

The Census of the People

- Take a census of all the congregation of the children of Israel: all who are able to go to war in Israel (1:1-3). The first lesson regarding the census of the people is that **the main purpose was to form a military roster** (Ex. 30:12; 2 Sam. 24:2).
- And with you there shall be a man from every tribe: chosen from the congregation, leaders of their fathers' tribes (1:4-18). The second lesson regarding the census of the people is that there was by having **a representative from each tribe** to assist Moses and Aaron the count was regarded as legitimate by all (Ex. 18:21; 1 Chr. 27:16-22).
- As the LORD commanded Moses, so he numbered them (1:19-46). Another lesson regarding the census of the people is that **it was commanded by the LORD** to prevent a plague unlike another census commanded by David which resulted in a plague (Ex. 30:12; 2 Sam. 24:2-15).
- But the Levites were not numbered (1:47-53). Another lesson is that **only the descendants of Levi were excluded** from the census of the military count to perform service to the LORD such as the ceremonies and maintenance of the tabernacle (Num. 2:33; 3:14-22).
- The children of Israel did according to all that the LORD commanded Moses (1:54). The final lesson regarding the census of the people is that **the LORD's commandment is to be obeyed just like Israel did**, and also Caesar Augustus' decree that all the known world at that time should be registered was a commanded of the LORD in order to fulfil prophecy (Luke 2:1-7).

The Camps and the Triad Armies

- On the east side: those of the standard of the forces with Judah shall camp according to their armies (2:1-9). The first lesson regarding the camps and the triad armies is that those of the forces with Judah were to break camp first, although Judah was not the firstborn, but due to the failure of the elder brothers [Reuben, Simeon and Levi], Judah is granted pride of place among his brothers, and **the first camp had the greater triad army numbers** (Gen. 49:3-8).
- On the south side shall be the standard of the forces with Reuben (2:10-16). The second lesson regarding the camps and the armies is that the forces with Reuben were second to break camp, and **the second camp had the least triad army numbers**, perhaps reflecting the failure of the first two sons of Israel (Gen. 49:3-7).
- And the tabernacle of meeting shall move out with the camp of the Levites in the middle of the camps (2:17-24). Another lesson is that the tabernacle of meeting represented **God's presence in the middle or the heart of the camp** (Num. 10:17, 21).
- The standard of the forces with Dan shall be on the north side according to their armies (2:25-31). Another lesson is that **the forces with Dan were to break camp last** (Num. 10:25).
- Thus the children of Israel did according to all that the LORD commanded Moses; so they camped by their standards and so broke camp (2:32-34). The final lesson regarding the camps and the triad armies is that **this can be likened to a picture of order and obedience**, a major accomplishment for a people so numerous, so recently enslaved and more recently a mob in disarray, in contrast with Israel's later folly of disobedience (Num. 1:54; 14:1-10).

The Levites

- And these are the names of the sons of Aaron (3:1-4). The first lesson regarding the Levites is that **Aaron and his sons were Levites**, who were from the family of Kohath, and therefore, Aaron's brother Moses was also a Levite from the family of Kohath (Ex. 6:16-27; Num. 4:4-18).
- So you shall appoint Aaron and his sons, and they shall attend to their priesthood; but the outsider who comes near shall be put to death (3:5-13). The second lesson is that **the Levites were the alone tribe appointed to serve in the tabernacle**, the descendants of Levi [one of the 12 tribes of Israel] were given the honour of the priestly line and ministry, and therefore, even whilst Christ [who was from the tribe of Judah] was on the earth, He did not officiate as a priest (Ex. 6:16-27; 29:9; Heb. 7:13-14).
- Then the LORD spoke to Moses: number the children of Levi by their father's houses, by their families; you shall number every male from a month old and above (3:14-39). Another lesson is that **the census of the Levites was commanded by the LORD**, for the Levites were not being mustered for war, but for a special service in the sacred precincts of the LORD (Num. 26:62).
- Take the Levites instead of all the firstborn among the children of Israel (3:40-51). The final lesson regarding the Levites is that **the Levites were dedicated instead of the firstborn**, in line with the LORD's character that the firstborn belongs to Him, and therefore, the LORD said that the shall be Mine (Num. 3:12, 41, 45).

The Levites (Part 2)

- Then the sons of the Kohath shall come to carry them; but they shall not touch any holy thing, lest they die (4:1-20). The first lesson regarding the Levites is that **the sons of Kohath were Levites who were numbered (2,750), then given the duties of the care of the holy things**, but they were forbidden to touch or look at them, on pain of death. Therefore, only the priests were able to touch and look at the unveiled holy things (Num. 4:4, 15-16).
- This is the service of the family of the Gershonites, in serving and carrying (4:21-28). The second lesson is that **the sons of Gershon were Levites who were numbered (2,630), then given the duties of all the furnishings** under the authority of Ithamar the son of Aaron the priest (Num. 3:25; Ex. 36:8).
- This is the service of the families of the sons of Merari as their service for the tabernacle (4:29-33). Another lesson is that the sons of Merari is that **the sons of Merari were Levites who were numbered (3,200), then given the duties of carrying certain furnishings** under the authority of Ithamar the son of the Aaron (Num. 7:8; Ex. 26:15).
- Whom Moses and Aaron numbered according to the commandment of the LORD (4:34-49). The final lesson regarding the Levies is that **the census of the Levites was commanded by the LORD**, and Moses and Aaron obeyed the LORD (Num. 3:39; 26:57-62).

