

Numbers 20-36

The Death of Miriam

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

The Waters of Meribah

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

Moses Strikes the Rock


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


 Questions

 Literary elements


 Prayer


 Cross References


 They are on the move again! Chs. 20-21 will be their last time of frequent travel, until they arrive at the plains of Moab (the land on the other side of the Jordan River from Canaan.)


 Miriam has been a key player in this story. This is an interesting note: "The death of Miriam is a watershed. She was the sister of Moses, the preserver of his life (Ex. 2:4-8), and a prophetess (Ex. 15:20-21). She was clearly the leading woman of Israel (Numbers 12). It has often been noted that the leading woman of the NT was also called Miriam (English, "Mary")" (ESV Study Bible, p. 297).


 Recurring Motif: Water (especially in relation to grumbling and satisfaction).


 Recurring motif: Egypt. Once again, the Israelites are not only grumbling because of lack of food and water, but ironically, they are longing for the pleasures of Egypt - the place they experienced slavery! Oh how I often take on this posture of longing for the very things that are really a source of bondage rather than the giver of life Himself.

 How gracious is God's response? And how does it compare to Moses'?

 Once again we see Jesus: John 7:37 "On the last day of the feast, the great day, Jesus stood up and cried out, "If anyone thirsts, let him come to me and drink."

 What is so serious about Moses' action here?

 Meribah means "quarreling." This incident at Meribah is referenced several more times throughout Scripture.

 Numbers 27:14, Deut. 32:51; 33:8, Psalm 81:7, Psalm 95:8, Psalm 106:32, Ezekiel 47:19, 48:28.

and through them he showed himself **holy**. 

Edom Refuses Passage

14 Moses ^① sent messengers from Kadesh to the king of Edom: “Thus says your brother Israel: You know all the hardship that we have met: 15 how our fathers went down to **Egypt**, and we lived in **Egypt** a long time. And the **Egyptians** dealt harshly with us and our fathers. 16 And when we cried to the LORD, he heard our voice and sent an angel and brought us out of **Egypt**. And here we are in Kadesh, a city on the edge of your territory. 17 Please let us pass through your land. We will not pass through field or vineyard, or drink water from a well. We will go along the King’s Highway. We will not turn aside to the right hand or to the left until we have passed through your territory.” 18 But Edom said to him, “You shall not pass through, lest I come out with the sword against you.” 19 And the people of Israel said to him, “We will go up by the highway, and if we drink of your water, I and my livestock, then I will pay for it. Let me only pass through on foot, nothing more.” 20 But he said, “You shall not pass through.” And Edom came out against them with a large army and with a strong force. 21 Thus Edom refused to give Israel passage through his territory, so Israel turned away from him.

The Death of Aaron

22 And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor. 23 And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom, 24 “Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah. 25 Take Aaron and Eleazar his son and bring them up to Mount Hor. 26 And strip Aaron ^② of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there.” 27 **Moses did as the LORD commanded**. And they went up Mount Hor in the sight of all the congregation. 28 And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then



The purpose and explanation behind God’s judgement here: “Because you did not believe in me, to uphold me as holy in the eyes of the people of Israel... and through them he showed himself holy.



Heavenly Father, I praise You as the true source of life and salvation, joy and pleasure. You are the source of all that is good. Father, thank You for how you bring us to places of hunger and thirst that we might learn to trust and depend on You, and know You as the only One who satisfies. Thank You for making this clear and available through Jesus. We love You Jesus, and we receive You as the author and giver of life, our true food and living water. Thank You for how You care and attend to both our physical and spiritual needs. Your love and goodness is so much greater than we could ever know, but help us to know You and desire You all the more, gracious God. When we are tempted with the pleasures of Egypt, with longings and pleasures that only bind us and keep us from You, our true source, Holy Spirit help us to turn to You instead and drink of You, the fountain of life.



Edom refers to the people of Esau (Gen. 25:24-26), the brother of Jacob (Israel), and the relationship between these peoples is marked by tension. This once again serves as a commentary on the human condition traced back to the fall with the break in relationship, especially seen in the story of Cain and Abel (Genesis 4).



What does this common phrase, “shall be gathered to his people,” reveal about their belief in regard to the after life?

Moses and Eleazar came down from the mountain. 29 And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days.

Arad Destroyed

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



Deut. 20:16-18 - Canaanite cities who oppose Israel are to be destroyed. Israel does not initiate war here, but they secure victory through their covenant relationship with God.



