

Introduction to Numbers

The Hebrew title of Numbers is “In the Wilderness”

The Greek name is Numbers based on the census taking (1, 26).

Outline by Travel:

1. 1:1-10:10 – Preparing to leave Sinai in the 2nd year after leaving Egypt (10:11).
2. 10:11-12:16 – Journey from Sinai to Wilderness of Paran.
3. 13-19 – Spying of Promised Land, Various Laws, Rebellion
4. 20-21 – Paran to Moab.
5. 22-36 – Israel Settles East of Jordan Across from Jericho (36:13).

1:1-10:10 covers about three weeks (1:1; 10:11)

10:11-33:38 covers about 38 years.

Deuteronomy opens in the 40th year after leaving Egypt (Deut. 1:3, 5). Therefore, Numbers covers approximately 38 years.

Numbers in the rest of the Bible:

- Joshua & Caleb spy land (Num. 13-14) – Joshua 14:6-7.
- Moses struck rock (Num. 20:1-13) – Ps. 106:32.
- Israel drinking from rock (Num. 20) – 1 Corinthians 10:4-5.
- Bronze serpent (Num. 21:6-9) – John 3:14.
- Balaam (Num. 22-24) – Deut. 23; Jos. 13, 24; Neh. 13; Mic. 6:5; 2 Pet. 2:15; Jude 11; Rev. 2:14.

1 – First Census of Israel.

- 2 years out of Egypt (1:1). Only count males who are 20 and above and able to go to war (1:3).
- Total count – 603,550 males. Levites not numbered because of the tabernacle service (1:47-53).

2 – The Establishment of the Camp Around the Tabernacle.

- East – Judah, Issachar, Zebulun.
- South – Reuben, Simeon, Gad.
- West – Ephraim, Manasseh, Benjamin.
- North – Dan, Asher, Naphtali.
- They had standards (banners) to camp and travel with.

3 – Sons of Aaron.

- Four sons, but Nadab and Abihu were dead (3:1-4).
- Levites sanctified to God’s service in the tabernacle/temple (3:5-13). Levites took the place of the firstborn (3:12-13, 40-51). Total of 22,273 firstborn males (3:43). 22,000 Levite firstborn males (3:39). Excess 273 redeemed for 5 shekels of silver each. Money given to priests (3:48).
- Levite families, numbers, and responsibilities (3:14-39).
 - Gershon (7,500). Coverings and hangings of courtyard and tabernacle (3:21-26).

- Kohath (8,600). Ark, table, lampstand, altar, vessels (3:27-31).
- Merari (6,200). Walls, bars, pillars, bases (3:33-37).

4 – Duties of the Families of Levites.

- Kohathites (4:1-20).
 - 30-50 years old (4:3).
 - Aaron and his sons were to cover the items first and insert the poles so the item could be carried (4:4-6). 4:15 is significant.
 - This sheds light on 2 Samuel 6 and Uzzah! 1 Chronicles 15:11-14
- Gershonites (4:21-28).
 - 30-50 years old (4:23).
 - Curtains, coverings, screens of courtyard and tabernacle.
- Merarites (4:29-33).
 - 30-50 years old (4:30).
 - Boards, bars, pillars, sockets, etc. Essentially, the walls and accessories.
- Census of Levites (4:34-49).
 - Kohathites – 2, 750 (4:34-37).
 - Gershonites – 2,630 (4:38-41).
 - Merarites – 3, 200 (4:42-49).

Numbers

5 – Quarantine, Confession, and Suspicion

- 5:1-4 – Laws of quarantine, also covered in Leviticus 13-14 for leprosy, 15 for bodily discharges, and 21 for defilement by a corpse. The entire camp could become defiled because of one person (1 Cor. 5).
- 5:5-10 – Laws of confession and restitution. Trespass (KJV) or unfaithfulness (NKJ) could also be translated as treachery against another person (v. 7b). To sin against a person is also to sin against God (Ps. 51:4). Full restitution plus 1/5 of the original value was due the person or, if he was dead, his family. If no family, restitution was given to the priest, along with a sin offering. Luke 19:8. Confession – James 5:16.
- 5:11-31 – A woman who did commit adultery or is suspected of having committed adultery, but with no witnesses. Husband to bring her before the priest along with a grain offering (Lev. 5:11). If innocent, no consequence to her. If guilty, thigh (appears to refer uterus – v. 28) to rot and stomach swell. If she were guilty, what do you think of her “amen” in verse 22? The curse was written down and then the written words were scraped into the drink (v. 23-24). This passage highlights the reality/burden of suspicion and the seriousness of adultery. Proverbs 5:20-35.

