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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 Part 2, the second half of Israel's journey "In the Wilderness", on their way to the Promised Land.

In part one, we studied the first 21 chapters of Numbers. In these chapters, the people of Israel journeyed from Mt. Sinai to the edge of the land that God had promised to their forefathers (Abraham, Isaac, and Jacob). Along the way they learned about God's faithfulness in the midst of difficult circumstances and testing. They learned about the importance of obedience, the danger in complaining, the holiness of God, and the difficulty of leadership. We learned from them as we entered their world and applied these lessons to our world.

This semester we will be studying the last 15 chapters which take place right on the edge of the Promised Land of Canaan. We continue to see God faithfully protecting His people while they keep learning about obedience and God's holiness. We will see the next generation rise up, a new leader appointed, and hear important instructions for life in the new land.

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.

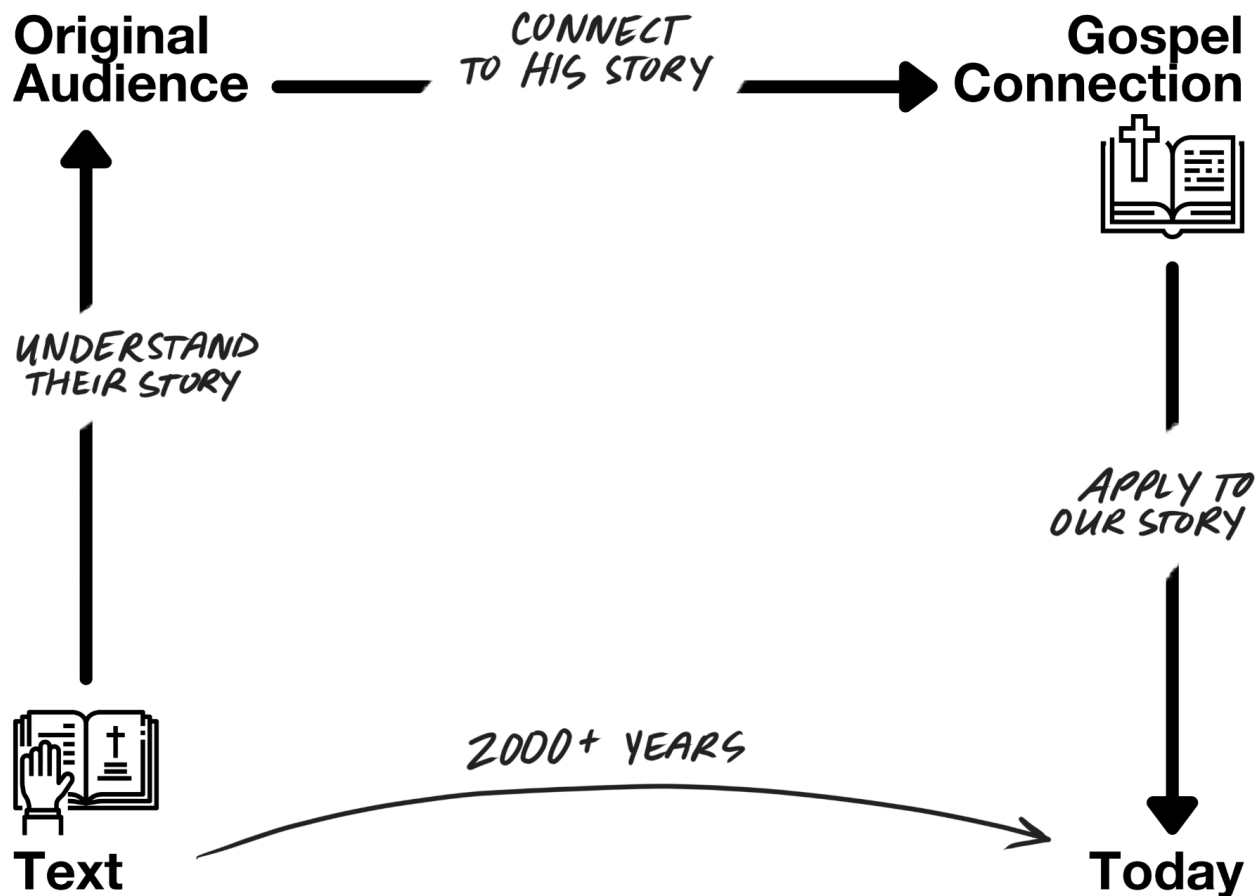
Step #4 - Small Group Discussion

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.



Lesson 12: At the Border: **Balaam's Blessing? Part I**

NUMBERS 22:1-41 (located in the Appendix)

Look at the text: Understand Their Story

If you like a good movie trilogy, you will feel right at home as we begin Part II of our Numbers study. Over the next three weeks, we'll spend time analyzing and discussing a brilliant Hebrew narrative which is full of humor, mystery, and adventure! We'll meet pagan prophets and kings, and a zealous Israelite priest determined to keep his people following the one true God. We're glad you are joining us for the journey!

1. Read Numbers 22:1-41 together, to familiarize yourself with the basic storyline of the first episode in this trilogy.
 - a. **WHAT** questions do you have after this first pass through the story?

2. Now, we'll slow down so that we gain a greater appreciation and understanding of the characters and events in this story.
 - a. Setting (Numbers 22:1-3)
 - i. **WHERE** does this story take place? (Look at Map 1 on page 107 to visualize the location)

 - ii. **WHY** is Balak afraid, as this story opens?

(For a brief summary on what Israel did to the Amorites see Numbers 21:24-25, 31-32)

 - iii. **WHY** are the people of Moab afraid, as this story opens?
 - b. Conflict (Numbers 22:4-6)
 - i. **WHAT** facts do you learn about Balaam?

1. The ancient city of "Pethor" is near the modern day city of Karkamis. Go on Google Maps and see how far it is from Jericho to Karkamis.

- ii. **WHY** does Balak send for Balaam? What does Balak want him to do?

- iii. **WHAT** does he assume will motivate Balaam? (see also verses 15 and 17)

- c. Rising Action (Numbers 22:7-35)
 - i. Read Numbers 22:7-14. **WHAT** impression do you get of Balaam's character in these verses?

 - ii. Read Numbers 22:15-20. **WHAT** impression do you get of Balaam's character in these verses?
 - 1. At this point of the story do you think that Balaam is a "good guy" or "bad guy"?
WHY?

 - iii. Read Numbers 22:22-35.
 - 1. **WHAT** impression do you get of Balaam's character in these verses?

 - 2. **WHAT** does his donkey see?

 - 3. **WHAT** does his donkey do?

 - 4. **WHAT** does his donkey ask?

 - 5. **WHAT** do you learn about the angel of the LORD in these verses?

 - 6. **WHAT** do you learn about the LORD in these verses? What is He able to do?

d. Climax - Part I (Numbers 22:36-38)

i. **WHERE** does Balaam meet Balak? (Look at Map 1 on page 107 to visualize the location)

ii. **WHAT** does Balaam affirm when he meets Balak?

e. Resolution - Part I (Numbers 22:39-41)

i. **WHERE** did Balak and Balaam go and what did they do?

ii. **WHERE** did Balak take Balaam the next morning?

1. How does verse 41 refer back to the setting of the story in verses 1-3?

3. As Episode #1 in this trilogy draws to a close, **WHAT** do you think is the “main point” of this section of the story? **WHAT** is the author attempting to communicate to his reader?

Gospel Connections: Connect to His Story (Part 1)

When we read stories in the Bible it is often challenging to determine whether someone is to be viewed positively or negatively. In this way (and many other ways) biblical stories parallel real life experience! We know that it takes time to get to know new people and to understand their character and motivations, and Balaam is no exception.

Scholars often describe Old Testament biblical narratives as: Scenic, Succinct, and Subtle. We'll explain each below:

- **Scenic:** When you watch a play, you expect to have the story divided into a series of scenes. People will come on and off stage, and each time you see them they are involved in different actions and conversations which move the story forward. In Numbers 22, we have many scenes: Numbers 22:4-6 Balak and the Moabite elders meet and give instructions to the messengers; in 22:7-8 the elders leave and meet Balaam for the first time; then there is a private conversation between God and Balaam in his bedroom (22:9-12); and then, Balaam sends the officials back home, etc.
- **Succinct:** Biblical authors communicate only the details that we need to know. They don't say how the elders travelled, how many days it took for them to get to Balaam or what they ate along the way! We assume they would not have walked, but the only animal mentioned in the text is the one which is important to the story: the donkey! Because very few details are actually communicated, take note of the ones which are actually mentioned as they are likely vital to the storyline.
- **Subtle:** Biblical authors seem to want to make their readers think deeply about the characters in their stories, and the character of God. To that end, Old Testament narratives are often very subtle. Authors throw out hints that people will catch if they read and savour the stories. The more familiar you are with biblical stories, the more likely you will "hear" these allusions and understand what the author is trying to communicate.

1. Numbers 22 is Scenic, Succinct and especially Subtle. As you were reading the story of Balaam, we asked if you thought he was a "good guy" or "bad guy". Read the following allusions to other parts of Scripture, to see if they help you decide his character.

- a. Read Genesis 12:1-3, and then read Numbers 22:6.
 - i. Who is doing the blessing and cursing in Genesis 12:1-3?
 - ii. Who is doing the blessing and cursing in Numbers 22:6?

1. What kind of comparison or warning do you think the author of Numbers is making by including this quote from Balak?

2. Read Leviticus 19:26 and Deuteronomy 18:9-14, and then read Numbers 22:7.

- a. How do the texts in Leviticus and Deuteronomy help you understand what the author wants you to think of Balak and Balaam?

3. What do you understand more fully now about Balaam? What questions do you still have?

2. **“Then the LORD opened Balaam’s eyes and he saw the angel of the LORD”** The fact that the LORD opens people’s eyes to see physical and spiritual realities is affirmed in both the Old and New Testaments. Read the following texts to see how this idea is developed.

- a) Genesis 21:14-19

- b) 2 Kings 6:8-20

- c) Luke 24:44-47

- d) 2 Corinthians 4:4-6

3. **“Balaam replied, ‘But I can’t say whatever I please. I must speak only what God puts in my mouth.’”** Balaam’s claims foreshadow the ministry of Jesus. How is Jesus a true and better spokesperson for God?

- a) John 8:21-29 (focus on verse 28-29)

- b) John 12:44-50

- c) John 14:8-10

Lesson 13: At the Border: **Balaam's Blessing? Part 2**

NUMBERS 23-24 (located in the Appendix)

Look at the text: Understand Their Story

Begin your study in prayer. If you participated in last week's lesson, you'll remember that we jumped right into the start of a narrative trilogy. In Numbers 22 we were introduced to the two main characters in this trilogy: Balak (king of Moab) and Balaam (a famous "seer"). This week we will watch them in action. Their escapades and attempts to thwart God's plans are humorous, and yet sobering. As you read and reflect on these chapters, we invite you to ask yourself, "Am I like them?" We trust you will also find these stories deeply encouraging because they testify to God's determination and sovereign ability to protect His people and enact His plans. Ready to find out more? Follow the instructions below to begin your study.

1. Read Numbers 23 and 24 to familiarize yourself with the basic storyline of the second episode in this trilogy. As you do so, notice the setting, the characters, the conflict and the resolution. Mark repeated words or themes, take note of anything surprising and look for descriptions of God.
 - a. After spending some time on your own in the text **WHAT** questions do you have?

2. The first three stories have many similarities, but some significant differences. Fill in the chart below to identify both. We've given you references for the first story and encourage you to figure out where you see the same events repeated in the next two stories. *(Please note: the chart continues on the next page!)*

	Act 1 - Oracle 1 (Num 22:41-23:12)	Act 2 - Oracle 2 (Num 23:13-26)	Act 3 - Oracle 3 (Num 23:27-24:13)
Setting	Num 22:41		
Scene #1 Sacrifice	Num 23:1-2		
Scene #2 How & where Balaam encounters God	Num 23:3-5		

	Act 1 (Num 22:41-23:12)	Act 2 (Num 23:13-26)	Act 3 (Num 23:27-24:13)
Scene #3 The big ideas God communicates through Balaam's "discourse"	Num 23:6-10		
Balak's response to Balaam's discourse	Num 23:11		
Balaam's defence to Balak	Num 23:12		

3. **WHO** are the characters in these three stories and what do you learn about them?

a. *Balak*

i. **WHAT** do you learn about his character and motivation through his words and actions?

ii. **WHY** do you think he keeps on trying to have Israel cursed, using different locations each time?

b. *Balaam*

i. **WHAT** do you learn about his character and motivation through his words and actions?

ii. Balak continues to try the same strategy even though it isn't working. **HOW** is Balaam different?

c. *God*

- i. **WHAT** do you learn about His character and motivation through Balaam's words?

1. *Which aspect(s) of God's character most encourages or challenges you today?*

2. **WHY** do you think biblical authors use so much repetition? **WHAT** is the effect of having three stories make very similar points?

4. This series of stories ends with Balaam giving one more prophecy regarding Israel, and three regarding other nations. Read Numbers 24:14-25 and answer the following questions.

a. **WHAT** is Balaam's purpose in communicating these additional prophecies according to verse 14?

b. **WHAT** does Balaam prophesy about Israel? (Num 24:15-19)

i. How will things work out for Israel?

c. **WHAT** will be the "end" of Amalek, the Kenites, Asshur and Eber? (Num 24:20-24)

5. If someone asked you, "What is Numbers 23-24 about? What is the big idea of these chapters?" **WHAT** would you say?

Gospel Connections: Connect to His Story (Part 1)

1. **"Blessed are those who bless you and cursed are those who curse you."** Balaam's third oracle ends with these words which form the foundation of the entire biblical narrative. Read the following passages and identify who is *speaking* and who is *hearing* these words.
 - a. Genesis 12:1-3.
 - b. Genesis 22:13-19.
 - c. Genesis 26:1-6.
 - d. Genesis 27:1-41 (skim the whole chapter and then focus on verses 27-29).
 - e. Genesis 28:10-15.
 - i. How are Abraham, Isaac, and Jacob related to the people whom Balak has hired Balaam to curse?
 - ii. With the words from Genesis fresh in your mind, look at portions of our text again.
 1. What is Balaam's complaint in Numbers 23:7-8 and how does this relate to the promises in Genesis?
 2. What are Balaam's complaints in Numbers 23:20-23 and how does this relate to the promises in Genesis?

2. **“God is not a man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it?”** Throughout Scripture we are told that God’s character and His purposes do not change. Yet, God genuinely relates to people, so He sometimes withholds or withdraws punishment in response to prayer or genuine repentance but His nature and sovereign plans do not change.¹ Read the following texts to explore this idea.
- a. In 1 Samuel 15, King Saul (Israel’s first king) rebelled against the LORD by not following His instructions in war against the Amalekites (who are also mentioned in Numbers 23)! According to 1 Samuel 15:24-29, what are the consequences Saul faces because God does not change?
 - b. Read Malachi 3:6-7. What can Israel be assured of, based on the fact that God does not change?
 - c. Read 2 Timothy 2:13. What can we, as Christians, take comfort in?
 - d. Read Hebrews 6:13-19a. What do God’s unchanging promises provide for us?
 - e. Read James 1:16-17. What gift has God given us, because He does not change?
 - i. *Do you KNOW this God who does not change? Does His faithfulness to His people comfort you and give you courage? Do you have hope in Him, “as an anchor for [your] soul, firm and secure” (Hebrews 6:19a)?*
 - 1. *If you know Him, spend time praising Him today for His unchanging love and promises.*
 - 2. *If you don’t know Him, why not pray that He would open your eyes and your heart to understand and know Him today!?*

¹ Ashley, T. R. (1993). [*The Book of Numbers*](#) (p. 477-478). Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

3. **“I see him, but not now; I behold him, but not near: a star shall come of Jacob, and a scepter shall rise out of Israel”** This prophecy, spoken by Balaam, joins a string of prophecies which span the Scriptures. Read the following verses below to see how the ideas of the star and the scepter begin and are fulfilled.
- a. Genesis 49:1-10.
 - i. Read Numbers 24:14 and then Genesis 49:1. How do Balaam's words echo Jacob's words?
 - ii. What words of blessing does Jacob speak over his son, Judah, in Genesis 49:10?
 - b. Matthew 2:1-6.
 - i. Who seems to know about Balaam's prophecy in this text?
 - ii. Whose star are they seeking? Who is the king of the Jews?
 - iii. Compare these individuals to Balaam. How are they similar to him? How are they different?
 - c. Revelation 22:12-17, focus on verse 16. What does Jesus call Himself in this text?
 - i. Who is invited into His kingdom?
 - ii. Who must remain outside?
 - iii. What does He call people to do, in response to who He is?
 - d. *We pray that everyone participating in this study will come and take the free gift of the water of life! End your study this week by reading Psalm 2. How does this Psalm encapsulate the message of Numbers 23-24?*

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 people?
- 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?