Concerning the Unclean

- Command the children of Israel that they put out of the camp every leper (5:1-4). The first lesson concerning the unclean is that **the LORD commanded unclean persons to be isolated** such as lepers, everyone who has a discharge, or defiled by a corpse because such were ceremonially unfit to be with the community (Lev. 13:3, 8, 46; 15:2; Num. 12:10, 14-15).
- When a man or woman commits any sin that men commit in unfaithfulness against the LORD (5:5-10). The second lesson concerning the unclean is that any wrongdoing is primarily against the LORD, and therefore, **a person who sins must make confessions in order to be cleansed**, and where necessary restitution for the wrong to the person wronged, or a relative or to the LORD via the priests (1 John 1:9; Pro. 28:13; Ps. 51:4).
- If a man's wife goes astray and behaves unfaithfully toward him: and it is concealed that she has defiled herself (5:11-22). Another lesson concerning the unclean is that **marital unfaithfulness is uncleanness which is defilement**, so when a wife is unfaithful toward her husband she has defiled herself and has become unclean (Deut. 24:1-4; Lev. 18:20; 20:10).
- But if the woman has not defiled herself, and is clean, then she shall be free and may conceive children (5:23-28). Another lesson is that a spirit of jealousy could come upon a husband and cause to wrongfully accuse his wife of unfaithfulness, **the sign that a wife is innocent is the blessing of the fruit of the womb** (Ps. 127:3-5; 128:3-4).
- This is the law of jealousy, when a wife, under her husband's authority, goes astray and defiles herself: that woman shall bear her guilt (5:29-31). The final lesson concerning the unclean is that **the law regards marital unfaithfulness most seriously** because the whole community was affected by this breach of faith, and therefore, the consequence of this transgression was the death penalty (Num. 5:19; Lev. 20:10).

The Law of the Nazirite

- When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the LORD (6:1-5). The first lesson regarding the law of the Nazirite is that **it involved separation or a difficult vow** for specific period of special devotion to God, and sometimes on occasions even for life (Lev. 27:2; Judg. 13:5).
- All the days that he separates himself to the LORD he shall not go near a dead body (6:6-12). The second lesson regarding the law of the Nazirite is that **contact with dead bodies was prohibited**, and even extended to the deceased within his (or her) own family (Lev. 21:1-3; Num. 19:11-22).
- This is the law of the Nazirite who vows to the LORD the offering for his separation (6:13-21). Another lesson of the law of the Nazirite is that **it involved an offering** for his separation (1 Sam. 2:15; Ex. 29:27-28).
- So they shall put My name on the children of Israel, and I will bless them (6:22-27). The final lesson regarding the law of the Nazirite is that **it leads onto the priestly blessing** that involved the name of the LORD placed upon the people (Deut. 28:10; 2 Sam. 7:23; 2 Chr. 7:14; Is. 43:7).

The Offerings of the Leaders

- Then the leaders of Israel... made an offering (7:1-3). The first lesson is that **every leader of the 12 tribes of Israel made an offering** (Num. 1:4).
- Accept these from them... and you shall give them to the Levites, to every man according to his service (7:4-9). The second lesson is that **the right offering is always accepted by the LORD**, unlike the wrong offering which is rejected as was the case with Cain and Able's offerings (Gen. 4:3-5).
- Now the leaders offered the dedication offering for the altar when it was anointed (7:10-83). Another lesson is that **each leader presented the same dedication offerings to the LORD on different days** in the order of the march of the camps (Num. 2:3-9; 10-16; 18-24; 25-31).
- Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat (7:84-89). The final lesson regarding the offerings of the leaders is that through the communion established between the LORD and Moses [His prophet], the people have an advocate with God in a similar way with **Christ, who is the One Mediator between God and man, and our Advocate** (1 Tim. 2:5; 1 John 2:1).

Purification of the Levites

- According to the pattern which the LORD had shown Moses, so he made the lampstand (8:1-4). The first lesson regarding the purification of the Levites is that **Moses' obedience is a good example for the Levites to follow** (Ex. 25:31, 40; Act. 7:44).
- Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body (8:5-7). The second lesson is that **water was used in purification and shaving all their body** was symbolic of the completeness of their cleansing, as in the case of ritual cleansing of one cured of skin disease (Lev. 14:8).
- And you shall take another young bull as a sin offering (8:8). Another lesson is that **offerings were part of the purification process** (Lev. 2:1; Num. 15:8-10).
- The children of Israel shall lay their hands on the Levites (8:9-18). Another lesson regarding the purification of the Levites is that **the Levites were substitution for the nation** by the laying hands on them, and were taken instead of the firstborn of the children of Israel (Ex. 13:2; Num. 8:18).
- And I have given the Levites as a gift to Aaron and his sons (8:19-22). Another lesson is that the Levites were cleansed and dedicated to the LORD for His exclusive use, then **the LORD gives His Levites to the priests** as their aides for the work of the ministry (Num. 3:9).
- This is what pertains to the Levites: From twenty-five years old and above one may enter: and at the age of fifty years they must cease (8:23-26). The final lesson regarding the purification of the Levites is that **there was a certain age when they entered service until retirement**, which David reduced to 20 years old (1 Chr. 23:24, 27).

The Passover Command

- Let the children of Israel keep the Passover at its appointed time (9:1-5). The first lesson regarding the Passover command is that bringing Israel out of bondage from Egypt was a sign of the LORD's presence, **so Israel were commanded to keep the Passover** in remembrance of what the LORD has done (Deut. 16:1-8; Lev. 23:4-5).
- Why are we kept from presenting the offering of the LORD at its appointed time...? Stand still, that I may hear what the LORD will command concerning you (9:6-11). The second lesson is **the response of the LORD to the question concerning ceremonial uncleanness in relation to the Passover**, those who were defiled by a corpse, the LORD gave permission for legitimate delay, because the LORD hears and delights in answering the prayers of His people (Pro. 15:8; Ps. 34:17-22).
- They shall leave none of it until morning, nor break one of its bones (9:12). Another lesson is that **Christ is our Passover who after crucifixion none of His bones were broken** as reported in fulfilment of Scripture (John 1:29; 19:36; 1 Cor. 5:7).
- And if a stranger dwells among you and would keep the LORD's Passover (9:13-14). Another lesson is **the rights of the stranger at Passover**, because the LORD is merciful to the stranger, and allows participation in the Passover celebration by means of circumcision, one statute for the stranger and native of the land (Ex. 12:48-49; Lev. 24:22; Num. 15:15).
- So it was always: the cloud covered it by day, and the appearance of fire by night: they kept the charge of the LORD through the hand of Moses (9:15-23). The final lesson regarding the Passover command is **the children of Israel's obedience led by Moses resulted in the LORD's presence always with them** evident in the cloud and the fire (Num. 9:19).

