why now are you transgressing the command of the LORD, when that will not succeed? <sup>42</sup> Do not go up, for the LORD is not among you, lest you be struck down before your enemies. <sup>43</sup> For there the Amalekites and the Canaanites are facing you, and you shall fall by the sword. Because you have turned back from following the LORD, the LORD will not be with you." <sup>44</sup> But they presumed to go up to the heights of the hill country, although neither the ark of the covenant of the LORD nor Moses departed out of the camp. <sup>45</sup> Then the Amalekites and the Canaanites who lived in that hill country came down and defeated them and pursued them, even to Hormah.

## Numbers 15-16 (ESV)

### LESSON NINE

**15** The LORD spoke to Moses, saying, <sup>2</sup> “Speak to the people of Israel and say to them, When you come into the land you are to inhabit, which I am giving you, <sup>3</sup> and you offer to the LORD from the herd or from the flock a food offering or a burnt offering or a sacrifice, to fulfill a vow or as a freewill offering or at your appointed feasts, to make a pleasing aroma to the LORD, <sup>4</sup> then he who brings his offering shall offer to the LORD a grain offering of a tenth of an ephah of fine flour, mixed with a quarter of a hin of oil; <sup>5</sup> and you shall offer with the burnt offering, or for the sacrifice, a quarter of a hin of wine for the drink offering for each lamb. <sup>6</sup> Or for a ram, you shall offer for a grain offering two tenths of an ephah of fine flour mixed with a third of a hin of oil. <sup>7</sup> And for the drink offering you shall offer a third of a hin of wine, a pleasing aroma to the LORD. <sup>8</sup> And when you offer a bull as a burnt offering or sacrifice, to fulfill a vow or for peace offerings to the LORD, <sup>9</sup> then one shall offer with the bull a grain offering of three tenths of an ephah of fine flour, mixed with half a hin of oil. <sup>10</sup> And you shall offer for the drink offering half a hin of wine, as a food offering, a pleasing aroma to the LORD.

<sup>11</sup> “Thus it shall be done for each bull or ram, or for each lamb or young goat. <sup>12</sup> As many as you offer, so shall you do with each one, as many as there are. <sup>13</sup> Every native Israelite shall do these things in this way, in offering a food offering, with a pleasing aroma to the LORD. <sup>14</sup> And if a stranger is sojourning with you, or anyone is living permanently among you, and he wishes to offer a food offering, with a pleasing aroma to the LORD, he shall do as you do. <sup>15</sup> For the assembly, there shall be one statute for you and for the stranger who sojourns with you, a statute forever throughout your generations. You and the sojourner shall be alike before the LORD. <sup>16</sup> One law and one rule shall be for you and for the stranger who sojourns with you.”

<sup>17</sup> The LORD spoke to Moses, saying, <sup>18</sup> “Speak to the people of Israel and say to them, When you come into the land to which I bring you <sup>19</sup> and when you eat of the bread of the land, you shall present a contribution to the LORD. <sup>20</sup> Of the first of your dough you shall present a loaf as a contribution; like a contribution from the threshing floor, so shall you present it. <sup>21</sup> Some of the first of your dough you shall give to the LORD as a contribution throughout your generations.

<sup>22</sup> “But if you sin unintentionally, and do not observe all these commandments that the LORD has spoken to Moses, <sup>23</sup> all that the LORD has commanded you by Moses, from the day that the LORD gave commandment, and onward throughout your generations,

<sup>24</sup> then if it was done unintentionally without the knowledge of the congregation, all the congregation shall offer one bull from the herd for a burnt offering, a pleasing aroma to the LORD, with its grain offering and its drink offering, according to the rule, and one male goat for a sin offering. <sup>25</sup> And the priest shall make atonement for all the congregation of the people of Israel, and they shall be forgiven, because it was a mistake, and they have brought their offering, a food offering to the LORD, and their sin offering before the LORD for their mistake. <sup>26</sup> And all the congregation of the people of Israel shall be forgiven, and the stranger who sojourns among them, because the whole population was involved in the mistake.

<sup>27</sup> “If one person sins unintentionally, he shall offer a female goat a year old for a sin offering. <sup>28</sup> And the priest shall make atonement before the LORD for the person who makes a mistake, when he sins unintentionally, to make atonement for him, and he shall be forgiven. <sup>29</sup> You shall have one law for him who does anything unintentionally, for him who is native among the people of Israel and for the stranger who sojourns among them. <sup>30</sup> But the person who does anything with a high hand, whether he is native or a sojourner, reviles the LORD, and that person shall be cut off from among his people. <sup>31</sup> Because he has despised the word of the LORD and has broken his commandment, that person shall be utterly cut off; his iniquity shall be on him.”

<sup>32</sup> While the people 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 all the congregation. <sup>34</sup> They put him in custody, because it had not been made clear what should be done to him. <sup>35</sup> And the LORD said to Moses, “The man shall be put to death; all the congregation shall stone him with stones outside the camp.” <sup>36</sup> And all the congregation brought him outside the camp and stoned him to death with stones, as the LORD commanded Moses.

