

LESSON 20

Numbers

OVERVIEW:

(The title of the book of Numbers in the King James Version comes from the Latin Vulgate *Numeri* (“Numbers”), which is descriptive of the census given in the first three chapters of the book rather than of its content in general. Therefore, *Numbers* is strictly the Christian name for this section of the Torah, or first five books of Moses. The Hebrews most often chose from among the first words of the text for a title for each of the books in the Bible. Thus, the Jews have called this book either *Vayedabber* (“And He Spoke”), which is the first Hebrew word of the book, or, more commonly, *Bemidbar* (“In the Wilderness”), which is the fifth word in the first verse. This part of the work of Moses records the movement of the children of Israel from Mount Sinai to Mount Pisgah, which was on the east side of the Jordan River and overlooked the promised land. The book includes an account of the numbering of Israel, the Levitical preparations for moving the tabernacle, why Israel was cursed with forty years of wandering, the second numbering of Israel after those above twenty years of age at the time of the Exodus had died, the choosing of Joshua to lead Israel, and a description of some land inheritances by the various tribes. **The book does not have many doctrinal discourses, but it gives the necessary understanding to key historical events in the story of the family of Jacob.** Some of the doctrinal implications of these historical events are of great worth. Be alert to the major events and specific preparations Israel underwent before they were ready to realize their promised reward. Institute Manual, 197)

SCRIPTURES:

THE FOURTH BOOK OF MOSES CALLED NUMBERS CHAPTER 1

Moses and princes in Israel number in each tribe (except Levi) those males twenty years of age and older—They total 603,550—Levites appointed to attend tabernacle.

1 AND the LORD ^aspake unto Moses in the ^bwilderness of Sinai, (The lessons of this period of wilderness wandering are reviewed in Pss. 105, 106, 107 and in Heb 3:7-19) in the tabernacle of the congregation, on the first *day* of the second month, in the ^csecond year after they were come out of the land of Egypt, saying,

2 Take ye the ^asum of all the congregation of the children of Israel, after their ^bfamilies, by the house of their ^cfathers, with the number of *their* names, every male by ^dtheir polls; (Or a head-count)

3 From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies. (The first census of Israel after the Exodus numbered 603,550 men over twenty years of age who could go to war (see v. 3). This included none of the Levites (see v. 47) who numbered 22,000 (see Numbers 3:39). It also excluded all females, old men, boys under twenty years of age, and men unable to bear arms. This record has caused some scholars to estimate the total number of the children of Israel to be over two million souls (see Keil and Delitzsch, *Commentary*, 1:3:4–5). Other scholars believe that there have been textual errors in the transmission of numbers down through the centuries and that the total number of Israelites would be closer to half a million (see Enrichment Section E, “The Problem of Large Numbers in the Old Testament”). Whatever is correct, the task Moses faced was incredibly huge. To lead even five hundred thousand people into a harsh and barren wilderness and attempt to keep their hunger and thirst satisfied, their needs for shelter and protection

from the elements met, as well as bring them to a state of spiritual maturity and obedience—no wonder Moses cried out, “I am not able to bear all this people alone, because it is too heavy for me” (Numbers 11:14). Institute Manual, 197)

4 And with you there shall be a man of every tribe; every one ^ahead of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; ^aNahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideon.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of ^aDeuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their ^apedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 As the LORD commanded Moses, so he ^anumbered them in the wilderness of Sinai.

20 And the children of Reuben, Israel’s eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were ^anumbered of them, *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their ^apolls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the children of ^aIssachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of ^aJoseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty ^athousand and five hundred.

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of ^aManasseh, *were* thirty and two thousand and two hundred. (The blessing of Ephraim was here fulfilled in having thousands more sons able for war than had his older brother, Manasseh (see Genesis 48:19–20). Institute Manual, 197)

36 ¶ Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* ^atwelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were ^anumbered were ^bsix hundred thousand and three thousand and five hundred and fifty.

47 ¶ But the Levites after the tribe of their fathers were not numbered among them. (Those of the Levitical Priesthood were assigned particularly to care for the house of the Lord: to officiate in it on behalf of the children of Israel and to disassemble and reassemble it in times of movement. They were its protectors, so their tents encircled the sanctuary. Institute Manual, 197)

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:

50 But thou shalt appoint the ^aLevites over the ^btabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and ^athe ^bstranger (IE anyone unauthorized) that cometh nigh shall be ^cput to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall pitch round about the ^atabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the ^btabernacle of testimony.

54 And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER 2

Order and leaders of tribes and armies of Israel in their tents are set forth.

(God's house is a house of order (see D&C 132:8). In symbolic representation thereof, so was the camp of Israel. Order was maintained in both their encampments and marches. The tribes were deployed in four groups of three tribes. On the east side of the camp and at the front of the moving column were Issachar and Zebulun with Judah at the head. On the south side in second position were Simeon and Gad under the leadership of Reuben. In the middle were the Levites. On the west and fourth in the line of march were Manasseh and Benjamin led by Ephraim. On the north and in the rear were Asher and Naphtali with Dan at the head. **The places of honor, at the head of the hosts and immediately following the tabernacle, were held by Judah and Ephraim, respectively.** Judah camped directly east of the tabernacle entrance. Institute Manual, 197)

1 AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel shall pitch by his own standard, with the ensign of their ^afather's house: ^bfar off about the tabernacle of the congregation (Or facing the tent of meeting on all sides) shall they pitch.

3 And on the east side toward the rising of the sun shall they of the standard of the camp of **Judah** pitch throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred. (74,600)

5 And those that do pitch next unto him *shall be* the tribe of **Issachar**: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred. (54,400)

7 *Then* the tribe of **Zebulun**: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred. (57,400)

9 All that were numbered in the **camp of ^aJudah** *were an* hundred thousand and fourscore thousand and six thousand and four hundred, (Total of these three - 186,400) throughout their armies. These shall first set forth.

10 ¶ On the south side *shall be* the standard of the camp of **Reuben** according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred. (46,500)

12 And those which pitch by him *shall be* the tribe of **Simeon**: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* **fifty and nine thousand and three hundred.** (59,300)

14 Then the tribe of **Gad**: and the captain of the sons of Gad *shall be* Eliasaph the son of ^aReuel.

15 And his host, and those that were numbered of them, *were* **forty and five thousand and six hundred and fifty.** (45,650)

16 All that were numbered in the **camp of Reuben** *were* an **hundred thousand and fifty and one thousand and four hundred and fifty,** (Total of these three - 151,450) throughout their armies. And they shall set forth in the second rank.

17 ¶ Then the tabernacle of the congregation shall **set forward with the camp of the Levites** in the midst of the camp: as they encamp, so shall they set forward, every man in his place by their standards.

18 ¶ On the west side *shall be* the standard of the camp of **Ephraim** according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* **forty thousand and five hundred.** (40,500)

20 And by him *shall be* the tribe of **Manasseh**: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* **thirty and two thousand and two hundred.** (32,200)

22 Then the tribe of **Benjamin**: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* **thirty and five thousand and four hundred.** (35,400)

24 All that were numbered of the **camp of ^aEphraim** *were* an **hundred thousand and eight thousand and an hundred,** (Total of these three - 108,100) throughout their armies. And they shall go forward in the third rank.

25 ¶ The standard of the **camp of ^aDan** *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* **threescore and two thousand and seven hundred.** (62,700)

27 And those that encamp by him *shall be* the tribe of **Asher**: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* **forty and one thousand and five hundred.** (41,500)

29 ¶ Then the tribe of **Naphtali**: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

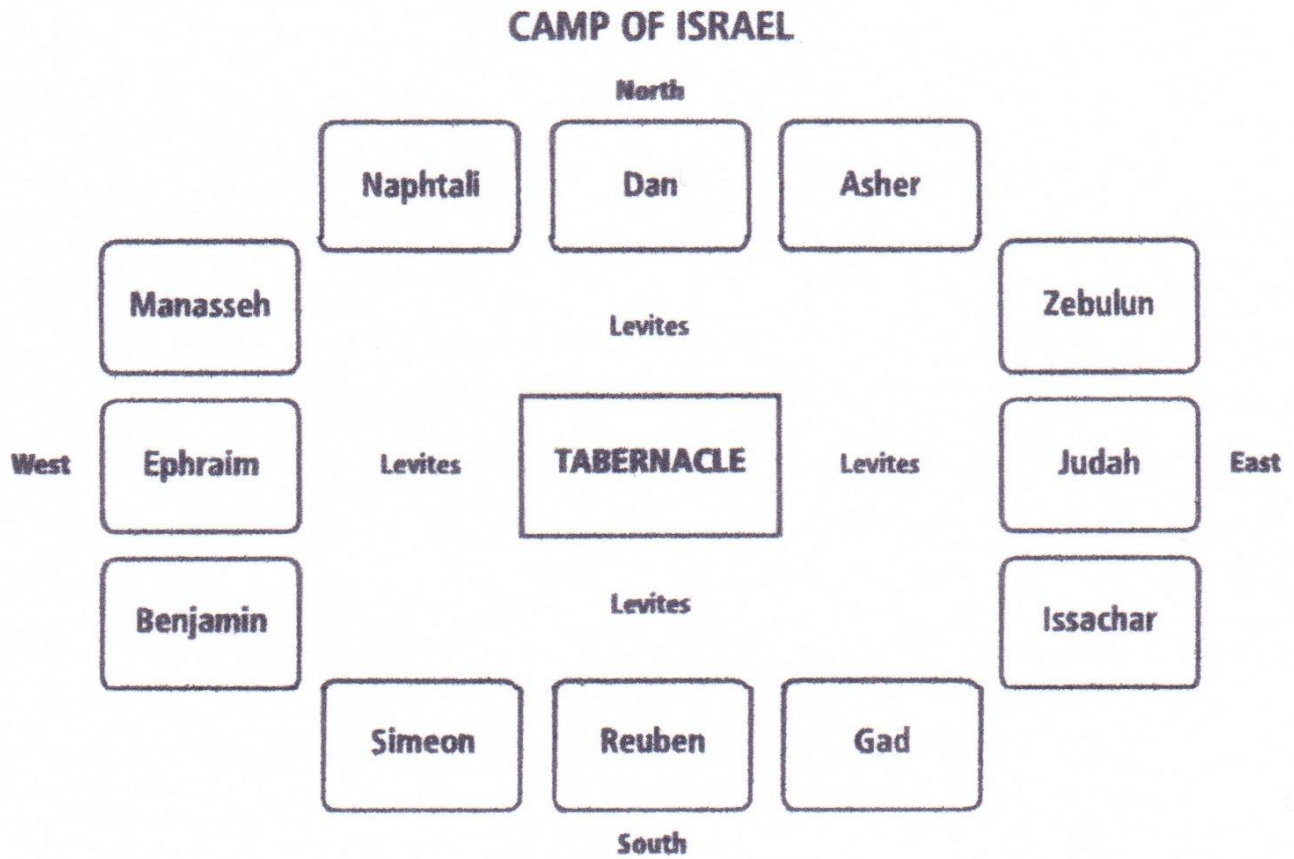
30 And his host, and those that were numbered of them, *were* **fifty and three thousand and four hundred.** (53,400)

31 All they that were numbered in the camp of **Dan** *were* an **hundred thousand and fifty and seven thousand and six hundred.** (Total of these three - 157,600) They shall go hindmost with their standards.

32 ¶ These *are* those which were numbered of the children of Israel by the house of their fathers: all those that were numbered of the camps throughout their hosts *were* **six hundred thousand and three thousand and five hundred and fifty.** (Total - 603,550)

33 But the **Levites were not numbered** among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did according to all that the LORD commanded Moses: so they ^apitched by their ^bstandards, (or flags) and so they set forward, every one after their families, according to the house of their fathers.





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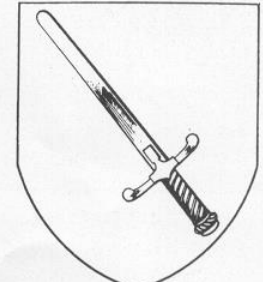
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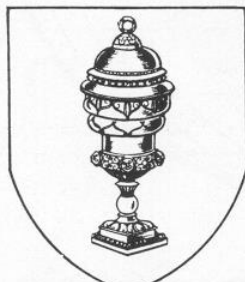
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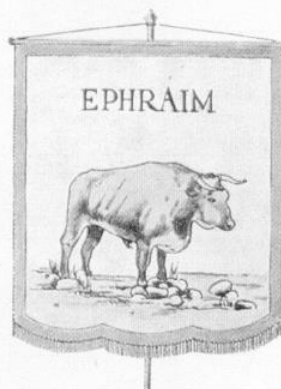
REUBEN



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EPHRAIM



MANESSAH

CHAPTER 3

Aaron and his sons minister in priest's office—Levites chosen to do service of tabernacle—They are the Lord's, replacing firstborn of all families of Israel—Their number, charge, and service set forth.

(The Levites were not counted with the other tribes of Israel because of their divine stewardship to act in the stead of the firstborn son (see vv. 12–13). Joseph, however, had already been assigned a double portion, and both Ephraim and Manasseh became full and independent tribes (see Genesis 48:22). A distinction was also made between the sons of Aaron and other Levites (see vv. 2, 8–10; Reading 17–15). Descendants of Aaron were designated as priests, and they were the ones given the stewardship to preside in the ordinances of the tabernacle. The other Levites assisted in maintaining the tabernacle and its services, but they could not actually perform the ordinances of sacrifice, burning incense, and so on. Although all the Levites camped around the tabernacle, Aaron and his sons, along with Moses, were placed in the favored position directly in front of the tabernacle entrance (see v. 38). Institute Manual, 198)

- 1 THESE also *are* the generations of Aaron and Moses in the day *that* the LORD spake with Moses in mount Sinai.
- 2 And these *are* the names of the sons of ^aAaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
- 3 These *are* the names of the sons of Aaron, the ^apriests which were anointed, whom he ^bconsecrated (or ordained) to minister in the priest's office.
- 4 And Nadab and Abihu ^adied before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.
- 5 ¶ And the LORD spake unto Moses, saying,
- 6 Bring the tribe of ^aLevi near, and present them before Aaron the priest, that they may minister unto him.
- 7 And they shall keep his ^acharge, and the charge of the whole ^bcongregation before the tabernacle of the congregation, to do the service of the tabernacle.
- 8 And they shall keep all the ^ainstruments (or vessels, implements, furniture) of the tabernacle of the congregation, and the charge of the children of Israel, to do the ^bservice of the ^ctabernacle.
- 9 And thou shalt give the ^aLevites unto ^bAaron and to his sons: they *are* wholly given ~~unto~~ to him out of the children of Israel.
- 10 And thou shalt appoint ^aAaron and his ^bsons, and they shall wait on their priest's office: and ^cthe stranger that cometh nigh (IE the unauthorized person who presumes to officiate) shall be put to death.
- 11 And the LORD spake unto Moses, saying,
- 12 And I, behold, I have taken the Levites from among the children of Israel instead of all the ^afirstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
- 13 Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I ^ahallowed (or consecrated) unto me all the firstborn in Israel, both man and beast: mine shall they be: I *am* the LORD.
- 14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,
- 15 Number the children of ^aLevi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
- 16 And Moses numbered them according to the word of the LORD, as he was commanded.
- 17 And these were the sons of ^aLevi by their names; Gershon, and Kohath, and Merari.
- 18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
- 19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi. These *are* the families of the Levites according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And the ^acharge of the sons of Gershon in the tabernacle of the congregation *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the ^bdoor (Heb opening into the courtyard) of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it ^afor all the service thereof. (Or according to their functions)

27 ¶ And of Kohath *was* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the ^aark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And Eleazar the son of ^aAaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle northward.

36 And *under* the custody and charge of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the ^asockets (or bases) thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, keeping the ^acharge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be ^bput to death.

39 All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males from a month old and upward, *were* twenty and two thousand.

40 ¶ And the LORD said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

41 And thou shalt take the ^aLevites for me (I *am* the LORD) instead of all the ^bfirstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the firstborn among the children of Israel.

43 And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and ^athreescore and thirteen. (Heb seventy-three)

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels apiece ^aby the poll, (Heb per head, or each) after the shekel of the sanctuary shalt thou take *them*: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the ^aodd number (or excess) of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption money of them that were over and above them that were redeemed by the Levites:

50 Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses. (The total number of Levites in religious service closely approximated the number of firstborn among the children of Israel. The excess 273 firstborn who were not redeemed man for man by a Levite substitute were redeemed by a five-shekel offering each. President John Taylor explained why this procedure was required: “The first-born of the Egyptians, for whom no lamb as a token of the propitiation was offered, were destroyed. It was through the propitiation and atonement alone that the Israelites were saved, and, under the circumstances they must have perished with the Egyptians, who were doomed, had it not been for the contemplated atonement and propitiation of Christ, of which this was a figure. “Hence the Lord claimed those that He saved as righteously belonging to Him, and claiming them as His He demanded their services. . . . He accepted the tribe of Levi in lieu of the first-born of Israel; and as there were more of the first-born than there were of the Levites, the balance had to be redeemed with money, which was given to Aaron, as the great High Priest and representative of the Aaronic Priesthood, he being also a Levite. [See Numbers 3:50–51.]” (*Mediation and Atonement*, p. 108.) Institute Manual, 198)

CHAPTER 4

When camps of Israel move, Aaron and his sons cover holy things in tabernacle—Then Levites of families of Kohath, Gershon, and Merari carry burden of tabernacle.

1 AND the LORD spake unto Moses and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, (Chapter 4 of Numbers explains the duties and responsibilities of the branches of Levites with respect to the tabernacle. Moses and Aaron were sons of Amram, a grandson of Levi through Kohath (see Numbers 3:19; Exodus 6:18, 20). Aaron and his sons were set apart to the priesthood and were given the other sons of Levi to assist them in the movement and functions of the tabernacle (see Numbers 3:5–13). **Kohath seems to have been the second son of Levi (see Numbers 3:17), but was probably mentioned first because of his grandsons Moses and Aaron and also because his male descendants were the bearers of the sacred furniture of the tabernacle** (see Dummelow, *Commentary on the Holy Bible*, p. 104). **The sons of Levi began their ministry in the tabernacle, at the age of thirty, the same age as the Savior was when He began His earthly ministry** (see Numbers 4:3, 23, 30; Luke 3:22–23). Institute Manual, 198)

3 From ^athirty years old and upward even until fifty years old, all that enter into the host, to do the work in ^bthe tabernacle of the congregation. (Heb the tent of meeting)

4 This *shall be* the ^aservice of the sons of ^bKohath in the tabernacle of the congregation, *about* the most holy things:

5 ¶ And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ^aark of testimony with it:

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall put in the staves thereof.