Lesson 14: At the Border: **Balaam's Blessing? Part 3**

NUMBERS 25 (located in the Appendix)

Look at the text: Understand Their Story

Begin your study in prayer. In Lessons 12 and 13, we examined *external* threats which faced Israel as they neared the border to the promised land. This week, our text identifies an *internal* threat to their future.

Although God was determined to bless them, His people were at risk of internally imploding. What danger were they facing, and how is it connected to Balaam? Read the text and answer the questions below to find out.

1. Read Numbers 25 to familiarize yourself with the basic storyline of the third episode in this trilogy. As you do so, notice the setting, the characters, the conflict and the resolution. Mark repeated words or themes, take note of anything surprising and look for descriptions of God.
 - a. After spending some time on your own in the text **WHAT** questions do you have?

2. **WHO** are the characters in this text and what do you learn about them?
 - a. *The people of Israel*
 - i. **WHERE** were they located as this story takes place? (Look at Map 1 on page 107 to visualize the location)

 - ii. **WHAT** were they doing that angered the LORD?

 - iii. **WHO** were the LORD and Moses planning to punish on behalf of the people?
 1. **WHY** do you think these individuals were singled out for punishment by the LORD and Moses? Do you think this is fair? Why or why not?

 - iv. **WHY** were members of the congregation weeping in the entrance to the tent of meeting?

 - v. **HOW MANY** people died in this story?

b. *Phinehas*

- i. **WHO** is Phinehas?
- ii. **WHAT** actions does he take to stop sinful behaviour?
- iii. **WHAT** is the result of his actions? How do they benefit the people of Israel?
- iv. **HOW** does the LORD describe Phinehas' actions? What do Phinehas' actions accomplish?
- v. **HOW** does the LORD describe Phinehas' attitude?

1. **WHAT** do you think this means? Does this describe you?

- vi. **WHAT** does Phinehas receive from the LORD in response to his actions?

c. *The enemies of God*

- i. There are various groups and individuals listed in this chapter who are leading God's people astray. List all that you can find in the text.

d. *The LORD*

- i. **WHAT** do you learn about the LORD in this chapter?
- ii. **HOW** is the LORD's anger manifested in this chapter? What do the people experience as a result of His anger?

3. **WHAT** threat is Israel facing in this chapter?
 - a. **HOW** does this threat differ from threats they have encountered before in the book of Numbers (lack of food, water, rivalry over roles, military opponents, etc)?

4. **WHY** do you think the slain man and woman are not named until the end of this story? (Note, the answer isn't in the text. What do you think could be the motivation for naming them later?)
 - a. **WHAT** do you learn about them when they finally are named? What kind of rank or standing do they have in the nations they represent?

5. **HOW** do you think this story is connected to Balaam? Why is Numbers 22-25 considered a 3-part trilogy?
 - a. We'll study this in more detail in the Gospel Connections section, but for now, let's review a few place names mentioned in the last few chapters.
 - i. Numbers 22:41 mentions a place that Balak took Balaam. What similarities does this place name have with Numbers 25:3 and 25:5?

 - ii. Numbers 23:28 mentions the last location that Balak took Balaam. In which verses do you see this location mentioned in Numbers 25?
 1. If Baal is the name of their god, why do you think they add the words "Bamoth" or "Peor" to his name in Numbers 22:41 and Numbers 25:3 and 8?

6. **WHAT** are the final instructions the LORD gives to Moses in this story? (Keep these instructions in mind for future reference)

Gospel Connections: Connect to His Story (Part 1)

1. We mentioned that Numbers 25 was the 3rd in a three-part trilogy, and yet the storyline and characters are different from Numbers 22-25. Other than the place name "Peor", what links this story with Balaam and Balak? Look up the following verses below and discover the connection for yourself.
 - a. Numbers 24:25 mentions that Balaam goes "back to his place", and we assume that means he travels the 1000 miles home. But is this the case? Where is Balaam in Numbers 31:7-8?
 - b. Numbers 31:15-16. What does Moses say in these verses about Balaam?
 - c. Revelation 2:12-17. How does Jesus connect the church in Pergamum with Balaam?
 - d. Other New Testament authors reflect on the character of Balaam, even though they do not necessarily refer to his involvement in the incident at Peor. Read the following two texts to see how New Testament writers described Balaam.
 - i. 2 Peter 2:13-16. In this text Peter is describing false teachers. What do they have in common with Balaam?
 - ii. Jude 1:8-11. In this text Jude is describing false teachers.
 1. What do the ungodly people do, according to Jude?
 2. How do their actions parallel those of Balaam?
 3. Which other story from Numbers (Part 1 of our study) does Jude highlight in these verses?
 - e. Putting this all together: If we compile all the information about Balaam which is found throughout Scripture, how did later writers view his legacy? What kind of a person was he?

2. **“And the LORD said to Moses, ‘Take all the chiefs of the people and hang them in the sun before the LORD’”** When we studied this verse in the first section of homework, we asked if you thought it was “fair” that God planned to punish the chiefs for the sins of the people. Read the following texts to understand why they may have been singled out as examples to the congregation.
- a. Exodus 18:17-23.
 - i. What character traits was Moses supposed to look for when appointing chiefs?
 - b. Numbers 11:16-17.
 - i. What were the elders supposed to do as a result of God giving them a portion of Moses' spirit?
 - c. If the chiefs were leading their people well and the elders were helping Moses bear the spiritual burden of the people, how do you assume the people would have behaved at Shittim?
 - d. 1 Timothy 5:17-20.
 - i. In this New Testament passage, what did Paul instruct Timothy to do with elders who persist in sin?
 - e. With this information in mind, let's revisit the original question in the “Look at the Text” section.
 - i. *Why do you think these individuals were singled out for punishment by the LORD and Moses? Do you think this is fair? Why or why not?*

3. **“So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel”**

During their years in the wilderness, Israel kept to themselves and did not interact much with other nations. Consequently, this is the first instance of idol worship in this book. This story, however, will remind readers of an earlier event which affected the first generation of Israelites who escaped slavery. How is their first experience with idolatry similar to their second?

	Exodus 32	Numbers 25
Events preceding the narrative	In Exodus 24-31, Moses is up on Mt. Sinai and God is explaining His plan to bless Israel by dwelling in the tabernacle.	In Numbers 22-24, Balaam and Balak are on different mountains attempting to curse Israel, but God insists on blessing them.
Meanwhile, back at camp...	Exodus 32:1-6	Numbers 25:1-3a
God's response	Exodus 32:7-14	Numbers 25:3b-4
Moses' response	Exodus 32:15-20, 25-27	Numbers 25:5
Person/People identified as being “on the LORD's” side?	Exodus 32:26b	Numbers 25:6-13
Number of people who died as a result of idol worship	Exodus 32:28	Numbers 25:9

4. Idol worship is a big deal to God and will become an achilles heal for Israel.

a. Read Exodus 20:1-3. When was Israel first warned against idol worship, and what were they warned about?

b. Approximately 500 years after Israel finally settles into the Promised Land, the LORD allows them to be conquered by Assyria and kicked out of the land. Why, according to 2 Kings 17:6-18, does the LORD punish them in this way?

5. How has this lesson convicted or challenged you?

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 people?
- 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?

Lesson 15: Unfinished Business: **Allotting Inheritance & Appointing a Leader**

NUMBERS 26-27 (located in the Appendix)

Look at the text: Understand Their Story

Begin your study in prayer. Placing Israel's fall into idolatry and the subsequent plague in the rear-view mirror, God commands Moses, Eleazar and the rest of the nation to focus on the future ... by ordering two more censuses! By this time in our study, we hope that you aren't rolling your eyes at this word, but are instead recognizing that each census in this book is filled with theological significance. What will you learn about God and Israel from these chapters? We're going to study this text in two sections to find out. Read through Numbers 26:1-27:11 to get an overview of the census and then work through the sections below.

1. Read Numbers 26:1-4a, and 26:51. **WHAT** details do we learn about the census from the first and last verses? Answering the questions will help to summarize the key facts.
 - a. **WHO** is organizing the census?
 - b. **WHO** is being counted? (i.e. What group of people?)
 - i. **WHEN**, in the book of Numbers, has this same category of men been mentioned? (see Numbers 1, Numbers 14:29)
 1. **WHY** do you think this same category of people is being counted again?
 - c. **WHERE** is this census taking place?
 - d. **HOW** many men were 20 years old and upwards at the time of this census and **HOW** does this number compare with the earlier census? (see Numbers 1:44-46)
2. Read Numbers 26:52-56.
 - a. **WHAT** is the practical significance of this census? (What will the size of their tribe determine?)
 - b. **WHAT** is the theological significance of this census? (What promise is God reminding them of?)

3. Read Numbers 26:57-62.
 - a. **WHO** is being counted in these verses? (i.e. What group of people?)
 - b. **HOW** many Levites were a month old and upwards at the time of this census, and **HOW** does this number compare with the earlier census? (see Numbers 3:39)
 - c. **WHAT** is the theological significance of THIS census (see also Numbers 18:20-24)?
4. Read Numbers 26:63-65.
 - a. **WHAT** according to these verses, are the major differences between the earlier censuses and these ones? (notice the location, who was in charge of counting, who is now 'missing' from the lists, etc)
5. Read Numbers 27:1-11.
 - a. **WHO** raises questions regarding inheritance laws in this text?
 - b. **WHAT** questions do these individuals raise? **WHAT** are they asking for?
 - c. **HOW** does Moses answer their question?
 - i. **HOW** does this story challenge or encourage you? Does it surprise you? Why or why not?
6. One unique feature of this census is that it includes several little "side stories". Read the passages below and then answer the questions for each.
 - a. Numbers 26:8-10. **WHAT** is this story about? **WHY** do you think it is included in the census?
 - b. Numbers 26:11. **WHAT** detail is added here? **WHY** do you think it is included in the census? (To answer this, you will have to reference other texts like: the titles of Psalms 42, 44, 45, 46 etc., and 2 Chronicles 20:18-19)

- c. Numbers 26:33. **WHAT** details are added here? **WHY** do you think they are included in the census?
 - d. Numbers 26:59-61. **WHAT** details are added here? **WHY** do you think they are included in the census?
7. In Numbers 26:1-27:11, the LORD gives instructions on how to apportion the future *LAND*. Now Moses asks the LORD to appoint a future *LEADER*. Read Numbers 27:12-23 and answer the following questions.
- a. **WHAT** does the LORD initially tell Moses to do?
 - i. *If you were Moses, what do you think you would ask God at this moment?*
 - b. **WHAT** does Moses ask of the LORD? What is he praying for?
 - i. **WHAT** does Moses' request illuminate about his character? **WHAT** is important to Moses at this point in his life?
 1. *How does Moses' attitude challenge or encourage you today?*
 - c. **HOW** does the LORD answer Moses' prayer?
 - d. **WHY** is Joshua chosen to take Moses' place?
 - e. **WHO** commissions Joshua, and **WHO** witnesses the commissioning?
 - f. Does Joshua receive the same authority and access to God that Moses had? **WHAT** hints in the text answer this question?
8. *Congratulations! You made it through another census! What theological truth(s) are you taking away from these two chapters?*

Gospel Connections: Connect to His Story (Part 1)

1. **“But the land shall be divided by lot...”** In the Old Testament, God often instructed people to cast lots as they made decisions. What did Israel believe about casting lots according to the following verses?

a. Proverbs 16:33.

b. Proverbs 18:18.

i. Based on these verses, why do you think God instructed that the land be divided according to the size of the tribe AND by lots?

To see what kinds of decisions were made by casting lots, review the following texts. Note the decision made:

c. Leviticus 16:6-10.

d. Joshua 18:8-10.

e. 1 Chronicles 25:6-8.

f. 1 Chronicles 26:12-13.

g. Jonah 1:1-7.

h. Psalm 22:16-18. What is being prophesied in this text? (which is later fulfilled in Matthew 27:35, Mark 15:24, Luke 23:34, John 19:24)

i. The very last time that casting lots is mentioned in Scripture is Acts 1:15-26. What is happening in this text?

i. *Why do you think we are no longer called to cast lots to make a decision? (need a hint? What happens in Acts 2?)*

ii. *How do the events of Acts 2 change our ability to seek and understand God’s will through Scripture, and in consultation with other believers, according to 1 Corinthians 2:9-13?*

2. **“According to the names of the tribes of their fathers they shall inherit”** As we discovered this week, the purpose of this census was to determine each tribe’s future inheritance. As New Testament believers, we are not promised a physical allotment in a specific land, but like the Israelites, we are promised a glorious inheritance! Look up the following verses to learn more about God’s promise to followers of Jesus.
- a. Colossians 1:11-14.
 - i. Why are we being offered an inheritance? How do we “qualify” for this gift?
 - ii. What does the inheritance consist of? (i.e. where did we live, and where do we now live?)
 1. Stop, right now, and thank God that HE has qualified YOU for an inheritance. If you are a Christian, He has graciously delivered you and transferred your citizenship!
 - b. Ephesians 1:11-18.
 - i. “In whom” have we obtained an inheritance? (need a hint? see verse 7 - who provides us with redemption and forgiveness through his blood?)
 - ii. Who guarantees our inheritance?
 - iii. What does Paul pray that we, as Christians, will know?
 - c. Ephesians 5:1-10.
 - i. What warning does Paul give regarding this inheritance?
 1. Do you need to correct your thoughts or your actions in light of this warning? If the Spirit is convicting you, repent! Walk as [a child] of the light (v 8).
 - d. 1 Peter 1:1-5.
 - i. How did we receive an inheritance?
 - ii. How is the inheritance described?
 1. *If you are a Christian, your inheritance is being kept in heaven for you, and you, “by God’s power, are being guarded through faith” (1 Peter 1:5). Praise the LORD! What has most encouraged or challenged you in the passages above?*

3. **“Let the LORD... appoint a man over the congregation who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation may not be as sheep that have no shepherd.”** As Moses faces his own death, he is concerned for the welfare of his people and his words are then echoed throughout Scripture. Look up the following verses to see who shares Moses’ heart for the people.
- a. 1 Kings 22. In this chapter, two Kings (Ahab and Jehoshaphat) are trying to decide if they should go to war. Read verses 5-18.
 - i. Who echoes Moses’ words?
 - ii. What was the problem, according to the LORD, in verse 17?
 - b. Ezekiel 34:1-6.
 - i. Why is God rebuking Israel’s shepherds? (their leaders?)
 - ii. What has happened to the sheep as a result of the shepherds’ negligent leadership?
 - iii. What will God do in response to this problem, according to verse 11-16?
 - c. Matthew 9:35-36 and Mark 6:30-34.
 - i. Who echoes Moses’ words in these verses?
 - ii. How does this person feel about the sheep who have no shepherd? What does He do for them?
 - d. John 10:1-16. How is Jesus the “true and better Joshua”? The one **“who shall go before them, and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd”** (Numbers 27:17).
 - i. *Praise God that He has not left His sheep without a shepherd! Praise God that HE IS our Shepherd. If you have time, spend some time reading and reflecting on Psalm 23 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 people?
- 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?

Lesson 16: Unfinished Business: Offerings and Vows

NUMBERS 28-30:16 (located in the Appendix)

Look at the text: Understand Their Story

Begin your study in prayer. In this week's passage, we'll continue the theme of looking ahead to when the people will enter the land. After taking the census, allotting the land, and appointing a new leader, Moses then gives God's commands concerning offerings and vows.