Hormah means "destruction."

The Bronze Serpent

4 From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom. And the people became impatient on the way. 5 And the people spoke against God and against Moses, "Why‡ have you brought us up out of **Egypt** to die in the **wilderness**? For there is no food and no **water**, and we loathe this worthless food." 6 Then the LORD sent fiery serpents among the people, and they bit the people, so that many people of Israel died. 7 And the people came to Moses and said, "We have sinned, for we have spoken against the LORD and against you. Pray to the LORD, that he take away the serpents from us." So Moses prayed for the people. 8 And the LORD said to Moses, "Make a fiery serpent and set it on a pole, and everyone who is bitten, when he sees it, shall live.*" 9 So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.†



Here we go again. They are complaining about food and water in relation to Egypt. This time they are punished.



"Bronze" can also mean "copper," which had a redness that suggested atonement. What an incredible picture God offers amidst their sin, and another opportunity to see their need to depend on Him. "But by the time of King Hezekiah of Judah this copper serpent had become an object of worship among the Israelites and had to be destroyed (2 Kings 18:4)" (ESV Study Bible, p. 299).



John 3:14-15
"And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."



Heavenly Father, I am reminded that the failure of the Israelites is not unique to them, but it is true of all people of all times, and it is true of me. It is easy to look around at certain religions and beliefs within Christianity that have missed the point and turned elements of Your Word into idols, and be discouraged. But I thank You, as You have shown through the Israelites and throughout Your redemption story, that our failure and sin will not hinder or stop Your redemption plan or Your coming kingdom!

The Song of the Well

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

Thank You for the picture of the bronze serpent that is realized in Jesus as we must look on him who bore our sin and death, and finally receive the life You offer us. Lord, we recognize it is through Christ alone that we may be reconciled to You as we trust and depend on Him for salvation. You are so good, God. We praise You, Jesus!

which is in the **wilderness** that extends from the border of the Amorites, for the Arnon is the border of Moab, between Moab and the Amorites. 14 Therefore it is said in the [?]Book of the Wars of the LORD,

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

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

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

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

King Sihon Defeated

21 Then Israel sent messengers to Sihon king of the Amorites, saying, 22 “Let me pass through your land. We will not turn aside into field or vineyard. We will not drink the water of a well. We will go by the King’s Highway until we have passed through your territory.” 23 But Sihon would not allow Israel to pass through his territory. He gathered all his people together and went out against Israel to the **wilderness** and came to Jahaz and fought against Israel. 24 And Israel defeated him with the edge of the sword and took possession of his land from the Arnon to the Jabbok, as far as to the Ammonites, for the border of the Ammonites was strong. 25 And Israel took all these cities, and Israel settled in all the cities of the Amorites, in Heshbon, and in all its villages. 26 For Heshbon was the city of Sihon the king of the Amorites, who had fought against the



What book is this?

It “was perhaps a collection of ancient songs...” (ESV Study Bible, p. 299).



Wells continue to be a motif of God’s provision and source of life, alongside the motif of water. This motif is beautifully supported by God’s statement to the people here, “Gather the people together, so that I may give them water.”



Isaiah 12:3

“With joy you will draw water from the wells of salvation.”

former king of Moab and taken all his land out of his hand, as far as the Arnon. 27 Therefore the ballad singers say,

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

28 For **fire** came out from Heshbon,
flame from the city of Sihon.

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

29 Woe to you, O Moab!
You are undone, O people of Chemosh!

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

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

King Og Defeated

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

Balak Summons Balaam

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



“Chemosh is the god of Moab (Judg. 11:24)” (ESV Study Bible, p. 301).



They arrived at their final location, the Plains of Moab, before they enter into the Promised Land!

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 **curse** 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



Major theme: God's blessing on the nation of Israel, as well as the theme opposite to it, curses. It found its origin with the Abrahamic covenant back in Genesis 12 and will find its conclusion within the Torah in Deuteronomy 30:15-20.

This is also seen as a major theme we noticed in Genesis 3 as God is the source of all that is good, and evil exists as a direct result of our choice to be without Him. Adam and Eve experienced curses as a consequence of their choice to be independent of God. Israel is presented with the same choice as God merely requires that they recognize their dependence on him. This choice is impossible without His Spirit (keep an eye out for the role the Spirit plays in the people who are able to choose God throughout the rest of the Old Testament). Therefore, in this overarching theme of choice, we see the continued motif of blessings and curses.