<sup>37</sup> The LORD said to Moses, <sup>38</sup> “Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. <sup>39</sup> And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. <sup>40</sup> So you shall remember and do all my commandments, and be holy to 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, son of Kohath, 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 they rose up before Moses, with a number of the people of Israel, 250 chiefs of the congregation, chosen from the assembly, well-known men. <sup>3</sup> They assembled themselves together against Moses and against Aaron and said to them, "You have gone too far! For all in the congregation are holy, every one of them, and the LORD is among them. Why then do you exalt yourselves above the assembly of the LORD?" <sup>4</sup> When Moses heard it, he fell on his face, <sup>5</sup> and he said to Korah and all his company, "In the morning the LORD will show who is his, and who is holy, and will bring him near to him. The one whom he chooses he will bring near to him. <sup>6</sup> Do this: take censers, Korah and all his company; <sup>7</sup> put fire in them and put incense on them before the LORD tomorrow, and the man whom the LORD chooses shall be the holy one. You have gone too far, sons of Levi!" <sup>8</sup> And Moses said to Korah, "Hear now, you sons of Levi: <sup>9</sup> is it too small a thing for you that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to do service in the tabernacle of the LORD and to stand before the congregation to minister to them, <sup>10</sup> and that he has brought you near him, and all your brothers the sons of Levi with you? And would you seek the priesthood also? <sup>11</sup> Therefore it is against the LORD that you and all your company have gathered together. What is Aaron that you grumble against him?"

<sup>12</sup> And Moses sent to call Dathan and Abiram the sons of Eliab, and they said, "We will not come up. <sup>13</sup> Is it a small thing that you have brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that you must also make yourself a prince over us? <sup>14</sup> Moreover, you have not brought us into a land flowing with milk and honey, nor given us inheritance of fields and vineyards. Will you put out the eyes of these men? We will not come up." <sup>15</sup> And Moses was very angry and said to the LORD, "Do not respect their offering. I have not taken one donkey from them, and I have not harmed one of them."

<sup>16</sup> And Moses said to Korah, "Be present, you and all your company, before the LORD, you and they, and Aaron, tomorrow. <sup>17</sup> And let every one of you take his censer and put incense on it, and every one of you bring before the LORD his censer, 250 censers; you also, and Aaron, each his censer." <sup>18</sup> So every man took his censer and put fire in them and laid incense on them and stood at the entrance of the tent of meeting with Moses and Aaron. <sup>19</sup> Then Korah assembled all the congregation against them at the entrance of the tent of meeting. And the glory of the LORD appeared to all the congregation.

<sup>20</sup> And the LORD spoke to Moses and to Aaron, saying, <sup>21</sup> “Separate yourselves from among this congregation, that I may consume them in a moment.” <sup>22</sup> And they fell on their faces and said, “O God, the God of the spirits of all flesh, shall one man sin, and will you be angry with all the congregation?” <sup>23</sup> And the LORD spoke to Moses, saying, <sup>24</sup> “Say to the congregation, Get away from the dwelling of Korah, Dathan, and Abiram.”

<sup>25</sup> Then Moses rose and went to Dathan and Abiram, and the elders of Israel followed him. <sup>26</sup> And he spoke to the congregation, saying, “Depart, please, from the tents of these wicked men, and touch nothing of theirs, lest you be swept away with all their sins.” <sup>27</sup> So they got away from the dwelling of Korah, Dathan, and Abiram. And Dathan and Abiram came out and stood at the door of their tents, together with their wives, their sons, and their little ones. <sup>28</sup> And Moses said, “Hereby you shall know that the LORD has sent me to do all these works, and that it has not been of my own accord. <sup>29</sup> If these men die as all men die, or if they are visited by the fate of all mankind, then the LORD has not sent me. <sup>30</sup> But if the LORD creates something new, and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised the LORD.”

<sup>31</sup> And as soon as he had finished speaking all these words, the ground under them split apart. <sup>32</sup> And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods. <sup>33</sup> So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly. <sup>34</sup> And all Israel who were around them fled at their cry, for they said, “Lest the earth swallow us up!” <sup>35</sup> And fire came out from the LORD and consumed the 250 men offering the incense.

<sup>36</sup> Then the LORD spoke to Moses, saying, <sup>37</sup> “Tell Eleazar the son of Aaron the priest to take up the censers out of the blaze. Then scatter the fire far and wide,

for they have become holy. <sup>38</sup> As for the censers of these men who have sinned at the cost of their lives, let them be made into hammered plates as a covering for the altar, for they offered them before the LORD, and they became holy. Thus they shall be a sign to the people of Israel.” <sup>39</sup> So Eleazar the priest took the bronze censers, which those who were burned had offered, and they were hammered out as a covering for the altar, <sup>40</sup> to be a reminder to the people of Israel, so that no outsider, who is not of the descendants of Aaron, should draw near to burn incense before the LORD, lest he become like Korah and his company—as the LORD said to him through Moses.