6 – The Nazirites

- The Hebrew term is *nazir*. It means a consecrated or devoted one. The word occurs only here, in Judges 13:5, 7; 16:17 with Samson, Lamentations 4:7, and Amos 2:11-12.
- Both men and women could take this vow (v. 2).
- Nazirites were not to partake of any product of the grape vine (v. 3-4).
- Nazirites were not to cut their hair (v. 5).
- Nazirites were not to go near any dead body (v. 6-8).
- If someone suddenly died near a Nazirite he was to shave his head, make an atonement offering, and could restart the vow (v. 9-12).
- When the vow was completed, offerings were to be made and head to be shaved (v. 13-18).
- The priest was to receive his portion of the offering and the one who vowed was again permitted to partake of grape produce (v. 19-21).
- God instructs Aaron to bless Israel (v. 22-27).
- Vows were not to be taken lightly – Matt. 5:37; Jam. 5:12.

Numbers

7 – Offerings for the work of the tabernacle.

- 7:1-9 – The offerings were for the purpose of transporting the tabernacle and its furnishings.
- Gershon's responsibilities – 4:21-28. Merari's responsibilities – 4:29-33. Kohath's responsibilities – 4:1-15 (carried on poles, not carts).
- 7:10-89 – 12 days of presenting gifts for the work of the bronze altar. One day for each tribe.

8 – Lampstand, Cleansing, and Priestly Age.

- 8:1-4 – Placing the lamps on the lampstand.
- 8:5-22 – Cleansing of the Levites. Verse 7 specifies the cleansing process. Two bulls offered – one as sin offering, one as burnt offering along with a grain offering (v. 8-9). Israelites would lay hands on them and offer them “as a wave offering” to the service of the tabernacle (v. 10-12).
- Levites were separated to God for the service of the tabernacle (v. 14, 17-18).
- Levites were to serve from the ages of 25 to 50.
- There is a repeated emphasis on obedience (v. 4, 20, 22).

9 – The second Passover after leaving Egypt.

- 9:1-5 – Passover observed.
- 9:6-14 – A secondary Passover for those unable to observe the proper time. Some defiled by a dead body and were not permitted to observe (v. 6-7).
- Moses does the right thing (v. 8). There were extenuating circumstances.
- A secondary observance set on the 14th day of the 2nd month (v. 9-12).
- However, if clean and not on a long journey, they were to keep it on the 14th day of 1st month.
- One ordinance for Israelites and strangers (Gentiles) who lived among them (v. 14).
- 2 Chronicles 30 is an instance of extenuating circumstances.
- 9:15-23 – Pillars of cloud and fire – Exodus 13:20-22.
- Notice again the emphasis on compliance – v. 18-20, 23.

Numbers

10 – Trumpets, Marching Order, Departure from Sinai.

- 10:1-10 – Various trumpet sounds for assemblies. Two silver trumpets. Both sounds once – congregation to meet at tabernacle. One blown – leaders meet at tabernacle. When an alarm blown (advance – NKJ) – camps on east were to begin journey (Issachar, Judah, Zebulun). When second advance blown – camps on south begin journey (Gad, Simeon, Reuben). There was a certain sound for war (v. 9) and the various feast days (v. 10).
- 1 Corinthians 14:6-10
- 10:11-28 – Israel left Sinai in certain order.
- 10:29-36 – Moses convinced his brother-in-law, Hobab, to journey with Israel.

11 – Two Complaints, Elders, and Quail.