King Balak's description of Balaam's gift sounds similar to God's promise to Israel in Genesis 12:3, "I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."



What does this story seem to point out about God in relation to his people and the motif of blessings and curses?



They were already blessed back in Numbers 6:24-27
 "The LORD bless you and keep you;
 the LORD make his face to shine upon you and be gracious to you;
 the LORD lift up his countenance upon you and give you peace.
 "So shall they put my name upon the people of Israel, and I will bless them."

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.

Balaam’s Donkey and the Angel

[?] ^{*} 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



Why is God angry if he allowed Balaam to go with them?

“God’s anger was kindled apparently because God knew that Balaam’s heart was set on the money, in spite of God’s strict instructions” (ESV Study Bible, p. 302).



Peter uses Balaam as an example of false prophets in his letter: “Forsaking the right way, they have gone astray. They have followed the way of Balaam, the son of Beor, who loved gain from wrongdoing, but was rebuked for his own transgression; a speechless donkey spoke with human voice and restrained the prophet’s madness” (2 Peter 2:15-16).



Humor: “This is a hilarious put-down of Balaam’s pretensions. The international expert on magic cannot see the angel, but his donkey can. And the angel upbraids him for his temper and cruelty. The whole episode reinforces the message that Balaam must ‘speak only the word that I tell you’” (ESV Study Bible, Numbers 22:22-35).

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.

Balaam's First Oracle

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?"

Balaam's Second Oracle

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.



"A people dwelling alone comments on Israel's sense of being a chosen people, different from other nations" (ESV Study Bible, p. 303).



Genesis 13:16
"I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted."



Balaam's request sounds like the purpose of blessing for Israel, that "in you and your offspring shall all the families of the earth be blessed" (Genesis 28:14).



Hebrews 6:17-18
"So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us."

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!'

①24 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.

Balaam's Third Oracle

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,

① "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:
① 5 How lovely are your tents, O Jacob,



A warning for Balak not to attack Israel.



This oracle stands apart from the first two as it is validated by the Spirit of God. The motif of God's Spirit empowering people runs throughout the Old Testament.



"This picture of Israel's future prosperity in Canaan uses imagery drawn from the garden of Eden (see Gen. 2:9-10)" (ESV Study Bible, p.305).

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."

Balaam's Final Oracle

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,



This hints at a future king, and this specific statement "seems to be a prediction of Saul's defeat of Agag, the king of Amalek, Israel's oldest enemy (Ex. 17:8-16; 1 Sam. 15:1-19), though it may also refer to an otherwise unknown king" (ESV Study Bible, pg. 305)



Genesis 12:3



Repetition - his final oracle is validated like the one before by the Spirit of God as God gives him eyes to see.

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. Ⓛ

Ⓢ Baal Worship at Peor

Ⓛ **25** While Israel lived in Shittim, the people began to whore
with the daughters of Moab. 2 These invited the people to the



This is a "prophecy about the rise of the Davidic dynasty, which conquered the surrounding peoples, including Moab (2 Sam. 8:2-12)" (ESV Study Bible, p. 305).



Genesis 49:8-12
"The scepter shall not depart from Judah,
nor the ruler's staff from between his feet,
until tribute comes to him;
and to him shall be the obedience of the peoples."



"Balaam unexpectedly adds three short, cryptic oracles against the nations, which function as backhanded encouragement to Israel; her future will be secure through the destruction of her enemies." (ESV Study Bible, p. 306)



"But this is not the end of the story of Balaam, for it is later discovered that he advised Balak to send women to seduce Israel and lead them away from allegiance to God (31:16; cf. Rev. 2:14). God's judgment came on Balaam in the war against Midian in Num. 31:8." (ESV Study Bible, p. 306)



Heavenly Father, we praise You for Your sovereignty and provision. We praise you for Your steadfast love for Your people. Thank You that You are always at work, even though we cannot see it at times. Father, I am convicted and touched by this story. It is indeed hilarious how dim we can be as we fail to choose You, to trust You and Your way. Thank You for this story You have given us, and how You have revealed Yourself through Your relationship with the Israelites and ultimately through Jesus. You so clearly demonstrate that the Israelites' greatest issue was the position of their hearts. In this same light, thank You for always pointing to the larger story, looking ahead to a future king, as You are not dependent on Israel, but the other way around.