<sup>41</sup> But on the next day all the congregation of the people of Israel grumbled against Moses and against Aaron, saying, "You have killed the people of the LORD." <sup>42</sup> And when the congregation had assembled against Moses and against Aaron, they turned toward the tent of meeting. And behold, the cloud covered it, and the glory of the LORD appeared. <sup>43</sup> And Moses and Aaron came to the front of the tent of meeting, <sup>44</sup> and the LORD spoke to Moses, saying, <sup>45</sup> "Get away from the midst of this congregation, that I may consume them in a moment." And they fell on their faces. <sup>46</sup> And Moses said to Aaron, "Take your censer, and put fire on it from off the altar and lay incense on it and carry it quickly to the congregation and make atonement for them, for wrath has gone out from the LORD; the plague has begun." <sup>47</sup> So Aaron took it as Moses said and ran into the midst of the assembly. And behold, the plague had already begun among the people. And he put on the incense and made atonement for the people. <sup>48</sup> And he stood between the dead and the living, and the plague was stopped. <sup>49</sup> Now those who died in the plague were 14,700, besides those who died in the affair of Korah. <sup>50</sup> And Aaron returned to Moses at the entrance of the tent of meeting, when the plague was stopped.



**Numbers 17-19 (ESV)**  
*LESSON TEN*

**17** The LORD spoke to Moses, saying, <sup>2</sup> “Speak to the people of Israel, and get from them staffs, one for each fathers' house, from all their chiefs according to their fathers' houses, twelve staffs. Write each man's name on his staff, <sup>3</sup> and write Aaron's name on the staff of Levi. For there shall be one staff for the head of each fathers' house. <sup>4</sup> Then you shall deposit them in the tent of meeting before the testimony, where I meet with you. <sup>5</sup> And the staff of the man whom I choose shall sprout. Thus I will make to cease from me the grumbings of the people of Israel, which they grumble against you.” <sup>6</sup> Moses spoke to the people of Israel. And all their chiefs gave him staffs, one for each chief, according to their fathers' houses, twelve staffs. And the staff of Aaron was among their staffs. <sup>7</sup> And Moses deposited the staffs before the LORD in the tent of the testimony.

<sup>8</sup> On the next day Moses went into the tent of the testimony, and behold, the staff of Aaron for the house of Levi had sprouted and put forth buds and produced blossoms, and it bore ripe almonds. <sup>9</sup> Then Moses brought out all the staffs from before the LORD to all the people of Israel. And they looked, and each man took his staff. <sup>10</sup> And the LORD said to Moses, “Put back the staff of Aaron before the testimony, to be kept as a sign for the rebels, that you may make an end of their grumbings against me, lest they die.” <sup>11</sup> Thus did Moses; as the LORD commanded him, so he did.

<sup>12</sup> And the people of Israel said to Moses, “Behold, we perish, we are undone, we are all undone. <sup>13</sup> Everyone who comes near, who comes near to the tabernacle of the LORD, shall die. Are we all to perish?”

**18** So the LORD said to Aaron, “You and your sons and your father's house with you shall bear iniquity connected with the sanctuary, and you and your sons with you shall bear iniquity connected with your priesthood. <sup>2</sup> And with you bring your brothers also, the tribe of Levi, the tribe of your father, that they may join you and minister to you while you and your sons with you are before the tent of the testimony. <sup>3</sup> They shall keep guard over you and over the whole tent, but shall not come near to the vessels of the sanctuary or to the altar lest they, and you, die. <sup>4</sup> They shall join you and keep guard over the tent of meeting for all the service of the tent, and no outsider shall come near you. <sup>5</sup> And you shall keep guard over the sanctuary and over the altar, that there may never again be wrath on the people of Israel. <sup>6</sup> And behold, I have taken your brothers the Levites from

among the people of Israel. They are a gift to you, given to the LORD, to do the service of the tent of meeting. <sup>7</sup> And you and your sons with you shall guard your priesthood for all that concerns the altar and that is within the veil; and you shall serve. I give your priesthood as a gift, and any outsider who comes near shall be put to death.”

<sup>8</sup> Then the LORD spoke to Aaron, “Behold, I have given you charge of the contributions made to me, all the consecrated things of the people of Israel. I have given them to you as a portion and to your sons as a perpetual due. <sup>9</sup> This shall be yours of the most holy things, reserved from the fire: every offering of theirs, every grain offering of theirs and every sin offering of theirs and every guilt offering of theirs, which they render to me, shall be most holy to you and to your sons. <sup>10</sup> In a most holy place shall you eat it. Every male may eat it; it is holy to you. <sup>11</sup> This also is yours: the contribution of their gift, all the wave offerings of the people of Israel. I have given them to you, and to your sons and daughters with you, as a perpetual due. Everyone who is clean in your house may eat it. <sup>12</sup> All the best of the oil and all the best of the wine and of the grain, the firstfruits of what they give to the LORD, I give to you. <sup>13</sup> The first ripe fruits of all that is in their land, which they bring to the LORD, shall be yours. Everyone who is clean in your house may eat it. <sup>14</sup> Every devoted thing in Israel shall be yours. <sup>15</sup> Everything that opens the womb of all flesh, whether man or beast, which they offer to the LORD, shall be yours. Nevertheless, the firstborn of man you shall redeem, and the firstborn of unclean animals you shall redeem. <sup>16</sup> And their redemption price (at a month old you shall redeem them) you shall fix at five shekels in silver, according to the shekel of the sanctuary, which is twenty gerahs. <sup>17</sup> But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, you shall not redeem; they are holy. You shall sprinkle their blood on the altar and shall burn their fat as a food offering, with a pleasing aroma to the LORD. <sup>18</sup> But their flesh shall be yours, as the breast that is waved and as the right thigh are yours. <sup>19</sup> All the holy contributions that the people of Israel present to the LORD I give to you, and to your sons and daughters with you, as a perpetual due. It is a covenant of salt forever before the LORD for you and for your offspring with you.” <sup>20</sup> And the LORD said to Aaron, “You shall have no inheritance in their land, neither shall you have any portion among them. I am your portion and your inheritance among the people of Israel.