1. Skim through Numbers 28-29, but don't worry about details! We'll guide you through the key ideas below:
 - a. According to the intro and summary statements in Numbers 28:1-2 and 29:39-40, **WHAT** are these two chapters about?
 - b. Since these chapters cover a lot of details and repetition, use the following chart to track the offerings listed in the text. (The first one is done for you)

Passage	Occasion	Burnt Offering			Sin Offering
		Bulls	Rams	Lambs	Goat
28:3-8	Every Day	-	-	2	-
28:9-10	Sabbath				
28:11-15	1st of Month/New Moon				
28:17-25	Feast of Unleavened Bread (7 days)				
28:26-31	Day of Firstfruits (Feast of Weeks)				
29:1-6	1st day of 7th Month				
29:7-11	10th day of 7th Month (Day of Atonement)				
29:12-38	Feast of 7th Month (Feast of Tabernacles) Day 1				
	Day 2				
	Day 3				
	Day 4				
	Day 5				
	Day 6				
	Day 7				
	Day 8				

- c. **WHERE** was the regular burnt offering ordained? (vs 6)
 - i. The first giving of the law was at Mt. Sinai approximately 40 years earlier. **WHY** do you think it would be helpful to remind Israel of this event here in this chapter?
- d. **WHEN** were the lambs offered each day for the regular offering?
- e. As you completed the chart, you would have noticed that the burnt offerings vary for different monthly and festival offerings, but all of these events require the same sin offering, to make atonement. **WHY** do you think this is the case? **WHAT** do you think the consistent nature of this sin offering would have communicated to the people?
- f. **On which days** were the people of Israel to do “no ordinary work” (probably occupational work)? On which day were they to do “no work” at all (just like on the Sabbath according to Lev. 23:3)?
 - i. **WHY** do you think God commanded rest from work on these days? What would this have taught the people?
- g. Chapter 29 is dedicated almost solely to the offerings of the 7th month, marking this as an especially important month. (It would have fallen around Sept/Oct, at the end of harvest season.) **WHAT** do you notice is different about the offerings and feast of this month?
 - i. **WHICH** feast is the most “expensive” for Israel (the numbers of animals sacrificed)? Do you know what events this feast remembered? (If not, you’ll find out in the Gospel Connections!)
- h. **WHY** do you think God instigated this pattern and cycle of offerings daily, weekly, monthly, and yearly for His people? How would the offerings affect the life and faith of the Israelites? What do they teach about God, the people, and worship?
- i. *In what way are these principles important for us today? How could you apply or model similar worship practices in your own life?*

2. Read Numbers 30 to get an overview before answering the questions below.
- a. **WHO** does Moses give these commands to?

- b. **WHAT** is the rule about vows in relation to men?

The rest of the chapter deals with vows made by women. Remember that in the society of ancient Israel, women/girls were under the protection and authority of their fathers until marriage, and then their husbands after marriage. Therefore, it makes sense that there would be questions concerning if women could even make vows, and when their vows would be considered valid or not.

- c. **HOW** could a woman's vow be made null and void?
 - i. Vow made while unmarried in her father's house:
 - ii. Married while under a vow:
 - iii. Vow made while married:
- d. **WHEN** did a father or husband have to make a decision about a vow?
- e. **WOULD** the woman be guilty if her vow was made void by her father or husband? Why or why not?
- f. **WHAT** would happen if a woman's husband made her vow null and void AFTER he had already let it go for a while?
- g. **WHAT** clues does this text give about the nature of the content of these vows? (vs 13)
- h. *Do you think these laws restricted or protected women? Why do you think this is?*

Gospel Connections: Connect to His Story (Part 1)

1. **“My offering, my food for my food offerings, my pleasing aroma, you shall be careful to offer to me at its appointed time.”** Israel’s life of worship revolved around sacrifice as emphasized by the cyclical offerings outlined in this and many other chapters of the Pentateuch. If you add them all up, you’ll find that every year the priests had to sacrifice 113 bulls, 32 rams, 1086 lambs, and offer more than a ton of flour and a thousand bottles of oil and wine! And that’s just for the regular and festival sacrifices! Why were sacrifices and offerings so important in the Old Testament and what does that have to do with today?
 - a. Read Genesis 8:20-22. How did God respond to Noah’s sacrificial offering?
 - b. Read Leviticus 4:32-35. What was the connection between sacrifices and sin?²
 - c. Read Leviticus 17:10-12. What is the importance of blood?
 - i. Read Hebrews 9:22. How is this principle restated in the New Testament?
 - d. How did the Old Testament sacrifices foreshadow Jesus according to the following texts?
 - i. John 1:29
 - ii. 2 Corinthians 5:21
 - iii. 1 Peter 1:18-21
 - e. *How do these OT and NT texts regarding the sacrificial system challenge or encourage you today? How serious is our sin? How glorious is it that Jesus fulfilled this “system” and now offers us salvation? What is specifically impacting you as you study this today?*
 - f. Read Leviticus 23:33-43 to learn more about the important festival of the 7th month. Besides the offerings, what else were the people to do during this feast?
 - i. What was the Feast of Booths designed to commemorate and how is it connected to the book of Numbers?
 1. How do you think this festival would have impacted the people for the years to come?

² If you have time and want to read all of Leviticus 4, it is interesting to note that different individuals and groups of people were assigned different animals for sin offerings. A bull, a male goat, a female goat, or a female lamb were used by different people. For the sin offerings in Numbers 28 & 29, a male goat was used.

2. **“You shall do no ordinary work... you shall do no work.”** Four times in these chapters the command to do no work is repeated; along with the reference to the Sabbath day, this emphasizes that this is an important part of regular worship. Read the following references and note what they teach about “not working” or “rest”.
- a. Genesis 2:1-3.
 - b. Exodus 20:1-17 (focus on 8-11).
 - c. Exodus 31:12-17.
 - d. So in summary, for what reasons does God designate days of rest for His people?
 - i. *In our culture, we can tend to idolize rest and leisure and can even tend towards laziness. How is the way God sees rest different from our culture’s perspective?*
 - ii. *How can “not working” impact our life and faith? What does it reveal about our relationship with God if we take time to rest? (Or what would it reveal if you were not willing to take a break?)*
 - e. In the New Testament, the Sabbath laws of rest are not commanded for Christians and yet rest is no less important. Read the following passages and note what you learn about rest.
 - i. Matthew 11:28-30. Who gives us rest? What is His rest described?
 1. What does it mean that Jesus offers rest for our souls?
 - ii. Matthew 6:24-34. Though this passage doesn’t mention “rest” how is it connected to trusting God and resting in Him?
 - f. *How do these passages encourage or challenge you today as you consider rest? What does rest look like for you? What needs to change in your life as you trust God for rest?*

3. **“If a man vows a vow to the LORD, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of His mouth.”** As we observed in this passage, God takes vows VERY seriously. Check out the following passages to see some examples of vows in Scripture and note how they were dealt with.
- a. Numbers 6:1-12. What vow is described here and what did it involve?
 - i. What details indicate how serious it was?
 - b. 1 Samuel 14:24–30. What was Saul’s foolish oath? How did it impact the people negatively?
 - i. Now read the conclusion in 1 Samuel 14:36–45. How seriously did Saul and Jonathan take this vow? How did the people rescue Jonathan from it?
 - c. 1 Samuel 1:1-28. Skim the story to find what Hannah vowed and why.
 - i. What did she do when God provided her request?
 - d. Ecclesiastes 5:1-7. What does the author warn about in this passage and why?
 - e. Matthew 5:33-37 and James 5:12. What do Jesus and James teach about vows and oaths?
 - i. *How does this challenge you today? Are you a person of your word? Does your “yes” mean “yes” and your “no” mean “no”?*

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 people?
- 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 17: Unfinished Business: **A Battle to Fight**

NUMBERS 31:1-54 (located in the Appendix)

Look at the text: Understand Their Story

Begin your study in prayer. Now that the new generation has been counted for war and has received instructions about life in the land, there are still a few things left for them to do before entering the land. One of them is dealing with the Midianites. We left the story of Balaam and the Moabites and Midianites in Lesson 14 and now the narrative picks it up again. In Numbers 25:17, God commanded Moses to strike the Midianites for what they had done. How will this saga end? Study this text to find out.

NOTE: Aspects of this story are disturbing, and it will take work to persevere through this lesson. Every week our Gospel Connections section provides additional clarity on the information in Numbers, but this week it will be especially helpful to work through this material. Bring your big questions with you as we meet together!

1. Read Numbers 31:1-54. 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 narrative? **WHERE** are the people of Israel camped? (Note: This information is in this chapter, just not right at the beginning where you might expect it!)
 - a. Quickly skim Numbers 25:1-18 to remind yourself what happened with the Midianites. Summarize what the Midianites had done to Israel.
3. **WHO** is commanding this fight? **WHAT** is His reason for the war?
 - a. **HOW** do you think this command affected how Israel waged war and what they did with the plunder?
4. **HOW** many men are sent to fight in the war? Any ideas **WHY** do you think only this specific number went?

5. **WHO** are the main characters in this passage and what do we learn about them?
- a. *Moses*. **WHAT** was about to happen to him? **WHAT** does this mean?
 - i. **WHY** do you think God wanted Moses to complete this battle before he died?
 - b. *Phinehas*. **WHAT** was his involvement in the battle? **WHAT** did he bring?
 - i. **WHY** do you think Phinehas was chosen to go? (Need a hint? Review Numbers 25:6-13)
 - ii. Review what we learned about the trumpets in Numbers 10:8-9. In light of this information, **WHY** do you think Phinehas brought the trumpets?
 - c. *Eleazar*. **HOW** do we see him taking more leadership in this chapter?
 - d. *Balaam*. **WHAT** new details did we learn about him from this chapter?
6. **WHO** did the Israelites kill in the battle and **WHAT** did they take as plunder?³
7. **WHY** was Moses angry with the officers of the army? **WHY** was letting the women live such a big deal?
- a. **HOW** were they instructed to resolve this problem?
8. **WHO** has to encamp outside the camp for seven days and purify themselves?
- a. **WHY** does Moses instruct them to do this? (Review Numbers 19:11-13 for purification instructions)
 - b. **HOW** were they to purify the plunder they had taken from battle?

³ We'll work through questions regarding the "justice" of this battle in the Gospel Connections section. Hang in there!

9. **HOW** was the plunder to be divided? (Numbers 31:25-47)

Total Plunder (v 32-35)	½ to Warriors	½ to Congregation
# of sheep:	# of sheep:	# of sheep:
# of cattle:	# of cattle:	# of cattle:
# of donkeys:	# of donkeys:	# of donkeys:
# of persons:	# of persons:	# of persons:
	Portion of plunder set aside from warriors' half (v 28):	Portion of plunder set aside from congregation's half (v 30):
	Who received this portion of plunder?	Who received this portion of plunder?

- a. **HOW** is this division connected to previous chapters in Numbers regarding giving a portion to the priests and Levites? (See Numbers 18:8-32 for a reminder)
- b. **WHY** do you think God instructed the plunder to be divided in this way? **WHAT** would this division of the plunder teach the Israelites?

10. In verses 48-54, the commanders of thousands and hundreds bring another offering. **WHAT** seems to have motivated them to bring this offering?

- a. **HOW** is God's power and provision seen in this text?
 - i. *Imagine you were among the Israelites in this battle or hearing about it. What would you feel knowing that not ONE person died in the fight? How would it affect your perspective of God and your anticipation for taking the promised land?*
- b. **WHAT** does this offering seem to indicate about their hearts? *(If you studied Numbers part 1, how is this different from what we have observed about the people in the earlier parts of Numbers?)*
- c. **WHAT** did Moses and Eleazar do with the gold?

Gospel Connections: Connect to His Story (Part 1)

1. **“They warred against Midian, as the LORD commanded Moses, and killed every male...Now therefore, kill every male among the little ones, and kill every woman who has known a man intimately.”** There are several accounts like this in the Bible that often make us very uncomfortable because we cannot understand how God could instruct the destruction of people groups. Remember, we must read each account in its context and within the whole story of Scripture. Let’s look at the following passages for some clues on how we should understand this story.
 - a. In Leviticus 18, God instructs Israel NOT to live like the people in Canaan. Based on what God is warning them against in Leviticus 18:6, and 18:19-23, what kinds of immoral acts were these people guilty of committing?
 - i. According to verses 24-28, what will happen to the people of Canaan as a result of their actions?
 - ii. What will happen to the people of Israel if they live like the people of Canaan?
 - b. Read Deuteronomy 12:29-32. How did God view the worship of these pagan nations?
 - c. Read Deuteronomy 7:1-6. Why were the nations a threat to God’s people?
 - d. *Think back through the book of Numbers (if you studied part 1) and consider how many times God punished or threatened to destroy the people of Israel because of their sin (if you did not study part one or need review, see Numbers 11:33-34, 14:22-23, 14:36-37, 16:25-35, 45-50). What does this teach us about why God destroys people? Is His wrath directed against people groups or something else?*
 - e. Finally, read Deuteronomy 20:10-20 to see a broader picture of how God directs Israel in war.
 - i. How was Israel supposed to treat its enemies “in general” (Deuteronomy 20:10-15)?
 - ii. How was Israel supposed to treat people who live in the land (Deuteronomy 20:16-20)?
 1. Why is there a difference in treatment?
 - f. How do these texts help you understand Numbers 31? What questions do you still have?

2. **“Arm men from among you for the war, that they may go against Midian to execute the LORD’s vengeance on Midian.”** This war was essentially a holy war, ordered by God in order to execute HIS judgement on Midian. What else does the Bible have to teach us about God’s vengeance?
- a. Start by looking up a definition of vengeance in English so you know what the translators meant to convey with this word.
 - b. Read Deuteronomy 32:34-43. Who does the LORD take vengeance on?
 - i. How does God treat His people/His servants?
 - ii. What is the purpose of God’s vengeance?
 - c. Read Psalm 94:1-7, 21-23. What is God called in verses 1-2?
 - i. What have the wicked done? Why will the LORD “wipe them out”?
 - ii. How does the Psalmist describe God in verse 22?
 1. *Can you relate to the Psalmist or is it difficult for you to view God both as a refuge and an avenger? Why?*
 - d. Is this God of vengeance the same in the New Testament?
 - i. What does Revelation 19:1-2 tell us about God’s judgements and avenging?
 - ii. Read Revelation 19:11-16. How does this description of Jesus connect with what we have observed about God in the Old Testament?
 - e. What does it mean for US that we have a God who avenges wrong? Read Romans 12:14-21 where Paul quotes from Deuteronomy. How are we to treat our enemies, those who persecute us, or those who commit evil against us?
 - i. *How can the idea that God takes care of vengeance allow you to live in peace and let go of wrongs committed against you?*

3. **“Your servants have counted the men of war who are under our command, and there is not a man missing from us.”** God was miraculously able to protect the warriors in this battle and not even one man was killed. Read the following passages and note how God protects and cares for His people throughout Scripture.
- a. Joshua 1:1-9 (Joshua succeeded Moses as leader of Israel and brought them into the Promised Land).
 - b. Psalm 91.
 - i. What kind of person benefits from God’s protection? (vs 1-2)
 - ii. What does this protection look like? (vs 3-13)
 - iii. What is our role in receiving His protection? (vs 14-16)
 - c. John 10:27-30.
 - d. John 17:11-19.
 - e. 2 Thessalonians 3:1-3.
 - f. *Summarize what these passages teach you about God. These promises don’t mean we will never suffer or face hardship, but how do they encourage you to trust God in the midst of the “battle”?*

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 people?
- 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 18: Unfinished Business: **A Land Dispute & Reviewing the Journey**

NUMBERS 32-33:49 (located in the Appendix)

Look at the text: Understand Their Story

We are coming close to the end of the book of Numbers and the people remain on the edge of the Promised Land, wrapping up a few details. In this week's text, the unity of Israel is potentially in jeopardy as two tribes decide they want a different land from what God has promised. How will the LORD and Moses respond? Before they move forward, they also review their entire journey with God since they left Egypt.

1. Read Numbers 32. As you read, note **WHO** is involved in this proposal/conflict and **WHERE** they want to live. Take note of themes such as *sin*, *inheritance*, and *war* as well as connection to past events. After spending some time on your own in the text, answer the questions below.
 - a. **WHO** are the tribes that approach Moses? **WHAT** is their request?
 - b. **WHAT** land are the people of Gad and Reuben interested in possessing? **WHAT** details are we given about this land and **WHY** do they want to possess it? (How is it described, who used to live there, etc)
 - c. **WHY** does Moses react so strongly to the request of the Gadites and the Reubenites? **WHAT** is the problem with their request?
 - i. **WHO** does Moses compare these tribes to and why?
 - d. **WHAT** is the solution that the Gadites and Reubenites propose in response to Moses rejection?
 - i. **HOW** does Moses respond? **WHY** is his response different this time?

- e. Look at Moses' response in verse 20-24. **WHAT** does the repetition of the phrase "before the LORD" indicate about God's involvement?

- f. **WHAT** is the warning Moses gives to the people of Gad and Reuben?
 - i. **WHAT** does this teach us about sin?

- g. **WHO** does Moses pass on the command to in verses 28-30?
 - i. **WHY** does he give them this command?