The Departure from Sinai

- And the LORD spoke to Moses, saying: Make two silver trumpets (10:1-7). The first lesson regarding the departure from Sinai is that **before the departure the LORD commanded Moses to make two silver trumpets** for calling and directing the movements of the camps (Is. 1:13; Joel 2:15).
- The sons of Aaron, the priests, shall blow the trumpets (10:8). The second lesson is that **the priests, as leaders, were given the task of blowing the trumpets** (Josh. 6:4; 1 Chr. 15:24).
- When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets (10:9-10). Another lesson is that when the trumpets were sounded **the LORD promised to remember His people**, and when they cried out to Him, the LORD saved them from their enemies (Josh. 6:5; Judg. 2:18; 4:3).
- In the second year, that the cloud was taken up: and the children of Israel set out (10:11-13). Another lesson regarding the departure from Sinai is that **when the cloud was taken up the children of Israel would go onward** in all their journeys (Ex. 19:1; 40:36-37; Deut. 1:1).
- Thus was the order of march of the children of Israel, according to their armies (10:14-28). Another lesson regarding the departure from Sinai is that **there was a set order of march according to their armies**, and therefore, Israel were a well organised army (Num. 2:34).
- So they departed from the mountain of the LORD on a journey of three days; and the ark of the covenant of the LORD went before them (10:29-36). The final lesson regarding the departure from Sinai is that **the ark of the covenant signified God's presence going before Israel**, so that Israel would always be victorious over their enemies (1 Sam. 4:3-7; Num. 14:44).

The People Complain

- Now when the people complained it displeased the LORD; for the LORD heard it (11:1). The first lesson regarding the people complain is that **the LORD hears when we complain and it displeases the LORD** (Num. 14:2; 16:11; Deut. 9:22).
- So fire from the LORD burned among them: when Moses prayed to the LORD, the fire was quenched (11:1-3). The second lesson is that we ought to pray for forgiveness when we complain, as revealed by Moses prayer for the people, we learn that **prayer is effective in preventing the wrath of God poured out** (Job 42:7-10; Jam. 5:16).
- So the children of Israel wept again and said: "Who will give us meat to eat?" (11:4-5). Another lesson is that **the people began to complain about their diet**, forgetting what God had done for them (Ex. 12:38; Ps. 106:14).
- There is nothing at all except this manna before our eyes! (11:6-10). Another lesson is that **the people complained in rejection of the LORD's gracious gift of heavenly food called Manna**, and in spurning the manna, the people had spurned the LORD, and failed the test of faith (Ex. 16:4; Num. 21:5).
- So Moses said to the LORD, "Why have You afflicted Your servant?" (11:11-15). Another lesson is that **the complaining of the people affected Moses in a negative way**, and led to Moses' prayer of distress and complaint, filled with urgency, irony, passion and a call for help (Ex. 18:18; Deut. 1:12).
- So the LORD said to Moses: "Gather to Me seventy men of the elders of Israel (11:16-35). The final lesson regarding the people complain is **the LORD's response was twofold: mercy and curse**. There was mercy to the great distress of Moses in that his responsibility was now shared by 70 leaders, and there was a curse on the people for their complaint (Ex. 18:25; Ps. 78:29-31).

The Disagreement of Aaron and Miriam with Moses

- Then Miriam and Aaron spoke against Moses because of the Ethiopian woman whom he had married (12:1-2). The first lesson regarding the disagreement of Aaron and Miriam with Moses is that **disagreement can lead to criticism and discord**, as was the case here, Miriam is placed first because she was the principal offender who attacked Moses showing contempt for his wife (Ex. 2:21).
- Suddenly the LORD said to Moses, Aaron and Miriam: and the LORD came down in the pillar of cloud (12:3-5). The second lesson is that **disagreement can lead to swift judgment**, as was the case here, the LORD called out these three and came down in judgement as also revealed at the Tower of Babel (Gen. 11:5).
- My servant Moses: why were you not afraid to speak against My servant Moses? (12:6-8). Another lesson is that **we must be very careful to speak out against authority in tune with the LORD**, Moses was God's chosen servant, whom he chose ahead of his older siblings who perhaps out of envy spoke against the authority (Jude 9; Pro. 16:14; 19:12).
- So Aaron said to Moses, "Oh, my lord! Please do not lay this sin on us (12:9-13). Another lesson is **Aaron's repentance for his part which led to him sinning** against his brother Moses in asking for mercy and forgiveness, and touching regarding his care for his sister (2 Sam. 19:19; 24:10).
- So Miriam was shut out of the camp seven days (12:14-16). The final lesson regarding the disagreement of Aaron and Miriam with Moses is that **it resulted in Miriam being put to shame for a short length of time** (Num. 11:35; 33:17-18).

Twelve Spies sent to Canaan

- Send men to spy out the land of Canaan: every one a leader among them (13:1-15). The first lesson regarding the twelve spies sent to Canaan is that **every one of them were leaders**, younger, more robust and respected like the older men chosen as leaders mentioned in chapters 1-2; 7; 10.
- And Moses called Hoshea the son of Nun, Joshua (13:16). The second lesson regarding the twelve spies sent to Canaan is that **one of them, namely Hoshea's name was changed to Joshua, because he was a man of destiny** who would one day succeed Moses as the primary leader of Israel (Num. 27:12-23).
- Then Moses sent them to spy out the land of Canaan, and said (13:17-20). Another lesson is **Moses instruction to the twelve spies** was a thorough report of the land, its produce and the people (Deut. 31:6, 7, 23).
- So they went up and spied out the land (13:21-24). Another lesson is that **the twelve spies sent to Canaan went in obedience to the command and calling** (Josh. 15:13-14; Judg. 1:20).
- Then Caleb quieted the people before Moses, and said: we are well able to overcome it (13:25-30). Another lesson regarding the twelve spies sent to Canaan is that **another one of them, namely Caleb, had a different spirit in him, prompted by faith in God**, and back a good report (Num. 14:6, 24).
- And they gave the children of Israel a bad report of the land (13:31-33). The final lesson regarding the twelve spies sent to Canaan is that **ten of the spies sent gave a bad report** (Deut. 1:28; 9:2; Josh 11:21).