- 11:1-15 – Two complaints (6th & 7th). Previous complaints – Ex. 14:10-12; 15:22-27; 16:1-3; 17:3; 32:1.
- God punished (v. 1) and Moses interceded (v. 2). Taberah means burning.
- The mixed multitude (v. 4) literally means the rabble or collected multitude. Refers to people different from Israel who had also escaped Egypt. They began complaining that all they had to eat was manna (v. 6-9; Ex. 16).
- Moses is just about at the end of his rope (v. 10-15).
- 11:16-30 – God instructed Moses to choose 70 leaders to help him.
- This text is significant in understanding the role of the Holy Spirit (v. 17, 25, 29).
- God would send them meat (v. 18-20).
- Moses wonders how it would be accomplished (v. 21-22).
- God gives the Spirit to the elders the 70 elders (v. 24-25). The work of the Spirit throughout the entirety of the OT is revelatory, prophetic, miraculous.
- Two of the seventy had not come to the tabernacle, but still received the Spirit (v. 26-27). Joshua wanted to stop them from prophesying, but they had been appointed (v. 28-30).
- 11:31-35 – The Quail. They had to gather it for themselves and seemed to do so out of intense craving (v. 33). God struck them for their behavior.

Numbers

- 11:16-17, 24-30
- God gives the Spirit to the elders the 70 elders (v. 24-25). The work of the Spirit throughout the entirety of the OT is revelatory, prophetic, miraculous.
- Two of the seventy had not come to the tabernacle, but still received the Spirit (v. 26-27). Joshua wanted to stop them from prophesying, but they had been appointed (v. 28-30).
- 11:31-35 – The Quail. They had to gather it for themselves and seemed to do so out of intense craving (v. 33). God struck them for their behavior.

12 – Jealousy, Humility, Punishment

- Aaron and Miriam were both older than Moses (Ex, 2:3-4; 7:7).
- Perhaps the jealousy came from the appointment of 70 elders. Was his wife just a cover for their jealousy? “Has the Lord not spoken through us also” (12:2b)?
- Verse 3 is significant. In my opinion, it seems that Moses was going to let this complaint go.
- Meekness is not weakness.
- God strongly defends Moses and His relationship with him (v. 4-8).
- Miriam struck with leprosy (v. 9-12). We are not told why Aaron was not. Perhaps verses 11-12 reveal that she was the source of the contention.
- Moses interceded for Miriam, which shows his meekness (v. 13).
- To spit in the face of someone is a form of shaming them (Deut. 25:9). She was put outside of the camp for seven days, which was a shameful punishment.
- Sin is shameful and we cannot lose sight of that!

Numbers

13 – 12 Spies Sent and Report on Promised Land

- 13:1-25 – 12 men chosen to spy out the Promised Land.
- 13:26-29 – Their initial report. Everything was just like you told us (v. 27)!
- Ex. 3:8, 17; 13:5; 33:3; Lev. 20:24
- But... (v. 28-29).
- Anak, Anakim (neck, long-necked) – Num. 13:22, 28, 33; Deut. 1:28; 2:10-11, 21; 9:2, 28; Jos. 11:21-22; 14:12, 15; Jud. 1:20.
- Nephilim (feller, bully, giant) – Gen. 6:4; Num. 13:33.
- Rephaim (giant) – Gen. 14:5; 15:20; Deut. 2:11, 20; 3:11, 13; Jos. 12:4; 13:12; 15:8; 17:15; 18:16; 2 Sam. 5:18, 22; 21:16-22; 23:13; 1 Chr. 11:15; 14:9; 20:4-8; Isa. 17:5.
- Three ideas of sons of God – (1) descendants of Seth (Gen. 4:25-26), (2) renowned kings of the mythological past, (3) the fallen angels and demons (pseudepigraphal book of Enoch).
- 13:30 – Caleb's faith. A lack of faith in others should bother the faithful! Num. 32:12-13.
- 13:31-33 – The overwhelming response of the unbelievers. Discouragement is contagious.

14 – Israel's Complaint in View of the Bad Report

- 14:1-10 – Israel's complaint and Joshua and Caleb's response. Fear is called rebellion (v. 9). The response of the unfaithful (v. 10)!
- 14:11-25 – Moses Intercedes for Israel. An illustration of 12:6-8.
- Israel's constant lack of faith and disobedience is called out (v. 22-23).
- Israel was not ready for war (v. 25).
- 14:26-38 – The punishment of the ten unfaithful spies. The sin of the ten unfaithful led to sin in the entire congregation (v. 29, 32).
- 14:39-45 – Now we're ready! They changed their minds after the faithlessness was called out. God had commanded them to not go to Canaan (v. 25). They presumed to go up (v. 44). The word means to show heedlessness.