- h. **WHAT** does this story teach about the importance of:
 - i. Taking the land?

 - ii. The unity of Israel?

 - iii. Obeying God?

- 1. *Commentators have different perspectives on the request of the people of Reuben and Dan. Do you think the Reubenites and Gadites were intentionally rejecting the promised land and trying to get out of the battle OR do you think they were misunderstood by Moses? Were they "turning away from following God" or was their request a good thing because it increased the size of the land? What makes you think this?*

2. Read Numbers 33:1-49 in which Moses recounts the “stages” of Israel’s journey. (See Map 2 on page 109 for a potential route they may have taken)
 - a. **WHEN** did Israel begin their journey?
 - b. **WHERE** did Israel begin their journey?
 - c. **WHAT** details are given about the start of their journey?
 - i. **WHY** do you think these details were noted?
 - d. **WHAT** extra details are given in the list in verses 5-15 (from Rameses to Sinai)?
 - i. **WHY** do you think these details are noted?
 - e. **WHAT** two things happened at Mount Hor, on the edge of Edom (verse 37-40)
 - i. **WHY** do you think these details are noted? (*see also Numbers 20:22-21:3 where these events are described*)
 - f. Most of the locations listed are unknown and not mentioned anywhere else in Scripture, yet Moses was inspired by God to record this journey. **WHY** do you think God included this list in His Word and **WHY** do you think it is placed here in the book of Numbers?

Gospel Connections: Connect to His Story (Part 1)

1. **“Why will you discourage the heart of the people from going over into the land that the LORD has given them?...”** Throughout the book of Numbers we have seen the importance of obeying God, and how disobedience is contagious! People are influenced by the sin of others. In this chapter, Moses was concerned that the people of Gad and Reuben were turning away from God and would lead the others astray. Our actions influence those around us and we have a responsibility to encourage others in obedience—not discourage them!
 - a. Read Matthew 5:17-20.
 - i. How long does Jesus say God’s laws will last?
 - ii. What does Jesus warn against in this passage and why?
 - b. Read Luke 17:1-4 (see also Matthew 18:15-17).
 - i. What does Jesus warn against in this passage?
 - ii. What does He instruct the disciples to do instead?
 - c. Read 1 Timothy 6:3-10.
 - i. What does teaching a different doctrine lead to?
 - ii. What is the craving or temptation that is warned against in this passage?
 1. *What can happen to others if teachers of the gospel get sidetracked and pursue financial gain rather than godliness?*
 - d. Romans 15:4 says that we should be encouraged by the instruction of the Scriptures. How can the example of the Gadites and Reubenites instruct us to obey and have hope in God?

2. **“...be sure your sin will find you out.”** Some of you probably grew up hearing this phrase as a warning against sin - did you know that it comes from Numbers 32?!? This phrase does not mean that people will find out about your sin, but rather that the consequences of your sin will surely impact your life. This is not the only place in Scripture where “sin” is personified and its consequences are taught as inescapable.
 - a. In the context of this passage, what do you think Moses means by this phrase? What is his warning?
 - b. Read Genesis 4:1-7. How is sin personified in this passage?
 - i. What does it seek to do?
 - c. Read James 1:13-15. How is sin (and evil desires) personified in this passage?
 - i. What does it bring forth/give birth to?
 - d. Read Galatians 6:7-8. What does this passage teach about the consequences of our actions?
 - e. Read Hebrews 4:12-13. Are any of our sins hidden from God?
 - f. *Can you think of a time when your sin “found you out”? How did the consequences of your sinful choices impact your life?*
 - g. If the consequences of sin are inescapable, what is our hope? (see also 1 John 2:1-3)
 - i. *Take time to stop, reflect, and worship Jesus for being the propitiation for your sins! If you have not yet accepted this gift - why not choose to obey Him today? He has covered the sins of the WHOLE WORLD, including yours!*

3. **“And Moses gave to them...the kingdom of Sihon king of the Amorites and the kingdom of Og, king of Bashan, the land and its cities with their territories...”** This text tells us that Moses did indeed give the Gadites, Reubenites and the half-tribe of Manasseh this land on the east side of the Jordan (for context, quickly review Numbers 21:21-35, which describes the account of war against Sihon and Og). Let’s look ahead to see how things turned out, if they kept their promise and what happened to these tribes in the future.
- a. The book of Joshua records the story of Israel taking the land. Read Joshua 1:12-18, 4:12-13, 13:7-13, and 22:1-6 to learn if Reuben and Gad fulfilled their promise and if they ended up getting their land. In summary, what do these passages tell us?
 - i. What do these verses tell us about how the nation of Israel responded to God’s commands during the time of Joshua’s leadership?
 - b. Despite this initial good report, it was not long before there was some concern that the division of Israel would cause problems. Read Joshua 22:10-32 and answer the questions below.
 - i. Why did the rest of Israel assemble for war when the Reubenites, Gadites, and the half-tribe of Manasseh built an altar on their side of the Jordan? (vs 16-20) What motivation did they assume was behind this action?
 - 1. What do their actions reveal about their zeal for the LORD?
 - ii. What was the purpose of the altar according to the people of Reuben, Gad, and half-tribe of Manasseh? What were they afraid might happen in the future?
 - iii. What does this altar and the conflict surrounding it reveal about how important it was for Israel to be unified in their worship of God?
 - iv. *As you think about this story in light of the gospel, what principles could be a warning for us here? What do we learn about judging others or about the importance of being part of the larger community?*

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 people?
- 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 19: Unfinished Business: Instructions for the Land

NUMBERS 33:50-36:13 (located in the Appendix)

Look at the text: Understand Their Story

We have come to our FINAL lesson in the book of Numbers! As we work through the last few chapters of this book try to keep in mind all that has come before. Israel is so close to finally entering the Promised Land, and the book closes with some final instructions about apportioning and possessing the land. We will work through it in six sections and observe how God gives a distinct command in each one.

1. Read Numbers 33:50-56. As you read, take note of the repeated words/phrases such as: the land, inheritance, drive out, and you shall.
 - a. **WHO** is speaking and giving the commands in this text?
 - b. **WHERE** is this section of Numbers taking place? (See Map 3 on page 111)
 - c. **WHEN** are these commands to be obeyed?
 - d. **WHAT** are the three “you shall” statements in this passage?
 - e. **WHY** was it important for them to drive out the inhabitants? What was God’s warning?
 - i. **WHAT** does this reveal about the influence of others?
 - ii. **WHAT** does this reveal about God?
2. Read Numbers 34:1-15. Notice **WHO** is giving the command and **WHEN** it is to be obeyed. As you read, look at the Map 3 on page 111 for approximate locations and theorized borders (many of the cities cannot be located with certainty).
 - a. **WHO** is the land for? **WHICH** tribes are NOT to inherit in this land and **WHY**?
 - b. **WHY** do you think God defined the borders of the land? **WHAT** does this teach about God?

3. Read Numbers 34:16-29. Notice again **WHO** is speaking and giving the command in the text.
 - a. In verse 17, **WHO** were the two men in charge of dividing the land?
 - i. **WHY** do you think these two men were chosen?
 - b. In verse 18, **WHO** else is chosen to divide the land (which group of people)?
 - i. **WHO** chose these men? (How is this similar to what happened in Numbers 1:1-15?)
WHAT does this teach you about God and **WHAT** does it indicate about these men?
4. Read Numbers 35:1-8. Notice again **WHO** is giving the command and **WHERE**.
 - a. **WHO** (which tribe) is the subject of this section? **WHAT** do you know about them from studying Numbers?
 - b. **WHY** were the other tribes required to give cities to the Levites?
 - c. **WHY** do you think God commanded that they be spread out throughout the land? **WHAT** would this teach and remind the other tribes about the Levites?
5. Read Numbers 35:9-34. This is a longer section. As you read, note the following repeated words/phrases: city of refuge, murderer, manslayer, avenger, and put to death.
 - a. **HOW** many cities of refuge were to be selected and **WHERE** were they to be situated?
 - i. **WHAT** were the cities of refuge for?
 - b. This passage sets forth a way for the Israelites to determine if a person was guilty of murder. In verses 16-21, **WHAT** were some of the evidences that the person was a murderer?
 - i. In verses 22-24, **WHAT** was the evidence that the person was NOT a murderer?

- c. Both the murderer and manslayer faced consequences for killing another person.
 - i. **WHAT** was to happen to the murderer? (Note **WHO** is involved)
 - ii. **WHAT** was to happen to the manslayer? (Note **WHO** is involved)
 - iii. According to verses 31-34, **WHY** were these rules so important? (**WHAT** do they teach about God and atonement?)
- 6. Finally, read Numbers 36:1-13. Notice the repetition of the word “inheritance” and who is giving the commands and instructions in this passage.
 - a. **WHAT** is the concern that the heads of the clan of Gilead brought to Moses? (Review Numbers 27:1-11 or Lesson 15 to remind yourself of the background of this story)
 - b. **WHAT** is the LORD’s solution to the problem and how did the daughters respond?
 - i. **WHAT** does this reveal about God’s intention for the inheritance of each tribe?
 - c. **WHY** do you think this is the last story/instruction given in the book of Numbers? **HOW** does it set the tone?
- 7. Look back through the 6 sections from page 59-61 and briefly summarize all 6 commands/instructions below, noting how they are connected to the land.
 - a. **WHY** do you think God chose to end the book of Numbers with these six commands?

Gospel Connections: Connect to His Story (Part 1)

1. **“You shall drive out all the inhabitants of the land...destroy all their figured stones...metal images...high places...if you do not...then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell.”** In Lesson 14 on page 19, we looked at God’s warnings against idolatry. In this passage, God specifically told Israel to get rid of the inhabitants of the land along with all their pagan paraphernalia. Did Israel do as they were commanded? Read the following passages and find out:
 - a. Quickly skim Joshua 10:29-11:23. Notice specifically 11:19-20 and 11:23. What do these chapters indicate about Israel’s obedience in taking the land under Joshua’s command?
 - b. Even though there was obedience and success in the initial war to take the land, things didn’t continue that way. According to Joshua 13, much of the land remained to be possessed after Joshua died and it was up to the individual tribes to drive out the inhabitants. Read the following passages and note whether they obeyed God or not.
 - i. Judges 1:27-35 - Who did the Israelites allow to stay in the land? Why?
 - ii. Judges 2:6-15 and 3:5-8. What happened when Joshua and his generation died?
 1. How did God respond? Was this fair and just? Why?
 - c. These idolatrous practices would remain a temptation and problem for Israel for years to come. For example, read 1 Kings 14:21-27 and 2 Kings 21:1-17 and note how the kings are tempted by the same problems years later. What were the consequences each king experienced for falling into idolatry?
 - d. Today, as Christians, we are not called to drive away unbelievers from our land, yet we are still commanded to live differently than them, because God’s Spirit dwells in each of us! What do the following passages teach us about how we are to live as His people?
 - i. Romans 12:1-2
 - ii. 1 Peter 4:1-6
 - iii. Ephesians 5:3-8
 - e. *In summary, how is God’s command for Israel to drive out the inhabitants of the land applied to us, as New Testament believers (ie. After we ‘Understand Their Story’, and ‘Connect to His Story’, how does it ‘Apply to our Story’?)*

2. **“You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land... except by the blood of the one who shed it.”** This section, which outlines rules for dealing fairly with murderers and manslayers, is placed here because it relates to the land itself. Taking human life was a big deal to God and it even affected the land. Throughout God’s law, the principle of execution for murders is common.

a. Read Genesis 9:5-6. Why does God require a reckoning for killing another person?

i. What does this reveal about how God views human life?

b. Read Ex. 20:13, Ex. 21:12-14, and Lev. 24:17-22. What was the law regarding murder that Israel would have already known?

c. Read Deuteronomy 21:1-9. What did Israel need to do if they found someone killed, but didn’t know who killed them?

i. What does this reveal about the need to keep the land clean?

d. In Numbers 35, even unintentional taking of life still required atonement. In this case, it was the death of the high priest that atoned for the shed blood and allowed the manslayer to go free. In a similar way to this manslayer, we are stuck dealing with the consequences of our sin and there is no other ransom except to pay with our own lives (Romans 5:23 reminds us that the wages of sin is death) unless someone else’s death can ransom us. Read the following passages to see how Jesus acts as our great high priest.

i. Mark 10:45. What did Jesus come to do?

ii. Hebrews 2:14-17. What did Jesus become for us?

iii. Hebrews 9:11-12. How did the death of our High Priest allow for us, too, to “go home”?

e. *As you consider how God values human life, yet also abhors sin, how does this affect your view of God’s plan of redemption and Christ’s sacrifice? Instead of polluting the land, Christ’s innocent blood that was shed actually purifies us! How does this challenge or encourage you today?*

3. Numbers ends with “**These are the commandments and the rules that the LORD commanded through Moses to the people of Israel in the plains of Moab by the Jordan at Jericho**” - a fitting conclusion to a book that has revolved around Israel’s journey to the land of promise, the faith and obedience required of God’s people, and the importance of appointed leaders and priests for the nation’s spiritual health. We encourage you to think back through the book of Numbers and **reflect on what you have learned about God, the nature of sin, and our need for a Saviour.** (If you didn’t study Numbers Part 1, skip the passages you didn’t study and question c.)

- a. What did you learn from the censuses? (Numbers 1, 3, 4, 26)
- b. What did you learn from the roles & responsibilities of priests & Levites? (Numbers 4, 8, 17-18, 25, 35)
- c. What did you learn from the stories of complaining? (Numbers 11-16)
- d. What did you learn from Balaam’s trilogy? (Numbers 22-25)
- e. What did you learn as you studied Israel’s battles? (Numbers 21, 31)
- f. What did you learn about navigating the challenges of leadership? (Numbers 11-17, 20, 25, 27, 32)

How did the following themes encourage or challenge you as you studied and applied them to your own life?

- i. The relationship between faith and obedience
- ii. The faithfulness, justice, and mercy of God
- iii. Journeying in the “wilderness”

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?
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- 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	69
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Numbers 22 (ESV)

LESSON TWELVE

22 Then the people of Israel set out and camped in the plains of Moab beyond the Jordan at Jericho. ² And Balak the son of Zippor saw all that Israel had done to the Amorites. ³ And Moab was in great dread of the people, because they were many. Moab was overcome with fear of the people of Israel. ⁴ And Moab said to the elders of Midian, "This horde will now lick up all that is around us, as the ox licks up the grass of the field." So Balak the son of Zippor, who was king of Moab at that time, ⁵ sent messengers to Balaam the son of Beor at Pethor, which is near the River in the land of the people of Amaw, to call him, saying, "Behold, a people has come out of Egypt. They cover the face of the earth, and they are dwelling opposite me. ⁶ Come now, curse this people for me, since they are too mighty for me. Perhaps I shall be able to defeat them and drive them from the land, for I know that he whom you bless is blessed, and he whom you curse is cursed."

⁷ So the elders of Moab and the elders of Midian departed with the fees for divination in their hand. And they came to Balaam and gave him Balak's message. ⁸ And he said to them, "Lodge here tonight, and I will bring back word to you, as the LORD speaks to me." So the princes of Moab stayed with Balaam. ⁹ And God came to Balaam and said, "Who are these men with you?" ¹⁰ And Balaam said to God, "Balak the son of Zippor, king of Moab, has sent to me, saying, ¹¹ 'Behold, a people has come out of Egypt, and it covers the face of the earth. Now come, curse them for me. Perhaps I shall be able to fight against them and drive them out.'" ¹² God said to Balaam, "You shall not go with them. You shall not curse the people, for they are blessed." ¹³ So Balaam rose in the morning and said to the princes of Balak, "Go to your own land, for the LORD has refused to let me go with you." ¹⁴ So the princes of Moab rose and went to Balak and said, "Balaam refuses to come with us."

¹⁵ Once again Balak sent princes, more in number and more honorable than these. ¹⁶ And they came to Balaam and said to him, "Thus says Balak the son of Zippor: 'Let nothing hinder you from coming to me, ¹⁷ for I will surely do you great honor, and whatever you say to me I will do. Come, curse this people for me.'" ¹⁸ But Balaam answered and said to the servants of Balak, "Though Balak were to give me his house

full of silver and gold, I could not go beyond the command of the LORD my God to do less or more. ¹⁹ So you, too, please stay here tonight, that I may know what more the LORD will say to me.” ²⁰ And God came to Balaam at night and said to him, “If the men have come to call you, rise, go with them; but only do what I tell you.” ²¹ So Balaam rose in the morning and saddled his donkey and went with the princes of Moab.