<sup>21</sup> “To the Levites I have given every tithe in Israel for an inheritance, in return for their service that they do, their service in the tent of meeting, <sup>22</sup> so that the people of Israel do not come near the tent of meeting, lest they bear sin and die. <sup>23</sup> But the Levites shall do the service of the tent of meeting, and they shall bear their iniquity. It shall be a perpetual statute throughout your generations, and among the people of Israel they shall have no

inheritance. <sup>24</sup> For the tithe of the people of Israel, which they present as a contribution to the LORD, I have given to the Levites for an inheritance. Therefore I have said of them that they shall have no inheritance among the people of Israel.”

<sup>25</sup> And the LORD spoke to Moses, saying, <sup>26</sup> “Moreover, you shall speak and say to the Levites, ‘When you take from the people of Israel the tithe that I have given you from them for your inheritance, then you shall present a contribution from it to the LORD, a tithe of the tithe. <sup>27</sup> And your contribution shall be counted to you as though it were the grain of the threshing floor, and as the fullness of the winepress. <sup>28</sup> So you shall also present a contribution to the LORD from all your tithes, which you receive from the people of Israel. And from it you shall give the LORD's contribution to Aaron the priest. <sup>29</sup> Out of all the gifts to you, you shall present every contribution due to the LORD; from each its best part is to be dedicated.’ <sup>30</sup> Therefore you shall say to them, ‘When you have offered from it the best of it, then the rest shall be counted to the Levites as produce of the threshing floor, and as produce of the winepress. <sup>31</sup> And you may eat it in any place, you and your households, for it is your reward in return for your service in the tent of meeting. <sup>32</sup> And you shall bear no sin by reason of it, when you have contributed the best of it. But you shall not profane the holy things of the people of Israel, lest you die.’”

**19** Now the LORD spoke to Moses and to Aaron, saying, <sup>2</sup> “This is the statute of the law that the LORD has commanded: Tell the people of Israel to bring you a red heifer without defect, in which there is no blemish, and on which a yoke has never come. <sup>3</sup> And you shall give it to Eleazar the priest, and it shall be taken outside the camp and slaughtered before him. <sup>4</sup> And Eleazar the priest shall take some of its blood with his finger, and sprinkle some of its blood toward the front of the tent of meeting seven times. <sup>5</sup> And the heifer shall be burned in his sight. Its skin, its flesh, and its blood, with its dung, shall be burned. <sup>6</sup> And the priest shall take cedarwood and hyssop and scarlet yarn, and throw them into the fire burning the heifer. <sup>7</sup> Then the priest shall wash his clothes and bathe his body in water, and afterward he may come into the camp. But the priest shall be unclean until evening. <sup>8</sup> The one who burns the heifer 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 deposit them outside the camp in a clean place. And they shall be kept for the water for impurity for the congregation of the people of Israel; it is a sin offering. <sup>10</sup> And the one who gathers the ashes of the heifer shall wash his clothes and be unclean until evening. And this shall be a perpetual statute for the people of Israel, and for the stranger who sojourns among them.

<sup>11</sup> “Whoever touches the dead body of any person shall be unclean seven days. <sup>12</sup> He shall cleanse himself with the water on the third day and on the seventh day, and so be clean. But if he does not cleanse himself on the third day and on the seventh day, he will not become clean. <sup>13</sup> Whoever touches a dead person, the body of anyone who has died, and does not cleanse himself, defiles the tabernacle of the LORD, and that person shall be cut off from Israel; because the water for impurity was not thrown on him, he shall be unclean. His uncleanness is still on him.

<sup>14</sup> “This is the law when someone dies in a tent: everyone who comes into the tent and everyone who is in the tent shall be unclean seven days. <sup>15</sup> And every open vessel that has no cover fastened on it is unclean. <sup>16</sup> Whoever in the open field touches someone who was killed with a sword or who died naturally, or touches a human bone or a grave, shall be unclean seven days. <sup>17</sup> For the unclean they shall take some ashes of the burnt sin offering, and fresh water shall be added in a vessel. <sup>18</sup> Then 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 whoever touched the bone, or the slain or the dead or the grave. <sup>19</sup> And the clean person shall sprinkle it on the unclean on the third day and on the seventh day. Thus on the seventh day he shall cleanse him, and he shall wash his clothes and bathe himself in water, and at evening he shall be clean.