Israel Refuses to Enter Canaan

- So all the congregation lifted up their voices and cried, and the people wept (14:1-3). The first lesson regarding Israel refuses to enter Canaan is that **the faithless spies caused the people of Israel to rebel from entering Canaan** choosing instead like in times past to weep and complain against the LORD (Num. 11:4; Deut. 1:45).
- So they said to one another, "Let us select a leader and return to Egypt." (14:4-7). The second lesson is that **Israel were willing to return to Egypt in the way the LORD said that that they should not return again**, even selecting a new leader of their choice rather than to enter Canaan (Neh. 9:17; Deut. 17:16; Act. 7:39).
- If the LORD delights in us, then He will bring us into this land and give it to us, a land that flows with milk and honey (14:8-10). Another lesson is that **Israel forgot all the miracles the LORD had done for them which were signs that the LORD was more than able to bring them into Canaan**, the promised land, if He delights in them as was the case with Caleb and Joshua (Deut. 10:15; 2 Sam. 15:25; Num. 14:11, 22-24, 30, 38).
- Then the LORD said to Moses: How long will these people reject Me? (14:11-25). Another lesson is that **Israel rejected the LORD which led to Moses interceding for the people** for mercy and forgiveness for their unbelief and rebellion (Deut. 9:23; Ps. 95:8).
- The carcasses of those who have complained against Me shall fall in this wilderness (14:26-38). Another lesson is that **the death sentence was pronounced upon all those rebelled and complained against the LORD** (Josh. 5:6; Num. 14:33).
- And Moses said, "Now why do you transgress the command of the LORD? For this will not succeed" (14:39-45). The final lesson regarding Israel refuses to enter Canaan is that **after it was too late there was an invasion attempt which was unsuccessful** because the LORD was not with them (Deut. 1:2; 31:17; Judg. 16:20).

The Law Concerning Offerings to the LORD

- Then he who presents his offering to the LORD shall bring a grain offering of one-tenth of an ephah of fine flour (15:1-6). The first lesson regarding the law concerning offerings to the LORD is **the instructions the LORD gave to Moses regarding the law of the grain offerings** (Lev. 2:1; 6:14; Ex. 29:40).
- And as a drink offering you shall offer one-third of a hin of wine as a sweet aroma to the LORD (15:7-16). The second lesson is **the law of the drink offerings as a sweet aroma to the LORD was one law and one custom for the stranger and native born** (Num. 15:13-16; Ex. 12:49).
- Then it will be, when you eat of the bread of the land, that you shall offer up a heave offering to the LORD (15:17-21). Another lesson is **the law of the heave offerings to the LORD which was a generational offering** (Num. 15:21; Ex. 34:26; Lev. 23:10).
- If you sin unintentionally, and do not observe all these commandments which the LORD has spoken to Moses (15:22-29). Another lesson is **the law concerning unintentional sin whether it is the whole congregation or a person that sinned unintentionally, the priest was required to make atonement** (Num. 15:28; Lev. 4:35).
- But the person who does anything presumptuously (15:30-31). Another lesson is **the law concerning presumptuous sin whether native born or stranger that person was cut off for disregarding the word of God** (Deut. 1:43; 17:12; Ps. 19:13).
- Now while the children of Israel were in the wilderness, they found a man gathering sticks on the Sabbath day (15:32-36). Another lesson is **the law concerning violating the Sabbath was the death penalty**, as the consequence of such violation of the Sabbath (Ex. 31:14-15; Lev. 24:14; Deut. 21:21).
- Speak to the children of Israel: Tell them to make tassels on the corners of their garments (15:37-41). The final lesson regarding the law concerning offerings to the LORD is **the law regarding tassels on garments was a law of remembrance** to do all God's commandments and be holy (Num. 15:40; Lev. 11:44).

Rebellion Against Moses and Aaron

- They gathered together against Moses and Aaron, and said to them, “You take too much upon yourselves” (16:1-3). The first lesson regarding the rebellion against Moses and Aaron is that **it was caused by 250 leaders of Israel** who influenced many of the people of Israel like the crowds in the days of Christ that persuaded the multitude to ask for Barabbas to be released (Matt. 27:20; Num. 1:16; 16:2; 26:9).
- That one whom He chooses He will cause to come near to Him (16:4-11). The second lesson regarding the rebellion against Moses and Aaron is that it was because **those who rebelled were seeking more than what they were called to do**, the saying, “So the last will be first, and the first last. For many are called but few are chosen” is very relevant here because it is the LORD who calls and chooses leaders (Matt. 20:1-16; 22:14).
- And Moses sent to call Dathan and Abiram the sons of Eliab, but they said, “We will not come up!” (16:12-18). Another lesson is that **rebellion often reveals a lack of respect for authority** (Rom. 13:1-7; 1 Sam. 2:22-25).
- Separate yourselves from among this congregation, that I may consume them in a moment (16:19-27). Another lesson is **the importance of separating from rebellious people** (2 Cor. 6:17; Rev. 18:4).
- These men have rejected the LORD (16:28-40). Another lesson is that **rebellion can lead to rejection of the LORD which leads onto judgment** (Matt. 12:32; Jer. 15:6).
- The children of Israel complained against Moses and Aaron (16:41-50). The final lesson regarding the rebellion against Moses and Aaron is **that rebellion can lead to complaining which if not atoned for can also lead to judgment** (Ex. 16:8; Ps. 106:25; Num. 11:1-4).

The Budding of Aaron's Rod

- Speak to the children of Israel, and get from them a rod from each father's house, all their leaders (17:1-4). The first lesson regarding the budding of Aaron's rod is that as the rod was a symbol of authority, **the selection of 12 rods was a symbolic act vindicating the house of Levi and the Aaronic priesthood** against all opposition (Num. 16:1-35; Ps. 23:4; Ex. 4:1-5).
- The rod of the man whom I choose will blossom (17:5-9). The second lesson regarding the budding of Aaron's rod is that **it reveals the divine choice of Aaron** as the high priest (Num. 16:5, 11).
- Bring Aaron's rod back before the Testimony, to be kept as a sign against the rebels (17:10-13). The final lesson regarding the budding of Aaron's rod is that **this was a warning of judgment upon all rebels challenging Aaron's role** and also a memorial of God's choice of Aaron (Heb. 9:4; 16:38).