²² But God's anger was kindled because he went, and the angel of the LORD took his stand in the way as his adversary. Now he was riding on the donkey, and his two servants were with him. ²³ And the donkey saw the angel of the LORD standing in the road, with a drawn sword in his hand. And the donkey turned aside out of the road and went into the field. And Balaam struck the donkey, to turn her into the road. ²⁴ Then the angel of the LORD stood in a narrow path between the vineyards, with a wall on either side. ²⁵ And when the donkey saw the angel of the LORD, she pushed against the wall and pressed Balaam's foot against the wall. So he struck her again. ²⁶ Then the angel of the LORD went ahead and stood in a narrow place, where there was no way to turn either to the right or to the left. ²⁷ When the donkey saw the angel of the LORD, she lay down under Balaam. And Balaam's anger was kindled, and he struck the donkey with his staff. ²⁸ Then the LORD opened the mouth of the donkey, and she said to Balaam, “What have I done to you, that you have struck me these three times?” ²⁹ And Balaam said to the donkey, “Because you have made a fool of me. I wish I had a sword in my hand, for then I would kill you.” ³⁰ And the donkey said to Balaam, “Am I not your donkey, on which you have ridden all your life long to this day? Is it my habit to treat you this way?” And he said, “No.”

³¹ Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, with his drawn sword in his hand. And he bowed down and fell on his face. ³² And the angel of the LORD said to him, “Why have you struck your donkey these three times? Behold, I have come out to oppose you because your way is perverse before me. ³³ The donkey saw me and turned aside before me these three times. If she had not turned aside from me, surely just now I would have killed you and let her live.” ³⁴ Then Balaam said to the angel of the LORD, “I have sinned, for I did not know that you stood in the road against me. Now therefore, if it is evil in your sight, I will turn back.” ³⁵ And the angel of the LORD said to Balaam, “Go with the men, but speak only the word that I tell you.” So Balaam went on with the princes of Balak.

³⁶ When Balak heard that Balaam had come, he went out to meet him at the city of Moab, on the border formed by the Arnon, at the extremity of the border. ³⁷ And Balak said to Balaam, "Did I not send to you to call you? Why did you not come to me? Am I not able to honor you?" ³⁸ Balaam said to Balak, "Behold, I have come to you! Have I now any power of my own to speak anything? The word that God puts in my mouth, that must I speak." ³⁹ Then Balaam went with Balak, and they came to Kiriath-huzoth. ⁴⁰ And Balak sacrificed oxen and sheep, and sent for Balaam and for the princes who were with him.

⁴¹ And in the morning Balak took Balaam and brought him up to Bamoth-baal, and from there he saw a fraction of the people.

Numbers 23-24 (ESV)
LESSON THIRTEEN

23 And Balaam said to Balak, "Build for me here seven altars, and prepare for me here seven bulls and seven rams." ² Balak did as Balaam had said. And Balak and Balaam offered on each altar a bull and a ram. ³ And Balaam said to Balak, "Stand beside your burnt offering, and I will go. Perhaps the LORD will come to meet me, and whatever he shows me I will tell you." And he went to a bare height, ⁴ and God met Balaam. And Balaam said to him, "I have arranged the seven altars and I have offered on each altar a bull and a ram." ⁵ And the LORD put a word in Balaam's mouth and said, "Return to Balak, and thus you shall speak." ⁶ And he returned to him, and behold, he and all the princes of Moab were standing beside his burnt offering. ⁷ And Balaam took up his discourse and said,

"From Aram Balak has brought me, the king of Moab from the eastern mountains:

'Come, curse Jacob for me,
and come, denounce Israel!'

⁸ How can I curse whom God has not cursed?

How can I denounce whom the LORD has not denounced?

⁹ For from the top of the crags I see him,
from the hills I behold him;

behold, a people dwelling alone,
and not counting itself among the nations!

¹⁰ Who can count the dust of Jacob
or number the fourth part of Israel?

Let me die the death of the upright,
and let my end be like his!"

¹¹ And Balak said to Balaam, "What have you done to me? I took you to curse my enemies, and behold, you have done nothing but bless them." ¹² And he answered and said, "Must I not take care to speak what the LORD puts in my mouth?" ¹³ And Balak said to him, "Please come with me to another place, from which you may see them. You shall see only a fraction of them and shall not see them all. Then curse them for me from there." ¹⁴ And he took him to the field of Zophim, to the top of Pisgah, and built seven altars and offered a bull and a ram on each altar. ¹⁵ Balaam said to Balak, "Stand here beside your burnt offering, while I meet the LORD over there." ¹⁶ And the LORD met Balaam and put a word in his mouth and said, "Return to Balak, and thus shall you

“speak.” ¹⁷ And he came to him, and behold, he was standing beside his burnt offering, and the princes of Moab with him. And Balak said to him, “What has the LORD spoken?”

¹⁸ And Balaam took up his discourse and said,

“Rise, Balak, and hear;

give ear to me, O son of Zippor:

¹⁹ God is not man, that he should lie,

or a son of man, that he should change his mind.

Has he said, and will he not do it?

Or has he spoken, and will he not fulfill it?

²⁰ Behold, I received a command to bless:

he has blessed, and I cannot revoke it.

²¹ He has not beheld misfortune in Jacob,

nor has he seen trouble in Israel.

The LORD their God is with them,

and the shout of a king is among them.

²² God brings them out of Egypt

and is for them like the horns of the wild ox.

²³ For there is no enchantment against Jacob,

no divination against Israel;

now it shall be said of Jacob and Israel,

‘What has God wrought!’

²⁴ Behold, a people! As a lioness it rises up

and as a lion it lifts itself;

it does not lie down until it has devoured the prey

and drunk the blood of the slain.”

²⁵ And Balak said to Balaam, “Do not curse them at all, and do not bless them at all.” ²⁶

But Balaam answered Balak, “Did I not tell you, ‘All that the LORD says, that I must do’?”

²⁷ And Balak said to Balaam, “Come now, I will take you to another place. Perhaps it will please God that you may curse them for me from there.” ²⁸ So Balak took Balaam to the

top of Peor, which overlooks the desert. ²⁹ And Balaam said to Balak, “Build for me here seven altars and prepare for me here seven bulls and seven rams.” ³⁰ And Balak did as

Balaam had said, and offered a bull and a ram on each altar.

24 When Balaam saw that it pleased the LORD to bless Israel, he did not go, as at other times, to look for omens, but set his face toward the wilderness. ² And Balaam lifted up his eyes and saw Israel camping tribe by tribe. And the Spirit of God came upon him, ³ and he took up his discourse and said,

“The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,
⁴ the oracle of him who hears the words of God,
who sees the vision of the Almighty,
falling down with his eyes uncovered:

⁵ How lovely are your tents, O Jacob,
your encampments, O Israel!

⁶ Like palm groves that stretch afar,
like gardens beside a river,
like aloes that the LORD has planted,
like cedar trees beside the waters.

⁷ Water shall flow from his buckets,
and his seed shall be in many waters;
his king shall be higher than Agag,
and his kingdom shall be exalted.

⁸ God brings him out of Egypt
and is for him like the horns of the wild ox;
he shall eat up the nations, his adversaries,
and shall break their bones in pieces
and pierce them through with his arrows.

⁹ He crouched, he lay down like a lion
and like a lioness; who will rouse him up?
Blessed are those who bless you,
and cursed are those who curse you.”

¹⁰ And Balak's anger was kindled against Balaam, and he struck his hands together. And Balak said to Balaam, “I called you to curse my enemies, and behold, you have blessed them these three times. ¹¹ Therefore now flee to your own place. I said, ‘I will certainly honor you,’ but the LORD has held you back from honor.” ¹² And Balaam said to Balak, “Did I not tell your messengers whom you sent to me, ¹³ ‘If Balak should give me his house full of silver and gold, I would not be able to go beyond the word of the LORD, to

do either good or bad of my own will. What the LORD speaks, that will I speak'? ¹⁴ And now, behold, I am going to my people. Come, I will let you know what this people will do to your people in the latter days."

¹⁵ And he took up his discourse and said,

"The oracle of Balaam the son of Beor,
the oracle of the man whose eye is opened,
¹⁶ the oracle of him who hears the words of God,
and knows the knowledge of the Most High,
who sees the vision of the Almighty,
falling down with his eyes uncovered:

¹⁷ I see him, but not now;
I behold him, but not near:
a star shall come out of Jacob,
and a scepter shall rise out of Israel;
it shall crush the forehead of Moab
and break down all the sons of Sheth.
¹⁸ Edom shall be dispossessed;
Seir also, his enemies, shall be dispossessed.
Israel is doing valiantly.
¹⁹ And one from Jacob shall exercise dominion
and destroy the survivors of cities!"

²⁰ Then he looked on Amalek and took up his discourse and said,

"Amalek was the first among the nations,
but its end is utter destruction."

²¹ And he looked on the Kenite, and took up his discourse and said,

"Enduring is your dwelling place,
and your nest is set in the rock.

²² Nevertheless, Kain shall be burned
when Asshur takes you away captive."

²³ And he took up his discourse and said,

“Alas, who shall live when God does this?

²⁴ But ships shall come from Kittim
and shall afflict Asshur and Eber;
and he too shall come to utter destruction.”

²⁵ Then Balaam rose and went back to his place. And Balak also went his way.

Numbers 25 (ESV)
LESSON FOURTEEN

25 While Israel lived in Shittim, the people began to whore with the daughters of Moab.

² These invited the people to the sacrifices of their gods, and the people ate and bowed down to their gods. ³ So Israel yoked himself to Baal of Peor. And the anger of the LORD was kindled against Israel. ⁴ And the LORD said to Moses, "Take all the chiefs of the people and hang them in the sun before the LORD, that the fierce anger of the LORD may turn away from Israel." ⁵ And Moses said to the judges of Israel, "Each of you kill those of his men who have yoked themselves to Baal of Peor."

⁶ And behold, one of the people of Israel came and brought a Midianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping in the entrance of the tent of meeting. ⁷ When Phinehas the son of Eleazar, son of Aaron the priest, saw it, he rose and left the congregation and took a spear in his hand ⁸ and went after the man of Israel into the chamber and pierced both of them, the man of Israel and the woman through her belly. Thus the plague on the people of Israel was stopped. ⁹ Nevertheless, those who died by the plague were twenty-four thousand.

¹⁰ And the LORD said to Moses, ¹¹ "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy. ¹² Therefore say, 'Behold, I give to him my covenant of peace,' ¹³ and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.'"

¹⁴ The name of the slain man of Israel, who was killed with the Midianite woman, was Zimri the son of Salu, chief of a father's house belonging to the Simeonites. ¹⁵ And the name of the Midianite woman who was killed was Cozbi the daughter of Zur, who was the tribal head of a father's house in Midian.

¹⁶ And the LORD spoke to Moses, saying, ¹⁷ "Harass the Midianites and strike them down, ¹⁸ for they have harassed you with their wiles, with which they beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of the chief of Midian, their sister, who was killed on the day of the plague on account of Peor."

Numbers 26-27 (ESV)
LESSON FIFTEEN

26 After the plague, the LORD said to Moses and to Eleazar the son of Aaron, the priest, ² “Take a census of all the congregation of the people of Israel, from twenty years old and upward, by their fathers' houses, all in Israel who are able to go to war.” ³ And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan at Jericho, saying, ⁴ “Take a census of the people, from twenty years old and upward,” as the LORD commanded Moses. The people of Israel who came out of the land of Egypt were:

⁵ Reuben, the firstborn of Israel; the sons of Reuben: of Hanoch, the clan of the Hanochites; of Pallu, the clan of the Palluites; ⁶ of Hezron, the clan of the Hezronites; of Carmi, the clan of the Carmites. ⁷ These are the clans of the Reubenites, and those listed were 43,730. ⁸ And the sons of Pallu: Eliab. ⁹ The sons of Eliab: Nemuel, Dathan, and Abiram. These are the Dathan and Abiram, chosen from the congregation, who contended against Moses and Aaron in the company of Korah, when they contended against the LORD ¹⁰ and the earth opened its mouth and swallowed them up together with Korah, when that company died, when the fire devoured 250 men, and they became a warning. ¹¹ But the sons of Korah did not die.

¹² The sons of Simeon according to their clans: of Nemuel, the clan of the Nemuelites; of Jamin, the clan of the Jaminites; of Jachin, the clan of the Jachinites; ¹³ of Zerah, the clan of the Zerahites; of Shaul, the clan of the Shaulites. ¹⁴ These are the clans of the Simeonites, 22,200.

¹⁵ The sons of Gad according to their clans: of Zephon, the clan of the Zephonites; of Haggi, the clan of the Haggites; of Shuni, the clan of the Shunites; ¹⁶ of Ozni, the clan of the Oznites; of Eri, the clan of the Erites; ¹⁷ of Arod, the clan of the Arodites; of Areli, the clan of the Arelites. ¹⁸ These are the clans of the sons of Gad as they were listed, 40,500.

¹⁹ The sons of Judah were Er and Onan; and Er and Onan died in the land of Canaan. ²⁰ And the sons of Judah according to their clans were: of Shelah, the clan of the Shelanites; of Perez, the clan of the Perezites; of Zerah, the clan of the Zerahites.

²¹ And the sons of Perez were: of Hezron, the clan of the Hezronites; of Hamul, the clan of the Hamulites. ²² These are the clans of Judah as they were listed, 76,500.

²³ The sons of Issachar according to their clans: of Tola, the clan of the Tolaites; of Puvah, the clan of the Punites; ²⁴ of Jashub, the clan of the Jashubites; of Shimron, the clan of the Shimronites. ²⁵ These are the clans of Issachar as they were listed, 64,300.

²⁶ The sons of Zebulun, according to their clans: of Sered, the clan of the Seredites; of Elon, the clan of the Elonites; of Jahleel, the clan of the Jahleelites. ²⁷ These are the clans of the Zebulunites as they were listed, 60,500.

²⁸ The sons of Joseph according to their clans: Manasseh and Ephraim. ²⁹ The sons of Manasseh: of Machir, the clan of the Machirites; and Machir was the father of Gilead; of Gilead, the clan of the Gileadites. ³⁰ These are the sons of Gilead: of Iezer, the clan of the Iezerites; of Helek, the clan of the Helekites; ³¹ and of Asriel, the clan of the Asrielites; and of Shechem, the clan of the Shechemites; ³² and of Shemida, the clan of the Shemidaites; and of Hepher, the clan of the Hepherites. ³³ Now Zelophehad the son of Hepher had no sons, but daughters. And the names of the daughters of Zelophehad were Mahlah, Noah, Hoglah, Milcah, and Tirzah. ³⁴ These are the clans of Manasseh, and those listed were 52,700.

³⁵ These are the sons of Ephraim according to their clans: of Shuthelah, the clan of the Shuthelahites; of Becher, the clan of the Becherites; of Tahan, the clan of the Tahanites.

³⁶ And these are the sons of Shuthelah: of Eran, the clan of the Eranites. ³⁷ These are the clans of the sons of Ephraim as they were listed, 32,500. These are the sons of Joseph according to their clans.

³⁸ The sons of Benjamin according to their clans: of Bela, the clan of the Belaites; of Ashbel, the clan of the Ashbelites; of Ahiram, the clan of the Ahiramites; ³⁹ of Shephupham, the clan of the Shuphamites; of Hupham, the clan of the Huphamites. ⁴⁰ And the sons of Bela were Ard and Naaman: of Ard, the clan of the Ardites; of Naaman, the clan of the Naamites. ⁴¹ These are the sons of Benjamin according to their clans, and those listed were 45,600.

⁴² These are the sons of Dan according to their clans: of Shuham, the clan of the Shuhamites. These are the clans of Dan according to their clans. ⁴³ All the clans of the Shuhamites, as they were listed, were 64,400.

⁴⁴ The sons of Asher according to their clans: of Imnah, the clan of the Imnites; of Ishvi, the clan of the Ishvites; of Beriah, the clan of the Beriites. ⁴⁵ Of the sons of Beriah: of Heber, the clan of the Heberites; of Malchiel, the clan of the Malchielites. ⁴⁶ And the name of the daughter of Asher was Serah. ⁴⁷ These are the clans of the sons of Asher as they were listed, 53,400.

⁴⁸ The sons of Naphtali according to their clans: of Jahzeel, the clan of the Jahzeelites; of Guni, the clan of the Gunites; ⁴⁹ of Jezer, the clan of the Jezerites; of Shillem, the clan of the Shillemites. ⁵⁰ These are the clans of Naphtali according to their clans, and those listed were 45,400.