7 And upon the table of ^ashewbread (or the bread of the presence) they shall spread a cloth of blue, and put thereon the ^bdishes, and the spoons, and the bowls, and ^ccovers (Heb jars for pouring (drink offering)) to cover withal: and the continual bread shall be thereon:

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it:

10 And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put *it* upon a ^abar. (or yoke, or carrying frame)

11 And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof:

12 And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar:

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the fleshhooks, and the shovels, and the basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of ^aKohath shall come to ^bbear *it*: but they shall not ^ctouch ^dany ^eholy thing, (IE of the sanctuary (more particularly the ark)) lest they die. These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest *pertaineth* the oil for the light, and the sweet incense, and the ^adaily meat offering (Heb continual cereal offering), and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things. Aaron and his sons shall go in, and appoint them every one to his service and to his burden:

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families;

23 From thirty years old and upward until fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens:

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the ^acongregation numbered the sons of the Kohathites after their families, and after the house of their fathers,

35 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the LORD by the hand of Moses.

38 And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers,

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of ^aGershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of ^aMerari, throughout their families, by the house of their fathers,

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation,

44 Even those that were numbered of them after their families, were three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward even unto fifty years old, every one that came to do the service of the ^aministry, and the service of the burden in the tabernacle of the congregation,

48 Even those that were numbered of them, were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses. (Ask a student to read Numbers 4:49 aloud. Invite the class to follow along, looking for phrases that indicate that each person had different responsibilities in the camp of Israel. Point out that the Lord organized some of the Israelites to serve in the armies and some to serve in the tabernacle.)

The Levites were asked to bear the priesthood in the service of others according to the Lord's will. • Using the Levites as an example, what can we learn about how the Lord organizes His children to fulfill responsibilities in His Church today? (Summarize students' responses by writing the following truth on the board: The Lord assigns specific responsibilities to individuals in His kingdom.) • What are some examples of responsibilities the Lord assigns to individuals in His Church today? To help students better understand this principle, invite a student to read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency. Ask students to listen for why the Lord assigns us different responsibilities at different times: "The Lord organized the Church in a way that offers each member an opportunity for service, which, in turn, leads to personal spiritual growth. . . . "You may feel that there are others who are more capable or more experienced who could fulfill your callings and assignments better than you can, but the Lord gave you your responsibilities for a reason. There may be people and hearts only you can reach and touch. Perhaps no one else could do it in quite the same way" ("Lift Where You Stand," *Ensign* or *Liahona*, Nov. 2008, 56). • When have you grown or observed someone else grow as a result of serving in a calling or assignment?)

CHAPTER 5

Lepers put out of camp—Sinners must confess and make restitution to gain forgiveness—Women believed to be immoral undergo trial of jealousy before priests.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they ^aput out of the camp every ^bleper, and every one that hath ^can issue, (Heb any discharge) and whosoever is ^ddefiled by the dead: (Details on the clean and unclean are in Lev 12:1-15:33)

3 Both male and female shall ye put out, without the camp shall ye put them; that they ^adefile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel. (Those with leprosy or running sores were not allowed to march or camp with the rest of Israel (see v. 2). To be put out of the camp implied only a separation from the main body, not a total rejection or abandonment. A noted Bible scholar suggested why this isolation was required. "The expulsion mentioned here was founded, 1. On a pure *physical* reason, *viz.*, the diseases were *contagious*, and therefore there was a necessity of putting those afflicted by them apart, that the infection might not be communicated. 2. **There was also a *spiritual* reason; the camp was the habitation of God, and nothing impure should be permitted to remain where he dwelt.**" (Clarke, *Bible Commentary*, 1:631.) Institute Manual, 198)

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, When a man or woman shall commit any ^asin that men commit, to do a trespass against the LORD, and that person be guilty;

7 Then they shall ^aconfess their sin which they have done: and he shall ^brecompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no ^akinsman (Heb redeemer) to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, (When a woman is accused of adultery, here is the action to take.)

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and ^abe kept close, (Heb secret) and she be defiled, and *there be* no witness against her, neither she be ^btaken *with the manner*; (Heb apprehended, caught in the act)

14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set her before the LORD:

17 And the priest shall take ^aholy water (Or consecrated water; i.e. for use in purification) in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water:

18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to ^arot, (Heb diminish, or fall away) and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot: And the woman shall say, Amen, amen.

23 And the priest shall write these curses in a book, and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

26 And the priest shall take ~~an~~ handful of the offering, *even* the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that*, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity. (This law for determining the guilt or innocence of an adulterer is puzzling in many respects. At first it seems heavily biased against the woman for there is no similar requirement for the man. A close examination of the law will show what was involved in it and why the Lord revealed it. "The rabbins who have commented on this text give us the following information: When any man, prompted by the spirit of jealousy, suspected his wife to have committed adultery, he brought her first before the judges, and accused her of the crime; but **as she asserted her innocency, and refused to acknowledge herself guilty, and as he**

had no witnesses to produce, he required that she be sentenced to *drink the waters of bitterness* which the law had appointed; that God, by this means, might discover what she wished to conceal. After the judges had heard the *accusation* and the *denial*, the man and his wife were both sent to Jerusalem, to appear before the Sanhedrin, who were the sole judges in such matters. The rabbins say that the judges of the Sanhedrin, at first endeavoured with threatenings to confound the woman, and cause her to confess her crime; when she still persisted in her innocence, she was led to the eastern gate of the court of Israel, where she was stripped of the clothes she wore, and dressed in black before a number of persons of her own sex. **The priest then told her that if she knew herself to be innocent she had no evil to apprehend; but if she were guilty, she might expect to suffer all that the law threatened; to which she answered, *Amen, amen.*** “The priest then wrote the words of the law upon a piece of vellum, with ink that had no vitriol in it, that it might be the more easily blotted out. The words written on the vellum were, according to the rabbins, the following:—‘**If a strange man have not come near thee, and thou art not polluted by forsaking the bed of thy husband, these bitter waters which I have cursed will not hurt thee: but if thou have gone astray from thy husband, and have polluted thyself by coming near to another man, may thou be accursed of the Lord, and become an example for all his people; may thy thigh rot, and thy belly swell till it burst! may these cursed waters enter into thy belly, and, being swelled therewith, may thy thigh putrefy!**’ “After this the priest took a new pitcher, filled it with water out of the brazen bason that was near the altar of burnt-offering, cast some dust into it taken from the pavement of the temple, mingled something bitter, as *wormwood*, with it, and having read the curses above mentioned to the woman, and received her answer of *Amen*, he scraped off the curses from the vellum into the pitcher of water. During this time another priest tore her clothes as low as her bosom, made her head bare, untied the tresses of her hair, fastened her torn clothes with a girdle below her breasts, and presented her with the tenth part of an ephah, or about three pints of *barley-meal*, which was in a frying pan, without oil or incense. “The other priest, who had prepared the waters of jealousy, then gave them to be drank by the accused person, and as soon as she had swallowed them, he put the pan with the meal in it into her hand. This was waved before the Lord, and a part of it thrown into the fire of the altar. **If the woman was innocent, she returned with her husband; and the waters, instead of incommoding her, made her more healthy and fruitful than ever: if on the contrary she were guilty, she was seen immediately to grow pale, her eyes started out of her head, and, lest the temple should be defiled with her death, she was carried out, and died instantly with all the ignominious circumstances related in the curses.**” (Clarke, *Bible Commentary*, 1:634.) Several points should be noted. 1. Although this ritual focused on the woman, it in no way implied that men who committed adultery were to be excused, for the law clearly stated that adulterers of both sexes were to be stoned (see Leviticus 20:10). 2. In a way, the law provided protection of two different kinds for a woman. First, without this law it is possible that a husband could unjustly accuse his wife of infidelity. If his word alone were sufficient to convict her, she would be in a terrible state indeed. Putting the determination of guilt or innocence into the hands of God rather than into the hands of her husband, or even other men, ensured that she could vindicate herself if she were innocent. The second positive benefit is more subtle but probably is of even greater value. If a husband suspected his wife of adultery, one result would be a terrible strain in the husband-wife relationship. In today’s legal system, with no witnesses to prove her guilt, the court would probably declare her not guilty. But the basis for her acquittal would be a lack of positive evidence of her guilt rather than proof of her innocence. Such a legal declaration, therefore, would do little to alleviate the doubts of the husband and the estrangement would likely continue. Neighbors and friends also would probably harbor lingering suspicions about her innocence. With the trial of jealousy, however, dramatic proof of God’s declaration of her innocence would be irrefutable. The reputation of the woman would be saved and a marriage relationship healed. Thus, true justice and mercy were assured, and the whole matter would be laid promptly to rest. 3. Those who ask why there was no parallel test a woman could ask of her husband should remember that if the accused woman refused to undergo the trial by drinking the water, her

action was considered a confession of guilt. Thus, *she and her partner* in the evil act would be put to death (see Leviticus 20:10). If she attempted to lie and pass the test, but brought the curses upon herself, this result too was considered proof of the guilt of her male partner. It is possible that a wife who believed her husband guilty of infidelity could ask that his suspected partner be put to the trial of jealousy. The outcome would immediately establish the guilt or innocence of her husband as well as that of the other woman. Thus, in a world where the rights of women were often abused, the Lord provided a means for protecting their rights as well as seeing that evil was put away and justice done. Institute Manual, 198-99)

CHAPTER 6

Law of the Nazarite set forth, whereby children of Israel may consecrate themselves to the Lord by a vow—They drink no wine nor strong drink, and if defiled must shave their heads—The Lord reveals blessing to be used by Aaron and his sons in blessing Israel.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a ^avow of a ^bNazarite, to separate *themselves* unto the LORD:

3 He shall separate *himself* from ^awine and ^bstrong ^cdrink, (IE alcoholic drinks) and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any ^dliquor (or juice) of grapes, nor eat moist grapes, or dried.

4 All the days of his separation shall he eat nothing that is made of the ^avine (or grapevine) tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no ^arazor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the ^aseventh day shall he shave it.

10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the ^atabernacle of the congregation: (Heb tent of meeting)

11 And the priest shall offer the one for a sin ^aoffering, and the other for a burnt offering, and make an atonement for him, for that he sinned by ^bthe dead, (IE being near a dead body) and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite, when the days of his separation are ^afulfilled: he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace ^aofferings,

15 And a basket of ^aunleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their ^bmeat offering, (or meal, or cereal) and their drink offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin offering, and his burnt offering:

17 And he shall offer the ram *for* a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

18 And the Nazarite shall ^ashave the head of his ^bseparation (or consecration) *at* the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put *it* in the fire which *is* under the sacrifice of the peace offerings.

19 And the priest shall take the ^asodden (or cooked) shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of his separation* is shaven:

20 And the priest shall wave *them for* a wave offering before the LORD: *this is holy for the priest*, with ^athe wave breast (or the breast that is waved) and ^bheave shoulder: (or shoulder that is lifted up) and after that the Nazarite may drink wine.

21 *This is* the law of the Nazarite who hath vowed, *and of his offering* unto the LORD for his ^aseparation, beside ^bthat that his hand shall get: (IE that which he can afford to give) according to the vow which he vowed, so he must do after the law of his separation. (A Nazarite was a man or woman who took a voluntary vow to separate his life for the service of the Lord, or to live consecrated unto Him (see Keil and Delitzsch, *Commentary*, 1:3:34). Being a Nazarite had nothing to do with coming from the town of Nazareth. A Nazarite took three vows: he would abstain absolutely from wine or strong drink, including any products of the vine in any form (see Numbers 6:3–4); he would not let a razor touch his head, but would let his hair grow naturally as a crown to God (see Numbers 6:5); and he would not allow himself to draw near a dead person, even a member of his own family (see Numbers 6:6). His life and all his efforts were completely and expressly dedicated to the Lord. This consecrated life bore some resemblance to that of the high priest (see Leviticus 21:10–12). Those who seem to have taken such vows, or had parents who made the vows for them, **include Samson** (see Judges 13:5), **Samuel** (see 1 Samuel 1:11, 28), **and John the Baptist** (see Luke 1:15). In some cases, these Nazarite vows were for life, but more often they were for a specific period of time, after which the person returned to a normal life. (Two instances in the New Testament that seem related to this vow taking are recorded in Acts 18:18–19 and 21:23–26.) Institute Manual, 199)

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall ^abless the children of Israel, saying unto them,

24 The LORD bless thee, and keep thee:

25 The LORD make his face ^ashine upon thee, and be gracious unto thee:

26 The LORD lift up his countenance upon thee, and give thee ^apeace.

27 And they shall put my ^aname upon the children of Israel; and I will bless them.

CHAPTER 7

Princes of Israel make offerings for tabernacle at its dedication—The Lord speaks to Moses from mercy seat, between the cherubim, upon the ark.

1 AND it came to pass on the day that Moses had fully ^aset up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

2 That the princes of Israel, ^aheads of the house of their fathers, who *were* the princes of the tribes, and were over them that were numbered, offered:

3 And they brought their offering before the LORD, six covered ^awagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the ^atabernacle of the congregation; (Heb tent of meeting) and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them *was that* they should bear upon their shoulders.

10 ¶ And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, ^aeach prince on his day, (or one leader per day) for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* one silver charger, the weight thereof (whereof) *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full of fine flour mingled with oil for a ^ameat offering: (Heb meal, or cereal)

14 One ^aspoon (or scoop, or pan) of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

16 One kid of the goats for a sin offering:

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, ^aprince (Heb leader, or president) of Issachar, did offer:

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer*:

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer*:

31 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*:

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered*:

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, *offered*:

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* Gamaliel the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered*:

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*:

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, *offered*:

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered*:

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this *was* the offering of Ahira the son of Enan.

84 This *was* the dedication of the altar, in the day when it was anointed, by the ^aprinces (Heb leaders, or presidents) of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.

87 All the oxen for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings *were* twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This *was* the dedication of the altar, after that it was anointed.

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one ^aspeaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two ^bcherubims: and he spake unto him.

CHAPTER 8

Levites washed, consecrated, and set apart by laying on of hands—They are the Lord's, in place of firstborn of every family—They are a gift to Aaron and his sons to do service of tabernacle.

1 AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou lightest the ^alamps, the seven lamps shall give light over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And this work of the candlestick *was of* beaten gold, unto the shaft thereof, unto the flowers thereof, *was* beaten work: according unto the ^apattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and ^acleanse (Heb (ritually) purify) them.

7 And thus shalt thou do unto them, to ^acleanse them: Sprinkle water of ^bpurifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them take a young bullock with his ^ameat offering, (Heb meal, or cereal) *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

9 And thou shalt bring the Levites before the ^atabernacle of the congregation: (Heb tent of meeting) and thou shalt gather the whole assembly of the children of Israel together:

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their ^ahands upon the ^bLevites:

11 And Aaron shall offer the Levites before the LORD *for* an offering of the children of Israel, that they may execute the service of the LORD.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin offering, and the other *for* a burnt offering, unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou ^aseparate the Levites from among the children of Israel: and the Levites shall be mine.

15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For all the ^afirstborn of the children of Israel *are* mine, *both* man and beast: on the day that I smote every firstborn in the land of Egypt I ^bsanctified them for myself.

18 And I have taken the ^aLevites for all the ^bfirstborn of the children of Israel.

19 And I have given the Levites *as* a gift to ^aAaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary. (“The Aaronic Priesthood is divided into the *Aaronic* and the *Levitical*, yet it is but *one* priesthood. This is merely a matter of designating certain duties *within* the priesthood. The sons of Aaron, who *presided* in the Aaronic order, were spoken of as holding the *Aaronic Priesthood*; and the sons of Levi, who were not sons of Aaron, were spoken of as the *Levites*. *They held the Aaronic Priesthood* but served under, or in a lesser capacity, than the sons of Aaron.” (Smith, *Doctrines of Salvation*, 3:86.) Institute Manual, 200)

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were ^apurified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more:

26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER 9

Israel again commanded to keep passover—Cloud rests upon tabernacle by day and by night, plus a fire by night—When cloud rested, Israel camped; when it lifted, they journeyed.

1 AND the LORD spake unto Moses in the wilderness of Sinai, in the first month of the ^asecond year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep the passover at his appointed season.

3 In the ^afourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were ^adefiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

7 And those men said unto him, We *are* defiled by ^athe dead body of a man: (IE having touched it) wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will ^ahear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the ^asecond month at even they shall keep it, *and* eat it with ^bunleavened bread and bitter *herbs*.

12 They shall leave none of it unto the morning, nor ^abreak any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the ^apassover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the ^bstranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up the ^acloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and ^ajourneyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or ^aa year, (Heb an extended period of time) that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

(This statement is the most comprehensive on the law of the Lord concerning the movement of the camp of Israel. Since the cloud of smoke and fire was a visible sign of God's presence, Israel learned to literally follow the Lord. They made camp, broke camp, traveled, and performed their services at the command of the Lord—the Hebrew reads, “at the mouth of Jehovah” (see v. 18). In very deed they were schooled to follow Jehovah, who has ever directed His church and kingdom, and yet many of them did not transfer the meaning from this miraculous physical demonstration to its more important spiritual corollary. Institute Manual, 200)

CHAPTER 10

Silver trumpets used to call assemblies and to blow alarms—Cloud taken from tabernacle, and children of Israel march forth in their prescribed order—Ark of covenant went before them in their journeyings.

1 AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of ^aa whole piece shalt thou make them: (Heb hammered work) that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the ^atabernacle of the congregation. (Heb tent of meeting)

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And the sons of Aaron, the priests, shall blow with the ^atrumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your gladness, and in your ^asolemn days, (Heb appointed feasts) and in the beginnings of your months, ye shall blow with the ^btrumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second month, in the second year, that the ^acloud was taken up from off the ^btabernacle of the testimony.