<sup>20</sup> “If the man who is unclean does not cleanse himself, that person shall be cut off from the midst of the assembly, since he has defiled the sanctuary of the LORD. Because the water for impurity has not been thrown on him, he is unclean. <sup>21</sup> And it shall be a statute forever for them. The one who sprinkles the water for impurity shall wash his clothes, and the one who touches the water for impurity shall be unclean until evening. <sup>22</sup> And whatever the unclean person touches shall be unclean, and anyone who touches it shall be unclean until evening.”

## Numbers 20-21

### LESSON ELEVEN

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

<sup>2</sup> Now there was no water for the congregation. And they assembled themselves together against Moses and against Aaron. <sup>3</sup> And the people quarreled with Moses and said, "Would that we had perished when our brothers perished before the LORD! <sup>4</sup> Why have you brought the assembly of the LORD into this wilderness, that we should die here, both we and our cattle? <sup>5</sup> And why have you made us come up out of Egypt to bring us to this evil place? It is no place for grain or figs or vines or pomegranates, and there is no water to drink." <sup>6</sup> Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them, <sup>7</sup> and the LORD spoke to Moses, saying, <sup>8</sup> "Take the staff, and assemble the congregation, you and Aaron your brother, and tell the rock before their eyes to yield its water. So you shall bring water out of the rock for them and give drink to the congregation and their cattle." <sup>9</sup> And Moses took the staff from before the LORD, as he commanded him.

<sup>10</sup> Then Moses and Aaron gathered the assembly together before the rock, and he said to them, "Hear now, you rebels: shall we bring water for you out of this rock?" <sup>11</sup> And Moses lifted up his hand and struck the rock with his staff twice, and water came out abundantly, and the congregation drank, and their livestock. <sup>12</sup> And the LORD said to Moses and Aaron, "Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel, therefore you shall not bring this assembly into the land that I have given them." <sup>13</sup> These are the waters of Meribah, where the people of Israel quarreled with the LORD, and through them he showed himself holy.

<sup>14</sup> Moses sent messengers from Kadesh to the king of Edom: "Thus says your brother Israel: You know all the hardship that we have met: <sup>15</sup> how our fathers went down to Egypt, and we lived in Egypt a long time. And the Egyptians dealt harshly with us and our fathers. <sup>16</sup> And when we cried to the LORD, he heard our voice and sent an angel and brought us out of Egypt. And here we are in Kadesh, a city on the edge of your territory. <sup>17</sup> Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King's Highway. We will not turn aside to the right hand or to the left until we have passed through your territory."

<sup>18</sup> But Edom said to him, "You shall not pass through, lest I come out with the sword against you." <sup>19</sup> And the people of Israel said to him, "We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more." <sup>20</sup> But he said, "You shall not pass through." And Edom came out against them with a large army and with a strong force. <sup>21</sup> Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.

<sup>22</sup> And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor. <sup>23</sup> And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom, <sup>24</sup> "Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters 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 shall be gathered to his people and shall die there." <sup>27</sup> Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation. <sup>28</sup> And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. <sup>29</sup> And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

**21** When the Canaanite, the king of Arad, who lived in the Negeb, heard that Israel was coming by the way of Atharim, he fought against Israel, and took some of them captive. <sup>2</sup> And Israel vowed a vow to the LORD and said, "If you will indeed give this people into my hand, then I will devote their cities to destruction." <sup>3</sup> And the LORD heeded the voice of Israel and gave over the Canaanites, and they devoted them and their cities to destruction. So the name of the place was called Hormah.

<sup>4</sup> From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient 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 food and no water, and we loathe this worthless food." <sup>6</sup> Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. <sup>7</sup> And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. <sup>8</sup> And the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he



sees it, shall live.”<sup>9</sup> So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.

<sup>10</sup> And the people of Israel set out and camped in Oboth. <sup>11</sup> And they set out from Oboth and camped at Iye-abarim, in the wilderness that is opposite Moab, toward the sunrise. <sup>12</sup> From there they set out and camped in the Valley of Zered. <sup>13</sup> From there they set out and camped on the other side of the Arnon, which is in the wilderness that extends from the border 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,

“Waheb in Suphah, and the valleys of the Arnon,  
<sup>15</sup> and the slope of the valleys  
that extends to the seat of Ar,  
and leans to the border of Moab.”

<sup>16</sup> And from there they continued to Beer; that is the well of which the LORD said to Moses, “Gather the people together, so that I may give them water.” <sup>17</sup> Then Israel sang this song:

“Spring up, O well!—Sing to it!—  
<sup>18</sup> the well that the princes made,  
that the nobles of the people dug,  
with the scepter and with their staffs.”

And from the wilderness they went on to Mattanah, <sup>19</sup> and from Mattanah to Nahaliel, and from Nahaliel to Bamoth, <sup>20</sup> and from Bamoth to the valley lying in the region of Moab by the top of Pisgah that looks down on the desert.