⁵¹ This was the list of the people of Israel, 601,730.

⁵² The LORD spoke to Moses, saying, ⁵³ “Among these the land shall be divided for inheritance according to the number of names. ⁵⁴ To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance; every tribe shall be given its inheritance in proportion to its list. ⁵⁵ But the land shall be divided by lot. According to the names of the tribes of their fathers they shall inherit. ⁵⁶ Their inheritance shall be divided according to lot between the larger and the smaller.”

⁵⁷ This was the list of the Levites according to their clans: of Gershon, the clan of the Gershonites; of Kohath, the clan of the Kohathites; of Merari, the clan of the Merarites. ⁵⁸ These are the clans of Levi: the clan of the Libnites, the clan of the Hebronites, the clan of the Mahlites, the clan of the Mushites, the clan of the Korahites. And Kohath was the father of Amram. ⁵⁹ The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister. ⁶⁰ And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar. ⁶¹ But Nadab and Abihu died when they offered unauthorized fire before the LORD. ⁶² And those listed were 23,000, every male from a month old and upward. For they were not listed among the people of Israel, because there was no inheritance given to them among the people of Israel.

⁶³ These were those listed by Moses and Eleazar the priest, who listed the people of Israel in the plains of Moab by the Jordan at Jericho. ⁶⁴ But among these there was not one of those listed by Moses and Aaron the priest, who had listed the people of Israel in the wilderness of Sinai. ⁶⁵ For the LORD had said of them, "They shall die in the wilderness." Not one of them was left, except Caleb the son of Jephunneh and Joshua the son of Nun.

27 Then drew near the daughters of Zelophehad the son of Hepher, son of Gilead, son of Machir, son of Manasseh, from the clans of Manasseh the son of Joseph. The names of his daughters were: Mahlah, Noah, Hoglah, Milcah, and Tirzah. ² And they stood before Moses and before Eleazar the priest and before the chiefs and all the congregation, at the entrance of the tent of meeting, saying, ³ "Our father died in the wilderness. He was not among the company of those who gathered themselves together against the LORD in the company of Korah, but died for his own sin. And he had no sons. ⁴ Why should the name of our father be taken away from his clan because he had no son? Give to us a possession among our father's brothers."

⁵ Moses brought their case before the LORD. ⁶ And the LORD said to Moses, ⁷ "The daughters of Zelophehad are right. You shall give them possession of an inheritance among their father's brothers and transfer the inheritance of their father to them. ⁸ And you shall speak to the people of Israel, saying, 'If a man dies and has no son, then you shall transfer his inheritance to his daughter. ⁹ And if he has no daughter, then you shall give his inheritance to his brothers. ¹⁰ And if he has no brothers, then you shall give his inheritance to his father's brothers. ¹¹ And if his father has no brothers, then you shall give his inheritance to the nearest kinsman of his clan, and he shall possess it. And it shall be for the people of Israel a statute and rule, as the LORD commanded Moses.'"

¹² The LORD said to Moses, "Go up into this mountain of Abarim and see the land that I have given to the people of Israel. ¹³ When you have seen it, you also shall be gathered to your people, as your brother Aaron was, ¹⁴ because you rebelled against my word in the wilderness of Zin when the congregation quarreled, failing to uphold me as holy at the waters before their eyes." (These are the waters of Meribah of Kadesh in the wilderness of Zin.) ¹⁵ Moses spoke to the LORD, saying, ¹⁶ "Let the LORD, the God of the spirits of all flesh, appoint a man over the congregation ¹⁷ who shall go out before them and come in before them, who shall lead them out and bring them in, that the congregation of the LORD may not be as sheep that have no shepherd." ¹⁸ So the LORD

said to Moses, "Take Joshua the son of Nun, a man in whom is the Spirit, and lay your hand on him. ¹⁹ Make him stand before Eleazar the priest and all the congregation, and you shall commission him in their sight. ²⁰ You shall invest him with some of your authority, that all the congregation of the people of Israel may obey. ²¹ And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the LORD. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation." ²² And Moses did as the LORD commanded him. He took Joshua and made him stand before Eleazar the priest and the whole congregation, ²³ and he laid his hands on him and commissioned him as the LORD directed through Moses.

Numbers 28-30 (ESV)
LESSON SIXTEEN

28 The LORD spoke to Moses, saying, ² “Command the people of Israel and say to them, ‘My offering, my food for my food offerings, my pleasing aroma, you shall be careful to offer to me at its appointed time.’ ³ And you shall say to them, This is the food offering that you shall offer to the LORD: two male lambs a year old without blemish, day by day, as a regular offering. ⁴ The one lamb you shall offer in the morning, and the other lamb you shall offer at twilight; ⁵ also a tenth of an ephah of fine flour for a grain offering, mixed with a quarter of a hin of beaten oil. ⁶ It is a regular burnt offering, which was ordained at Mount Sinai for a pleasing aroma, a food offering to the LORD. ⁷ Its drink offering shall be a quarter of a hin for each lamb. In the Holy Place you shall pour out a drink offering of strong drink to the LORD. ⁸ The other lamb you shall offer at twilight. Like the grain offering of the morning, and like its drink offering, you shall offer it as a food offering, with a pleasing aroma to the LORD.

⁹ “On the Sabbath day, two male lambs a year old without blemish, and two tenths of an ephah of fine flour for a grain offering, mixed with oil, and its drink offering: ¹⁰ this is the burnt offering of every Sabbath, besides the regular burnt offering and its drink offering.

¹¹ “At the beginnings of your months, you shall offer a burnt offering to the LORD: two bulls from the herd, one ram, seven male lambs a year old without blemish; ¹² also three tenths of an ephah of fine flour for a grain offering, mixed with oil, for each bull, and two tenths of fine flour for a grain offering, mixed with oil, for the one ram; ¹³ and a tenth of fine flour mixed with oil as a grain offering for every lamb; for a burnt offering with a pleasing aroma, a food offering to the LORD. ¹⁴ Their drink offerings shall be half a hin of wine for a bull, a third of a hin for a ram, and a quarter of a hin for a lamb. This is the burnt offering of each month throughout the months of the year. ¹⁵ Also one male goat for a sin offering to the LORD; it shall be offered besides the regular burnt offering and its drink offering. ¹⁶ “On the fourteenth day of the first month is the LORD's Passover, ¹⁷ and on the fifteenth day of this month is a feast. Seven days shall unleavened bread be eaten. ¹⁸ On the first day there shall be a holy convocation. You shall not do any ordinary work, ¹⁹ but offer a food offering, a burnt offering to the LORD: two bulls from the herd, one ram, and seven male lambs a year old; see that they are without blemish; ²⁰ also

their grain offering of fine flour mixed with oil; three tenths of an ephah shall you offer for a bull, and two tenths for a ram; ²¹ a tenth shall you offer for each of the seven lambs; ²² also one male goat for a sin offering, to make atonement for you. ²³ You shall offer these besides the burnt offering of the morning, which is for a regular burnt offering. ²⁴ In the same way you shall offer daily, for seven days, the food of a food offering, with a pleasing aroma to the LORD. It shall be offered besides the regular burnt offering and its drink offering. ²⁵ And on the seventh day you shall have a holy convocation. You shall not do any ordinary work.

²⁶ “On the day of the firstfruits, when you offer a grain offering of new grain to the LORD at your Feast of Weeks, you shall have a holy convocation. You shall not do any ordinary work, ²⁷ but offer a burnt offering, with a pleasing aroma to the LORD: two bulls from the herd, one ram, seven male lambs a year old; ²⁸ also their grain offering of fine flour mixed with oil, three tenths of an ephah for each bull, two tenths for one ram, ²⁹ a tenth for each of the seven lambs; ³⁰ with one male goat, to make atonement for you. ³¹ Besides the regular burnt offering and its grain offering, you shall offer them and their drink offering. See that they are without blemish.

29 “On the first day of the seventh month you shall have a holy convocation. You shall not do any ordinary work. It is a day for you to blow the trumpets, ² and you shall offer a burnt offering, for a pleasing aroma to the LORD: one bull from the herd, one ram, seven male lambs a year old without blemish; ³ also their grain offering of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the ram, ⁴ and one tenth for each of the seven lambs; ⁵ with one male goat for a sin offering, to make atonement for you; ⁶ besides the burnt offering of the new moon, and its grain offering, and the regular burnt offering and its grain offering, and their drink offering, according to the rule for them, for a pleasing aroma, a food offering to the LORD.

⁷ “On the tenth day of this seventh month you shall have a holy convocation and afflict yourselves. You shall do no work, ⁸ but you shall offer a burnt offering to the LORD, a pleasing aroma: one bull from the herd, one ram, seven male lambs a year old: see that they are without blemish. ⁹ And their grain offering shall be of fine flour mixed with oil, three tenths of an ephah for the bull, two tenths for the one ram, ¹⁰ a tenth for each of the seven lambs: ¹¹ also one male goat for a sin offering, besides the sin offering of atonement, and the regular burnt offering and its grain offering, and their drink offerings.

¹² “On the fifteenth day of the seventh month you shall have a holy convocation. You shall not do any ordinary work, and you shall keep a feast to the LORD seven days. ¹³ And you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD, thirteen bulls from the herd, two rams, fourteen male lambs a year old; they shall be without blemish; ¹⁴ and their grain offering of fine flour mixed with oil, three tenths of an ephah for each of the thirteen bulls, two tenths for each of the two rams, ¹⁵ and a tenth for each of the fourteen lambs; ¹⁶ also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

¹⁷ “On the second day twelve bulls from the herd, two rams, fourteen male lambs a year old without blemish, ¹⁸ with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; ¹⁹ also one male goat for a sin offering, besides the regular burnt offering and its grain offering, and their drink offerings.

²⁰ “On the third day eleven bulls, two rams, fourteen male lambs a year old without blemish, ²¹ with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; ²² also one male goat for a sin offering, besides the regular burnt offering and its grain offering and its drink offering.

²³ “On the fourth day ten bulls, two rams, fourteen male lambs a year old without blemish, ²⁴ with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; ²⁵ also one male goat for a sin offering, besides the regular burnt offering, its grain offering and its drink offering.

²⁶ “On the fifth day nine bulls, two rams, fourteen male lambs a year old without blemish, ²⁷ with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; ²⁸ also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

²⁹ “On the sixth day eight bulls, two rams, fourteen male lambs a year old without blemish, ³⁰ with the grain offering and the drink offerings for the bulls, for the rams, and for the lambs, in the prescribed quantities; ³¹ also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offerings.

³² “On the seventh day seven bulls, two rams, fourteen male lambs a year old without blemish, ³³ with the grain offering and the drink offerings for the bulls, for the rams, and

for the lambs, in the prescribed quantities; ³⁴ also one male goat for a sin offering; besides the regular burnt offering, its grain offering, and its drink offering.

³⁵ “On the eighth day you shall have a solemn assembly. You shall not do any ordinary work, ³⁶ but you shall offer a burnt offering, a food offering, with a pleasing aroma to the LORD: one bull, one ram, seven male lambs a year old without blemish, ³⁷ and the grain offering and the drink offerings for the bull, for the ram, and for the lambs, in the prescribed quantities; ³⁸ also one male goat for a sin offering; besides the regular burnt offering and its grain offering and its drink offering.

³⁹ “These you shall offer to the LORD at your appointed feasts, in addition to your vow offerings and your freewill offerings, for your burnt offerings, and for your grain offerings, and for your drink offerings, and for your peace offerings.”

⁴⁰ So Moses told the people of Israel everything just as the LORD had commanded Moses.

30 Moses spoke to the heads of the tribes of the people of Israel, saying, “This is what the LORD has commanded. ² If a man vows a vow to the LORD, or swears an oath to bind himself by a pledge, he shall not break his word. He shall do according to all that proceeds out of his mouth.

³ “If a woman vows a vow to the LORD and binds herself by a pledge, while within her father’s house in her youth, ⁴ and her father hears of her vow and of her pledge by which she has bound herself and says nothing to her, then all her vows shall stand, and every pledge by which she has bound herself shall stand. ⁵ But if her father opposes her on the day that he hears of it, no vow of hers, no pledge by which she has bound herself shall stand. And the LORD will forgive her, because her father opposed her.

⁶ “If she marries a husband, while under her vows or any thoughtless utterance of her lips by which she has bound herself, ⁷ and her husband hears of it and says nothing to her on the day that he hears, then her vows shall stand, and her pledges by which she has bound herself shall stand. ⁸ But if, on the day that her husband comes to hear of it, he opposes her, then he makes void her vow that was on her, and the thoughtless utterance of her lips by which she bound herself. And the LORD will forgive her. ⁹ (But any vow of a widow or of a divorced woman, anything by which she has bound herself,

shall stand against her.) ¹⁰ And if she vowed in her husband's house or bound herself by a pledge with an oath, ¹¹ and her husband heard of it and said nothing to her and did not oppose her, then all her vows shall stand, and every pledge by which she bound herself shall stand. ¹² But if her husband makes them null and void on the day that he hears them, then whatever proceeds out of her lips concerning her vows or concerning her pledge of herself shall not stand. Her husband has made them void, and the LORD will forgive her. ¹³ Any vow and any binding oath to afflict herself, her husband may establish, or her husband may make void. ¹⁴ But if her husband says nothing to her from day to day, then he establishes all her vows or all her pledges that are upon her. He has established them, because he said nothing to her on the day that he heard of them. ¹⁵ But if he makes them null and void after he has heard of them, then he shall bear her iniquity.”

¹⁶ These are the statutes that the LORD commanded Moses about a man and his wife and about a father and his daughter while she is in her youth within her father's house.

Numbers 31 (ESV)
LESSON SEVENTEEN

31 The LORD spoke to Moses, saying, ² “Avenge the people of Israel on the Midianites. Afterward you shall be gathered to your people.” ³ So Moses spoke to the people, saying, “Arm men from among you for the war, that they may go against Midian to execute the LORD's vengeance on Midian. ⁴ You shall send a thousand from each of the tribes of Israel to the war.” ⁵ So there were provided, out of the thousands of Israel, a thousand from each tribe, twelve thousand armed for war. ⁶ And Moses sent them to the war, a thousand from each tribe, together with Phinehas the son of Eleazar the priest, with the vessels of the sanctuary and the trumpets for the alarm in his hand. ⁷ They warred against Midian, as the LORD commanded Moses, and killed every male. ⁸ They killed the kings of Midian with the rest of their slain, Evi, Rekem, Zur, Hur, and Reba, the five kings of Midian. And they also killed Balaam the son of Beor with the sword. ⁹ And the people of Israel took captive the women of Midian and their little ones, and they took as plunder all their cattle, their flocks, and all their goods. ¹⁰ All their cities in the places where they lived, and all their encampments, they burned with fire, ¹¹ and took all the spoil and all the plunder, both of man and of beast. ¹² Then they brought the captives and the plunder and the spoil to Moses, and to Eleazar the priest, and to the congregation of the people of Israel, at the camp on the plains of Moab by the Jordan at Jericho.

¹³ Moses and Eleazar the priest and all the chiefs of the congregation went to meet them outside the camp. ¹⁴ And Moses was angry with the officers of the army, the commanders of thousands and the commanders of hundreds, who had come from service in the war. ¹⁵ Moses said to them, “Have you let all the women live? ¹⁶ Behold, these, on Balaam's advice, caused the people of Israel to act treacherously against the LORD in the incident of Peor, and so the plague came among the congregation of the LORD. ¹⁷ Now therefore, kill every male among the little ones, and kill every woman who has known man by lying with him. ¹⁸ But all the young girls who have not known man by lying with him keep alive for yourselves. ¹⁹ Encamp outside the camp seven days. Whoever of you has killed any person and whoever has touched any slain, purify yourselves and your captives on the third day and on the seventh day. ²⁰ You shall purify every garment, every article of skin, all work of goats' hair, and every article of wood.”

²¹ Then Eleazar the priest said to the men in the army who had gone to battle: "This is the statute of the law that the LORD has commanded Moses: ²² only the gold, the silver, the bronze, the iron, the tin, and the lead, ²³ everything that can stand the fire, you shall pass through the fire, and it shall be clean. Nevertheless, it shall also be purified with the water for impurity. And whatever cannot stand the fire, you shall pass through the water. ²⁴ You must wash your clothes on the seventh day, and you shall be clean. And afterward you may come into the camp."