Duties of Priests and Levites

- Also bring with you your brethren of the tribe of Levi, the tribe of your father, that they may be joined with you and serve (18:1-7). The first lesson regarding duties of priests and Levites is that **the Aaronic priests were to be assisted by others in the tribe of Levi**, but the assistants were not to go beyond their serving role (Num. 3:25; 4:15; 16:40).
- And the LORD spoke to Aaron: Here, I Myself have also given you charge of My heave offerings, all the holy gifts of the children of Israel (18:8-20). The second lesson regarding duties of priests and Levites is that **the LORD gave to the priests the task of the offerings** and they were to be supported in their work of ministry (Lev. 6:14-7:36).
- Behold, I have given the children of Levi all the tithes in Israel as an inheritance in return for the work which they perform (18:21-24). Another lesson is that **the Levites were granted all the tithes for the work they performed** such as attending the needs of the priests and the tabernacle (Lev. 27:30-33; Deut. 14:22-29; Mal. 3:8-10).
- When you take from the children of Israel the tithes... then you shall offer up a heave offering of it to the LORD (18:25-28). Another lesson is that although the Levites were the recipients of the tithe given to the LORD, **the Levites were not exempted from worshiping God by tithing** (Neh. 10:38).
- When you have lifted up the best of it (18:29-32). The final lesson regarding duties of priests and Levites is that **the Levites were to be sure that the best part was given as the LORD's portion**, and by obedient compliance the Levites would escape death (Lev. 19:8; 22:16; Ezek. 22:26).

Laws of Purification

- Now the LORD spoke to Moses and Aaron, saying, This is the ordinance of the law which the LORD has commanded (19:1-8). The first lesson regarding laws of purification is that **it was statue commanded by the LORD** and the process of purification **involved bathing and washing clothes** for cleansing (Lev. 14:8-9; 22:20-25; Deut. 21:3; 1 Sam. 6:7).
- For the water of purification it is for purifying from sin (19:9-12). The second lesson regarding laws of purification is that **the ashes from the red heifer** were kept outside the camp and would be mixed as needed with water to provide a means of cleansing after contact with dead bodies, therefore when Samson came in contact with the carcass of a lion, he ought to have followed this ritual for cleansing (Heb. 9:13-14; Judg. 14:8-9; Num. 19:13).
- Whoever touches the body of anyone who has died, and does not purify himself, defiles the tabernacle of the LORD (19:13). Another lesson is that **these purification laws were to be taken seriously**, otherwise it could lead to the person defiled by a dead body being cut off from Israel (Lev. 22:3-7; 15:31; 7:20).
- This is the law when a man dies in his tent (19:14-22). The final lesson regarding laws of purification is that **this ritual can be applied spiritually pointing to Christ**, how He gave Himself for us to redeem us from all wickedness and **to purify for Himself a people** that are his very own, eager to do what is good (John 3:24-30; 1 John 1:9).

Moses' Error at Kadesh

- And the people contended with Moses and spoke, saying (20:1-7). The first lesson regarding Moses' error at Kadesh is that **it was caused by the contention from the people** of Israel because there was no water, similar to the contention when the people refused to enter Canaan (Ex. 17:2; Num. 14:2).
- Speak to the rock (20:8-11). The second lesson regarding Moses' error at Kadesh is that the LORD gave Moses clear instructions how to hallow Him in the eyes of the people by speaking to the rock, but **Moses rebelled and struck the rock twice** (Deut. 33:8; Ps. 106:32).
- Then the LORD spoke to Moses and Aaron, "Because you did not believe Me (20:12-13). Another lesson is that Moses' error was **also due to a lack of belief in God** (Judg. 11:16-17; Deut. 2:4).
- Edom said to him, You shall not pass through my land (20:14-21). Another lesson is that Moses' attempt to pass through the territory of Edom by peaceful negotiation and payment for services rendered is met by arrogant rebuff as **Edom refused Israel passage** (Judg. 11:17; Deut. 2:27, 29).
- Aaron shall be gathered to his people (20:22-29). The final lesson regarding Moses' error at Kadesh is the **Aaron had joined Moses in rebellion against God**, his impending death was a precursor of Moses' death as well, also due to their rebellion both were not permitted to enter the promised land, although Moses was permitted to view it from a distance (Deut. 34:4; 3:27).

Positive and Negative Defeats

- And the LORD listened to the voice of Israel and delivered the Canaanites (21:1-3). The first lesson regarding positive and negative defeats is that **the Canaanites defeated at Hormah represents a positive defeat for Israel against her enemy** unlike a previous defeat at Hormah (Num. 14:45).
- And the people spoke against God and against Moses (21:4-9). The second lesson is that the bronze serpent represents **a negative defeat** after Israel **blasphemed God**, rejected His servant Moses and despised the bread from heaven it led to many people dying, but this incident also can be positive in those who come to Christ lifted up on the cross reflects anyone who had been bitten looking up at the pole and live (John 3:14-15).
- Therefore it is said in the Book of the Wars of the LORD (21:10-20). Another lesson is that the Book of the Wars of the LORD refers to an ancient book now lost that represents **a positive defeat of all the LORD's enemies**, for He has never lost a war because He is the King of kings and Lord of lords (Rev. 19:11-21).
- Then Israel defeated him with the edge of the sword, and took possession of his land (21:21-32). Another lesson is that Israel's defeat of King Sihon is **another positive defeat revealing God's divine judgment upon ungodly nations** after a period of forbearance (Ex. 24:24; Deut. 7:1).
- Then the LORD said to Moses, "Do not fear him, for I have delivered him into your hand (21:33-35). The final lesson regarding positive and negative defeats is that Israel's defeat of king Og is **another positive defeat which reveals that the battle belongs to the LORD** who is the One who enables Israel to be victorious over all enemies (1 Sam. 17:47; Deut. 20:4).