12 And the children of Israel took their journeys out of the ^awilderness of Sinai; and the cloud rested in the wilderness of Paran. (The camp of Israel is now going to leave Sinai.)

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

14 ¶ In the first *place* went the standard of the camp of the children of ^aJudah according to their armies: and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of ^aGershon and the sons of Merari set forward, bearing the tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, bearing the sanctuary: and ^a*the* other did set up the tabernacle against they came. (Heb the tabernacle was set up before their arrival) (The Kohathites were Levites of the same family as Moses and Aaron, Kohath being their grandfather and a son of Levi (see Numbers 4:15, 18; Exodus 6:18, 20). They were the only Levites whose burden (the tabernacle furniture) was so important that they were required to carry it by hand (see Numbers 7:9). Institute Manual, 200)

22 ¶ And the standard of the camp of the children of ^aEphraim set forward according to their armies: and over his host *was* Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the rereward of all the camps throughout their hosts: and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus *were* the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of ^aRaguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel. (*Raguel* is an alternate spelling of *Reuel* (see Exodus 2:18), who was Jethro, Moses' father-in-law. "Hobab, brother-in-law of Moses was persuaded, though at first unwilling to accompany Israel and to be to them 'instead of eyes' or to serve as a guide. Although Jehovah gave general directions, Hobab knew the area and could help locate specific trails, campsites, etc. That he and his family went and did become heirs to lands in the land of Israel is apparent later from Judges 1:16 and 4:11; also I Sam. 15:6, II Kings 10:15, I Chronicles 2:55, and as later as Jeremiah 35, wherein that prophet cites them as exemplary for integrity." (Rasmussen, *Introduction to the Old Testament*, 1:115.) Institute Manual, 200)

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us ^ainstead of eyes. (Heb for eyes; ie as a guide)

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the mount of the LORD three days' journey: and the ^aark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the ^acloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be ^ascattered; and let them that ^bhate thee flee before thee.

36 And when it rested, he said, Return, O LORD, unto the many thousands of Israel.

CHAPTER 11

Fire from the Lord consumes rebels in Israel—Israel murmurs and lusts for flesh instead of manna—Moses complains that he cannot bear the burden alone—He is commanded to choose seventy elders to assist him—The Lord promises flesh until Israel is surfeited therewith—The seventy elders chosen; they prophesy; the Lord comes down; Eldad and Medad prophesy in the camp—Israel surfeited with quail—They lust, a great plague follows, and many die.

1 AND *when the people* ^acomplained, it displeased the LORD: and the LORD heard it; and his anger was kindled; and the ^bfire of the LORD burnt among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched.

3 And he called the name of the place Taberah: because the fire of the LORD burnt among them.

4 ¶ And the mixt multitude that *was* among them fell a ^alusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? (Israel is being ungrateful for their current blessings.)

5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes.

7 And the ^amanna *was* as ^bcoriander seed, and the colour thereof as the colour of bdellium.

8 And the people went about, and gathered *it*, and ground *it* in mills, or beat *it* in a mortar, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the dew fell upon the camp in the night, the manna fell ^aupon it. (or with it)

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. (Israel tires of manna. What was their sin in tiring of the manna? Ingratitude. See D&C 59:7 Thou shalt ^athank the Lord thy God in all things. President Lorenzo Snow: I have thought sometimes that one of the greatest virtues the Latter-day Saints could possess is gratitude to our Heavenly Father for that which he has bestowed upon us and the path over which he has led us. It may be that walking along in that path has not always been of the most pleasant character; but we have afterwards discovered that those circumstances which have been very unpleasant have often proved of the highest advantage to us. (CR Apr 1899) Elder Neal A. Maxwell said: “Bearing one’s testimony and expressing gratitude are like periodic inventories; counting one’s blessings is both healthy and invigorating. Counting is better than commiserating. (Deposition of a Disciple, p, 74))

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too ^aheavy for me.

15 And if thou deal thus with me, kill me, I pray thee, ^aout of hand (or immediately), if I have found favour in thy sight; and let me not see my wretchedness. (Moses unable to carry the burden alone.)

16 ¶ And the LORD said unto Moses, Gather unto me ^aseventy men of the elders of Israel, whom thou knowest to be the elders of the people, and ^bofficers over them; and bring them unto the ^ctabernacle of the congregation (Heb tent of meeting), that they may stand there with thee.

17 And I will come down and talk with thee there: and I will take of the spirit which *is* upon thee, and will put *it* upon them; and they shall ^abear the burden of the people with thee, that thou bear *it* not thyself alone. (The Lord responds by giving him the Seventy.)

18 And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 And Moses said, The people, among whom I *am, are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the ^aseventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a ^acloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy ^belders: and it came to pass, *that*, when the spirit rested upon them, they ^cprophesied, and did not cease. (What gift did the Seventy have? Prophecy. Of what did they prophesy? (Mosiah 13:33-35: 33 For behold, did not Moses prophesy unto them concerning the coming of the Messiah, and that God should redeem his people? Yea, and even ^aall the prophets who have prophesied ever since the world began—have they not spoken more or less concerning these things? 34 Have they not said that ^aGod himself should come down among the children of men, and take upon him the form of man, and go forth in mighty power upon the face of the earth? 35 Yea, and have they not said also that he should bring to pass the ^aresurrection of the dead, and that he, himself, should be oppressed and afflicted?) Christ. All true prophets testify of Christ.)

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And ^aJoshua the son of ^bNun, (Tribe of Ephraim) the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them. (Joshua sees two men prophesying. What does he say to Moses?)

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were ^aprophets, *and* that the LORD would put his spirit upon them! (What does Moses say? Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them.

What does that mean? Does it mean that all of us should be prophets? What would happen if we were? We would know that our leaders are inspired. Joseph Smith was asked on one occasion: "Do you believe Joseph Smith, Jun., to be a prophet?" He answered: "Yes, and every other man who has the testimony of Jesus. For the testimony of Jesus is the spirit of prophecy." (TPJS, p. 119) On another occasion he said: "No man is a minister of Jesus Christ without being a Prophet. No man can be a minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy." TPJS, p. 160) God hath not revealed anything to Joseph but what He will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them. (TPJS, p. 149) When every man or woman – whether ancient or modern Israelite – has the testimony of Jesus, the spirit of prophecy burning within his or her soul, then the work of the Lord moves forward by leaps and bounds. The strength of the kingdom of God at any time is not to be found alone in the power and strength of its leaders, but more important in the individual testimonies of the members. Members who gain the witness and enjoy the gifts lift heavy burdens from the shoulders of the leaders, for they now perform their labors in the Church with intelligent obedience. They are more converted and more motivated. President Brigham

Young observed: “I am like Moses when a messenger came to him saying, ‘The people are prophesying in their tents.’ Said Moses, Well, what of that? I would to God that the Lord’s people were all prophets! I would to God that they all had revelations! When they receive revelations from heaven the story is told, they know for themselves.” (JD 13:336) Elder Bruce R. McConkie: “Who may prophesy? Who can receive revelation? To whom are visions and heavenly manifestations vouchsafed? Not to members of the Council of the Twelve only, not to bishops and stake presidents alone, not just to the leaders of the Church. Rather, that God who is no respecter of persons and who loves all his children, speaks to every person who will heed his voice. Prophecy is for all: men, women, and children, every member of the true Church; and those who have the testimony of Jesus have the spirit of prophecy, ‘for the testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10)” (*Doctrinal New Testament Commentary*, 2:387).)

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought ^aquails from the sea, and let *them* fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread *them* all abroad for themselves round about the camp.

33 And while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great ^aplague.

34 And he called the name of that place ^aKibroth-hattaavah: because there they buried the people that ^blusted. (ie the graves of lust) (The Lord sends quail. Do we grow weary of attending our meetings, of doing our home teaching, reading the scriptures, saying our prayers. We should make sure that we are not weary of well doing. (Galatians 6:9 - And let us not be ^aweary in well doing: for in due season we shall ^breap, if we faint not.))

35 And the people journeyed from Kibroth-hattaavah unto Hazereth; and abode at Hazereth.

CHAPTER 12

Aaron and Miriam complain against Moses, the most meek of all men—The Lord promises to speak to Moses mouth to mouth, and to reveal in him his similitude—Miriam becomes leprous for a week.

1 AND Miriam and Aaron spake against Moses because of the ^aEthiopian (Heb Cushite) woman whom he had married: for he had married an Ethiopian woman. (This was most likely the second wife of Moses after the death of Zipporah.)

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*. (Miriam and Aaron complain against Moses. Why? He married an Ethiopian woman the daughter of the Ethiopian king, as a political alliance, while he was general in the Egyptian army, according to Josephus. (She may, however, have been a relative of Jethro and Zipporah) (Studies in Scripture, vol 2, p. 189). Their motivation may have been from jealousy of his position as spiritual leader and prophet of Israel. Who started it, Miriam or Aaron? Miriam’s name is mentioned first. When we have the gifts of the spirit, we may think that we are superior to those who preside. That will cause apostasy if not corrected. When Miriam sought that position, she not only demonstrated pride but also sought to set up an order contrary to God’s system of government. From the beginning, the priesthood callings and the right to preside were given to men. Miriam’s attempt to achieve equality with Moses was a serious breach of that divinely instituted system or order. Elder Harold B. Lee: “I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death” (in Conference Report, Oct. 1947, 67).) *was* very ^ameek, above all the men which *were* upon the face of the earth.)

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down in the ^apillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a ^aprophet among you, *I* the LORD will make myself known unto him in a ^bvision, *and* will speak unto him in a ^cdream.

7 My servant Moses *is* not so, who *is* faithful in all mine house.

8 With him will I ^aspeak ^bmouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he ^cbehold: wherefore then were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.

10 And the cloud departed from off the tabernacle; and, behold, Miriam *became* ^aleprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. (To help students further understand these truths, consider asking a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles: "The Lord's house is a house of order. The Prophet Joseph Smith taught that 'it is contrary to the economy of God for any member of the Church, or any one [else], to receive instruction for those in authority, higher than themselves' [Teachings of the Prophet Joseph Smith, p. 21]. "You may receive revelation individually, as a parent for your family, or for those for whom you are responsible as a leader or teacher, having been properly called and set apart. "If one becomes critical and harbors negative feelings, the Spirit will withdraw. Only when they repent will the Spirit return. My experience is that the channels of inspiration always follow that order. You are safe following your leaders" ("Personal Revelation: The Gift, the Test, and the Promise," Ensign, Nov. 1994, 61).)

13 And Moses cried unto the LORD, saying, ^aHeal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in *again*.

(The Lord's response to Miriam and Aaron. Miriam gets leprosy, or something like it. What happens to us if we speak negatively of our church leaders? Spiritual leprosy.)

15 And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. (The seven days of Miriam's separation were past, and Israel again resumed the march towards the Land of Promise. They had almost reached its boundary, when the event happened which not only formed the turning-point in the history of that generation, but which, more than any other, was typical of the future of Israel. For as that generation in their unbelief refused to enter the Land of Promise when its possession lay open before them, and as they rebelled against God and cast off the authority of Moses, so did their children reject the fulfillment of the promises in Christ Jesus, disown Him whom God had exalted a Prince and a Savior, and cry out: "Away with Him! away with Him!" And as the carcasses of those who had rebelled fell in the wilderness, so has similar spiritual judgment followed upon the terrible cry: "His blood be upon us and upon our children!" But, blessed be God, as mercy was ultimately in store for the descendants of that rebellious generation, so also, in God's own time, will Israel turn again unto the Lord and enjoy the promises made unto the fathers. Alfred Edershiem, Bible History Old Testament, Chapter 18.)

CHAPTER 13

Moses sends twelve spies to search land of Canaan—Ten of them bring an evil report, telling only of the strength of its inhabitants.

1 AND the LORD spake unto Moses, saying,

2 ^aSend thou men, that they may ^bsearch the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them.

3 And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel.

4 And these were their names: of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, ^aCaleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, Oshea (Joshua) the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These are the names of the men which Moses sent to spy out the ^aland. And Moses called ^bOshea the son of ^cNun ^dJehoshua. (Spies sent to Canaan. Who were they? 12, one from each tribe. What were they to check on? Strength of the inhabitants, quality of the land, cities and dwellings, lumber and crops. How long were they gone? 40 days.)

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up ^athis way southward (Heb through the Negev), and go up into the mountain:

18 And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many;

19 And what the land is that they dwell in, whether it be good or bad; and what cities they be that they dwell in, whether in tents, or in strong holds;

20 And what the land is, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes.

(About the end of July)

21 ¶ So they went up, and searched the land from the wilderness of Zin unto Rehob, ^aas men come to Hamath (or by the access to).

22 And they ^aascended by the south (Heb went up through the Negev), and came unto ^bHebron; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before ^cZoan in Egypt.)

23 And they came unto the ^abrook (or wade, or valley) of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. (In Israel today, the official seal of the Ministry of Tourism is of Joshua and Caleb carrying the grapes.)



24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it ^afloweth with milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* strong that dwell in the land, and the cities *are* ^awalled, and very great: and moreover we saw the children of Anak there.

29 The ^aAmalekites dwell in the land of the ^bsouth: (Heb Negev) and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And ^aCaleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. (What did the 12 report? Caleb of Judah said let's go up and possess the land. The rest said not.)

31 But the ^amen that went up with him said, We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of a great stature.

33 And there we saw the ^agiants, the sons of Anak, *which come* of the ^bgiants: (Heb nephilim) and we were in our own sight as grasshoppers, and so we were in their sight.

CHAPTER 14

Israel murmurs and speaks of returning to Egypt—Joshua and Caleb give a good report of Canaan—Moses mediates between Israel and the Lord—Adults of Israel shall not enter promised land—The Lord slays false spies by a plague—Some rebels try to go alone and are slain by Amalekites and Canaanites.

1 AND all the congregation lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel ^amurmured against Moses and against Aaron(;) and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness!

3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us ^areturn into Egypt. (How did Israel respond to the report? They want to return to Egypt. They chose a leader to take them back. (Nehemiah 9:17 - And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to ^areturn to their bondage: but thou *art* a God ready to ^bpardon, gracious and ^cmerciful, slow to ^danger, and of great ^ekindness, and forsookest them not.))

5 Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And ^aJoshua (Jehovah is salvation) (Joshua was of the tribe of Ephraim) the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, *rent their clothes*:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an exceeding good land.

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only ^arebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: ^bfear them not. (Who stands up for the Lord? Joshua (Ephraim) and Caleb (Judah) These two tribes will become the leading tribes. Judah will rule in Jerusalem, and Ephraim over Israel in the north. In the latter-days, Ephraim will rule over priesthood blessings by virtue of the birthright blessings. President Thomas S. Monson: “We may at times find ourselves surrounded by others and yet standing in the minority or even standing alone concerning what is acceptable and what is not. Do we have the moral courage to stand firm for our beliefs, even if by so doing we must stand alone? . . . “. . . May we ever be courageous and prepared to stand for what we believe, and if we must stand alone in the process, may we do so courageously, strengthened by the knowledge that in reality we are never alone when we stand with our Father in Heaven” (“Dare to Stand Alone,” Ensign or Liahona, Nov. 2011, 60, 67).)

10 (And) ~~But~~ all the congregation bade stone them with stones. And the ^aglory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. (Israel’s response – Stone Caleb and Joshua.)

11 ¶ And the LORD said unto Moses, How long will this people ^aprovoke me? and how long will it be ere they ^bbelieve me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater ^anation and mightier than they.

13 ¶ And Moses said unto the LORD, Then the ^aEgyptians shall hear *it*, (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* ^aamong this people, that thou LORD art seen face to face, and *that* thy ^bcloud standeth over them, and *that* thou ^cgoest before them, by day time in a ^dpillar of a ^ecloud, and in a pillar of fire by night.

15 ¶ Now *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will speak, saying,

16 Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be great, according as thou hast spoken, saying,

18 The ^aLORD *is* longsuffering, and of great mercy, ^bforgiving iniquity and transgression, and by no means clearing *the guilty*, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

20 And the LORD said, I have pardoned according to thy word:

21 But *as truly as* I live, all the earth shall be ^afilled with the glory of the LORD.

22 Because all those men which have seen my glory, and my ^amiracles, which I did in Egypt and in the wilderness, and have ^btempted me now these ten times, and have not hearkened to my voice;

23 Surely they shall not ^asee the ^bland which I sware unto their fathers, neither shall any of them that ^cprovoked me see it:

24 But my servant ^aCaleb, because he had another spirit with him, and hath ^bfollowed me fully, him will I ^cbring into the land whereinto he went; and his seed shall possess it. (Elder Russell M. Nelson of the Quorum of the Twelve Apostles: “[You] will encounter people who pick which commandments they will keep and ignore others that they choose to break. I call this the cafeteria approach to obedience.

This practice of picking and choosing will not work. It will lead to misery. To prepare to meet God, one keeps all of His commandments. It takes faith to obey them, and keeping His commandments will strengthen that faith” (“Face the Future with Faith,” Ensign or Liahona, May 2011, 34.)

25 (Now the ^aAmalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation, which ^amurmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you:

29 Your ^acarcasses shall fall in this ^bwilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness ^aforty years, and ^bbear (or suffer for your faithlessness) your whoredoms, until your carcasses be wasted in the wilderness. (What happens to Israel? Moses pleads for them. They will wander in the wilderness for 40 years. All over 20 years old will die, except Caleb and Joshua.)

34 After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall ^aknow my breach of promise (Heb feel my displeasure).

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall ^adie.

36 And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, ^adied by the ^bplague before the LORD. (What happened to the 10 spies? They were killed by a plague. What about us today? Have we been kept from the promised land today? (D&C 105:5-6, 9,13 - 5 And ^aZion cannot be built up ^bunless it is by the ^cprinciples of the ^dlaw of the celestial kingdom; otherwise I cannot receive her unto myself.

6 And my people must needs be ^achastened until they learn ^bobedience, if it must needs be, by the things which they ^csuffer. 9 Therefore, in consequence of the ^atransgressions of my people, it is expedient in me that mine elders should wait for a little season for the ^bredemption of Zion— 13 Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. and 84:54-59

- 54 And your ^aminds in times past have been ^bdarkened because of ^cunbelief, and because you have treated ^dlightly the things you have received— 55 Which ^avanity and unbelief have brought the whole church under condemnation. 56 And this condemnation resteth upon the children of ^aZion, even all.