Thank You that Jesus has always been the answer as You are the same yesterday, today, and forever. We praise You for You have always been the source of salvation. We cannot choose correctly on our own. Like Balaam, the Israelites, and every human character in this story, we are motivated and blinded by greed and self-advancement. We need Your Spirit to give us eyes to see. Jesus, thank You for the eternal blessing and inheritance You have secured for us. We thank You, and we trust in the work of Your Spirit. Thank you for always pointing to the larger story that points ahead to a future King. In it we recognize that you are not dependent on Israel, but that Israel has every need to be wholly dependent on you.



Juxtaposition: Not for the first time, the Israelites are busy turning away and rebelling against God, while God is faithfully protecting the people and ensuring future blessing over them.

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."



Moses does not seem to follow God's instructions here. Instead of hanging the chiefs like God commanded, he orders the judges to kill the men who are guilty.

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.



It seems ironic that as the people worship Baal, the god of fertility, they are struck with a plague. God seems to be making a clear point, reminding the Israelites that He alone is worthy of worship, as He did through the plagues in Egypt.



"This parallels the plagues at Sinai and Kadesh (Ex. 32:25; Num. 14:37; 16:49)." (ESV Study Bible, p.307).



Exodus 34:15-16
"...lest you make a covenant with the inhabitants of the land, and when they whore after their gods and sacrifice to their gods and you are invited, you eat of his sacrifice, and you take of their daughters for your sons, and their daughters whore after their gods and make your sons whore after their gods."

The Zeal of Phinehas

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.'"



Recurring Motif: God's jealousy for His people.



Whoa. Phinehas' response to Israel's idolatry leads God to establish with him a "covenant of peace" and "perpetual priesthood," on the basis of atonement.

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 wives, 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.”^①



Israel then has an ongoing struggle with Midian as seen in chapter 31 and Judges 6-8. Interestingly, Midian is where Moses fled from Pharaoh in Exodus 2, and Moses' father-in-law was the priest of Midian who worshipped God after the Israelites were freed from Egypt. It seems God's desire remains that the nations would be blessed through Israel, but Israel's failure to uphold the covenant keeps everyone involved from blessing in knowing God.

Census of the New Generation

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.^①



“...the most striking change is the fall of Simeon's total from 59,300 to 22,200 and the increase in Manasseh's from 32,200 to 52,700. The fall in Simeon's numbers could be partly due to the plague caused by Zimri, the Simeonite (25:9, 14), but there is no obvious explanation for the increase in Manasseh.” (ESV Study Bible, p.307)

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 Hephher, the clan of the Hephherites. 33 Now Zelophehad the son of Hephher had no sons, but daughters.

① 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



The reference to these daughters serves as a foreshadowing for the following account.

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.[?]



Why is it important for Jochebed, Moses Aaron, and Miriam’s mother, to be remembered in this census?

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.



Numbers 14:30
“not one shall come into the land where I swore that I would make you dwell, except Caleb the son of Jephunneh and Joshua the son of Nun”

The Daughters of Zelophehad

27 Then drew near the daughters of Zelophehad the son of Hopher, 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." [!]



It is interesting that they bring up the incident with Korah. Also, "this request shows the faith of these women: they were sure that the land would be conquered and assigned." (ESV Study Bible, p. 309)

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.**'"

Joshua to Succeed 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



This command is fulfilled in Deuteronomy 34.



The cause for Moses' inability to enter the land is given again (20:10-13), though he is allowed to view the land. In this, Moses is like the other patriarchs.



Hebrews 11:13
"All these people were still living by faith when they died. They did not receive the things promised; they only saw them and welcomed them from a distance, admitting that they were foreigners and strangers on earth."



What does this mean, "the God of the spirits of all flesh?" The NIV translates this statement as, "the God who gives breath to all living things."



Joshua is qualified on the basis that he was "a man in whom is the Spirit."



"Joshua will not have the direct communication with God that Moses had (12:1-8). Instead he will have to be instructed by Eleazar the high priest, who will use the Urim and Thummim to determine God's will. The Urim and Thummim were some sort of sacred lot and were part of the high priest's equipment." (ESV Study Bible, p. 310)
The institution of the priests seems to be all the more officially enacted here.

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.

Daily Offerings

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.



This warning feels a bit random here; is the attention to the time what the author is trying to emphasize here?