Balaam the False Prophet (Part 1)

- For I know that he whom you bless is blessed, and he whom you curse is cursed (22:1-8). The first lesson regarding Balaam the false prophet is that **Balaam was not always a false prophet**, God used him to bless or curse whomever, and he once used to bring word of God, as the LORD revealed to him (Num. 22:6-8).
- God came to Balaam... Balaam said to God (22:9-12). The second lesson is that **Balaam once had a personal relationship with the LORD** before he turned and became deceitful advised Balak to put a stumbling block before Israel to cause them to fall into idolatry and sexual immorality (Rev. 2:14).
- I could not go beyond the word of the LORD my God to do less or more (22:13-19). Another lesson is that **Balaam once regarded the LORD as his God** before mammon became his god (Matt. 6:24).
- God's anger was aroused because he went (22:20-32). Another lesson is that **God was angry with Balaam because he went in a way contrary to the LORD** like so many false prophets do for greed (2 Pet. 2:15; Jude 1:11).
- The donkey saw Me and turned aside from Me these three times... I have sinned (22:33-34). Another lesson is that **the LORD taught Balaam a lesson through a donkey** to help him realize that he had sinned (Num. 22:34).
- The word that God puts in my mouth, that I must speak (22:35-41). The final lesson regarding Balaam the false prophet is that **if Balaam was a true prophet he would have spoken the word that God laid on his heart to preach** like so many genuine prophets did (Deut. 18:18-22; Pro. 14:5).

Balaam the False Prophet (Part 2)

- Then the LORD put a word in Balaam's mouth (23:1-5). The first lesson regarding Balaam the false prophet (part 2) is that **the LORD can put a word in the mouth of false prophets** as was the case with the high priest in the days of Christ and Balaam (John 11:50-52; 1 Sam. 10:11).
- How shall I curse whom God has not cursed? (23:6-8). The second lesson is that **God can overrule any false prophet from harming His people** just as he forbade Balaam from cursing His people, and only permitted Balaam to bless Israel (Num. 22:12-20; Deut. 23:5; Josh. 24:10).
- I took you to curse my enemies, and look, you have blessed them bountifully (23:9-12). Another lesson is that **Balaam the false prophet's first recorded prophecy** turned out to be a blessing rather than a curse on the people of God (Deut. 23:5; Josh. 24:10).
- Did I not tell you, saying, All that the LORD speaks, that I must do? (23:13-26). Another lesson is that **a false prophet can do nothing unless the LORD permits**, because nothing happens without the LORD's permission, even Satan had to seek permission from the LORD before he could attack Job (Job 1:12; 2:6).
- So Balak took Balaam to the top of Peor (23:27-30). The final lesson regarding Balaam the false prophet (part 2) is that **at Peor Balaam advised Balak how to weaken the Israelites** by enticing them to commit sin (Num. 31:16; Rev. 2:14).

Balaam the False Prophet (Part 3)

- He did not go as at other times, to seek to use sorcery (24:1). The first lesson regarding Balaam the false prophet (part 3) is that **Balaam at times sought sorcery** or enchantment which is the state of being under a spell or magic like so many false prophets or mediums do (1 Sam. 28:8; Lev. 19:31; Is. 8:19; Act. 16:16-19).
- The Spirit of the LORD came upon him – who hears the word of God (24:2-9). The second lesson is that **before Balaam's third recorded prophecy**, the Spirit of the LORD came upon him and gave him the ability to hear the word of God (Num. 23:7, 18).
- I could not go beyond the word of the LORD, to do good or bad of my own will (24:10-14). Another lesson is that false prophets cannot go beyond the word of the LORD of their own will, otherwise **the LORD will overrule false prophets** by warning His people or by not allowing their prophecy to come to pass (Jer. 14:14; Matt. 24:11, 23-24).
- Who sees the vision of the Almighty, who falls down, with eyes wide open (24:15-16). Another lesson is that **the LORD may choose to use a false prophet** by opening their eyes to see a vision but this is in isolated cases, and if the prophecy is true, we should not trust in them lest they lead us astray (Ezek. 13:9; 1 John 4:1).
- A Star shall come out of Jacob; A Scepter shall rise out of Israel (24:17-25). The final lesson regarding Balaam the false prophet (part 3) is that Balaam was used of God to prophecy, but particularly **Balaam's fourth recorded prophecy was about the star revealing the first coming or birth of Christ** (Matt. 2:2; Luke 2:11).

Israel's Harlotry in Moab

- So Israel was joined to the Baal of Peor, and the anger of the LORD was aroused against Israel (25:1-3). The first lesson regarding Israel's harlotry in Moab is that **it was due to advice by Balaam to Balak**, Israel was joined to the Baal of Peor eating things sacrificed to idols and committing sexual immorality (Rev. 2:14; Ps. 106:28-29).
- Take all the heads of the people, and hang them up before the LORD (25:4-5). The second lesson is that **the display of the corpses was a warning** to others of the consequences of sin (Deut. 4:3, 11; 13:17).
- And those who died in the plague were twenty-four thousand (25:6-9). Another lesson is **the contempt of the holy things** shown by Zimri and his lover quite possible was the same for all who died in this plague which exceeded the rebellion of Korah and his allies (Deut. 16:49; 1 Cor. 10:8).
- Behold, I give him My covenant of peace (25:10-15). Another lesson is **the zeal of Phinehas for the LORD's honour** became the occasion for the LORD's covenanting with him and his descendants as God's true priests (2 Cor. 11:2; Ps. 106:30).
- Harass the Midianites, and attack them (25:16-18). The final lesson regarding Israel's harlotry in Moab is that **it led to God declaring a holy war upon Moab as a judgment** of their active participation in the seduction of the Israelites (Num. 31:1-3).

The Second Census of Israel

- The LORD spoke to Moses and Eleazar: Take a census of all the congregation of the children of Israel from twenty years old and above (26:1-3). The first lesson regarding the second census of Israel is that **it was commandment from the LORD** unlike David who commanded a census of the army without instructions from the LORD (2 Sam. 24:1-2; 1 Chron. 21:1-6).
- Reuben was the firstborn of Israel (26:4-11). The second lesson regarding the second census of Israel is that **the numbers from the second census of the Reubenites was lower than the first census** because a certain number had part in Korah's rebellion (Num. 16:1; Jude 11).
- These are the families of the Simeonites: twenty-two thousand two hundred (26:12-14). Another lesson is that **the greatest loss was in the tribe of Simeon** (down from 59,300). Perhaps most of the 24,000 who died in the plague of that time were from Simeon, and the tribe had not had time to recover, as had the tribe of Reuben (Num. 25:14).
- And the sons of Judah according to their families were: of Perez (26:15-51). Another lesson is that of **the line of David and Yahushua [Christ]** would be traced through Perez (Ruth 4:18-22; Matt. 1:1-3).
- For the LORD had said of them, 'They shall surely die in the wilderness' (26:52-65). The final lesson regarding the second census of Israel is that **there were no survivors of the first census except Caleb and Joshua as the LORD had said**, for He is God and cannot lie, if He said it He will also do it (Tit. 1:2; Heb. 6:18; Num. 23:19).