57 And they shall remain under this condemnation until they repent and remember the new ^acovenant, even the ^bBook of Mormon and the ^cformer commandments which I have given them, not only to say, but to ^ddo according to that which I have written— 58 That they may bring forth ^afruit meet for their Father’s kingdom; otherwise there remaineth a ^bscourge and judgment to be poured out upon the children of Zion. 59 For shall the children of the kingdom ^apollute my holy land? Verily, I say unto you, Nay.))

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people ^amourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have ^asinned.

41 And Moses said, Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the ^aAmalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they ^apresumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah. (Israel cannot prevail without the help of the Lord.)

CHAPTER 15

Various sacrificial ordinances bring forgiveness to repentant Israel—Those who sin wilfully are cut off from among people—A man stoned for gathering sticks on sabbath day—Israel to look on fringes of garments and remember commandments.

1 AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you,

3 And will make an ^aoffering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock:

4 Then shall he that offereth his offering unto the LORD bring a meat offering of a tenth deal of flour mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a drink ^aoffering shalt thou prepare with the burnt offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat offering two tenth deals of flour mingled with the third *part* of an hin of oil.

7 And for a drink offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou prepest a bullock *for* a burnt offering, or *for* a sacrifice in performing a vow, or peace offerings unto the LORD:

9 Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil.

10 And thou shalt bring for a drink offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 ^aOne ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the ^bstranger be before the LORD.

16 ^aOne law and one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

19 Then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the LORD.

20 Ye shall offer up a cake of the first of your ^adough *for* an heave offering: as *ye do* the heave offering of the threshingfloor, so shall ye ^bheave it.

21 Of the first of your dough ye shall give unto the LORD an heave offering in your generations.

22 ¶ And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward among your generations;

24 Then it shall be, if *ought* be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, according to the ^amanner, and one kid of the goats for a sin offering.

25 And the priest shall make an ^aatonement for all the congregation of the children of Israel, and it shall be ^bforgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if any soul sin through ^aignorance, then he shall bring a she goat of the first year for a sin offering.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* ^apresumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be ^bcut off from among his people.

31 Because he hath ^adespised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off; his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the ^asabbath day.

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him in ward, because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be surely put to ^adeath: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them ^afringes in the ^bborders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER 16

Korah, Dathan, and Abiram and 250 leaders rebel and seek priestly offices—Earth swallows the three rebels and their families—Fire from the Lord consumes the 250 rebels—Israel murmurs against Moses and Aaron for slaying the people—The Lord sends a plague, from which 14,700 die.

1 NOW Korah, the son of Izhar, the son of Kohath, the son of Levi, and ^aDathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

2 And they ^arose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

3 And they gathered themselves together against ^aMoses and against Aaron, and said unto them, *Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is ^bamong them: wherefore then lift ye up yourselves above the congregation of the LORD?*

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and *who is* ^aholy; and will cause *him* to come near unto him: even *him* whom he hath ^bchosen will he cause to ^ccome near unto him.

6 This do; Take you censers, Korah, and all his company;

7 And put fire therein, and put incense in them before the LORD to morrow: and it shall be *that* the man whom the LORD doth choose, he *shall be* holy: *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi:

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the ^aservice of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the **(high)** ^apriesthood also?

11 For which cause *both* thou and all thy company *are* gathered together ^aagainst the LORD: and what *is* Aaron, that ye ^bmurmur against him?

12 ¶ And Moses sent to call ^aDathan and Abiram, the sons of Eliab: which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a ^aprince over us?

14 Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, ^aRespect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 ^aSeparate yourselves from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the ^aGod of the ^bspirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the ^atabernacle (or dwelling places) of Korah, Dathan, and Abiram.

25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their ^atents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works; for *I have not done them* of mine own ^amind.

29 If these men die the common death of all men, or if they be visited ^aafter the visitation of all men; (ie by death as all men are) *then* the LORD hath not sent me.

30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the ^apit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the ^aearth ^bopened her mouth, and swallowed them up, and their ^chouses, (Heb households) and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the ^apit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them fled at the cry of them: for they said, Lest the earth swallow us up *also*.

35 And there came out a ^afire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these ^asinners against their own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memorial unto the children of Israel, that no ^astranger, (ie unauthorized person) which *is* not of the seed of ^bAaron, come near to offer ^cincense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses. (In Korah's rebellion is a direct challenge to Moses' and Aaron's leadership. Up to this time, Israel was constantly murmuring and complaining, but apparently this was a greater attempt to replace Moses as the one chosen by God to lead His people. (Miriam's and Aaron's rebellion was an attempt to be equal with Moses, but it did not seek to overthrow him.) Korah, a Levite, had two hundred and fifty of Israel's most prominent leaders behind him when he accused Moses and Aaron of taking too much upon themselves (see vv. 2–3). Korah's statement that "all the congregation are holy, every one of them" (v. 3) is similar to that of the apostate Zoramites who, in their great wickedness, thanked God that they were His "holy children" (Alma 31:16). Had the insurrection been led by just any Israelite, it would have been serious enough, but Korah was a Levite, one who held the holy priesthood, and should therefore have been one of those in the forefront of obedience rather than of rebellion. Moses' questions to him in verses 9 and 10 are very pointed ones. The Prophet Joseph Smith made a significant change in verse 10. It should read, "Seek ye the *high* priesthood also" (JST, Numbers 16:10; emphasis added). Instead of having a sense of awe and gratitude that he had the honor of being a Levite, Korah and those with him sought to take the higher priesthood

and the leadership of Israel unto themselves. This was a serious crisis in the political and religious life of Israel, and the Lord chose to deal with it in a direct and dramatic manner. The Lord commanded both Aaron and the legitimate priesthood holders and Korah and those who followed him to bring censers and incense to the tabernacle. A *censer* was a small metal container made to hold hot coals taken from the altar of the tabernacle. During the tabernacle service, the officiating priest was required to sprinkle incense on the burning coals on the altar of incense, which stood directly in front of the veil of the tabernacle. Other scriptures indicate that the burning of incense was a symbol of prayer (see Revelation 5:8; 8:3-4; Psalm 141:2), suggesting that God can only be approached in holy supplication. By asking each group to bring censers and incense, the Lord set up a test very similar to that of Elijah's contest with the priests of Baal (see 1 Kings 18:17-40). In that instance, false worshipers were asked to call upon God for a sign that Baal had power. When they failed, the Lord gave a dramatic physical witness that He was God—fire from heaven consumed not just the sacrifice but also the altar. Here, Korah and his supporters were asked to bring fire before the Lord as a symbol of their prayers and supplication for His support of their cause. Instead, the earth opened up and swallowed the leaders of the rebellion (see Numbers 16:31-33), and fire came down and consumed the other two hundred and fifty who presumed to take priesthood power unto themselves (see v. 35). Institute Manual, 206)

41 ¶ But on the morrow all the congregation of the children of Israel ^amurmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 ^aGet you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the ^aplague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the ^adead and the living; and the ^bplague was stayed.

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. (Those that died were ones that supported the rebellion of Korah.)

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed. (Brief as is the record of these thirty-eight years, it contains a notice of two events, both in rebellion against the Lord. The first gives an account of a man who had openly violated the Divine law by gathering "sticks upon the Sabbath day." (Numbers 15:32-36) Although the punishment of death had been awarded to such a "presumptuous sin," (Exodus 31:14; 35:2) the offender was, in the first place, "put in ward," partly to own the Lord by specially asking His direction, since only the punishment itself but not its mode had been previously indicated, and partly perhaps to impress all Israel with the solemnity of the matter. Due observance of the Lord's day was, indeed, from every point of view, a question of deepest importance to Israel, and the offender was, by Divine direction, "brought without the camp, and stoned with stones, and he died." We are not told at what particular period of the wanderings of Israel this event had occurred. It is apparently inserted as an instance and illustration, immediately after the warning against "presumptuous sins" (literally, "sins with a hand uplifted," viz., against Jehovah). These sins in open contempt of God's word involved the punishment of being "cut off" from the people of the Lord. Nor have we any precise date by which to fix the other and far more serious instance of rebellion on the part of Korah and of his associates, (Numbers 16) in which afterwards the people, as a whole, were implicated. (Numbers 16:41-50) There is, however, reason to suppose that it

occurred at an early period of "the wanderings" - perhaps, as already suggested, at Rimmon-parez. The leaders of this rebellion were Korah, a Levite -descendant of Izhar, the brother of Amram, (Exodus 6:18) and therefore a near relative of Aaron - and three Reubenites, Dathan, Abiram, and On. But as the latter is not further mentioned, we may suppose that he early withdrew from the conspiracy. These men gained over to their side no fewer than two hundred and fifty princes from among the other tribes,* all of them members of the national representative council,** and "men of renown," or, as we should express it, well-known leading men. Thus the movement assumed very large proportions, and evidenced wide-spread disaffection and dissatisfaction. * The statement that Zelophehad, a Manassite, had not been "in the company of Korah" (Numbers 27:3), implies that his fellow-conspirators belonged to the various tribes. ** The Authorized Version (Numbers 16:2) translates "famous," but the literal rendering is "called to the meeting," evidently members of the national representative council. See Numbers 1:16. The motives of this conspiracy seem plain enough. They were simply jealous and disappointed ambition, though the rebels assumed the language of a higher spirituality. As descended from a brother of Aaron, Korah disliked, and perhaps coveted, what seemed to him the supremacy of Aaron, for which he could see no valid reason. He had also a special grievance of his own. True, he was one of that family of the Kohathites to whom the chief Levitical charge in the sanctuary had been committed; but then the Kohathites numbered four families, (Numbers 3:27) and the leadership of the whole was entrusted not to any of the older branches, but to the youngest, the Uzzielites (Numbers 3:30). Was there not manifest wrong and injustice in this, probably affecting Korah personally? It speaks well for the Levites as a whole, that, notwithstanding all this, Korah was unable to inveigle any of them in his conspiracy. But close to the tents of the Kohathites and of Korah was the encampment of the tribe of Reuben, who held command of the division on the south side of the camp. Possibly - and indeed the narrative of their punishment seems to imply this - the tent of Korah and those of the Reubenitic princes, Dathan, Abiram, and On, were contiguous. And Reuben also had a grievance; for was not Reuben Jacob's first-born, who should therefore have held the leadership among the tribes? It was not difficult to kindle the flame of jealousy in an Eastern breast. What claim or right had Moses, or rather the tribe of Levi whom he represented, to supremacy in Israel? Assuredly this was a grievous wrong and an intolerable usurpation, primarily as it affected Reuben, and secondarily all the other tribes. This explains the ready participation of so many of the princes in the conspiracy, the expostulation of Moses with Korah (16:8-11), and his indignant appeal to God against the implied charges of the Reubenites (ver. 15). Indeed, the conspirators expressly stated these views as follows (ver. 3), "Sufficient for you!" - that is, You, Moses and Aaron, have long enough held the priesthood and the government; "for the whole congregation, all are holy, and in the midst of them Jehovah. And why exalt ye yourselves over the convocation * of Jehovah?" It will be observed that the pretense which they put forward to cover their selfish, ambitious motives was that of a higher spirituality, which recognized none other than the spiritual priesthood of all Israel. But, as we shall presently show, their claim to it was not founded on the typical mediatorship of the high-priest, but on their standing as Israel after the flesh.

* We have rendered the term literally by "convocation." Two different terms are used in this chapter. One of these - edah - means, literally, congregation, and may be said to designate Israel as the outward and visible Church. The other term is kahal, literally "the called," or convocation, and refers to the spiritual character of Israel as called of God. Thus the distinction of an outward and visible and a spiritual Church had its equivalent in the Old Testament. In this chapter the term kahal occurs only in ver. 3, and again in ver. 33. The whole of this history is so sad, the judgment which followed it so terrible - finding no other parallel than that which in the New Testament Church overtook Ananias and Sapphira - and the rebellion itself is so frequently referred to in scripture, that it requires more special consideration. The rebellion of Korah, as it is generally called, from its prime mover, was, of course, an act of direct opposition to the appointment of God. But this was not all. The principle expressed in their gainsaying (ver. 3) ran directly counter to the whole design of the old covenant, and would, if carried out, have entirely subverted its typical character. It was, indeed, quite true that all Israel were holy and priests, yet not in virtue of their birth or national standing, but through the typical priesthood of Aaron, who "brought them nigh" and was their intermediary with God. Again, this priesthood of Aaron, as indeed all similar selections - such as those of the place where, and the seasons when God would be

worshipped, of the composition of the incense, or of the sacrifices -although there may have been secondary and subordinate reasons for them, depended in the first place and mainly upon God's appointment. "Him whom the Lord hath chosen will He cause to come near unto Him" (6:5); "whom the Lord doth choose, he shall be holy" (ver. 7). Every other service, fire, or place than that which God had chosen, would, however well and earnestly intended, be "strange" service, "strange" fire, and a "strange" place. This was essential for the typical bearing of all these arrangements. It was God's appointment, and not the natural fitness of a person or thing which here came into consideration. If otherwise, they would have been natural sequences, not types - constituting a rational rather than a Divine service. It was of the nature of a type that God should appoint the earthly emblem with which He would connect the spiritual reality. The moment Israel deviated in any detail, however small, they not only rebelled against God's appointment, but destroyed the meaning of the whole by substituting the human and natural for the Divine. The types were, so to speak, mirrors of God's own fitting, which exhibited, as already present, future spiritual realities with all their blessings. In Christ all such types have ceased, because the reality to which they pointed has come. This digression seemed necessary, alike for the proper understanding of the history of Korah and for that of the typical arrangements of the Old Testament. But to return. On the morning following the outbreak of the rebellion, Korah and his two hundred and fifty associates presented themselves, as Moses had proposed, at the door of the Tabernacle. Here "they took every man his censer, and put fire in them, and laid incense thereon." Indeed, Korah had gained such influence, that he was now able to gather there "all the congregation" as against Moses and Aaron. Almost had the wrath of God, whose glory visibly appeared before all, consumed "this congregation" in a moment, when the intercession of Moses and Aaron once more prevailed. In these words: "O God, the God of the spirits of all flesh, shall one man sin, and wilt Thou be wroth with all the congregation?" (as Calvin remarks) Moses made his appeal "to the general grace of creation," praying that, "as God was the Creator and Maker of the world, He would not destroy man whom He had created, but rather have pity on the work of His hands." And so there is a plea for mercy, and an unspeakable privilege even in the fact of being the creatures of such a God! Leaving the rebels with their censers at the door of the Tabernacle -perhaps panic-struck - Moses next repaired to the tents of Dathan and Abiram, accompanied by the elders, and followed by the congregation. * On the previous day the two Reubenites had refused to meet Moses, and sent him a taunting reply, suggesting that he only intended to blind the people. **

* From Numbers 16, and the reference in Numbers 26:10, 11, I am led to infer that Korah followed also in the train, perhaps to see what would come of it, leaving the two hundred and fifty princes at the door of the Tabernacle. If Korah's tent was contiguous to those of Dathan and Abiram, we can form a clearer conception of the whole scene. ** Literally rendering 16:14: "Wilt thou put out the eyes of these men?" And now when Dathan and Abiram, with their wives and children, came out and stood at the door of their tents, as it were, to challenge what Moses could do, the people were first solemnly warned away from them. Then a judgment, new and unheard of, was announced, and immediately executed. The earth opened her mouth and swallowed up these rebels and their families, with all that appertained to them, that is, with such as had taken part in their crime. As for Korah, the same fate seems to have overtaken him. But it is an emphatic testimony alike to the truth of God's declaration, that He punisheth not men for the sins of their fathers, (Jeremiah 31:30; Ezekiel 18:19, 20) and to the piety of the Levites, that the sons of Korah did not share in the rebellion of their father, and consequently died not with him. (Numbers 26:11) More than this, not only were Samuel and afterwards Heman descendants of Korah, (1 Samuel 1:1; 1 Chronicles 6:33-38) but among them were some of those "sweet singers of Israel," whose hymns, Divinely inspired, were intended for the Church at all times. And all the Psalms "of the sons of Korah"* have this common characteristic, which sounds like an echo of the lesson learned from the solemn judgment upon their house, that their burden is praise of the King Who is enthroned at Jerusalem, and longing after the services of God's sanctuary.** But as for "the two hundred and fifty men that offered incense," "there came out a fire from the Lord and consumed" them, as, on a former occasion, it had destroyed Nadab and Abihu. (Leviticus 10:2) Their censers, which had been "hallowed," by being presented before the Lord, (Numbers 16:37) were converted into plates for

covering the altar of burnt offering, that so they might be a continual "memorial unto the children of Israel" of the event and its teaching. * Wrongly translated in the Authorized Version, "for the sons of Korah."

** The following are the eleven Psalms designated as those of the sons of Korah: Psalm 42., 44.-49., 84., 85., 87., and 88. The following are further references to the history of the sons of Korah: 1 Chronicles 9:19; 12:6; 26:1-19; 2 Chronicles 20:19; Nehemiah 11:19. This signal judgment of God upon the rebels had indeed struck the people who witnessed it with sudden awe, but it led not to that repentance (Psalm 4:4) which results from a change of heart. The impression passed away, and "on the morrow" nothing remained but the thought that so many princes of tribes, who had sought to vindicate tribal independence, had been cut off for the sake of Moses! It was in their cause, the people would argue, that these men had died; and the mourning in the tents of the princes, the desolateness which marked what had but yesterday been the habitations of Korah, Dathan, and Abiram, would only give poignancy to the feeling that with this event a yoke of bondage had been for ever riveted upon the nation. For they recognized not the purpose and meaning of God; this would have implied spiritual discernment; only that, if judgment had proceeded from Jehovah, it had come, if not at the instigation of, yet in order to vindicate Moses and Aaron. In their ingratitude they even forgot that, but for the intercession of these two, the whole congregation would have perished in the gainsaying of Korah. So truly did that generation prove the justice of the Divine sentence that none of their number should enter into the land of Canaan, and so entirely unfit did their conduct (as of old that of Esau) show them for inheriting the promises! But as for Moses and Aaron, when the congregation was once more gathered against them with this cruel and unjust charge on their lips, "Ye have killed the people of Jehovah," they almost instinctively "faced towards the tent of meeting," * as the place whence their help came and to which their appeal was now made. Nor did they look in vain.