<sup>21</sup> Then Israel sent messengers to Sihon king of the Amorites, saying, <sup>22</sup> “Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King’s Highway until we have passed through your territory.”

<sup>23</sup> But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the wilderness and came to Jahaz and fought against Israel. <sup>24</sup> And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. <sup>25</sup> And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. <sup>26</sup> For Heshbon was the city of Sihon the king of the Amorites, who had fought against the former king of

Moab and taken all his land out of his hand, as far as the Arnon. <sup>27</sup> Therefore the ballad singers say,

“Come to Heshbon, let it be built;  
let the city of Sihon be established.

<sup>28</sup> For fire came out from Heshbon,  
flame from the city of Sihon.

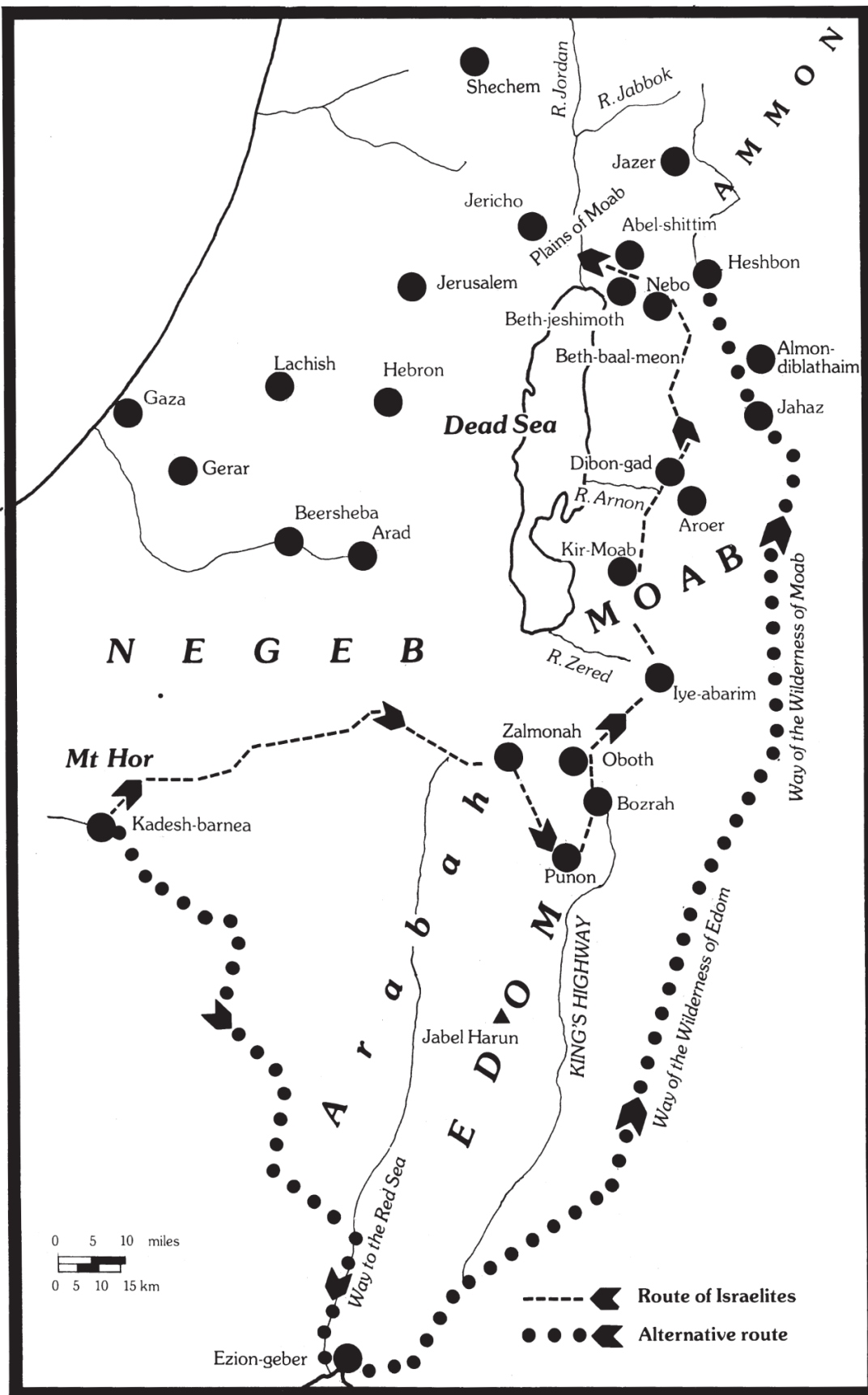
It devoured Ar of Moab,  
and swallowed the heights of the Arnon.

<sup>29</sup> Woe to you, O Moab!  
You are undone, O people of Chemosh!

He has made his sons fugitives,  
and his daughters captives,  
to an Amorite king, Sihon.

<sup>30</sup> So we overthrew them;  
Heshbon, as far as Dibon, perished;  
and we laid waste as far as Nophah;  
fire spread as far as Medeba.”