This is different from the previous sacrifices explained in that it doesn't just have a connection to when people realize that they've sinned, but is to be made on a daily basis!



Aren't these the same times of day that the Israelites are given mana? Is there significance to these times?



Burnt offering outlined in Leviticus 1

Drink/Grain/Burnt

Sabbath Offerings

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.



Why is the offering to double on the Sabbath? What significance does this communicate to the heart of Sabbath?

Drink/Grain/Burnt

Monthly Offerings

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

Drink/Grain/Burnt

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.



Sin offering outlined in Leviticus 4

Passover Offerings

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.



Passover Feast outlined in Exodus 12 and Leviticus 23:4-8



What does convocation mean?

Hb. - a convocation, convoking, reading (Bible Hub Lexicon)

En. - A large formal assembly of people. (Oxford English Living Dictionary)



What exactly takes place at these assemblies?

Offerings for the Feast of Weeks [?]

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



Did the author purposefully skip over the Feast of Firstfruits? Is it because their purpose is so similar?

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**.

Offerings for the Feast of Trumpets

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.



The offering of the new moon is another name for monthly offerings because they could use the moon to signify the first day of a new month.

Offerings for the Day of Atonement

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.

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.

Offerings for the Feast of Booths

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



Besides the doubling of daily sacrifices for every 7th day, this extravagant amount of giving on the 7th month shows just how foundational the Sabbath is for the worship of the sacrificial system.



Why do you think God took such extravagant measures to set the Sabbath apart? How does the central message of Sabbath still affect how we worship God under the New Covenant?

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.



Why does only the number of bulls decrease one bull per day?

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."



"In the limited time before his death, Moses explains what sacrifices must be offered in public worship on behalf of the whole nation. These are over and above the private sacrifices that a layperson may want to bring for personal reasons." (ESV Study Bible, p. 311)

40 So Moses told the people of Israel everything just as ^{!?} **the LORD had commanded Moses.**



Why did God want public worship emphasized over private sacrifices? In our culture, which do we tend to emphasize more: private or public worship?

[!] Men and Vows

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.



"The placement of this law here may seem surprising, but there are several reasons why it should come here. Vows are mentioned in 29:39, and they are often involved in the offering of a sacrifice. Also, war often prompts vows, and Israel is about to start its military campaign in Canaan. In addition, the conquest of Canaan depends on God keeping his promised word to Israel, and Israel must be equally strict in carrying out her promises to God." (The ESV Study Bible, p. 313)

Women and Vows

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."



What exactly does this mean?
Is this a type of foreshadowing of Jesus
and the Church?

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.

Vengeance on Midian

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 ¹Balaam 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, [?]^{*}¹kill 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



These are the Moabite Midianites in chapter 25 who seduced the Israelites to sleep with their daughters and worship their god of fertility.



What do the vessels of the sanctuary include?

Though it is uncertain, it could be “the priestly garments, the ark, or the Urim and Thummim.” Though it is certain, they are being held by Phineahas because his father, the high priest, couldn’t be made unclean by the death from battle. (ESV Study Bible, p. 314)



Yes, this was the Balaam from earlier who attempted to curse, but could only utter blessings over Israel.



How are we to understand genocide of this nature as the justice of God?



Deuteronomy 13 explains that worshipping other gods is a capital offense.



Usually foreign women captured in battle were spared, but it was these women that had seduced the Israelites to worship other gods, so they were the individuals deserving of punishment. Also, this particular campaign acts as a merciful warning preceding their invasion of Canaan where similar seduction of idol worship would be a huge temptation. (ESV Study Bible, p. 314)

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.



Their obedience this time seems remarkable in comparison to their past record of disobedience. Also, out of all those men who went into battle, none were killed. What a beautiful reflection of what happens when they trust the Lord.



Exodus 30:11-16 explains the Census tax

Reuben and Gad Settle in Gilead

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."



God demands to be "wholly followed" and nothing less.



Numbers 13-14
Although their ancestors sinned a lot, this wasn't just any sin. This was the very sin that kept their ancestors' generation from entering into the promised land.



The question presented here: will they repeat the same sin as their ancestors?

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



"... sometimes the setting isn't just a place on a map, it's a type of situation, but they work the same way that settings do. For example: when people move toward the East, expect trouble! Adam and Eve were banished to the East and then Cain wonders to the East. People move to the East to build Babylon and all of these narratives are designed to point forward to when the Israelites as a people will be exiled to the East in Babylon." (The Bible Project: Setting in Biblical Narrative)



Josh 22:12 These transjordanian tribes will end up with more drama...