* This is the literal rendering. Denser and more closely than before did the cloud cover the tabernacle, and from out of it burst visibly the luminous glory of Jehovah. And as Moses and Aaron entered the court of the tabernacle, "Jehovah spake unto Moses, saying, Get you up from among this congregation, and I will consume them as in a moment. And they fell upon their faces." But what was Moses to plead? He knew that "already" was "wrath gone forth from Jehovah," and "the plague" had "begun." What could he now say? In the rebellion at Mount Horeb, (Exodus 32:31) again at Kadesh, (Numbers 14:13, etc.) and but the day before at the gainsaying of Korah, he had exhausted every argument. No similar plea, nor indeed any plea, remained. Then it was, in the hour of deepest need, when every argument that even faith could suggest had been taken away, and Israel was, so to speak, lost, that the all-sufficiency of the Divine provision in its vicarious and mediatorial character appeared. Although as yet only typical, it proved all sufficient. The incense kindled on the coals taken from the altar of burnt-offering, where the sacrifices had been brought, typified the accepted mediatorial intercession of our great High Priest. And now, when there was absolutely no plea upon earth, this typical pleading of His perfect righteousness and intercession prevailed. Never before or after was the Gospel so preached under the Old Testament* as when Aaron, at Moses' direction, took the censer, and, having filled it from the altar, "ran into the midst of the congregation," "and put on incense, and made an atonement for the people" (16:47). * The only similar instance was the lifting up of the brazen serpent, which typically represented another part of the work of our Redeemer. Even the prophecies of Isaiah were not clearer than these two sermons by outward deed, as we may call them, rather one declaring the typical meaning of the Aaronic priesthood, and the efficacy of that to which it pointed; the other, the character and the completeness of God's provision for the removal of guilt. And as he stood with that censer "between the dead and the living," "the plague," which had already swept away not less than 14,700 men, "was stayed." Thus if Korah's assumption of the priestly functions had caused, the exercise of the typical priesthood now removed, the plague. But the truth which God now taught the people was not to be exhibited only in judgment. After the storm and the earthquake came the "still, small voice," and the typical import of the Aaronic priesthood was presented under a beautiful symbol. By direction of God, "a rod" for each of the twelve tribes, bearing the respective names of their princes,* was laid up in the Most Holy Place, before the Ark of the Covenant. * According to the more common view, twelve rods were presented, Ephraim and Manasseh being counted only one tribe, that of Joseph. According to others, there were twelve rods, exclusively of that of Levi, which bore the name of Aaron. And on the morrow, when Moses entered the

sanctuary, "behold the rod of Aaron for the house of Levi had budded, and brought forth buds, and bloomed blossoms, and yielded almonds." The symbolical teaching of this was plain. Each of these "rods" was a ruler's staff, the emblem of a tribe and its government. This was the natural position of all these princes of Israel. But theirs as well as Aaron's were rods cut off from the parent-stem, and therefore incapable of putting forth verdure, bearing blossom, or yielding fruit in the sanctuary of God. By nature, then, there was absolutely no difference between Aaron and the other princes; all were equally incapable of the new life of fruitfulness. What distinguished Aaron's rod was the selection of God and the miraculous gift bestowed upon it. And then, typically in the old, but really in the new dispensation, that rod burst at the same time into branches, into blossom, and even into fruit - all these three combined, and all appearing at the same time. And so these princes "took every man his rod," but Aaron's rod was again brought before the Ark of the Covenant, and kept there "for a token."* Nor was even the choice of the almond, which blossoms first of trees, without its deep meaning. For the almond, which bursts earliest into flower and fruit, is called in Hebrew "the waker" (shaked, comp. Jeremiah 1:11,12). Thus, as the "early waker," the Aaronic priesthood, with its buds, blossoms, and fruit, was typical of the better priesthood, when the Sun of Righteousness would rise "with healing in His wings."** * Apparently, both the pot of manna and Aaron's rod were lost when the ark returned from the Philistine cities (see 1 Kings 8:9). This loss also was deeply significant - as it were, God's unspoken comment on the state of Israel. ** The significance of the Levitical sections, as they follow upon Numbers 17., will be apparent to the attentive reader. But this is not the place to enter further on the subject. Edersheim, Vol 2, Ch 19)

CHAPTER 17

As a test, a rod for each tribe is placed in the tabernacle of witness—Aaron's rod buds and blossoms and brings forth almonds—It is kept as a token against rebels.

- 1 AND the LORD spake unto Moses, saying,
- 2 Speak unto the children of Israel, and take of every one of them ^aa rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.
- 3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.
- 4 And thou shalt lay them up in the ^atabernacle of the congregation (Heb tent of meeting) before the testimony, where I will ^bmeet with you.
- 5 And it shall come to pass, *that* the man's rod, whom I shall ^achoose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.
- 6 ¶ And Moses spake unto the children of Israel, and every one of their ^aprinces (Heb leaders, heads, rulers) gave him a rod apiece, for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.
- 7 And Moses laid up the rods before the LORD in the ^atabernacle of witness.
- 8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.
- 9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.
- 10 ¶ And the LORD said unto Moses, Bring ^aAaron's rod again before the testimony, to be kept for a token against the rebels; and thou shalt quite take away their murmurings from me, that they die not.
- 11 And Moses did *so*: as the LORD commanded him, so did he.
- 12 And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish.

13 Whosoever cometh ^aany thing near (or anywhere) unto the tabernacle of the LORD shall ^bdie: ^cshall we be consumed with dying? (or are we all to die?) (In the rebellion against the leadership of Moses and Aaron, the Lord gave two miraculous demonstrations that showed Israel without question whom He had chosen to lead His people. First, Korah and those who joined him in the rebellion were killed by being either swallowed in the earth or consumed by fire. Second, those who still continued to sustain his evil leadership, even after Korah's death, were killed in a plague (see Numbers 16:49). The scriptures state that nearly fifteen thousand people died trying to prove that Moses and Aaron were not the ones who should lead Israel. Then the Lord offered one more miracle to further demonstrate who was chosen to hold the priesthood. Bible scholars have explained the significance of this miracle in this way: "The miracle which God wrought here as the Creator of nature, was at the same time a significant symbol of the nature and meaning of the priesthood. The choice of the rods had also a bearing upon the object in question. A man's rod was the sign of his position as ruler in the house and congregation; with a prince the rod becomes a sceptre, the insignia of rule [see Genesis 49:10]. As a severed branch, the rod could not put forth shoots and blossom in a natural way. But God could impart new vital powers even to the dry rod. And so Aaron had naturally no preeminence above the heads of the other tribes. But the priesthood was founded not upon natural qualifications and gifts, but upon the power of the Spirit, which God communicates according to the choice of His wisdom, and which He had imparted to Aaron through his consecration with holy anointing oil. It was this which the Lord intended to show to the people, by causing Aaron's rod to put forth branches, blossom, and fruit, through a miracle of His omnipotence; whereas the rods of the others heads of the tribes remained as barren as before. In this way, therefore, it was not without deep significance that Aaron's rod not only put forth shoots, by which the divine election might be recognized, but bore even blossom and ripe fruit. This showed that Aaron was not only qualified for his calling, but administered his office in the full power of the Spirit, and bore the fruit expected of him. The almond rod was especially adapted to exhibit this, as an almond tree flowers and bears fruit the earliest of all the trees, and has received its name [in Hebrew, which means] 'awake,' from this very fact [cf. Jeremiah 1:11]." (Keil and Delitzsch, *Commentary*, 1:3:114). Institute Manual, 207)

CHAPTER 18

Aaron and his sons called to minister in priest's office—Levites called to minister in service of tabernacle—Levites receive no land inheritance, but are supported by tithes of people.

1 AND the LORD said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall ^abear the iniquity of your priesthood. (ie bear any guilt incurred in failure to bear the full responsibility thereof)

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be ^ajoined unto thee, and minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the ^acharge of all the tabernacle: only they shall not come ^bnigh the ^cvessels of the sanctuary and the altar, that neither they, nor ye also, ^ddie.

4 And they shall be joined unto thee, and ^akeep the charge of (or attend to the duties of) the tabernacle of the congregation, for all the service of the tabernacle: and ^ba stranger (or any unauthorized person) shall not come nigh unto you.

5 And ye shall ^akeep the ^bcharge of the sanctuary, and the charge ^bof the altar: that there be no ^cwrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the ^aLevites from among the children of Israel: to you *they are given as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your ^apriest's office for every thing of the altar, and within the ^bvail; and ye shall serve: I have given your priest's office *unto you as* a service of gift: and the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave ^aofferings of all the hallowed things of the children of Israel; unto thee have I ^bgiven them by reason of the ^canointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: every oblation of theirs, every ^ameat (Heb meal, or cereal) offering of theirs, and every ^bsin offering of theirs, and every ^ctrespass offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most ^aholy place shalt thou ^beat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the ^aheave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is ^bclean in thy house shall eat of it.

12 All the best of the oil, and all the best of the wine, and of the wheat, the ^afirstfruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is ^afirst ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every thing ^adevoted in Israel shall be thine.

15 Every thing that openeth the ^amatrix (or womb) in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the ^bfirstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which *is* twenty gerahs.

17 But the ^afirstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt ^bsprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

19 All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a ^acovenant of ^bsalt for ever before the LORD unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no ^ainheritance in their land, neither shalt thou have any ^bpart among them: I *am* thy part and thine ^cinheritance among the children of Israel.

21 And, behold, I have given the children of Levi all the tenth in Israel for an ^ainheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the ^achildren of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

23 But the ^aLevites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: *it shall be* a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no ^ainheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, *even* a ^atenth part of the tithe.

27 And *this* your heave offering shall be reckoned unto you, as though *it were* the corn of the threshingfloor, and as the fulness of the winepress.

28 Thus ye also shall offer an heave offering unto the LORD of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the LORD's heave offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof, *even* the hallowed part thereof out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.

31 And ye ^ashall eat it in every place, (or may eat it in any place) ye and your households: for it *is* your ^breward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye ^apollute the holy things of the children of Israel, lest ye die. (Here a distinction is made between the two orders of the Aaronic Priesthood. Although the terms *Aaronic* and *Levitical* are sometimes used interchangeably (see D&C 107:1, 6, 10), there were differences in duties. The lesser priesthood was given to those of "the tribe of Levi" (Numbers 18:2), to which Aaron and his sons belonged. The Levites performed the housekeeping chores of the tabernacle, such as filling and lighting the lamps, carrying the ark of the covenant, assembling and disassembling the tabernacle, and so forth. The priests, who were chosen from Aaron's sons alone, were appointed to offer sacrifice, burn incense, instruct in the law, and so forth. Presiding over all the priests, or sons of Aaron, was a firstborn son. He served as high priest or president of the priests (see Numbers 3:5–10; 18:1–7; 1 Chronicles 23:27–32). Those selected to minister in the offices of priest and Levite were to be supported from the tithes and offerings made by the children of Israel (see Numbers 18:21, 24). The Lord said to Aaron, "All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee" (v. 12). These, like everything else in Israel, were to be tithed (see v. 26). In addition, the Levites had to have a place to live. They were not given land as the other tribes were because their inheritance was the priesthood instead (see v. 20). In order to scatter them among the tribes and provide homes for the Levites, Moses commanded that forty-eight "Levite cities" be established for those who ministered to Israel's spiritual needs (see Numbers 35:1–8). This Levitical inheritance was provided when the land of Canaan was conquered under Joshua (see Joshua 21). Institute Manual, 207-08)

CHAPTER 19

Directions given for sacrifice of red heifer—Water of separation used for purification from sin—Ceremonially unclean persons sprinkled with water of separation.

1 AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without ^aspot, (Heb defect) wherein *is* no blemish, *and* upon which never came yoke:

3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and *one* shall slay her before his face:

4 And Eleazar the priest shall take of her ^ablood with his finger, and sprinkle of her blood directly before the ^btabernacle of the congregation (Heb tent of meeting) seven times:

5 And *one* shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn:

6 And the priest shall take cedar wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall ^awash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a ^awater of separation: (ie water for removal of impurity) *it is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any man shall be ^aunclean seven days.

12 He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be ^acut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent: all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the ashes of the burnt heifer of ^apurification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take ^ahyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even. (Anciently, an Israelite who had been in the presence of one who died or had been dead was held to be defiled (see Reading 15-3). This chapter in Numbers describes the way in which such a person was purified. First, a red heifer was slain, burned, and the ashes laid aside. Then the ashes were placed in pure water and the mixture sprinkled upon those who had been defiled. This was known as “the water of separation,” since by it one was separated, or purified, from sin (v. 9). Failure to avail oneself of the cleansing power in this way resulted in being “cut off from among the congregation” (v. 20). Much vital symbolism can be found in this ordinance. One who defiles himself with sin undergoes a spiritual death and is cut off from God’s presence through the loss of the Holy Spirit. Recovery from spiritual death is obtained by faith in Christ’s Atonement (symbolized by the death of the red heifer), repentance from sin, baptism in water, receiving the Holy Ghost, and obedience to God’s commandments. All who thereafter commit certain serious sins and refuse to repent are likewise “cut off from among the congregation,” that is, excommunicated (v. 20). Institute Manual, 208)

CHAPTER 20

Miriam dies—Moses smites rock at Meribah and brings forth water—Edom refuses to let Israel pass peacefully through their land—Aaron dies, and Eleazar becomes the high priest.

1 THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the first month: and the people abode in ^aKadesh; and Miriam died there, and was buried there. (Kadesh is the place where the spies were sent from. So we have come full circle back to the place of their rebellion. Now they are ready to enter the promised land.)

2 And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people ^achode (or contended) with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD!

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the ^atabernacle of the congregation, (Heb tent of meeting) and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the ^arod, and gather thou the assembly together, thou, and Aaron thy brother, and ^bspeak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, ^aHear now, ye rebels; must ^bwe fetch you water out of this rock?

11 And Moses lifted up his hand, and with his rod he ^asmote the ^brock twice: and the ^cwater came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye ^abelieved me not, (ie in not speaking to the rock, striking it instead) to ^bsanctify me in the eyes of the children of Israel, therefore ye shall not ^cbring this congregation into the ^dland which I have given them. (Rebellion among the children of Israel was not at all uncommon in their desert wanderings. The rebellion described in these verses, however, was especially serious because it apparently led Moses, the prophet of God, to momentarily forget what the Lord had commanded him to do. The Lord had told Moses to provide water for murmuring Israel in a special way. Pointing out a certain rock, the Lord told Moses, “Speak ye unto the rock before their [Israel’s] eyes; and it shall give forth his water” (v. 8). But Moses was weary and angry with Israel. “Hear now, ye rebels,” he said. “Must *we* fetch you water out of this rock?” (v. 10; emphasis added). Then, instead of speaking to the rock as God commanded, Moses “smote the rock twice” and water gushed forth (v. 11). The Lord then chided Moses and Aaron for their failure to sanctify Him in the eyes of the people and told both men that neither of them would be allowed to bring Israel into the promised land (see v. 12). Not only did they not follow the Lord’s instructions carefully but they also suggested by the use of *we* that they were the ones who provided the water. This incident, taken together with other scripture, creates a number of questions. Did Moses really sin against the Lord? Was that the reason Moses was not permitted to enter the promised land? Did Moses really assume glory to himself, or was he simply angry with the lack of faith exhibited by the children of Israel? Was this one error enough to cancel out years of great faith, obedience, and devotion? At least two other Old Testament passages indicate that Moses did sin in striking the rock at Meribah (see Numbers 27:12–14; Deuteronomy 32:51–52). Other passages, however, help to clarify the matter. Deuteronomy 3:26 and 4:21 indicate that the Lord told Moses that the reason he could not enter the promised land was that the Lord was angry with him “*for your sakes*” (emphasis added). This statement could imply that there were reasons other than the error of Moses for the prohibition. Two other facts strengthen this supposition. First, both Moses and the higher priesthood were taken from Israel because of the people’s unworthiness, not Moses’ (see D&C 84:23–25). Second, Moses was translated when his mortal ministry was finished (see

Alma 45:19). In other words, Moses was privileged to enter a land of promise far greater than the land of Canaan. He had finished his calling in mortality, and a new leader was to take Israel into the promised land. And, Moses was translated—hardly a punishment for sinning against God. Institute Manual, 209)
13 This *is* the water of ^aMeribah; (ie Quarrel, Strife, Contention) because the children of Israel ^bstrove with the LORD, and he was sanctified in them.

14 ¶ And Moses ^asent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us: (Moses referred to his people as “brother Israel” when he addressed the king of the Edomites (v. 14) because the Edomites were direct descendants of Edom (Esau), the brother of Jacob (Israel), from whom the Israelites descended. There was therefore a blood relationship between the two peoples. The things that Moses said imply that the Edomite king was well aware of the relationship. Still, he refused to let the Israelites pass through his lands. Between the rebellion of Korah (chaps. 16–17) and the request for passage through the land of Edom (chap. 20), thirty-eight years of wandering had transpired. For reasons not known to us now, Moses did not describe those years in this record. Institute Manual, 209)

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And when we cried unto the LORD, he heard our voice, and sent an ^aangel, and hath brought us forth out of Egypt: and, behold, we *are* in Kadesh, a city in the uttermost of thy border:

17 Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we will go by the king’s *high way*, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass ^aby me, (Heb through me, (ie through my land)) lest I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will ^apay for it: I will only, without *doing* any thing *else*, go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the ^acoast (Heb border) of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye ^arebelled against my word at the water of Meribah. (“This was, in effect, depriving him of his office; and putting the clothes on his son Eleazar implied a transfer of that office to him. A transfer of office, from this circumstance of *putting the clothes* of the late possessor on the person intended to succeed him, was called *investing* or *investment*, *clothing*;) as removing a person from an office was termed *divesting* or *unclothing*.” (Clarke, *Bible Commentary*, 1:682.) The same custom continues to this day in some institutions. When an officer is installed or removed from office, ceremonial clothing is either put on or taken off, symbolizing a transfer of authority. When one departs in dishonor, he is literally stripped of his gown or robes. In the military, the cutting off of one’s epaulets or insignia of rank is the same thing. Aaron, however, was not retiring in dishonor or disgrace. His death was imminent (see v. 28), and it was time for new and younger leadership. Institute Manual, 209)

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and ^aAaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel. (IT was indeed most fitting that, at the end of the thirty-seven years wanderings, Israel should once more gather at Kadesh. There they had been scattered, when the evil report which the spies had brought led to their unbelief and rebellion; and thence had the old generation carried, as it were, its sentence of death back into the wilderness, till during these long and weary years its full terms had been exhausted. And now a new generation was once more at Kadesh. From the very spot where the old was broken off was the fresh start to be made. God is faithful to His purpose; He never breaks off. If the old was interrupted, it had been by man's unbelief and rebellion, not by failure on the part of God; and when He resumed His work, it was exactly where it had been so broken off. And man also must return to where he has departed from God, and to where sentence has been pronounced against him, before he enters on his new journey to the Land of Promise. But what solemn thoughts might not have been expected in this new generation, as they once more stood ready to resume their journeying on the spot where that of their fathers had been arrested. As He had sanctified His Name in Kadesh by judgment, would they now sanctify it by their faith and willing obedience?)