²⁵ The LORD said to Moses, ²⁶ "Take the count of the plunder that was taken, both of man and of beast, you and Eleazar the priest and the heads of the fathers' houses of the congregation, ²⁷ and divide the plunder into two parts between the warriors who went out to battle and all the congregation. ²⁸ And levy for the LORD a tribute from the men of war who went out to battle, one out of five hundred, of the people and of the oxen and of the donkeys and of the flocks. ²⁹ Take it from their half and give it to Eleazar the priest as a contribution to the LORD. ³⁰ And from the people of Israel's half you shall take one drawn out of every fifty, of the people, of the oxen, of the donkeys, and of the flocks, of all the cattle, and give them to the Levites who keep guard over the tabernacle of the LORD." ³¹ And Moses and Eleazar the priest did as the LORD commanded Moses.

³² Now the plunder remaining of the spoil that the army took was 675,000 sheep, ³³ 72,000 cattle, ³⁴ 61,000 donkeys, ³⁵ and 32,000 persons in all, women who had not known man by lying with him. ³⁶ And the half, the portion of those who had gone out in the army, numbered 337,500 sheep, ³⁷ and the LORD's tribute of sheep was 675. ³⁸ The cattle were 36,000, of which the LORD's tribute was 72. ³⁹ The donkeys were 30,500, of which the LORD's tribute was 61. ⁴⁰ The persons were 16,000, of which the LORD's tribute was 32 persons. ⁴¹ And Moses gave the tribute, which was the contribution for the LORD, to Eleazar the priest, as the LORD commanded Moses.

⁴² From the people of Israel's half, which Moses separated from that of the men who had served in the army— ⁴³ now the congregation's half was 337,500 sheep, ⁴⁴ 36,000 cattle, ⁴⁵ and 30,500 donkeys, ⁴⁶ and 16,000 persons— ⁴⁷ from the people of Israel's half Moses took one of every 50, both of persons and of beasts, and gave them to the Levites who kept guard over the tabernacle of the LORD, as the LORD commanded Moses.

⁴⁸ Then the officers who were over the thousands of the army, the commanders of thousands and the commanders of hundreds, came near to Moses ⁴⁹ and said to Moses,

“Your servants have counted the men of war who are under our command, and there is not a man missing from us. ⁵⁰ And we have brought the LORD's offering, what each man found, articles of gold, armlets and bracelets, signet rings, earrings, and beads, to make atonement for ourselves before the LORD.” ⁵¹ And Moses and Eleazar the priest received from them the gold, all crafted articles. ⁵² And all the gold of the contribution that they presented to the LORD, from the commanders of thousands and the commanders of hundreds, was 16,750 shekels. ⁵³ (The men in the army had each taken plunder for himself.) ⁵⁴ And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the people of Israel before the LORD.

Numbers 32-33:49 (ESV)
LESSON EIGHTEEN

32 Now the people of Reuben and the people of Gad had a very great number of livestock. And they saw the land of Jazer and the land of Gilead, and behold, the place was a place for livestock. ² So the people of Gad and the people of Reuben came and said to Moses and to Eleazar the priest and to the chiefs of the congregation, ³ “Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sebam, Nebo, and Beon, ⁴ the land that the LORD struck down before the congregation of Israel, is a land for livestock, and your servants have livestock.” ⁵ And they said, “If we have found favor in your sight, let this land be given to your servants for a possession. Do not take us across the Jordan.”

⁶ But Moses said to the people of Gad and to the people of Reuben, “Shall your brothers go to the war while you sit here? ⁷ Why will you discourage the heart of the people of Israel from going over into the land that the LORD has given them? ⁸ Your fathers did this, when I sent them from Kadesh-barnea to see the land. ⁹ For when they went up to the Valley of Eshcol and saw the land, they discouraged the heart of the people of Israel from going into the land that the LORD had given them. ¹⁰ And the LORD's anger was kindled on that day, and he swore, saying, ¹¹ ‘Surely none of the men who came up out of Egypt, from twenty years old and upward, shall see the land that I swore to give to Abraham, to Isaac, and to Jacob, because they have not wholly followed me, ¹² none except Caleb the son of Jephunneh the Kenizzite and Joshua the son of Nun, for they have wholly followed the LORD.’ ¹³ And the LORD's anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was gone. ¹⁴ And behold, you have risen in your fathers' place, a brood of sinful men, to increase still more the fierce anger of the LORD against Israel! ¹⁵ For if you turn away from following him, he will again abandon them in the wilderness, and you will destroy all this people.”

¹⁶ Then they came near to him and said, “We will build sheepfolds here for our livestock, and cities for our little ones, ¹⁷ but we will take up arms, ready to go before the people of Israel, until we have brought them to their place. And our little ones shall live in the fortified cities because of the inhabitants of the land. ¹⁸ We will not return to our homes until each of the people of Israel has gained his inheritance. ¹⁹ For we will not inherit with them on the other side of the Jordan and beyond, because our inheritance has come to us on this side of the Jordan to the east.” ²⁰ So Moses said to them, “If you will

do this, if you will take up arms to go before the LORD for the war, ²¹ and every armed man of you will pass over the Jordan before the LORD, until he has driven out his enemies from before him ²² and the land is subdued before the LORD; then after that you shall return and be free of obligation to the LORD and to Israel, and this land shall be your possession before the LORD. ²³ But if you will not do so, behold, you have sinned against the LORD, and be sure your sin will find you out. ²⁴ Build cities for your little ones and folds for your sheep, and do what you have promised.” ²⁵ And the people of Gad and the people of Reuben said to Moses, “Your servants will do as my lord commands. ²⁶ Our little ones, our wives, our livestock, and all our cattle shall remain there in the cities of Gilead, ²⁷ but your servants will pass over, every man who is armed for war, before the LORD to battle, as my lord orders.”

²⁸ So Moses gave command concerning them to Eleazar the priest and to Joshua the son of Nun and to the heads of the fathers' houses of the tribes of the people of Israel. ²⁹ And Moses said to them, “If the people of Gad and the people of Reuben, every man who is armed to battle before the LORD, will pass with you over the Jordan and the land shall be subdued before you, then you shall give them the land of Gilead for a possession. ³⁰ However, if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.” ³¹ And the people of Gad and the people of Reuben answered, “What the LORD has said to your servants, we will do. ³² We will pass over armed before the LORD into the land of Canaan, and the possession of our inheritance shall remain with us beyond the Jordan.”

³³ And Moses gave to them, to the people of Gad and to the people of Reuben and to the half-tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan, the land and its cities with their territories, the cities of the land throughout the country. ³⁴ And the people of Gad built Dibon, Ataroth, Aroer, ³⁵ Atroth-shophan, Jazer, Jogbehah, ³⁶ Beth-nimrah and Beth-haran, fortified cities, and folds for sheep. ³⁷ And the people of Reuben built Heshbon, Elealeh, Kiriathaim, ³⁸ Nebo, and Baal-meon (their names were changed), and Sibmah. And they gave other names to the cities that they built. ³⁹ And the sons of Machir the son of Manasseh went to Gilead and captured it, and dispossessed the Amorites who were in it. ⁴⁰ And Moses gave Gilead to Machir the son of Manasseh, and he settled in it. ⁴¹ And Jair the son of Manasseh went and captured their villages, and called them Havvoth-jair. ⁴² And Nobah went and captured Kenath and its villages, and called it Nobah, after his own name.

33 These are the stages of the people of Israel, when they went out of the land of Egypt by their companies under the leadership of Moses and Aaron. ² Moses wrote down their starting places, stage by stage, by command of the LORD, and these are their stages according to their starting places. ³ They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, ⁴ while the Egyptians were burying all their firstborn, whom the LORD had struck down among them. On their gods also the LORD executed judgments.

⁵ So the people of Israel set out from Rameses and camped at Succoth. ⁶ And they set out from Succoth and camped at Etham, which is on the edge of the wilderness. ⁷ And they set out from Etham and turned back to Pi-hahiroth, which is east of Baal-zephon, and they camped before Migdol. ⁸ And they set out from before Hahiroth and passed through the midst of the sea into the wilderness, and they went a three days' journey in the wilderness of Etham and camped at Marah. ⁹ And they set out from Marah and came to Elim; at Elim there were twelve springs of water and seventy palm trees, and they camped there. ¹⁰ And they set out from Elim and camped by the Red Sea. ¹¹ And they set out from the Red Sea and camped in the wilderness of Sin. ¹² And they set out from the wilderness of Sin and camped at Dophkah. ¹³ And they set out from Dophkah and camped at Alush. ¹⁴ And they set out from Alush and camped at Rephidim, where there was no water for the people to drink. ¹⁵ And they set out from Rephidim and camped in the wilderness of Sinai. ¹⁶ And they set out from the wilderness of Sinai and camped at Kibroth-hattaavah. ¹⁷ And they set out from Kibroth-hattaavah and camped at Hazeroth. ¹⁸ And they set out from Hazeroth and camped at Rithmah. ¹⁹ And they set out from Rithmah and camped at Rimmon-perez. ²⁰ And they set out from Rimmon-perez and camped at Libnah. ²¹ And they set out from Libnah and camped at Rissah. ²² And they set out from Rissah and camped at Kehelathah. ²³ And they set out from Kehelathah and camped at Mount Shepher. ²⁴ And they set out from Mount Shepher and camped at Haradah. ²⁵ And they set out from Haradah and camped at Makheloth. ²⁶ And they set out from Makheloth and camped at Tahath. ²⁷ And they set out from Tahath and camped at Terah. ²⁸ And they set out from Terah and camped at Mithkah. ²⁹ And they set out from Mithkah and camped at Hashmonah. ³⁰ And they set out from Hashmonah and camped at Moseroth. ³¹ And they set out from Moseroth and camped at Bene-jaakan. ³² And they set out from Bene-jaakan and camped at Hor-haggidgad. ³³ And they set out from Hor-haggidgad and camped at Jotbathah. ³⁴

And they set out from Jotbathah and camped at Abronah.³⁵ And they set out from Abronah and camped at Ezion-geber.³⁶ And they set out from Ezion-geber and camped in the wilderness of Zin (that is, Kadesh).³⁷ And they set out from Kadesh and camped at Mount Hor, on the edge of the land of Edom.

³⁸ And Aaron the priest went up Mount Hor at the command of the LORD and died there, in the fortieth year after the people of Israel had come out of the land of Egypt, on the first day of the fifth month.³⁹ And Aaron was 123 years old when he died on Mount Hor.

⁴⁰ And the Canaanite, the king of Arad, who lived in the Negeb in the land of Canaan, heard of the coming of the people of Israel.

⁴¹ And they set out from Mount Hor and camped at Zalmonah.⁴² And they set out from Zalmonah and camped at Punon.⁴³ And they set out from Punon and camped at Oboth.⁴⁴ And they set out from Oboth and camped at Iye-abarim, in the territory of Moab.⁴⁵ And they set out from Iyim and camped at Dibon-gad.⁴⁶ And they set out from Dibon-gad and camped at Almon-diblathaim.⁴⁷ And they set out from Almon-diblathaim and camped in the mountains of Abarim, before Nebo.⁴⁸ And they set out from the mountains of Abarim and camped in the plains of Moab by the Jordan at Jericho;⁴⁹ they camped by the Jordan from Beth-jeshimoth as far as Abel-shittim in the plains of Moab

Numbers 33:50-36 (ESV)
LESSON NINETEEN

33 ⁵⁰ And the LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying, ⁵¹ “Speak to the people of Israel and say to them, When you pass over the Jordan into the land of Canaan, ⁵² then you shall drive out all the inhabitants of the land from before you and destroy all their figured stones and destroy all their metal images and demolish all their high places. ⁵³ And you shall take possession of the land and settle in it, for I have given the land to you to possess it. ⁵⁴ You shall inherit the land by lot according to your clans. To a large tribe you shall give a large inheritance, and to a small tribe you shall give a small inheritance. Wherever the lot falls for anyone, that shall be his. According to the tribes of your fathers you shall inherit. ⁵⁵ But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell. ⁵⁶ And I will do to you as I thought to do to them.”

34 The LORD spoke to Moses, saying, ² “Command the people of Israel, and say to them, When you enter the land of Canaan (this is the land that shall fall to you for an inheritance, the land of Canaan as defined by its borders), ³ your south side shall be from the wilderness of Zin alongside Edom, and your southern border shall run from the end of the Salt Sea on the east. ⁴ And your border shall turn south of the ascent of Akrabbim, and cross to Zin, and its limit shall be south of Kadesh-barnea. Then it shall go on to Hazar-addar, and pass along to Azmon. ⁵ And the border shall turn from Azmon to the Brook of Egypt, and its limit shall be at the sea.

⁶ “For the western border, you shall have the Great Sea and its[a] coast. This shall be your western border.

⁷ “This shall be your northern border: from the Great Sea you shall draw a line to Mount Hor. ⁸ From Mount Hor you shall draw a line to Lebo-hamath, and the limit of the border shall be at Zedad. ⁹ Then the border shall extend to Ziphron, and its limit shall be at Hazar-enan. This shall be your northern border.

¹⁰ “You shall draw a line for your eastern border from Hazar-enan to Shepham. ¹¹ And the border shall go down from Shepham to Riblah on the east side of Ain. And the border

shall go down and reach to the shoulder of the Sea of Chinnereth on the east.¹² And the border shall go down to the Jordan, and its limit shall be at the Salt Sea. This shall be your land as defined by its borders all around.”

¹³ Moses commanded the people of Israel, saying, “This is the land that you shall inherit by lot, which the LORD has commanded to give to the nine tribes and to the half-tribe.¹⁴ For the tribe of the people of Reuben by fathers' houses and the tribe of the people of Gad by their fathers' houses have received their inheritance, and also the half-tribe of Manasseh.¹⁵ The two tribes and the half-tribe have received their inheritance beyond the Jordan east of Jericho, toward the sunrise.”

¹⁶ The LORD spoke to Moses, saying,¹⁷ “These are the names of the men who shall divide the land to you for inheritance: Eleazar the priest and Joshua the son of Nun.¹⁸ You shall take one chief from every tribe to divide the land for inheritance.¹⁹ These are the names of the men: Of the tribe of Judah, Caleb the son of Jephunneh.²⁰ Of the tribe of the people of Simeon, Shemuel the son of Ammihud.²¹ Of the tribe of Benjamin, Elidad the son of Chislon.²² Of the tribe of the people of Dan a chief, Bukki the son of Jogli.²³ Of the people of Joseph: of the tribe of the people of Manasseh a chief, Hanniel the son of Ephod.²⁴ And of the tribe of the people of Ephraim a chief, Kemuel the son of Shiphtan.²⁵ Of the tribe of the people of Zebulun a chief, Elizaphan the son of Parnach.²⁶ Of the tribe of the people of Issachar a chief, Paltiel the son of Azzan.²⁷ And of the tribe of the people of Asher a chief, Ahihud the son of Shelomi.²⁸ Of the tribe of the people of Naphtali a chief, Pedahel the son of Ammihud.”²⁹ These are the men whom the LORD commanded to divide the inheritance for the people of Israel in the land of Canaan.

35 The LORD spoke to Moses in the plains of Moab by the Jordan at Jericho, saying,² “Command the people of Israel to give to the Levites some of the inheritance of their possession as cities for them to dwell in. And you shall give to the Levites pasturelands around the cities.³ The cities shall be theirs to dwell in, and their pasturelands shall be for their cattle and for their livestock and for all their beasts.⁴ The pasturelands of the cities, which you shall give to the Levites, shall reach from the wall of the city outward a thousand cubits[a] all around.⁵ And you shall measure, outside the city, on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits, the city being in the middle. This shall belong to them as pastureland for their cities.

⁶ “The cities that you give to the Levites shall be the six cities of refuge, where you shall permit the manslayer to flee, and in addition to them you shall give forty-two cities. ⁷ All the cities that you give to the Levites shall be forty-eight, with their pasturelands. ⁸ And as for the cities that you shall give from the possession of the people of Israel, from the larger tribes you shall take many, and from the smaller tribes you shall take few; each, in proportion to the inheritance that it inherits, shall give of its cities to the Levites.”

⁹ And the LORD spoke to Moses, saying, ¹⁰ “Speak to the people of Israel and say to them, When you cross the Jordan into the land of Canaan, ¹¹ then you shall select cities to be cities of refuge for you, that the manslayer who kills any person without intent may flee there. ¹² The cities shall be for you a refuge from the avenger, that the manslayer may not die until he stands before the congregation for judgment. ¹³ And the cities that you give shall be your six cities of refuge. ¹⁴ You shall give three cities beyond the Jordan, and three cities in the land of Canaan, to be cities of refuge. ¹⁵ These six cities shall be for refuge for the people of Israel, and for the stranger and for the sojourner among them, that anyone who kills any person without intent may flee there.