Numbers

15 – Offerings, Sins, and Remembrance

- Offerings were permitted for vows made or free-will offerings, as well as the appointed feasts (v. 3). The animal offering was to be accompanied by flour mixed with oil and a drink offering (v. 4-10).
- These specifications were for both native-born and strangers (v. 11-16).
- The heave offering refers to the way it was handled (v. 17-21). The one offering it would lift it toward the sky and bring it back down, acknowledging God as the source. This portion of the sacrifice was given to the priests (Ex. 29:27-28; Lev. 7:32-34; Num. 18:8-9).
- Congregational unintentional sins (v. 22-26). The Hebrew word means “to stray, to go astray, to wander or err.” This word is used in contrast with presumptuous sin, meaning, “to shoot out the hand.” The text defines unintentional sin as the congregation not observing God’s commands (omission) and they are unaware of it (v. 22-24). The congregation is presented as having failed to do something God required (v. 26). Same law for Jews and strangers.
- Individual unintentional sin (v. 27-29). KJV uses “err” and “committed by ignorance” (v. 22, 24, 27). Applied to all dwellers in Israel equally.
- “Unintentional sin reveals that sin is not merely a matter of conscious rebellion, but also includes any deviation from God’s standard, whether known or unknown to the congregation or individual. This understanding calls for humility and vigilance among believers, recognizing that human fallibility can lead to sin, even without intent.”
- Examples – holding a grudge, loss of temper, gossip, laziness.
- Presumptuous sin (v. 30) refers to intentional or high-handed sin. The punishment was that he was to be cut off from among the people. Verses 32-36 explain presumptuous sin.
- Exodus 31:12-17
- Tassels (v. 37-41). Israel was instructed to put tassels (fringe) with a blue thread on the edges of their garments. They were used as a reminder of God’s commandments (v. 39-40).
- Matthew 23:1-5 – phylacteries were pieces of leather attached to clothing with Scripture written on them. The “borders of their garments” refers to the tassels of Numbers 15.

Numbers

15:30-41 – Presumptuous Sin and Tassels

- Presumptuous sin (v. 30) refers to intentional or high-handed sin. The punishment was that he was to be cut off from among the people. Verses 32-36 explain presumptuous sin.
- Exodus 31:12-17
- Tassels (v. 37-41). Israel was instructed to put tassels (fringe) with a blue thread on the edges of their garments. They were used as a reminder of God's commandments (v. 39-40).
- Matthew 23:1-5 – phylacteries were pieces of leather attached to clothing with Scripture written on them. The “borders of their garments” refers to the tassels of Numbers 15.

16 – Rebellion, Complaints, and Punishment

- 16:1-3 – Korah, a Kohathite, Dathan, Abiram, and On, all Reubenites, gathered against Moses and Aaron along with 250 leaders among Israel. This is a power struggle from entitled people who felt they deserved more power. Notice the claim at the end of verse 3!
- 16:4-7 – God would make the choice apparent as to who the leaders were. Moses, and all Israel for that matter, already knew who was chosen (16:7b).
- 16:8-11 – Korah is rebuked for his sin. He already played a prominent role in Israel as a Kohathite (Num. 4:1-20). In reality, Korah's complaint was with God (16:11a).
- 16:12-15 – Dathan and Abiram refuse Moses' directive to assemble before God the next day. They didn't need any outside leadership (16:12b, 14b).
- 16:16-19 – The command to appear before the Lord is restated. They were to appear with their censers and God would clarify for the congregation who was in charge.
- 16:20-21 – God clarifies. We must be directed by words from God, not a sense of entitlement.
- 16:22-35 – Moses separated the rebels from the rest of Israel and God did a “new thing” and caused the earth to split open and swallow the rebels (16:27, 33). They were identified as “wicked men.” When a person presumes upon God and is divisive, he is wicked (16:30; Titus 3:10)! The 250 were consumed by fire (16:35).
- 16:36-40 – The censers of the rebels were used as gold plating for the altar as a memorial of this event. Notice how their sin is described in verse 38!
- 16:40 – Numbers 3:9-10
- 16:41-45 – The very next day, Israel accused Moses and Aaron of killing the rebels! God stepped in.
- 16:46-50 – Moses and Aaron intercede for the people. The wrath of (plague) God had already started (16:46b). Notice Aaron's actions in 16:47-48! How might I react? Do you think Korah would have done something like this?
- Nearly 15,000 people died from God's fury!