Besides Joshua and Caleb, to whom entrance into the land had been specially promised, only three of the old generation still remained. These were Miriam, Moses, and Aaron. And now, just at the commencement of this fresh start, as if the more solemnly to remind them of the past, Miriam, who had led the hymn of thanksgiving and triumph on their first entering the desert, (Exodus 15:31) was taken away. Only Moses and Aaron were now left - weary, wayworn pilgrims, to begin a new journey with new pilgrims, who had to learn afresh the dealings of Jehovah. And this may help us to understand what happened at the very outset of their pilgrimage. Israel was in Kadesh, or rather in the desert of Zin, the name Kadesh applying probably to the whole district as well as to a special locality. So large a number of people gathered in one place would naturally soon suffer from want of water. Let it also be remembered, that that generation knew of the wonders of the Lord chiefly by the hearing of the ear, but of His judgments by what they had seen of death sweeping away all who had come out of Egypt. In the hardness of their hearts it now seemed to them as if the prospect before them were hopeless, and they destined to suffer the same fate as their fathers. Something of this unbelieving despair appears in their cry, "Would God that we had died when our brethren died before Jehovah" (Numbers 20:3) - that is, by Divine judgment, during these years of wandering. The remembrance of the past with its disappointments seems to find expression in their complaints (20:5). It is as if they contrasted the stay of their nation in Egypt, and the hopes awakened on leaving it, with the disappointment of seeing the good land almost within their grasp, and then being turned back to die in the wilderness! And so the people broke forth in rebellion against Moses and against Aaron.

Feelings similar to theirs seem to have taken hold even on Moses and Aaron - only in a different direction. The people despaired of success, and rebelled against Moses and Aaron. With them as leaders they would never get possession of the Land of Promise. On the other hand, Moses and Aaron also despaired of success, and rebelled, as it were, against the people. Such an unbelieving people, rebelling at the very outset, would never be allowed to enter the land. The people felt as if the prospect before them were hopeless, and so did Moses and Aaron, although on opposite grounds. As we have said, the people rebelled against Moses and Aaron, and Moses and Aaron against the people. But at bottom, the ground of despair and of rebellion, both on the part of the people and of Moses, was precisely the same. In both cases it was really unbelief of God. The people had looked upon Moses and not upon God as their leader into the land, and they had despaired. Moses looked at the people as they were in themselves, instead of thinking of God who now sent them forward, secure in His promise, which He would assuredly fulfill. This soon appeared in the conduct and language of Moses. By Divine direction he was to stand in sight of the people at "the rock before their eyes" with "the rod from before Jehovah" - no doubt the same with which the miracles had been wrought in Egypt, and under whose stroke water

had once before sprung from the rock at Rephidim. (Exodus 17:6) It is generally thought that the sin of Moses, in which Aaron shared, consisted in his striking the rock - and doing so twice - instead of merely speaking to it, "and it shall give forth its water;" and also, in the hasty and improper language which he used on the occasion, "Hear now, ye rebels, must we fetch you water out of this rock?"* But it seems difficult to accept this view. On the one hand, we can scarcely imagine that unbelief should have led Moses to strike, rather than to speak to the rock, as if the former would have been more efficacious than the latter. On the other hand, it seems strange that Moses should have been directed to "take the rod," if he were not to have used it, the more so as this had been the Divinely sanctioned mode of proceeding at Rephidim. (Exodus 17:6) * The great Rabbinical interpreter Rashi accounts for the twice striking by supposing that Moses went to the wrong rock, when, at the first stroke, only a few drops came, but at the second abundance of water. He finds the sin of Moses in his striking instead of speaking, since the people would, in the latter case, have argued - If the rock which neither speaks, hears, nor needs nourishment, obeys the voice of God, how much more are we bound so to do. The Jerusalem Targum has it, that at the first stroke blood came from the rock. Lastly, how, in that case, could Aaron have been implicated in the sin of Moses? Of course, the striking the rock twice was, as we read in Psalm 106:32, 33, evidence that they had "angered" Moses, and that "his spirit was provoked." This also showed itself in his language, which Scripture thus characterizes, "he spake unadvisedly with his lips" - or, as the word literally means, "he babbled." * Be it observed, that Moses is not anywhere in Scripture blamed for striking instead of speaking to the rock, while it is expressly stated that the people "angered him also at the waters of strife, so that it went ill with Moses for their sakes." * The word, whether written bala or bada, means to talk foolishly, or rashly, to babble, also to boast. The other aspect of the sin of Moses was afterwards expressly stated by the Lord Himself, when He pronounced on Moses and Aaron the sentence that they should not "bring this congregation into the land," which He had given them, on this ground: "Because ye believed Me not, to sanctify Me in the eyes of the children of Israel" (20:12). Thus in their rebellion against Moses and Aaron, the people had not believed that Jehovah would bring them into the land which He had given them; while, in their anger at the people, Moses and Aaron had not believed God, to sanctify Him in His power and grace in the eyes of the children of Israel. Israel failed as the people of God; Moses as their mediator. Hitherto Moses had, under every provocation, been faithful as a steward over his charge, and pleaded with God and prevailed, because he believed. Now for the first time Moses failed, as we all fail, through unbelief, looking at the sin of the people, and thence inferring the impossibility of their inheriting the promises, instead of looking at the grace and power of God which made all things possible, and at the certainty of the promise. Unlike Abraham in similar circumstances, "he staggered at the promises." And having through unbelief failed as mediator of the people, his office was to cease, and the conduct of Israel into the land to devolve upon another. It is only in this sense that we can accept the common statement, that the sin of Moses was official rather than personal. For these two - office or work, and person - cannot be separated either as regards responsibility or duty. Rather would we think of Moses and Aaron as aged pilgrims, worn with the long way through the wilderness, and footsore with its roughnesses and stones, whose strength momentarily failed when the weary journey was once more resumed, and who in their weariness stumbled at the rock of offense. Yet few events possess deeper pathos than this "babbling" at the waters of Meribah. Its true parallel is found not in the Old but in the New Testament. It is true that, in similar circumstances, Elijah also despaired of Israel, and was directed to "the mount of God," there to learn the same lesson as Moses - before, like him, he was unclothed of his office. But the full counterpart to the temptation of Moses is presented in the history of John the Baptist, when doubting, not the Person but the mode of working of the Messiah, and despairing, from what he saw and heard, of the fulfillment of the promise at that time and among that generation, he sent his disciples on that memorable embassy, just before he also was unclothed of his office. This is not the place to follow the subject further. Suffice it to point out, on the one hand, Moses, Elijah, John the Baptist, and, on the other, Joshua, Elisha, and our blessed Lord, as the types and antitypes presented to us in Scripture. Before leaving Kadesh, Moses sent messengers to the king of Edom, and also, as we learn from Judges 11:17, to the king of Moab,* whose dominions lay on the north of Edom, asking permission for Israel to pass through their countries. * The reply of the king of

Moab is not mentioned in Scripture, because, upon the refusal of Edom, even his permission would have been of no use as the road to Moab lay through Edom. A glance at the map will show that this would have been the most direct route, if Palestine was to be entered from the other side Jordan at Jericho. Certainly it was the easiest route, as it avoided contact with those who held the Negeb, or south country, who thirty-seven years before had met Israel in hostile conflict and signally defeated them. (Numbers 14:44, 45) But in vain Moses urged upon Edom the claims of national kinship, Israel's past sufferings in Egypt, and their marvelous deliverance and guidance by The Angel of Jehovah. In vain also did he limit his request to permission to use the ordinary caravan road - "the king's highway" - without straying either to the right or the left, adding the promise of payment for the use of the wells. (Numbers 20:14-17) The children of Esau not only absolutely refused, but hastily gathered an army of observation on their borders. Meantime, while the messengers of Moses had gone on their embassy, the camp of Israel had moved forward to what may be described as "the uttermost of the border" of Edom. A day's journey eastward from Kadesh, through the wide and broad Wady Murreh, suddenly rises a remarkable mountain, quite isolated and prominent, which Canon Williams describes as "singularly formed," and the late Professor Robinson likens to "a lofty citadel." Its present name Moderah preserves the ancient Biblical Moserah, which, from a comparison of Numbers 20:22-29 with Deuteronomy 10:6, we know to have been only another designation for Mount Hor. In fact, "Mount Hor" or Hor-ha-Hor ("mountain, the mountain") just means "the remarkable mountain." This was the natural route for Israel to take, if they hoped to pass through Edom by the king's highway - the present Wady Ghuweir, - which would have led them by way of Moab, easily and straight, to the other side of Jordan. It was natural for them here to halt and await the reply of the king of Edom. For while Moderah lies at the very boundary, but still outside Edom, it is also at the entrance to the various wadies or roads, which thence open east, south, and south-west so that the children of Israel might thence take any route which circumstances would indicate. Moreover, from the height of Moderah they would be able to observe any hostile movement that might be directed against them, whether from the east by Edom, or from the north and west by the Amalekites and Canaanites. From what has been said, it will be gathered that we regard this as the Mount Hor where Aaron died.* * The traditional site for Mount Hor is Jebel Harun, close by Petra, the capital of Edom. To state is already to refute a supposition which implies that Israel had asked leave to pass through Edom, and then, without awaiting the reply, marched into the heart of Edom, and camped for thirty days close by its capital! Moreover, it is difficult to understand what could have been the object of going so far south, if Israel hoped - as at the time they did - to strike through the nearest practicable wady, the road that led northward through Edom and Moab to the ford of Jordan. In that case Jebel Harun would have been far out of their way. Finally, it is impossible to arrange the chronological succession of events as given in the Bible, except on the supposition that Moderah was Mount Hor. For, if the camp of Israel had been near Petra, there could have been no reason for the king of Arad to dread their forcing their way through his territory (Numbers 21:1), even as it seems most unlikely that he should have marched so far south-east as Petra to attack Israel. Accordingly, interpreters who regard Jebel Harun as Mount Hor are obliged to suppose that the attack of the king of Arad had taken place earlier, say, at the period indicated in Numbers 20:22. But in that case it is difficult to imagine how the king could have heard that Israel was "coming by the way of the spies," seeing they were taking exactly the opposite direction, and had just requested permission to pass through Edom. Against these weighty reasons we have only the authority of tradition in favor of Harun. On the other hand, all becomes plain, and easily understood, if we regard Moderah as Mount Hor; and the whole narrative in its chronological succession in Scripture is just what we should have expected. The reader who wishes further information is referred to the admirable work of the late Revelation E. Wilton on The Negeb, or South Country of Scripture (pp. 126-134), and to the excellent map attached to it. Thus speedily, within a day's journey of the place of his sin, was the Divine sentence upon Aaron executed. There is a solemn grandeur about this narrative, befitting the occasion and in accordance with the locality. In the sight of all the congregation these three, Moses, Aaron, and Eleazar, went up the mount. In his full priestly dress walked Aaron to his burial. He knew it, and so did all in that camp, who now, for the last time, reverently and silently looked upon the venerable figure of him who, these forty years, had ministered unto them in holy things. * * According to Numbers 33:37, etc., Aaron died on the first day of the fifth month of the fortieth year after the Exodus, and at the age of one hundred and twenty-three years. There was no farewell. In that typical priesthood all depended on the unbroken continuance of the office, not of the person. And hence on that mountain-top Aaron was first unclothed of his priestly robes, and Eleazar, his son, formally invested with them. Thus the priesthood had not for a

moment ceased when Aaron died. Then, not as a priest but simply as one of God's Israel, was he "gathered unto his people." But over that which passed between the three on the mount has the hand of God drawn the veil of silence. And so the new priest, Eleazar, came down from the solemn scene on Mount Hor to minister amidst a hushed and awe-stricken congregation. "And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel." Serious tidings were now in store for Israel. The messengers returned from Edom bringing absolute refusal to the request of passage through that country. Not only so, but the large army of Edom was assembling on the frontier, close to the camping-ground of Israel. If, according to the Divine command, Edom was not to be attacked, then Israel must rapidly retreat. The ordinary route from Mount Hor "to compass the land of Edom," so as to advance northwards, by the east of Edom, would have led Israel straight down by the Wady El-Jeib, and so through the northern part of the Arabah. But this route touched the western boundary of Edom, just where, as we gather from the Scriptural narrative, the army of Edom was echeloned. To avoid them, it became therefore necessary, in the first place, to retrace their steps again through part of the Wady Murreh, in order thence to strike in a south-easterly direction through what are now known as "the mountains of the 'Azazimeh," the ancient dukedom of Teman, or Mount Paran. By this detour Israel would strike the Arabah far south of where the army of Edom awaited them, passing through the modern Wadies Ghudhaghidh and 'Adbeh. In point of fact, we learn from Deuteronomy 10:7 that Gudgodah and Jotbath were the two stations reached next after the retreat from Mount Hor. But just at the point where the host of Israel would turn southwards from Wady Murreh, they were also in almost a straight line for the territory of the king of Arad. Of course, he would be informed that Israel had been refused a passage through Edom, and, finding them on the flank of his territory, would naturally imagine that they intended to invade it. "And the Canaanitish king of Arad, which dwelt in the Negeb" * (or south country), "heard tell that Israel came by the way of the spies" (or, more probably, "the way of the merchants," the caravan road);** "then he fought against Israel, and took of them prisoners" having probably fallen on their rearguard. * So literally. Arad is the modern Tell Arad, about twenty miles south of Hebron. So tenaciously do names cling to localities in the East. ** So Mr. Wilton rightly renders it, and not "the way of the spies," i.e. of the twelve men who had, thirty-eight years before, gone up to spy the land. Others translate, "the beaten track." The event is mentioned for this twofold reason: to show the unprovoked enmity of Canaan against Israel, and the faithfulness of God. For Israel at that time "vowed a vow" utterly to destroy the cities of the Canaanites. And God hearkened and heard. Many years afterwards He gave the prayed-for victory, (Jude 1:17) when the name of Hormah or ban - utter destruction - given in prophetic anticipation of God's faithfulness, became a reality.* * Some commentators imagine that even at the first a great victory had been gained by the Israelites over the Canaanites. But the supposition is incompatible alike with the narrative and with other portions of Scripture. Edersheim, Vol 2, Ch 20)

CHAPTER 21

Israel destroys those Canaanites who fight against her—She is plagued with fiery serpents—Moses lifts up a serpent of brass to save those who look thereon—Israel defeats Amorites and destroys people of Bashan and occupies their lands.

1 AND when ^aking ^bArad the Canaanite (Heb of Arad), which dwelt in the ^csouth, (Heb Negev) heard tell that Israel came by the way of ^dthe spies (Heb Atharim (a place)); then he fought against Israel, and took *some* of them prisoners.

2 And Israel vowed a ^avow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly ^adestroyed them and their cities: and he called the name of the place ^bHormah. (ie destruction)

4 ¶ And they journeyed from mount ^aHor by the way of the ^bRed sea (Heb Reed Sea), to ^ccompass the

land (or go around) of Edom: and the soul of the people was much discouraged because of the way.
5 And the people ^aspake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And the LORD sent ^afiery (or poisonous) ^bserpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, We have ^asinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses ^bprayed for the people.