Inheritance Laws

- Why should the name of our father be removed from among his family because he had no son? The first lesson regarding inheritance laws is that like the daughters of Zelophehad [who had no son] **it is right to be concerned about rights of inheritance** and preservation of father's name in the land (Deut. 25:6; Josh. 17:4).
- So Moses brought their case before the LORD (27:5). The second lesson regarding inheritance laws is that **this verse indicates how case law might have operated in Israel**. The general laws would be proclaimed. Then legitimate exceptions would come before the elders or Moses, who would wait for a decision from the LORD (Ex. 18:13-26).
- And the LORD spoke to Moses saying: The daughters of Zelophehad speak what is right (27:6-11). Another lesson regarding inheritance laws is that **it was the LORD who made a decision and commandment concerning inheritance laws** both the general laws and exceptions (Num. 36:2; Josh. 17:4).
- Take Joshua the son of Num with you, a man in whom is the Spirit, and lay your hand on him (27:12-23). The final lesson regarding inheritance laws is that **the Holy Spirit is the described as the first fruit or down payment of the believer's inheritance in God's kingdom** (Eph. 1:14; 2 Cor. 1:22).

Offerings to the LORD

- Be careful to offer to Me at their appointed time (28:1-8). The first lesson regarding the offerings to the LORD is the LORD commanded Israel to offer **daily offerings** in the morning and evening which consisted of a regular burnt offering, grain offering and drink offering (Ex. 29:38-42; Num. 15:4).
- And on the Sabbath day (28:9-10). The second lesson regarding the offerings to the LORD is **the Sabbath offering** which occurred every Sabbath (Lev. 23:1-3; Ezek. 46:4).
- At the beginnings of your months (28:11-15). Another lesson is **the monthly offerings** which occurred on the first day of every month (Num. 10:10; 1 Sam. 7:17; 20:5).
- On the fourteenth day of the first month is the Passover of the LORD (28:16-25). Another lesson is **the offerings at Passover** which points toward Christ who is our Passover Lamb, and like the Passover lamb, was without blemish and without spot, living a perfect sinless life, so He alone is able to redeem us through His blood like the blood of the Passover lamb protected the Israelites from death (1 Cor. 5:7; Num. 28:15; Ex. 12:13).
- Also on the day of the first-fruits, when you bring a new grain offering to the LORD at your Feast of Weeks (28:26-31). The final lesson regarding offerings to the LORD is **the offerings at the Feast of Weeks** was also a foreshowing of Christ, like the offerings at Passover pointing toward Christ as our First-fruit of the resurrection from the dead of God's harvest of living souls who will be raised to life at the resurrection at the last day (1 Cor. 15:20-23; John 11:24-26).

Offerings to the LORD (Part 2)

- You shall do no customary work. For you it is a day of blowing the trumpets (29:1-6). The first lesson of offerings to the LORD part 2 is **the offerings at the feast of trumpets** translated from a Hebrew word “teruah” (shophar) to make atonement and as a sweet aroma, an offering made by fire to the LORD (Num. 28:3, 11-15; Ps. 150:3).
- On the tenth day of this seventh month you shall have a holy convocation. You shall afflict your souls (29:7-11). The second lesson regarding offerings to the LORD part 2 is **the offerings on the Day of Atonement** in biblical Hebrew referred to as Yom Kippur, a day primarily focused on atonement and repentance (Lev. 16:29-34; 23:26-32; Ps. 35:13).
- You shall do no customary work, and you shall keep a feast to the LORD seven days (29:12-40). The final lesson of offerings to the LORD part 2 is **the offerings at the feast of tabernacles**, also called the Feast of Booths or “Sukkot” in Hebrew, an annual, seven-day biblical festival. On the eighth day, an additional sacred assembly takes place (Lev. 23:33-36; Deut. 16:13-15; Ezek 45:25). The offering was without blemish and without spot, symbolic to Christ living a perfect sinless life, and Christ presenting the church to Himself holy and without blemish (Eph. 5:27; 1 Pet. 1:19).

The Law Concerning Vows

- If a man makes a vow to the LORD, or swears an oath to bind himself by some agreement, he shall not break his word (30:1-2). The first lesson regarding the law concerning vows is that **a vow to the LORD must be kept** (Deut. 23:21; Ps. 76:11; 116:18).
- The LORD will release her, because her father overruled her (30:3-5). The second lesson regarding the law concerning vows is that **a father can overrule his daughter's vow** (Eccl. 5:1-7; Pro. 6:1-3).
- If indeed she takes a husband, while bound by her vows or by a rash utterance (30:6-7). Another lesson is that **a vow is not to be made rashly** because it will stand if the husband makes no response to her on the day he hears the vow (Eccl. 5:1-7; Pro. 6:1-3).
- If her husband overrules – the LORD will release her (30:8-13). Another lesson is that **a husband can overrule his wife's vow** or confirm it by not responding upon hearing the vow (Gen. 3:16; 1 Sam. 1:22-23).
- Now if her husband makes no response whatever to her from day to day, then he confirms all her vows (30:14-16). The final lesson regarding the law concerning vows is that **vows to God are binding**, and should be taken seriously and fulfilled promptly, otherwise a broken vow can lead to sin and divine displeasure to the point that God may destroy the work of one's hands (Deut. 23:21-23; Eccl. 5:6).