Numbers

17 – God’s Declaration After the Rebellion of Korah

- This chapter is a continuation of the events of 16. Korah, and those who followed him, were “seeking the priesthood” (16:10). Korah was a descendant of Kohath, the son of Levi and they had a role in the services of the tabernacle (Num. 4). They wanted more.
- God’s solution – Moses was to collect 12 staffs, one from the leader of each tribe, and whichever one blossomed would lead the priesthood.
- Aaron’s staff represented the tribe of Levi (17:3). Exodus 28 records God’s initial selection of Aaron and his sons.
- Purpose was to get rid of the complaints of the people (17:5). Aaron’s rod used as a sign (17:10).
- The result of the miracle was fear (17:12-13). Numbers 1:51-53

18 – Duties and Support of the Priesthood

- 18:1-7 – The oversight of the tabernacle was a serious charge (18:1). No unauthorized person was to approach or serve in the Levite’s capacity.
- God was very specific about the role of each family (18:3).
- 18:8-19 – Contributions to support the priests. The heave offerings were offered by Israel to God and God gave them to the priests – of the grain, sin, and trespass offerings. Everyone in their families, except the unclean, were to partake of these gifts (18:19). Other specifics are mentioned (18:11-14). The “covenant of salt” (18:19) is referenced in Lev. 2:13 and 2 Chr. 13:5. It refers to an agreement that was preserved or perpetuated.
- New parents had to redeem their firstborn by giving 5 shekels of silver to the tabernacle (18:15-16). Same with the firstborn of unclean animals (18:15).
- Firstborn of animals for sacrifice were offered (18:17-18).
- The reason the priesthood was given these gifts – 18:20.
- 18:21-32 – Tithes given to the Levites. The Levites were then to tithe (10%) from what they were given (18:26). They received what was left (18:31).
- 1 Corinthians 9 uses these principles and applies them to those who preach the gospel.

19 – The Red Heifer and Cleansing

- 19:1-10 – Red heifer to be slaughtered, burned with hyssop, cedar, and scarlet yarn and the ashes to be gathered and kept in a clean place. This was for the water of purification.
- Hebrews 9:13-14
- 19:11-22 – Purification laws for contact with a dead body. Touching a dead body (19:11-13). A man who dies in his tent (19:14-16). How to purify the unclean person (19:17-19). What to do when people were not purified (19:20-22).

Numbers

20 – Miriam’s Death, Moses’ Rebellion, Edom, Aaron’s Death

- All of these events follow the rebellion of Korah (16). They are traveling under difficult circumstances and then, his sister dies. She was an important figure in Israel (Ex. 15:19-21). The people complain about no water (20:2-6) and God specifically instructs Moses how to produce water for the people (20:7-9).
- Moses takes credit for producing the water (v. 10) and struck the rock twice (v. 11). The punishment (v. 12).
- Moses did not sanctify (KJV), hallow (NKJ) God before Israel. The word means to hold as sacred, to honor. The same thing was said of Nadab and Abihu (Lev. 10:3). Also, Paul references Christ as the Rock (1 Cor. 10:1-5). Christ was struck once (Heb. 9:28) and Moses’ action violated the typology.
- Events like this show us how seriously God takes obedience to His revealed will.
- 20:14-21 – The Edomites refuse to allow Israel passage through their territory. Not only did Edom refuse, they also threatened Israel with attack, and came out against them (v. 18, 20).
- This event is mentioned in Deuteronomy 2, Judges 11, and Obadiah.
- 20:22-29 – The death of Aaron. Moses has lost his sister, dealt with constant complaining, was forbidden from entering Canaan, and now, loses his brother! His death is tied to the rebellion at Meribah (v. 24). Following God is not a promise of a life of ease and privilege!
- 2 Tim. 3:12; 2 Cor. 11:23-28

21 – Battles, Complaints, and Serpents

- 21:1-3 – Battle against Arad. They attacked Israel and God delivered.
- 21:4-9 – The bronze serpent. The same complaint is made. This time against both God and Moses (v. 5). Mentioned in Deuteronomy 8:15, John 3:14, and 1 Corinthians 10:9.
- Philippians 2:14-16
- To live, they had to do what was required (v. 9).
- 21:10-20 – Travels. Several noncanonical books are mentioned in the Bible (v. 14). Jasher (Jos. 10:13), Solomon’s writings (1 Kg. 4:32-33), Acts of Solomon (1 Kg. 11:41), Records of Samuel, Nathan, and Gad (1 Chr. 29:29), Records of Shemiah and Iddo (2 Chr. 12:15).
- 21:21-32 – Battle against Amorites. Israel took possession of their lands (v. 24-26).
- 21:33-35 – Battle against Bashan.