8 And the LORD said unto Moses, ^aMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall ^blive.

9 And Moses made a ^aserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived. (The Brass Serpent. Read 1 Nephi 17:41 – all they had to do was look and live. Many died. Type of the crucifixion. Look to Christ and live. 1 Nephi 17: 41 And he did straiten them in the wilderness with his rod; for they ^ahardened their hearts, even as ye have; and the Lord straitened them because of their iniquity. He sent fiery flying ^bserpents (A fiery flying serpent is a poisonous snake. “Fiery” refers to being poisonous and “flying” probably refers to their striking motion in an attempt to bite. What is the antidote for the venom of sin? Repentance.) among them; and after they were bitten he prepared a way that they might be ^chealed; and the labor which they had to perform was to look; and because of the ^dsimpleness of the way, or the easiness of it, there were many who perished. What with the weariness of the way, the want of water, and of all food other than the manna, "the soul of the people was much discouraged," "and the people spake against God and against Moses." The judgment of "fiery serpents" which the Lord, "in punishment, sent among the people," and of which so many died bore a marked resemblance to all His former dealings. Once more He did not create a new thing for the execution of His purpose, but only disposed sovereignly of what already existed. **Travelers give remarkable confirmation and illustrations of the number and poisonous character of the serpents in that district. * Thus one writes of the neighborhood of the gulf: "The sand on the shore showed traces of snakes on every hand. They had crawled there in various directions. Some of the marks appeared to have been made by animals which could not have been less than two inches in diameter. My guide told me that snakes were very common in these regions." Another traveler on exactly the route of the children of Israel states: "In the afternoon a large and very mottled snake was brought to us, marked with fiery spots and spiral lines, which evidently belonged, from the formation of its teeth, to one of the most poisonous species... The Bedouins say that these snakes, of which they have great dread, are very numerous in this locality."**** From the fact that the brazen serpent is also called "fiery" (a Saraph), we infer that the expression describes rather the appearance of these "fire-snakes" than the effect of their bite. * For many and very apt Scripture illustrations we would here refer to Mr. Wilton's Negeb, p. 47, etc. ** Kurtz, History of the Old Covenant, vol. 3. pp. 343, 344, English translation. **Two things are most marked in this history, the speedy repentance of Israel, couched in unwonted language of humility, (Numbers 21:7) and the marvelous teaching of the symbol, through which those who had been mortally bitten were granted restoration to life and health.** Moses was directed to make a fiery serpent of brass, and to set it upon a pole, and whosoever looked upon it was immediately healed. **From the teaching of our Lord (John 3:14, 15) we know that this was a direct type of the lifting up of the Son of Man, "that whosoever believeth in Him should not perish, but have eternal life."** The simplicity of the remedy - only to look up in faith, its immediateness and its completeness as well as the fact that this was the only but also the all-sufficient remedy for the deadly wound of the serpent - all find their counterpart in the Gospel. But for the proper understanding both of the type and of the words of our Lord, we must inquire in what manner Israel would view and understand the lifting up of the brazen serpent and the healing that flowed from it. Undoubtedly, Israel would at once connect this death through the fiery serpents with

the introduction of death into Paradise through the serpent.* * Both the Jerusalem and the Jonathan Targum contain an allusion to this. And now a brazen serpent was lifted up, made in the likeness of the fiery serpent, yet without its poisonous bite. And this was for the healing of Israel. Clearly then, the deadly poison of the fiery serpent was removed in the uplifted brazen serpent! All this would carry back the mind to the promise given when first the poisonous sting of the serpent was felt, that the Seed of the Woman should bruise the head of the serpent, and that in so doing His own heel should be bruised. In this sense even the apocryphal Book of Wisdom (16:6) designates the brazen serpent "a symbol of salvation." And so we are clearly taught that "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" (Romans 8:3) that "He hath made Him to be sin for us, who knew no sin; (2 Corinthians 5:21) and that "His own self bare our sins in His own body on the tree." (1 Peter 2:24) **The precious meaning of the type is thus deduced by Luther from the three grand peculiarities of this "symbol of salvation:" "First, the serpent which Moses made at the command of God had to be of brass or copper, that is, red, and like those fiery serpents, which were red, and burning in their bite - yet without poison. Secondly, the brazen serpent had to be set up on a pole for a sign" (comp. Colossians 2:14, etc.). "Thirdly, those who would be healed of the fiery serpents bite must look up to the brazen serpent, lifted up on the pole" (perceive, and believe), "else they could not recover nor live."** Similarly a modern German critic thus annotates John 3:14: "Christ is the antitype of this serpent, inasmuch as He took upon Himself and vicariously bore sin, the most noxious of all noxious powers." Edersheim, Vol 2, Ch 21)

10 ¶ And the children of Israel set forward, and ^apitched (or encamped) in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* ^abefore (or opposite) Moab, toward the sunrising.

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that ^acometh out of the coasts (extends from the boundary of) of the Amorites: for ^bArnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the ^abook of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,

15 And at the ^astream of the brooks (Heb slopes of the valleys) that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

16 And from thence *they went* to ^aBeer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, Spring up, O well; sing ye unto it:

18 The princes digged the well, the nobles of the people digged it, by *the direction* of the lawgiver, with their staves. And from the wilderness *they went* to Mattanah:

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley, that *is* in the country of Moab, to the top of Pisgah, which ^alooketh toward Jeshimon. (Heb overlooks the desert)

21 ¶ And Israel sent messengers unto ^aSihon king of the ^bAmorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well: *but* we will go along by the king's *high way*, until we be past thy borders.

23 And ^aSihon would not suffer Israel to pass through his ^bborder: (or territory) but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And Israel ^asmote him with the edge of the sword, and possessed his land from ^bArnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these ^acities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and ^aprepared: (or established)

28 For there is a fire gone out of ^aHeshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of ^aChemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out ^aJaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned and went up by the way of Bashan: and ^aOg the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

4 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the ^aAmorites, which dwelt at Heshbon.

35 So they ^asmote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

Additional Reading:

John 3:14-16: 14 ¶ And as Moses lifted up the ^aserpent in the wilderness, even so must the ^bSon of man be lifted up:

15 That whosoever believeth ⁱⁿ (on) him should not perish, but have eternal life.

16 ¶ For ^aGod so ^bloved the ^cworld, that he ^dgave his ^eonly begotten ^fSon, that whosoever ^gbelieveth ⁱⁿ (on) him should not perish, but have ^heverlasting ⁱlife. (Even God can do no more, He has given us his son.)

Alma 33:18-22: 18 But behold, this is not all; these are not the only ones who have spoken concerning the Son of God.

19 Behold, he was spoken of by ^aMoses; yea, and behold a ^btype was ^craised up in the wilderness, that whosoever would look upon it might live. And many did look and live. (The brazen serpent. Numbers 21:5-9)

20 But few understood the meaning of those things, and this because of the hardness of their hearts. But there were many who were so hardened that they would not look, therefore they perished. Now the reason they would not look is because they did not believe that it would ^aheal them.

21 O my brethren, if ye could be healed by merely casting about your eyes that ye might be healed, would ye not behold quickly, or would ye rather harden your hearts in ^aunbelief, and be ^bslothful, that ye would not cast about your eyes, that ye might perish?

22 If so, wo shall come upon you; but if not so, then cast about your eyes and ^abegin to believe in the Son of God, that he will come to redeem his people, and that he shall suffer and die to ^batone for their sins; and that he shall ^crise again from the dead, which shall bring to pass the ^dresurrection, that all men shall stand before him, to be ^ejudged at the last and judgment day, according to their ^fworks.

Alma 37:46-47: 46 O my son, do not let us be ^aslothful because of the ^bbasiness of the ^cway; (Neal A. Maxwell: “Muttering and murmuring are often the expressions of our conscience gone grumpy; it is precisely because we know we need to respond affirmatively (and have some inkling about what’s coming) that we let off steam—we start puffing in advance of the climb. These are

reactions genuinely to be avoided, since they can precede the keeping of a commandment or the fulfilling of a task with a slothful heart, which is more serious. Mostly, to avoid muttering, we need to trust more. So many of the things muttered about before turn out to be marvelous experiences later, and we are inwardly, and deservedly, ashamed for having grumbled.” (*Deposition of a Disciple*, p. 31)) for so was it with our fathers; for so was it prepared for them, that if they would ^dlook they might ^elive; even so it is with us. The way is prepared, and if we will look we may live forever. 47 And now, my son, see that ye take ^acare of these sacred things, yea, see that ye ^blook to God and live. Go unto this people and declare the word, and be sober. My son, farewell.

Helaman 8:13-15: 13 But, behold, ye not only deny my words, but ye also deny all the words which have been spoken by our fathers, and also the words which were spoken by this man, Moses, who had such great power given unto him, yea, the words which he hath spoken concerning the coming of the Messiah. (All true prophets testify of Christ.) 14 Yea, did he not bear record that the Son of God should come? And as he ^alifted up the brazen serpent in the wilderness, even so shall he be lifted up who should come. 15 And as many as should look upon that serpent should ^alive, even so as many as should look upon the Son of God with faith, having a contrite spirit, might ^blive, even unto that life which is eternal.

CHAPTER 22

Balak offers money and cattle and great honors to Balaam to curse Israel—The Lord forbids Balaam so to do—An angel opposes Balaam on the way.

1 AND the children of Israel set forward, and ^apitched (or encamped) in the plains of Moab ^bon* this side (ie across the Jordan from Jericho) Jordan by Jericho.

2 ¶ And ^aBalak the son of Zippor saw all that Israel had done to the Amorites.

3 And Moab was sore afraid of the people, because they *were* many: and Moab was distressed because of the children of Israel.

4 And Moab said unto the elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time. (Balak, king of Moab, sees how powerful Israel is and is afraid. Balak knew that his god, Baal, was not powerful and so he tries to get Balaam to use Jehovah against the Israelites.)

5 He sent messengers therefore unto ^aBalaam the son of Beor to Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:

6 Come now therefore, I pray thee, curse me this people; for they *are* too mighty for me(;) peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land(;) for I ^aawot (know) that he whom thou blessest *is* blessed, and he whom thou cursest is cursed. (Balak decides to send messengers to Balaam to see if he will curse Israel.)

7 And the elders of Moab and the elders of Midian departed with the ^arewards of ^bdivination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the ^aprinces (Heb leaders, rulers) of Moab abode with Balaam. (Who was Balaam? Was he a prophet and did he hold the Priesthood? It is difficult to determine from the record whether or not Balaam was a true prophet of God holding the powers of the priesthood authority. He lived in an area known as Aram, probably named after the son of Kemuel and grandson of Nahor, a cousin of Abraham. Haran, the place of Abraham's first settlement after he left Ur, was a seat for the worship of Jehovah and was also in Aram. Therefore, Balaam could have been one of the few scattered people such as Jethro, who held the priesthood and exercised its power. (Old Testament Student Manual, p. 209) W.W. Phelps said: "Noah's and his son's names are chronicled as among the Son's of God, and so we

have the priesthood safely landed this side of the flood. Now as Abraham was born about 292 years after the flood, and Noah lived 350 years, and his sons more, there is no marvel how Melchizedek, or Abraham became priests of the Most High God. They had it from the lineage or hands of Noah. Paul calls Abraham a patriarch, and according to Peter's definition of patriarch, given in Acts 2:29-30, he was a prophet and so God says of him. Moses got his ordination from his father in law Jethro, who was a priest of Midian. The Midianites were descendants of Abraham through his son Midian, born of Keturah, and brought up under the covenant of circumcision. No wonder Balaam was a prophet. No wonder he could not curse Israel: they should have been brethren." (W.W. Phelps, "Despise Not Prophesyings," Times and Seasons, 2 (1 February 1841): 299.) Elder Bruce R. McConkie said: "Here is a prophet of God who is firmly committed to declare only what the Lord of heaven directs." (New Era, Apr. 1972, p. 7))

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed. **(What does God tell Balaam? Don't go with them and don't curse Israel.)**

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. **(What is Balaam's response? Get out, I'm not coming with you.)**

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me:

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people. **(What does Balak do? He sends more important messengers and offers Balaam wealth.)**

18 And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more. **(How does Balaam respond? No matter what I will not do it. But I will ask one more time.)**

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, ~~and~~ (if thou wilt) go with them; but yet the word which I shall say unto thee, that shalt thou ~~do~~ (speak). **(What was God's answer this time? It sounds like God is giving His permission for Balaam to go, but the JST says: "If the men come to call thee, rise up, if thou wilt go with them, but yet the word which I shall say unto thee, shalt thou speak.")**

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. **(Did Balaam go? Why? To get wealth. See 2 Peter 2:15 - ... who loved the wages of unrighteousness.)**

22 ¶ And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants *were* with him. **(Was God happy about Balaam going? God was angry. What did God do? Sent an angel.)**

23 And the ass ^asaw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field: and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and crushed Balaam's

foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. **(Did Balaam see the angel? No. How many times did the donkey see the angel? 3 times. What happened after the third time? Balaam starts beating the donkey.)**

28 And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? **(Then what happened? The donkey spoke to Balaam.)**

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I ^akill thee.

30 And the ^aass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever ^bwont (or accustomed) to do so unto thee? And he said, Nay. **(How did Balaam respond? He wasn't even surprised to hear the donkey speak. He was so blinded by the wealth he was going to get.)**

31 Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and fell flat on his face. **(What does Balaam then see? The angel.)**

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because *thy* way is ^aperverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. **(What does the angel say? The donkey saved your life. Go with the men, but only say what the Lord tells you.)**

36 ¶ And when Balak heard that Balaam was come, he went out to meet him unto a city of Moab, which *is* in the border of Arnon, which *is* in the utmost ^acoast. (or boundary)

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see the utmost *part* of the people.

CHAPTER 23

The Lord commands Balaam to bless Israel—He does so, saying: Who can count the dust of Jacob? and, What hath God wrought!

1 AND Balaam said unto Balak, Build me here seven altars, and prepare me here ^aseven oxen and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he went to ^aan high place (Heb a

bare hill). (What does Balaam do after meeting Balak? 23:1-3, 23:13-16, 23:27-30. Offered sacrifices to the Lord three times. Why did Balaam offer sacrifices? 23:3. So the Lord will find favor in him. Was this a bribe to God? Was it wrong for Balaam to offer the sacrifices? Do you know of any other times when someone asked the Lord for something, was told no, but kept on asking until the Lord said, go ahead, which proved disastrous? Joseph Smith and the lost manuscript.)

4 And God met Balaam: and he said unto him, I have prepared seven altars, and I have offered upon every altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, ^adefy (Heb denounce) Israel.

8 How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. (Did Balaam curse Israel? 23:8-10, 20-24, 24:5-9, 17-19. No, he blessed Israel and prophesied about Israel.)

10 Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the ^adeath of the righteous, and let my last end be like his!

11 And Balak said unto ^aBalaam, What hast thou done unto me? I took thee to ^bcurse mine enemies, and, behold, thou hast blessed them altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into ^athe field of Zophim (Heb a lookout point), to ^bthe top (Heb the summit) of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

15 And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder.

16 And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God is not a man, that he should ^alie; neither the son of man, that he should ^brepent: hath he said, and shall he not do it? or hath he ^cspoken, and shall he not make it good?

20 Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it.

21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God is with him, and the shout of a king is among them.

22 God brought them out of Egypt; he hath as it were the strength of ^aan unicorn. (Heb a wild ox)

23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that ^alooketh toward Jeshimon. (Heb overlooks the desert)

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER 24

Balaam sees in vision and prophesies of the destiny of Israel—He prophesies of the Messiah: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel.

1 AND when Balaam saw that it ^apleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their ^atribes; and the spirit of God came upon him.

3 And he took up his ^aparable, (ie figurative discourse) and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

4 He hath said, which heard the words of God, which saw the ^avision of the Almighty, falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob, and thy ^atabernacles, (or dwellings) O Israel!

6 As the valleys are they spread forth, as gardens by the river's side, as the ^atrees of lign aloes which the LORD hath planted, and as cedar trees beside the waters.

7 ^aHe shall pour the water out of his buckets (Heb water shall flow from his branches), and his seed shall be in many waters, and his king shall be higher than ^bAgag, (ie the Amalekites) and his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall ^abreak their bones, and ^bpierce them through with his arrows.

9 He couched, he lay down as a ^alion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own ^amind; but what the LORD saith, that will I ^bspeak?

14 And now, behold, I go unto my people: come *therefore*, and I will ^aadvertise (Heb tell) thee what this people shall do to thy people in the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 I shall see him, but ^anot now: I shall behold him, but not nigh: there shall come a ^bStar out of Jacob (ie his coming was to be in the future, long after Moses' time), and a Sceptre shall rise out of Israel, and shall smite the corners of ^cMoab, and destroy all the children of Sheth. (Who is the Star spoken of in 24:17? It is Christ. The heading to Chapter 24 says it is a prophecy of the Messiah. Jewish tradition also believes the Star to be the Messiah.)

18 And ^aEdom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 ¶ And when he looked on Amalek, he took up his parable, and said, ^aAmalek was the first of the nations; but his latter end *shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock.

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

24 And ships *shall come* from the coast of ^aChittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAPTER 25

Israelites who worship false gods are slain—Phinehas slays adulterers and stays plague—Israel commanded to vex the Midianites who had beguiled them.

1 AND Israel abode in Shittim, and the people began to commit ^awhoredom with the daughters of Moab.
2 And they ^acalled the people unto the ^bsacrifices of their gods: and the people did eat, and bowed down to their gods.

3 And Israel joined himself unto ^aBaal-peor: (ie the idol at Peor (a mountain in Moab)) and the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the ^aheads of the people, (or chief men) and hang them up before the LORD ^bagainst (or facing) the sun, that the ^cfierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, ^aSlay ye every one his men that were joined unto ^bBaal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* weeping before the door of the ^atabernacle of the congregation. (Heb tent of meeting)

7 And when ^aPhinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were twenty and four thousand. (Despite the severe action taken by Moses against those who had joined the Moabites in the worship of Baal, one man dared to bring one of the women into camp. Phinehas slew them both, signifying to all that the priesthood could not tolerate such evil. He knew that the evil of a few could result in suffering and even death for many. If Israel lost power with God by tolerating evil in their midst, innocent people would die in the wars with the Canaanites when Israel crossed over Jordan. Modern bishops have a similar responsibility to put away evil in the Church. While excommunication is the most severe penalty they can invoke, it is nonetheless their responsibility to root out evil from among the Saints. Failure to do so is to bear responsibility for the people's sins themselves (see Jacob 1:19). Institute Manual, 210)

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my ^ajealousy.

12 Wherefore say, Behold, I give unto him my ^acovenant of peace:

13 And he shall have it, and his ^aseed after him, *even* the ^bcovenant of an everlasting ^cpriesthood; because he was ^dzealous for his God, and made an ^eatonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, ^aa prince of a chief house (Heb the head of a father's house, ie a patriarchal clan) among the Simeonites.

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and ^asmite them:

18 For they vex you with their wives, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague ^afor Peor's sake. (or on account of the Peor incident)

CHAPTER 26

Moses and Eleazar number Israel on plains of Moab near Jericho—Males twenty years and older, excluding Levites, total 601,730—Only Caleb and Joshua remain from those numbered at Sinai.

(Prior to entrance into the promised land, Moses and Eleazar, the priest, counted by their respective tribes the children of Israel aged twenty years and older. In the process, they discovered that, except for three people, not one living soul over twenty years of age who had been numbered at the beginning of the desert wanderings thirty-eight years earlier was left among the children of Israel. **Only Joshua, Caleb, and Moses himself remained of the original company that came out of Egypt.** All of this was as the Lord had said (see v. 65). Numbers 33:54 gives the reason the Israelites were numbered on this occasion. Institute Manual, 211)

1 AND it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying,

2 Take ^athe sum of all the congregation of the children of Israel, (or a census by their fathers' houses) from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,

4 *Take the sum of the people*, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt.

5 ¶ ^aReuben, the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were ^anumbered of them were forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* ^aDathan and Abiram, *which were* ^bfamous in (Heb chosen men of) the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a ^asign.

11 Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of ^aGad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

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 after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarahites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.

23 ¶ *Of* the sons of ^aIssachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.