This is an interesting phrase. What does it tell us about the nature of sin?

It tells us more about the nature of God. In other words, it means, "you will suffer for your sin; This statement assumes that God, in his providential knowledge and sovereign oversight of all things, always knows whether his people are faithful and will not endure unfaithfulness among them." (ESV Study Bible, p. 317)

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.”



This word choice doesn't have to do with the "Passover" does it?

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.”



Moses gave them the command to keep the tribes of Gad and Reuben accountable, because God had told him that he himself wouldn't make it into the Promised Land. It shows Moses' continued heart posture though, that even though he wouldn't make it into the Promised Land, he still walks in obedience and service to the Lord, preparing those who will.

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



These kings were conquered in ch. 21

called it Nobah, after his own name.

Recounting Israel's Journey

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.*

Drive Out the Inhabitants



Wow! God, what a beautiful section to include in this narrative of the people of Israel. Thank You for directing Your people to each of these places in Your perfect timing. And most importantly, thank You for how You humbled and taught them in unique ways at each of these locations. God, may You humble our hearts to be expectantly guided by your Spirit each and every day, just as Your people once looked to your pillar of cloud and fire.

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 ^①destroy 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 ^①large 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."



The tribes weren't to share the Promised Land, but actually were called to take part in the process of purifying the land from worship of other gods- similar to how God proved himself victorious over the gods of Egypt.



And we know which tribes are small and large because of the census taken already. The structure of Numbers, like the other books of the Torah, is so intentional.



Sin truly never went unpunished, because God is sovereign and just. These nations are actually being punished for their corruption and idol worship, and this is a warning that Israel will end up in exile too if they don't fully purge the land of pagan worship. A mixture of both idol and YAHWEH worship wouldn't do for God, which he knew was inevitable if the Canaanites stayed in the land.

Boundaries of the Land

34 The LORD spoke to Moses, saying, ² "Command the people of Israel, and say to them, When you enter the ^①land 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.



Genesis 17:8
"And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God."

⁶ "For the western border, you shall have the Great Sea and its 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."

List of Tribal Chiefs

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.

Cities for the Levites

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 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."

Cities of Refuge

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.



Why does the type of material used matter?

"The common factor that links these examples is planning or premeditation. The killer in these cases had with him a lethal weapon..." (ESV Study Bible, p. 321)

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.



What does the death of the high priest have to do with it?



This punishment is odd- it almost acts as a prison or house arrest with much more freedom! It seems to be a way to compensate for the bloodguilt, though giving mercy since it was accidental.

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.



This reveals an interesting characteristic of death- it pollutes the environment around it.

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."



Dear sweet Jesus, it was our hands that shed blood that polluted the environment of the earth, and it was by our own blood that atonement could be made. We deserve death, but Jesus, thank You that You offered your own blood on our behalf as a more perfect atonement. Thank You that You took our place, freeing us from the consequences of sin and death! You alone are holy. You are merciful, You are kind. You are the true source of all restoration of all things touched by sin.

Marriage of Female Heirs

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."



"Canaan is the holy land, not because Israel lives there but because God dwells there. He is the preeminently holy one, and sin and death are in absolute opposition to him (...). If the land is made unclean by violent death, drastic measures have to be taken to make atonement; otherwise the Lord will forsake the land and Israel will be exiled." (ESV Study Bible, p. 321)



Numbers 27:1-11



Year of Jubilee outlined in Leviticus 25:10-28

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.



This seems like an odd section to end the book with. What is its significance?

“This insistence that ‘every one ... shall hold on to’ his own inheritance is more than a legal obligation: it is a promise that the tribes will always live in their God-given land. In the words of Gen. 17:8, ‘I will give to you and to your offspring ... all the land of Canaan, for an everlasting possession.’ This makes a fitting conclusion to a book whose principal interest is to show how Israel was brought to the verge of the Promised Land.” (ESV Study Bible, p. 322)



This book has made it clear that Moses’ death is approaching. However, the book ends in expectation that this will finally happen in Deuteronomy. Notice thus far how many books of the Torah end in ambiguity that foreshadows its subsequent book. The movement of narrative is so intentional; it reminds us that it is just that- one grand narrative.