¹⁶ “But if he struck him down with an iron object, so that he died, he is a murderer. The murderer shall be put to death. ¹⁷ And if he struck him down with a stone tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. ¹⁸ Or if he struck him down with a wooden tool that could cause death, and he died, he is a murderer. The murderer shall be put to death. ¹⁹ The avenger of blood shall himself put the murderer to death; when he meets him, he shall put him to death. ²⁰ And if he pushed him out of hatred or hurled something at him, lying in wait, so that he died, ²¹ or in enmity struck him down with his hand, so that he died, then he who struck the blow shall be put to death. He is a murderer. The avenger of blood shall put the murderer to death when he meets him.

²² “But if he pushed him suddenly without enmity, or hurled anything on him without lying in wait ²³ or used a stone that could cause death, and without seeing him dropped it on him, so that he died, though he was not his enemy and did not seek his harm, ²⁴ then the congregation shall judge between the manslayer and the avenger of blood, in accordance with these rules. ²⁵ And the congregation shall rescue the manslayer from the hand of the avenger of blood, and the congregation shall restore him to his city of refuge to which he had fled, and he shall live in it until the death of the high priest who

was anointed with the holy oil. ²⁶ But if the manslayer shall at any time go beyond the boundaries of his city of refuge to which he fled, ²⁷ and the avenger of blood finds him outside the boundaries of his city of refuge, and the avenger of blood kills the manslayer, he shall not be guilty of blood. ²⁸ For he must remain in his city of refuge until the death of the high priest, but after the death of the high priest the manslayer may return to the land of his possession. ²⁹ And these things shall be for a statute and rule for you throughout your generations in all your dwelling places.

³⁰ "If anyone kills a person, the murderer shall be put to death on the evidence of witnesses. But no person shall be put to death on the testimony of one witness. ³¹ Moreover, you shall accept no ransom for the life of a murderer, who is guilty of death, but he shall be put to death. ³² And you shall accept no ransom for him who has fled to his city of refuge, that he may return to dwell in the land before the death of the high priest. ³³ You shall not pollute the land in which you live, for blood pollutes the land, and no atonement can be made for the land for the blood that is shed in it, except by the blood of the one who shed it. ³⁴ You shall not defile the land in which you live, in the midst of which I dwell, for I the LORD dwell in the midst of the people of Israel."

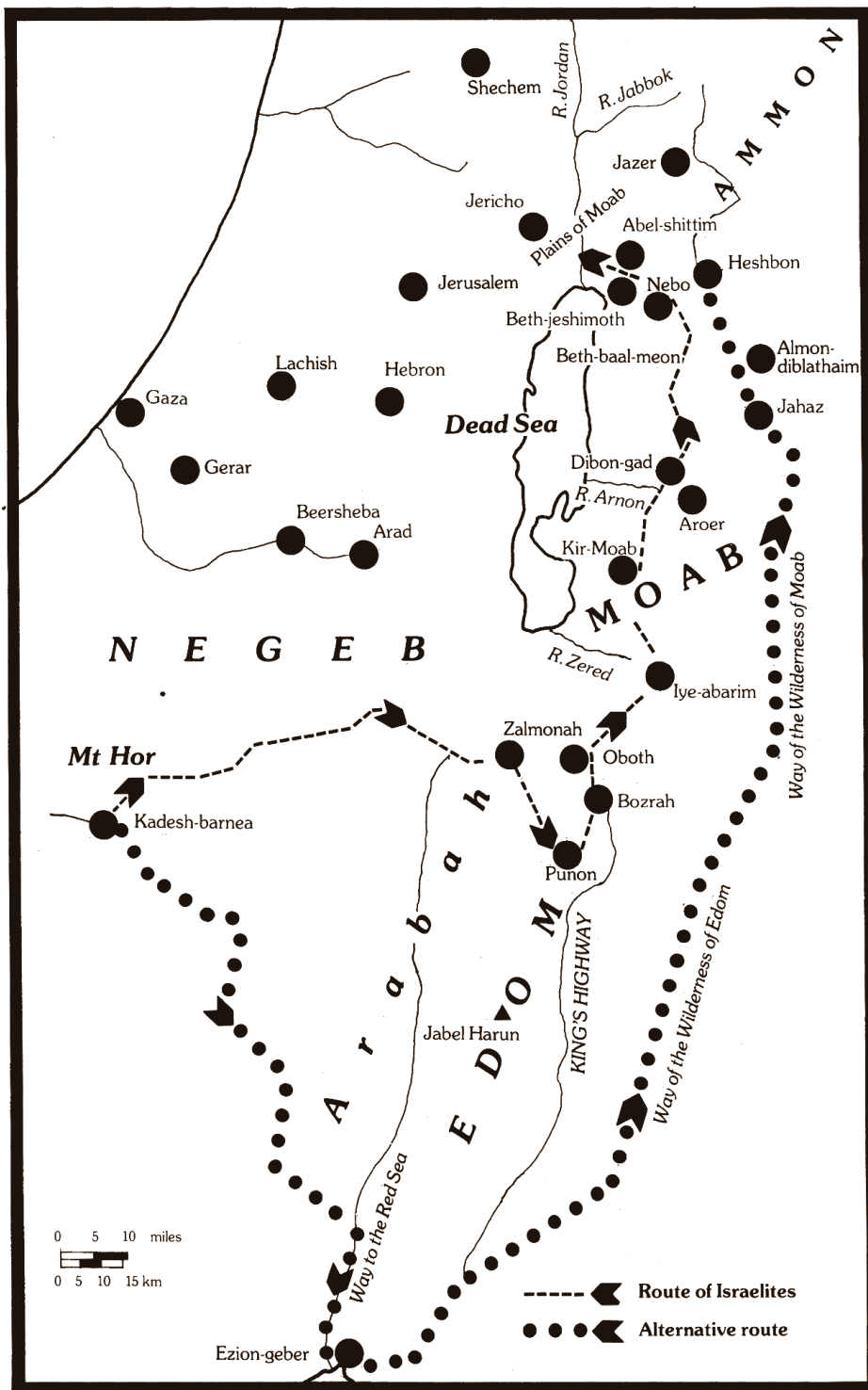
36 The heads of the fathers' houses of the clan of the people of Gilead the son of Machir, son of Manasseh, from the clans of the people of Joseph, came near and spoke before Moses and before the chiefs, the heads of the fathers' houses of the people of Israel. ² They said, "The LORD commanded my lord to give the land for inheritance by lot to the people of Israel, and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother to his daughters. ³ But if they are married to any of the sons of the other tribes of the people of Israel, then their inheritance will be taken from the inheritance of our fathers and added to the inheritance of the tribe into which they marry. So it will be taken away from the lot of our inheritance. ⁴ And when the jubilee of the people of Israel comes, then their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be taken from the inheritance of the tribe of our fathers."

⁵ And Moses commanded the people of Israel according to the word of the LORD, saying, "The tribe of the people of Joseph is right. ⁶ This is what the LORD commands concerning the daughters of Zelophehad: 'Let them marry whom they think best, only they shall marry within the clan of the tribe of their father. ⁷ The inheritance of the people of Israel shall not be transferred from one tribe to another, for every one of the people of

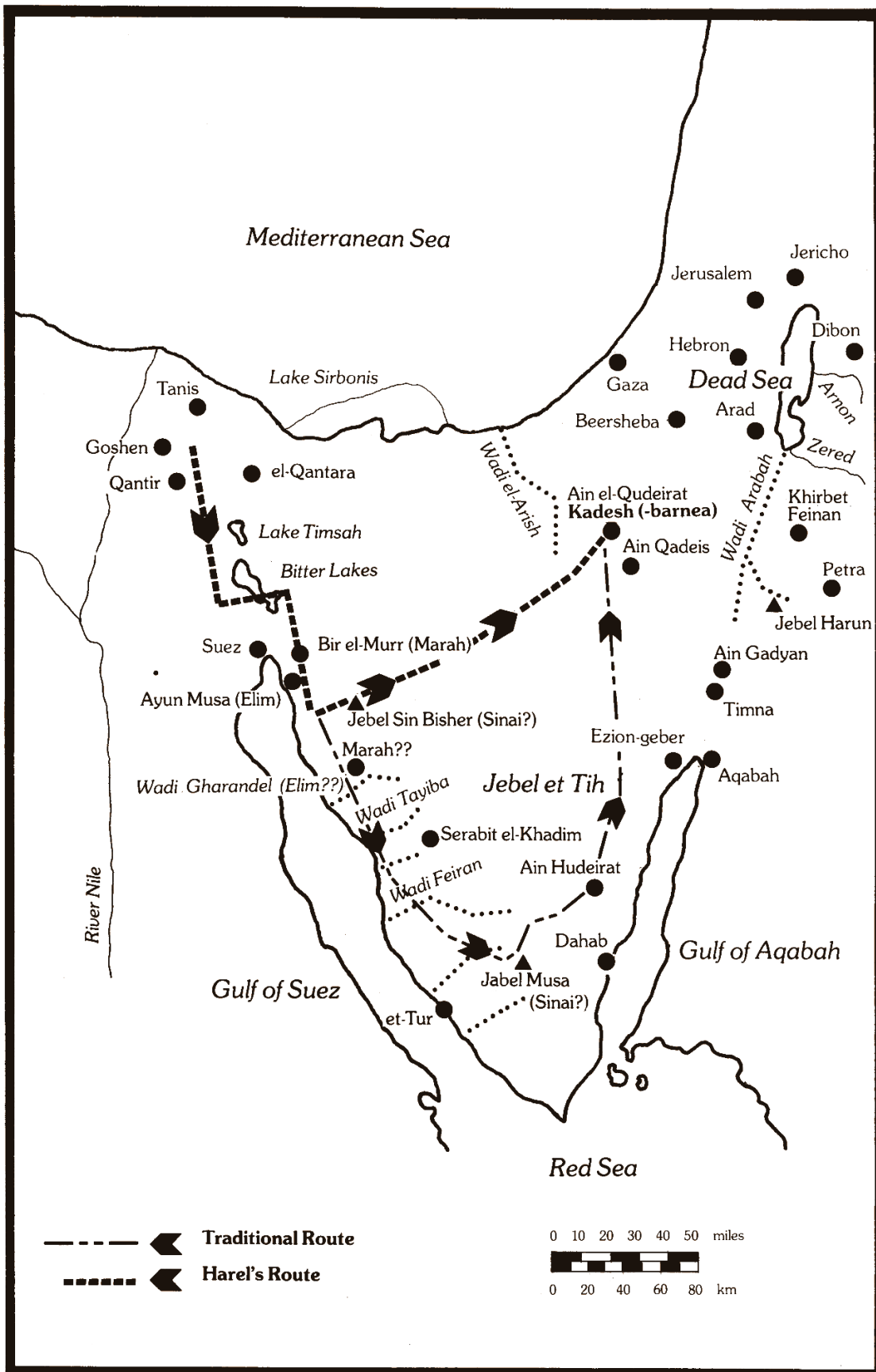
Israel shall hold on to the inheritance of the tribe of his fathers. ⁸ And every daughter who possesses an inheritance in any tribe of the people of Israel shall be wife to one of the clan of the tribe of her father, so that every one of the people of Israel may possess the inheritance of his fathers. ⁹ So no inheritance shall be transferred from one tribe to another, for each of the tribes of the people of Israel shall hold on to its own inheritance.”

¹⁰ The daughters of Zelophehad did as the LORD commanded Moses, ¹¹ for Mahlah, Tirzah, Hoglah, Milcah, and Noah, the daughters of Zelophehad, were married to sons of their father's brothers. ¹² They were married into the clans of the people of Manasseh the son of Joseph, and their inheritance remained in the tribe of their father's clan.

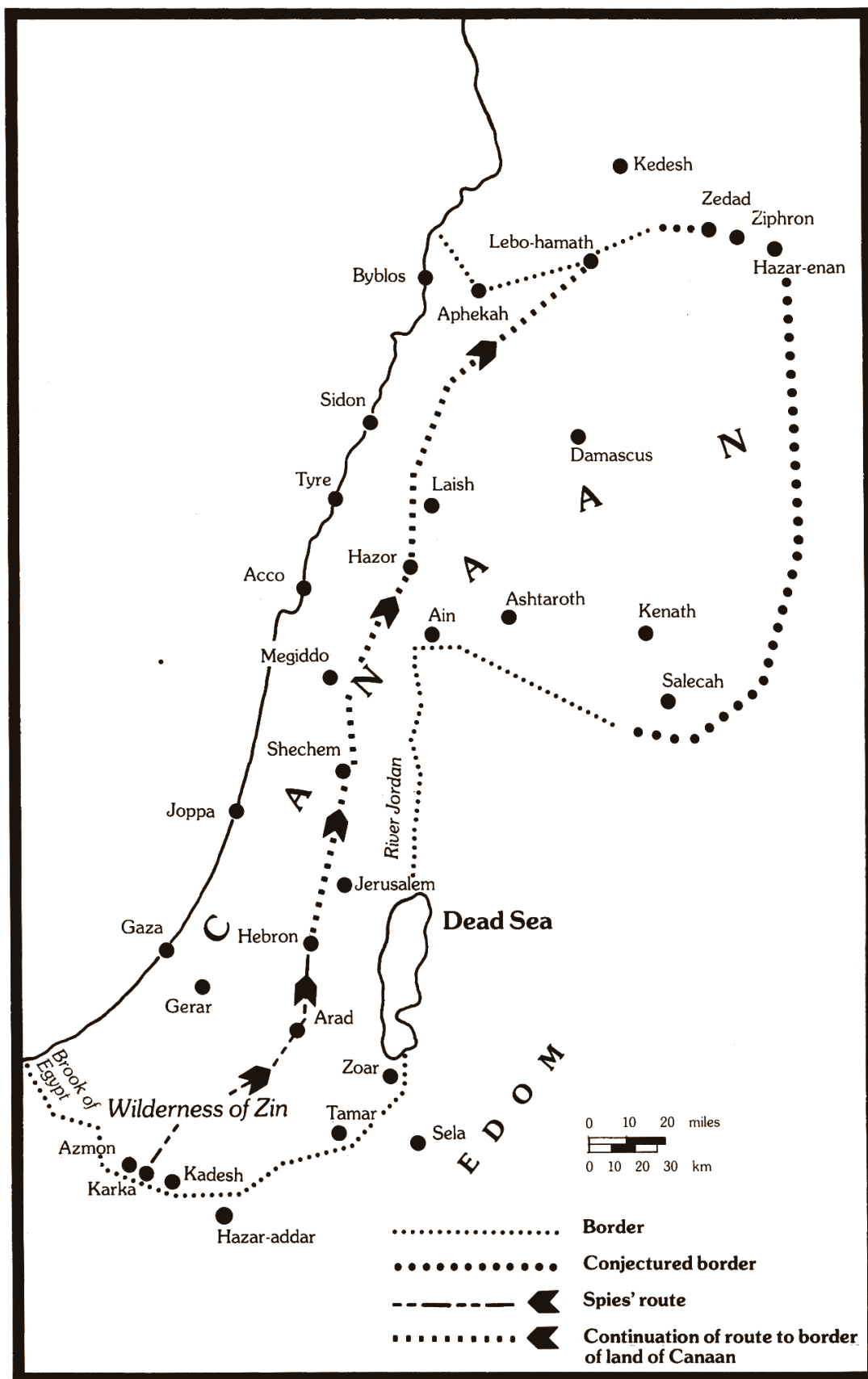
¹³ These are the commandments and the rules that the LORD commanded through Moses to the people of Israel in the plains of Moab by the Jordan at Jericho.



(Map 1 - Route from Kadesh to Plains of Moab)



(Map 2 - Potential Route of the Israelites)



(Map 3 - Borders of the Land)

Group Prayer Requests Log

WEEK ONE

Name	Prayer Request(s)

Group Prayer Requests Log

WEEK TWO

[illegible]

Group Prayer Requests Log

WEEK THREE

[illegible]

Group Prayer Requests Log

WEEK FOUR

[illegible]

Group Prayer Requests Log

WEEK FIVE

[illegible]

Group Prayer Requests Log

WEEK SIX

[illegible]

Group Prayer Requests Log

WEEK SEVEN

[illegible]

Group Prayer Requests Log

WEEK EIGHT

[illegible]