Numbers

22-24 – Israel in the Plains of Moab

- Balak, king of Moab, attempts to hire Balaam to curse Israel.
- Israel has defeated Canaanites in the South (Negev - 21:1-3), Amorites (21:21-32), and Bashan (21:33-35). All three groups are technically part of the Amorite people, who were descendants of Canaan, a son of Ham (Gen. 10:6-16). Their territory was East of the Jordan River and extended to the North (Syria) and South (Negev).
- The Moabites, descendants of Lot from his oldest daughter (Gen. 19:30-38), would naturally be afraid of what could happen to them.
- Balak attempted to hire Balaam to curse Israel and Balaam was forbidden because God had blessed Israel (22:9-14). Balak persisted with more messengers and promised great blessings to Balaam (22:15-17). Again, Balaam refused (v. 18-19).
- Balaam already knew what God said (v. 12). Why try again (v. 19)?
- The NT gives information as to why God permitted Balaam to go with the messengers after He had already forbidden it (v. 20-22). 1 Pet 2:15; Jude 11. God was angry because of Balaam's desire for wealth.
- God used His angel to block Balaam's way (v. 22-30). The text tells us what happened, but Balaam was clueless until the Angel of the Lord opened his eyes (v. 31). He was again permitted to go (v. 35).
- There is a repeated emphasis on speaking only what God revealed (22:20, 35, 38; 23:3, 12, 26; 24:13).
- Balaam pronounces a blessing on Israel (23:7-10). Balak took him to a different location to view the Israelites and Balaam again blessed them (23:16-24). Balak does the same thing again (23:27-30). Balaam blessed Israel again (24:1-9).
- There is an implication in the text that Balaam knew who God was and was aware that he was to only speak what God spoke. There was also clearly the influence of paganism in his practices (24:1).
- Balaam blessed Israel a fourth time (24:15-19). In this blessing, Israel was prophesied to defeat Moab (v. 17), Edom (v. 18), Amalek (v. 20). God would also judge the Kenites, Asshur, and Eber (v. 20-24).

25 – Israel's Idolatry in Moab

- While Israel was on the Eastern side of Jordan, they committed idolatry and fornication (v. 1-3).
- God sent a plague among the people and commanded Moses to hang all the offenders (v. 4).
- An Israelite man brought a Moabite woman into the camp and Phinehas, a priest, killed them both with a javelin (v. 6-9). 24,000 Israelites died!
- Deuteronomy 4:1-4
- Phinehas was honored for having the same zeal God had in the matter (v. 10-13).
- Midianites were doomed to destruction (v. 16-17).

Numbers

26 – The second census of Israel. 601,730 males, 20 and above, who were able to go to war (v. 1-51). Instructions for dividing the land (v. 52-56). 23,000 Levites (v. 57-62). Not one soldier numbered in the first census was alive, except Joshua and Caleb (v. 63-65). Does God mean what He says?

27 – Laws of land inheritance

- 27:1-11 – The daughters of Zelophehad. He was not with Korah's rebellion (Num. 16), but he was still one who died in the wilderness. The specifics are in verses 8-11.
- 27:12-23 – Joshua chosen as the next leader of Israel. Moses' concern for the time after his death (v. 15-17). Joshua was "full of the Spirit" (v. 18 & Deut. 34:9). The Urim (light) and Thummim (perfection) are referenced several times in Scripture, but an exact explanation of them is never given. They were stones kept in the breastplate of the High Priest's garments. It was a method God used for Israel to make decisions (Ex. 28:30; Lev. 8:8; Num. 27:21; Deut. 33:8; 1 Sam. 28:6; Ezra 2:63; Neh. 7:65).