Vengeance on the Midianites

- To take vengeance (31:1-6). The first lesson regarding vengeance on the Midianites is that **vengeance is the LORD's**, He will repay (Deut. 32:35; Rom. 12:19).
- Just as the LORD commanded Moses (31:7-11). The second lesson regarding vengeance on the Midianites is that **it was the LORD who commanded this judgment on the Midianites** (Ps. 75:7; Is. 33:22).
- Through the counsel of Balaam (31:12-20). Another lesson is that **the LORD made it clear why judgment was pronounced upon the Midianites**, and also upon Balaam who was the principal instigator by his advice to the Midianites (Num. 25:2; Rev. 2:14).
- Then Eleazar the priest said to the men of war who had gone to the battle (31:21-24). Another lesson is that since **this judgment was a holy war on the Midianites**, both people and things had to be cleansed, and the Bible also at times uses the symbol of fire and water for judgment (Is. 43:2; 1 Cor.). 3:13-15).
- Count up the plunder that was taken (31:25-54). The final lesson regarding vengeance on the Midianites is **even in judgment God can be merciful** as seen with the division of the plunder and God's mercy shown to David after he sinned (2 Sam. 24:12-16).

The Tribes Settling East of the Jordan

- Now the children of Reuben and the children of Gad had a very great multitude of livestock (32:1-5). The first lesson regarding the tribes settling east of the Jordan is that **this area of fertile land was a gift of God won by conquest**, and therefore, the leaders of these two tribes requested that they be allowed to settle there and not cross the Jordan (Num. 21:32; Josh. 13:25; 2 Sam. 24:5).
- Thus your fathers did (32:6-15). The second lesson regarding the tribes settling east of the Jordan is that **Moses feared the failure of Kadesh all over again** if these two tribes would not stay with the whole community in conquering Canaan (Num. chap. 13-14).
- But we ourselves will be armed (32:16-19). Another lesson is that **the leaders of Reuben and Gad sought to assure Moses** of their tribes intention to help in their duty with all Israel to conquer the land (Josh. 4:12-13).
- But if you do not do so – be sure your sin will find you out (32:20-23). Another lesson is that **there was a strong warning to the tribes settling east of the Jordan** if they failed to live up to their word that their sin will find them out and be exposed (Gen. 4:7; 44:16; Josh. 11:23; 22:4).
- So Moses gave command concerning them (32:24-33). Another lesson is that **Moses gave instructions either way** for if the tribes settling east of the Jordan would carry out their word, but also instructions if they failed to do so (Josh. 1:13).
- He called it Nobah, after his own name (32:34-42). The final lesson regarding the tribes settling east of the Jordan is that **the ancient people often called lands or cities after their own name** particularly conquered lands and cities they built up after conquest they called these cities or lands after their own name (Ps. 49:11; Judg. 18:29; Gen. 10:15-20; Num. 32:41-42).

Israel's Journey from Egypt Reviewed

- Under the hand of Moses and Aaron (33:1). The first lesson regarding Israel's journey from Egypt reviewed is that **Israel had strong leaders guiding them** (Ps. 77:20).
- And these are their journeys according to their starting points at the command of the LORD (33:2-4). The second lesson is that **at the command of the LORD means the guidance of the LORD on their journeys**, in which Moses recorded the exact date and timing of the Israelites departure from Rameses the starting point (Ex. 12:37-39).
- Then the children of Israel moved from Rameses and camped at Succoth (33:5-36). Another lesson is that **various encampments and journeys are reviewed** (Ex. 13:29; 14:1-2).
- Then Aaron the priest went up to Mount Hor at the command of the LORD, and died (33:37-39). Another lesson is **a special mention of Aaron's death is reviewed** (Deut. 10:6; 32:50).
- Now the king of Arad – heard of the coming of the children of Israel (33:40-49). Another lesson is **the review of war between Israel and the king of Arad**, which resulted in total victory for Israel (Num. 21:1).
- Then you shall drive out all the inhabitants of the land from before you (33:50-56). The final lesson regarding Israel's journey from Egypt reviewed is the **clear instructions for the conquest of Canaan** that was given, along with the consequences of failure to follow these instructions (Ex. 23:24, 33; Josh. 23:13).

The Appointed Land Borders and Leaders

- This is the land that shall fall to you as an inheritance—the land of Canaan and its boundaries (34:1-12). The first lesson regarding the appointed land borders and leaders is **the listing of four boundaries displays God's great gift** as an inheritance to His people (Gen. 17:8; Deut. 1:7; Ps. 78:55).
- Then Moses commanded the children of Israel, saying: This is the land which you shall inherit by lot, which the LORD has commanded (34:13-15). The second lesson is that **this was a command by the LORD**, who continued to use His faithful servant Moses (Num. 12:7; Heb. 3:5).
- And you shall take one leader of every tribe to divide the land for the inheritance (34:16-29). The final lesson regarding the appointed land borders and leaders is that of **the listing of the leaders appointed to divide the land** included faithful Caleb of the tribe of Judah, but this time the promise would be realized as these new leaders assisted Eleazar and Joshua in allotting the land (Num. 1:4, 16).

Cities for the Levites and of Refuge

- Command the children of Israel that they give the Levites cities to dwell in from the inheritance of their possession (35:1-5). The first lesson regarding cities for the Levites and of refuge is that since **the Levites would not receive an allotment with the other tribes in the land, the Levites were given towns** in which to live and to raise their families and care for their livestock spread throughout the land (Josh. 21:1-42; Num. 1:47-53).
- Now among the cities which you will give to the Levites you shall appoint six cities of refuge (35:6-15). The second lesson regarding the cities for the Levites and of refuge is that **six cities were to be stationed strategically in the land**, three east of the Jordan and three in Canaan where a person guilty of unintentional manslaughter might escape blood revenge (Josh. 20:1-9).
- But if he strikes him with an iron implement (35:16-22). Another lesson is **the various description of the taking of life** presented that would indicate wilful murder (Ex. 21:12, 14; Lev. 24:17).
- Whoever kills a person, the murderer shall be put to death on the testimony of witnesses (35:23-30). Another lesson is that **one witness was considered insufficient evidence for the death sentence** to avoid the possibility of an innocent person being accused and sentenced to death (Deut. 17:6; 19:15; Matt. 18:16).
- So you shall not pollute the land where you are; for blood pollutes the land (35:31-34). The final lesson regarding cities for the Levites and of refuge is that **the crime of murder is a pollutant to the Lord's sacred land**, and not only an offense against the sanctity of life (Gen. 9:6; Ps. 106:38; Mic. 4:11).