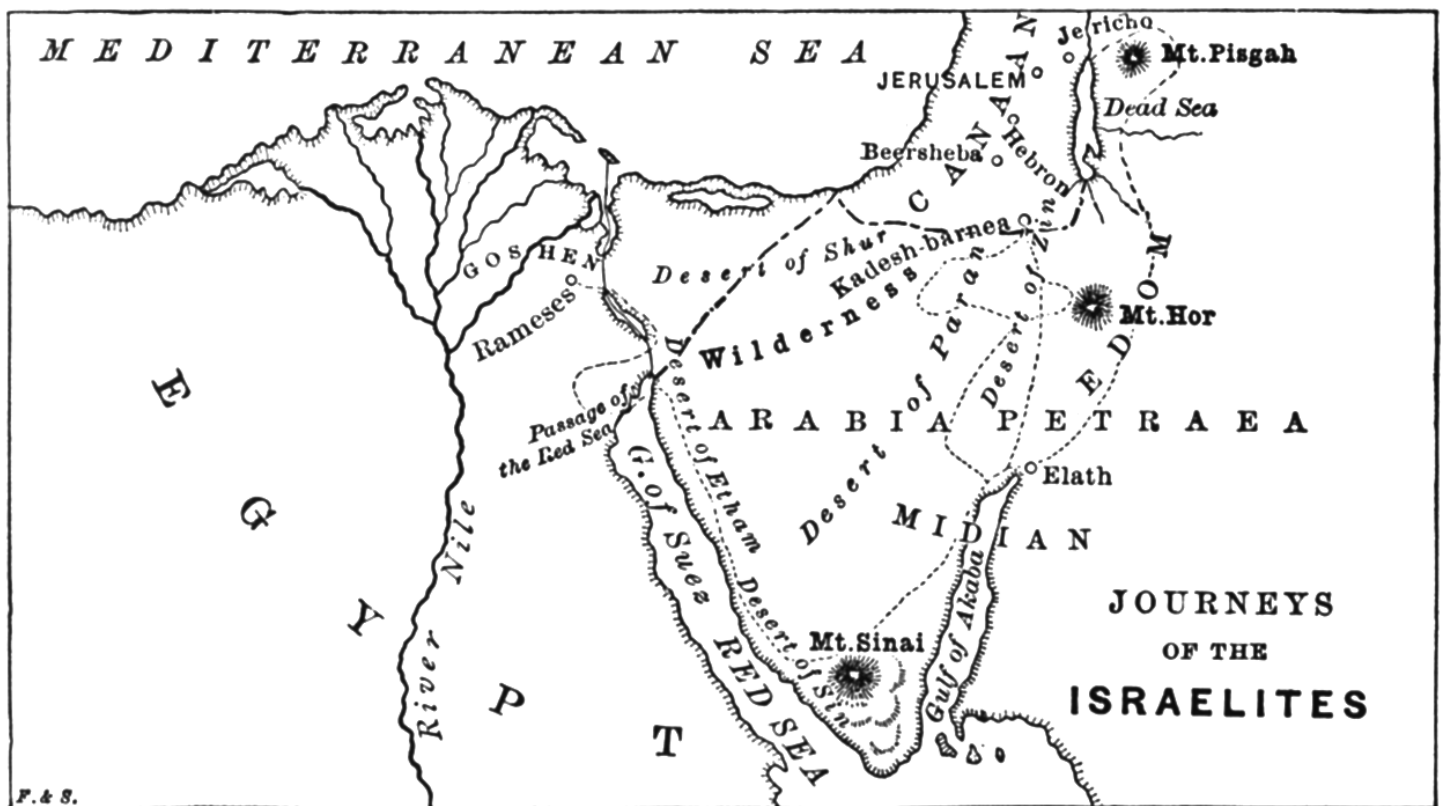
<sup>31</sup> Thus Israel lived in the land of the Amorites. <sup>32</sup> And Moses sent to spy out Jazer, and they captured its villages and dispossessed the Amorites who were there. <sup>33</sup> Then they turned and went up by the way to Bashan. And Og the king of Bashan came out against them, he and all his people, to battle at Edrei. <sup>34</sup> But the LORD said to Moses, “Do not fear him, for I have given him into your hand, and all his people, and his land. And you shall do to him as you did to Sihon king of the Amorites, who lived at Heshbon.” <sup>35</sup> So they defeated him and his sons and all his people, until he had no survivor left. And they possessed his land.



(Figure A.1 - The Conquest of Transjordan.)



(Figure A.2 - Ancient Map)



(Figure A.3 - Journey of the Israelites)

## Example of Marked Text

### Numbers 11 (ESV)

#### LESSON SIX

*Complaint about misfortune + God's judgement*

*God hears!*

**11** And the people complained in the hearing of the LORD about their misfortunes, and when the LORD heard it, his anger was kindled, and the fire of the LORD burned among them and consumed some outlying parts of the camp. <sup>2</sup> Then the people cried out to Moses, and Moses prayed to the LORD, and the fire died down. <sup>3</sup> So the name of that place was called Taberah, because the fire of the LORD burned among them.