28-29 – Various sacrifices

- Daily offerings (28:1-8).
- Sabbath offerings (28:9-10).
- Monthly offerings (28:11-15).
- Passover offerings (28:16-25).
- Pentecost offerings (28:26-31).
- Feast of Trumpets offerings (29:1-6).
- Day of Atonement offerings (29:7-11).
- Feast of Tabernacles offerings (29:12-40).
- Total sacrifices – 1,071 lambs, 113 bulls, 37 rams, 30 goats, 112 bushels of flour, 370 gallons of oil, 340 gallons of wine.

30 – Laws regarding vows

- It was not wrong to make a vow (v. 1-2). These are solemn promises to God to either do or not do something.
- Young women (probably unmarried girls) in father's house making vows (v. 3-5). Could be overridden by father if he heard it. If he remained silent, she had to keep it.
- Young married women with husband (v. 6-8). Same laws applied as with father. "Rash utterance."
- Widows and divorced women (v. 9).
- General rules of vows for women and the male's responsibility (v. 10-16).
- These vows/oaths were always voluntary. They were to be taken seriously (Deut. 23:21-23). Jesus did not prohibit the making of vows, but regulated the behavior of those who did (Matt. 5:33-37; 23:16-22). James 5:12

Numbers

31 – Vengeance on the Midianites

- This goes back to chapter 25 and involved Israel's fornication and idolatry with Moab and Midian. Revelation 2:14. Moabites were descendants of Lot through his oldest daughter (Gen. 19). Midianites were descendants of Abraham through Keturah (Gen. 25).
- 1,000 men from each tribe chosen to destroy the Midianites. They also killed Balaam (31:8).
- Israel took captives and treasure and burned their cities (31:9-11). Moses was angry because they spared the women who were responsible for leading Israel's men into idolatry and fornication (31:15-16). They spared the virgin girls who would likely become servants in Israel (31:18).
- What about the morality of verse 17? Deut. 9:4; 18:9-14; 32:3-4
- Soldiers who carried out the mission were unclean for seven days and all the spoils were also to be cleansed. Spoils were to be divided among the soldiers, the congregations, and a portion was also given to Eleazar and the Levites (31:25-54).

32 – Land East of the Jordan for Three Tribes

- While the Promised Land was between the Jordan and Mediterranean Sea, three tribes received land East of the Jordan because of their livestock (32:1-5).
- Moses jumped to a conclusion (32:6-15). He compared the two tribes to the ten faithless spies.
- The tribes reassured Moses that they were not abdicating their responsibility to the rest of Israel (32:16-19). Moses gave them a warning (32:20-24).
- Half the tribe of Manasseh is included in this land deal (32:33-42).

33 – Israel's Journey and the Conquest

- Moses' writings (33:2).
- Israel left Egypt the day after the 10th plague and first Passover (Ex. 12-13).
- The journey (33:5-49).
- Drive out inhabitants, destroy idols and centers of worship (33:50-53).
- Divide the land based on tribal needs (33:54).
- What would happen if they failed to drive out the inhabitants (33:55-56).
- Joshua 13:13; 15:63; 16:10; 17:12-13; Jud. 1:21, 27-33

Numbers

34 – Borders of Canaan and Land Dividers

- 34:1-15 – Borders of Promised Land.
- 34:16-29 – Men responsible for dividing the land. Eleazar the Priest, Joshua, and one leader from each tribe.

35 – Land for Levites and Cities of Refuge

- 35:1-8 – Cities for Levites and common land for their livestock.
- 48 cities total with six cities of refuge (v. 6-7).
- The cities of refuge were for those who unintentionally killed someone (v. 11). Cities provided as protection from an avenger until a trial could be held (v. 12).
- Three cities on each side of Jordan River. For Israel and strangers (v. 15).
- Murderers not protected (v. 16-18). The avenger was to put the murderer to death (v. 19-21).
- In the case of an accidental killing, trial was to be held, and the killer had to return to the same city of refuge and live there until the current high priest died. If the killer left that city, the avenger was free to put him to death (v. 25-28).
- One witness not sufficient for death penalty (v. 29-30).
- Compromising these statutes would defile the land (v. 31-34).

36 – Inheritance Laws and Marriage Among the Tribes

- Numbers 27 addresses land going to daughters if there is no son.
- Any woman who inherited her father's land was to only marry within her tribe so their land inheritance would not be absorbed into another tribe.
- The daughters of Zelophehad are used as the example.