*Complaint about food*

*→ memorialize event*

**4** Now the rabble that was among them had a strong craving. And the people of Israel also wept again and said, "Oh that we had meat to eat! <sup>5</sup> We remember the fish we ate in Egypt that cost nothing, the cucumbers, the melons, the leeks, the onions, and the garlic. <sup>6</sup> But now our strength is dried up, and there is nothing at all but this manna to look at."

*problem*

*→ rejection of God's provision*

*Description of manna*

**7** Now the manna was like coriander seed, and its appearance like that of bdellium. <sup>8</sup> The people went about and gathered it and ground it in handmills or beat it in mortars and boiled it in pots and made cakes of it. And the taste of it was like the taste of cakes baked with oil. <sup>9</sup> When the dew fell upon the camp in the night, the manna fell with it.

*Moses goes to God with questions*

*ALL the people involved*

**10** Moses heard the people weeping throughout their clans, everyone at the door of his tent. And the anger of the LORD blazed hotly, and Moses was displeased. <sup>11</sup> Moses said to the LORD, "Why have you dealt ill with your servant? And why have I not found favor in your sight, that you lay the burden of all this people on me? <sup>12</sup> Did I conceive all this people? Did I give them birth, that you should say to me, 'Carry them in your bosom, as a nurse carries a nursing child,' to the land that you swore to give their fathers? <sup>13</sup> Where am I to get meat to give to all this people? For they weep before me and say, 'Give us meat, that we may eat.' <sup>14</sup> I am not able to carry all this people alone; the burden is too heavy for me. <sup>15</sup> If you will treat me like this, kill me at once, if I find favor in your sight, that I may not see my wretchedness."

*Problem:*

*- Moses can't do it alone*

*God promises provision for Moses + the people*

**16** Then the LORD said to Moses, "Gather for me seventy men of the elders of Israel, whom you know to be the elders of the people and officers over them, and bring them to the tent of meeting, and let them take their stand there with you. <sup>17</sup> And I will come down and talk with you there. And I will take some of the Spirit that is on you and put it on them, and they shall bear the burden of the people with you, so that you may not bear it

*solution*

*→ solution*



yourself alone. <sup>18</sup> And say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat, for you have wept in the hearing of the LORD, saying, "Who will give us meat to eat? For it was better for us in Egypt." Therefore the LORD will give you meat, and you shall eat. <sup>19</sup> You shall not eat just one day, or two days, or five days, or ten days, or twenty days, <sup>20</sup> but a whole month, until it comes out at your nostrils and becomes loathsome to you, because you have rejected the LORD who is among you and have wept before him, saying, "Why did we come out of Egypt?"' <sup>21</sup> But Moses said, "The people among whom I am number six hundred thousand on foot, and you have said, 'I will give them meat, that they may eat a whole month!' <sup>22</sup> Shall flocks and herds be slaughtered for them, and be enough for them? Or shall all the fish of the sea be gathered together for them, and be enough for them?" <sup>23</sup> And the LORD said to Moses, "Is the LORD's hand shortened? Now you shall see whether my word will come true for you or not."

30 days!

→ rejection of God among them

> Questions how God will do it

↳ nothing impossible for God

<sup>24</sup> So Moses went out and told the people the words of the LORD. And he gathered seventy men of the elders of the people and placed them around the tent. <sup>25</sup> Then the LORD came down in the cloud and spoke to him, and took some of the Spirit that was on him and put it on the seventy elders. And as soon as the Spirit rested on them, they prophesied. But they did not continue doing it.

↳ evidence of Spirit

<sup>26</sup> Now two men remained in the camp, one named Eldad, and the other named Medad, and the Spirit rested on them. They were among those registered, but they had not gone out to the tent, and so they prophesied in the camp. <sup>27</sup> And a young man ran and told Moses, "Eldad and Medad are prophesying in the camp." <sup>28</sup> And Joshua the son of Nun, the assistant of Moses from his youth, said, "My lord Moses, stop them." <sup>29</sup> But Moses said to him, "Are you jealous for my sake? Would that all the LORD's people were prophets, that the LORD would put his Spirit on them!" <sup>30</sup> And Moses and the elders of Israel returned to the camp.

first time we meet Joshua! (in Numbers)

<sup>31</sup> Then a wind from the LORD sprang up, and it brought quail from the sea and let them fall beside the camp, about a day's journey on this side and a day's journey on the other side, around the camp, and about two cubits above the ground. <sup>32</sup> And the people rose all that day and all night and all the next day, and gathered the quail. Those who gathered least gathered ten homers. And they spread them out for themselves all around the camp. <sup>33</sup> While the meat was yet between their teeth, before it was consumed, the anger of the LORD was kindled against the people, and the LORD struck

down the people with a very great plague.<sup>34</sup> Therefore the name of that place was called Kibroth-hattaavah, because there they buried the people who had the craving.<sup>35</sup> From Kibroth-hattaavah the people journeyed to Hazeroth, and they remained at Hazeroth.

connect to  
verse 4

memorialized with a name