26 ¶ *Of* the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of ^aManasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hephher, the family of the Hephherites.

33 ¶ And Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of ^aBenjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiham, the family of the Ahihamites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of* Ard, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbered of them *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of ^aDan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

44 ¶ *Of* the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These *are* the families of the sons of Asher according to those that were numbered of them; *who were* fifty and three thousand and four hundred.

48 ¶ *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, ^asix hundred thousand and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance according to the number of names.

54 To ^amany thou shalt give the more inheritance, and to ^bfew thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And these *are* they that were numbered of the ^aLevites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of ^aAmram's wife *was* Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their ^bsister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered ^astrange fire before the LORD.

62 And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no ^ainheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan *near* Jericho.

64 But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They shall surely die in the ^awilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER 27

Law of inheritances to sons and daughters and kinsmen set forth—Moses shall see but not enter promised land—Joshua called and set apart to lead Israel.

1 THEN came the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the ^aprinces and all the congregation, *by* the door of the ^btabernacle of the congregation, saying,

3 Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons.

4 Why should the name of our father be done away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an ^ainheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a ^astatute of judgment, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this mount ^aAbarim, and see the ^bland which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered.

14 For ye rebelled against my commandment in the desert of Zin, in the ^astrife of the congregation, to sanctify me at the water before their eyes: that *is* the water of ^bMeribah in ^cKadesh in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the ^aGod of the ^bspirits of all flesh, ^cset a man over the congregation,

17 Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the ^acongregation of the LORD be not as ^bsheep which have no ^cshepherd.

18 ¶ And the LORD said unto Moses, Take thee ^aJoshua the son of ^bNun, a man in whom *is* the ^cspirit, and ^dlay thine hand upon him; **(Joshua is ordained and set apart to take Moses' place.)**

19 And ^aset him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And thou shalt ^aput *some* of thine ^bhonour upon him, **(or invest him with some of your authority)** that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the ^apriest, who shall ask ^bcounsel for him ^cafter the judgment of ^dUrim before the LORD: **(or as revealed through the Urim and Thummim)** at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he ^alaid his ^bhands upon him, and gave him a ^ccharge, as the LORD commanded by the hand of Moses.

CHAPTER 28

Sacrifices to be offered each morning and evening, on sabbath, on first day of each month, at Passover, each day of feast of unleavened bread, and at feast of firstfruits.

1 AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, My offering, *and* my bread for my sacrifices made by fire, *for* a sweet savour unto me, shall ye observe to offer unto me in their due season.

3 And thou shalt say unto them, This *is* the ^aoffering made by fire which ye shall offer unto the LORD; two lambs ^bof the first year (Heb a year old) without ^cspot (or blemish, defect) day by day, *for* a continual ^dburnt offering.

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

5 And a tenth *part* of an ephah of flour for a ^ameat (Heb meal, cereal) offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt ^aoffering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink offering thereof *shall be* the fourth *part* of an hin for ^athe one (Heb each) lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a ^bdrink offering.

8 And the other lamb shalt thou offer at even: as the ^ameat offering of the morning, and as the drink offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the ^asabbath day two lambs of the first year without spot, and two tenth deals of flour *for* a meat offering, mingled with oil, and the drink offering thereof:

10 *This is* the burnt offering of every ^asabbath, beside the continual burnt offering, and ^bhis drink offering. (or the drink offering thereof)

11 ¶ And in the ^abeginnings of your months ye shall offer a burnt offering unto the LORD; two young bullocks, and one ram, seven lambs of the first year without spot;

12 And three tenth deals of flour *for* a meat offering, mingled with oil, for one bullock; and two tenth deals of flour *for* a meat offering, mingled with oil, for one ram;

13 And ^aa several tenth deal (or for each a tenth of a measure) of flour mingled with oil *for* a meat offering unto one lamb; *for* a burnt offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their ^adrink offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: *this is* the burnt offering of every month throughout the months of the year.

15 And one ^akid of the goats for a sin offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering.

16 And in the fourteenth day of the first month *is* the ^apassover of the LORD.

17 And in the fifteenth day of this month *is* the ^afeast: seven days shall unleavened bread be eaten.

18 In the first day *shall be* ^aan holy convocation; (or a sacred meeting) ye shall do no manner of servile work *therein*:

19 But ye shall offer a sacrifice made by fire *for* a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

20 And their meat offering *shall be of* flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

21 A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin offering, to make an atonement for you.

23 Ye shall offer these beside the burnt offering in the morning, which *is* for a continual burnt offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering, and his drink offering.

25 And on the seventh day ye shall have an holy ^aconvocation; ye shall do no servile work.

26 ¶ Also in the day of the ^afirstfruits, when ye bring a new meat offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year;

28 And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,
29 A several tenth deal unto one lamb, throughout the seven lambs;
30 *And* one kid of the goats, to make an atonement for you.
31 Ye shall offer *them* beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

CHAPTER 29

Sacrifices to be offered during seventh month, including at feast of trumpets, and at feast of tabernacles.

1 AND in the seventh month, on the first *day* of the month, ye shall have an holy ^aconvocation; ye shall do no servile work: it is a day of blowing the ^btrumpets unto you.
2 And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, *and* seven lambs of the first year without blemish:
3 And their ^ameat (Heb meal, cereal) ^boffering *shall be of* flour mingled with oil, three tenth deals for a bullock, *and* two tenth deals for a ram,
4 And one tenth deal for one lamb, throughout the seven lambs:
5 And one kid of the goats *for* a sin offering, to make an atonement for you:
6 Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their ^amanner, (Heb ordinances) for a sweet savour, a sacrifice made by fire unto the LORD.
7 ¶ And ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls: ye shall not do any work *therein*:
8 But ye shall offer a burnt offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish:
9 And their meat offering *shall be of* flour mingled with oil, three tenth deals to a bullock, *and* two tenth deals to one ram,
10 A several tenth deal for one lamb, throughout the seven lambs:
11 One kid of the goats *for* a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.
12 ¶ And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a ^afeast unto the LORD seven days:
13 And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year; they shall be without blemish:
14 And their meat offering *shall be of* flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams,
15 And a several tenth deal to each lamb of the fourteen lambs:
16 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.
17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without ^aspot: (or blemish)
18 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
19 And one kid of the goats *for* a sin offering; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.
20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish;
21 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

22 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish: 24 Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

25 And one kid of the goats *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot: 27 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

28 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish: 30 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

31 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish: 33 And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:

34 And one goat *for* a sin offering; beside the continual burnt offering, his meat offering, and his drink offering.

35 ¶ On the eighth day ye shall have a ^asolemn assembly: ye shall do no servile work *therein*: 36 But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: 37 Their meat offering and their drink offerings for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for* a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering.

39 These *things* ye shall do unto the LORD in your set ^afeasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings.

40 And Moses told the children of Israel according to all that the LORD commanded Moses.

Additional Reading:

2 Peter 2: 15 Which have ^aforsaken the right ^bway, and are gone ^castray, following the way of ^dBalaam *the son* of Bosor, who loved the ^ewages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ^aass speaking with man's voice forbad the madness of the prophet.

Jude 1:11 - Woe unto them! for they have gone in the way of ^aCain, and ran greedily after the error of ^bBalaam for reward, ^cand perished in the gainsaying of Core.

Revelation 2:14 - But I have a few things against thee, because thou hast there them that hold the doctrine of ^aBalaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit ^bfornication. (or idolatry)

What is the doctrine of Balaam? Elder Bruce R. McConkie taught that the doctrine of Balaam is “To divine for hire; to give counsel contrary to the divine will; to pervert the right way of the Lord – all with

a view to gaining wealth and the honors of men. In effect, to preach for money, or to gain personal power and influence. In the very nature of things such a course is a perversion of the right way of the Lord. (Doctrinal New Testament Commentary: p.451) “What a story this is! Here is a prophet of God who is firmly committed to declare only what the Lord of heaven directs. There does not seem to be the slightest doubt in his mind about the course he should pursue. He represents the Lord, and neither a house full of gold and silver nor high honors offered by the king can sway him from his determined course, which has been charted for him by that God whom he serves. But greed for wealth and lust for honor beckon him. How marvelous it would be to be rich and powerful – as well as having the prophetic powers that already are his. Perhaps the Lord would let him compromise his standards and have some worldly prosperity and power as well as a testimony of the gospel. Of course he knew the gospel was true, as it were, but why should he be denied the things his political file leader could confer? I wonder how often some of us get our direction from the Church and then, Balaam-like, plead for some worldly rewards and finally receive an answer which says, in effect, if you are determined to be a millionaire or to gain this or that worldly honor, go ahead, with the understanding that you will continue to serve the Lord. Then we wonder why things don’t work out for us as well as they would have done if we had put first in our lives the things of God’s kingdom. What are the rewards of unrighteousness? Do they not include seeking for worldly things when these run counter to the interests of the Church? And don’t we all know people who, though they were once firm and steadfast in testimony, are now opposing the Lord’s purposes and interests on earth because money and power have twisted their judgment of what should or should not be. Balaam, the prophet, inspired and mighty as he once was, lost his soul in the end because he set his heart on the things of the world rather than the riches of eternity.” (The Story of a Prophet’s Madness, New Era, April 1972 p. 7)

Many are called but few are chosen. Balaam was called but refused to be chosen.

Lessons learned from Balaam.

“As we seek to determine whether we have become true Latter-day Saints – inwardly as well as outwardly – it soon becomes apparent that the critical element is progress, not longevity. The question is not how much time we have logged, but how far we have progressed toward perfection. As Elder Neal A. Maxwell has said, ‘Life is not lineal, but experiential, not chronological, but developmental.’ Ensign, December 1986, p. 23) The issue is not what we have done but what we have become. And what we have become is the result of more than our actions. It is also the result of our attitudes, our motives, and our desires. Each of these is an ingredient of the pure heart.” (Dallin H. Oaks, Pure in Heart, p. 138)

“Our Heavenly Father knows the desires of our hearts and will judge us accordingly. He will punish evil desires and reward righteous ones. We can suppress evil desires and substitute righteous ones. This involves education and practice. President Joseph F. Smith taught that the education of our desires is one of far-reaching importance to our happiness in life. Through our divinely granted willpower we have ultimate control over our desires. But the desires of our heart are so deep-seated that it may take many years of practice for us to be sure that education and practice have perfected our desires to the point where all are entirely righteous.” (Dallin H. Oaks, Pure in Heart, p. 149)

Of Interest: Balaam’s name has actually surfaced in extra-biblical literature recorded within a few hundred years after the biblical story. In 1967, an archeological expedition in Deir Allah, Jordan, discovered fragments of an inscription written in Aramaic written about 850 B.C. In these texts, Balaam is referred to as a “seer of the gods.” Similar to the biblical account, Balaam received communications from gods at night and then rose in the morning to reveal them. (See “Deir ‘Alla, Tell” in The Anchor Bible Dictionary, vol. 2, p. 126-130) “Precisely how the narratives relating to Balaam oracles came to be in written form is unknown. It seems difficult to imagine that they could have been recorded by an

Israelite scribe, since no Hebrews were present when the incidents took place. It may be that a disciple of the Mesopotamian seer was responsible for the survival of the narratives, although this cannot be regarded as being any more than purely conjectural. What is evident, however, is that the traditions concerning Balaam were well known in oral form by the time of Joshua (Josh 13:22), and if the written narratives were not already extant by then, they could hardly have been delayed much beyond the period of the Judges.” (R.K. Harrison, Introduction to the Old Testament, p. 620)

CHAPTER 30

Vows and oaths must be kept—Fathers may disallow vows of daughters, and husbands disallow vows of wives.

1 AND Moses spake unto the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a ^avow unto the LORD, or swear an ^boath to bind his soul with a bond; he shall not ^cbreak his word, he shall do according to all that proceedeth out of his mouth.

3 If a ^awoman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father’s house in her youth;

4 And her father hear her vow, and her ^abond (or pledge) wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

6 And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband’s house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any ways make them void after that he hath heard *them*; then he shall bear her iniquity.

16 These *are* the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father’s house. (The making of a covenant with the Lord was a very serious act in ancient Israel (see Reading 16-15). This chapter in Numbers discusses the force and strength of one’s vows before the Lord. Particularly, it sets forth the relationship between man

and woman where a vow or covenant is concerned. Four special instances are discussed: “The first case (vers. 3–5) is that of a woman in her youth, while still unmarried, and living in her father’s house. If she made a vow of performance or abstinence, and her father heard of it and remained silent, it was to stand, *i.e.* to remain in force. But if her father held her back when he heard of it, *i.e.* forbade her fulfilling it, it was not to stand or remain in force, and Jehovah would forgive her because of her father’s refusal. Obedience to a father stood higher than a self-imposed religious service.—The *second* case (vers. 6–8) was that of a vow of performance or abstinence, made by a woman before her marriage, and brought along with her (. . . ‘upon herself’) into her marriage. In such a case the husband had to decide as to its validity, in the same way as the father before her marriage. In the day when he heard of it he could hold back his wife, *i.e.* dissolve her vow; but if he did not do this at once, he could not hinder its fulfilment afterwards. . . . The *third* case (ver. 9) was that of a vow made by a widow or divorced woman. Such a vow had full force, because the woman was not dependent upon a husband.—The *fourth* case (vers. 10–12) was that of a vow made by a wife in her married state. Such a vow was to remain in force if her husband remained silent when he heard of it, and did not restrain her. On the other hand, it was to have no force if her husband dissolved it at once.” (Keil and Delitzsch, *Commentary*, 1:3:224).)

CHAPTER 31

Moses sends forth 12,000 warriors who destroy Midianites—Prey divided in Israel—None in armies of Israel were lost.

- 1 AND the LORD spake unto Moses, saying,
2 ^aAvenge the children of Israel of the ^bMidianites: afterward shalt thou be gathered unto thy people.
3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian.
4 Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.
5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.
6 And Moses sent them to the war, a thousand of *every* tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.
7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.
8 And they slew the ^akings of Midian, beside the rest of them that were slain; *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.
9 And the children of Israel took *all* the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.
10 And they burnt all their cities wherein they dwelt, and all their ^agoodly castles (Heb closed encampments), with fire.
11 And they took all the spoil, and all the prey, *both* of men and of beasts.
12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.
13 ¶ And Moses, and Eleazar the priest, and all the ^aprinces of the congregation (Heb leaders, presidents), went forth to meet them without the camp.
14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.
15 And Moses said unto them, Have ye saved all the women alive?
16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit ^atrespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

(Since Satan was unsuccessful in cursing Israel, what did he try next? Balaam suggested tempting Israel to sin to lose the Lord's protection. What sin did Israel do? Idol worship and sexual sins. How was this similar to the incident with the golden calf? Idol worship and the guilty were killed. The older generation who had witnessed the exodus and Sinai had died out. The new generation who were to conquer Canaan had to learn the same lessons over again. What did Moses command them to do to the Midianites? Kill everyone. What became of Balaam? He was killed with everyone else.)

17 Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him.

18 But all the ^awomen children, (or young girls) that have not known a man by lying with him, keep alive for yourselves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And purify all *your* raiment, and all that is made of skins, and all work of goats' *hair*, and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean: nevertheless it shall be purified with the water of ^aseparation: (Heb impurity; ie water for cleansing impurity) and all that abideth not the fire ye shall make go through the water.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that ^atook the war upon them, (or took part in the war) who went out to battle, and between all the congregation:

28 And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an ^aheave (Heb contribution) offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand; of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred; of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand; of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge, and there lacketh not one man of us.

50 We have therefore brought an ^aoblation for the LORD, what every man hath gotten, of ^bjewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an ^catonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought ^ajewels. (or ornaments)

52 And all the gold of the offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a memorial for the children of Israel before the LORD.

CHAPTER 32

Reuben and Gad and half the tribe of Manasseh receive their inheritances east of Jordan—They covenant to join other tribes in conquering Canaan.

1 NOW the children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of Jazer, and the land of Gilead, that, behold, the place *was* a place for cattle;

2 The children of ^aGad and the children of ^bReuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,

4 *Even* the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall ^asee the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save ^aCaleb the son of Jephunneh the Kenezite, 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 consumed.

14 And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.

15 For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones:

17 But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land.

18 We will not return unto our houses, until the children of Israel have inherited every man his ^ainheritance.

19 For we will not inherit with them on ^ayonder side Jordan, or forward; (or the other side of the Jordan and beyond) because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And Moses said unto them, If ye will ^ado this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead:

27 But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our ^ainheritance on this side Jordan *may be* ours.

33 And Moses ^agave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the 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, with the cities thereof ^bin the coasts, (Heb with their borders) *even* the cities of the country round about.

34 ¶ And the children of Gad ^abuilt (or rebuilt) Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

- 36 And Beth-nimrah, and Beth-haran, ^afenced (Heb fortified) cities: and folds for sheep.
- 37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,
- 38 And Nebo, and Baal-meon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded.
- 39 And the children of ^aMachir the son of ^bManasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.
- 40 And Moses gave ^aGilead unto Machir the son of Manasseh; and he dwelt therein.
- 41 And Jair the son of Manasseh went and took the small ^atowns thereof, and called them Havoth-jair.
- 42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

BIBLE MAPS
THE DIVISION OF THE 12 TRIBES

CHAPTER 33

Review of Israel's journeys from Egypt to Canaan—They are commanded to drive out inhabitants of land—Any remaining inhabitants shall vex Israel.

- 1 THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.
- 2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.
- 3 And they departed from ^aRameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out ^bwith an ^chigh hand (or triumphantly) in the sight of all the Egyptians.
- 4 For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments. (The following are the names of the places the Israelites camped during their 40 years in the wilderness.)
- 5 And the children of Israel removed from Rameses, and pitched in ^aSuccoth.
- 6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
- 7 And they removed from Etham, and ^aturned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.
- 8 And they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.
- 9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve ^afountains (Heb springs) of water, and threescore and ten palm trees; and they pitched there.
- 10 And they removed from Elim, and encamped by the ^aRed sea. (or Reed Sea)
- 11 And they removed from the Red sea, and encamped in the wilderness of Sin.
- 12 And they took their ^ajourney out of the wilderness of Sin, and encamped in Dophkah.
- 13 And they departed from Dophkah, and encamped in Alush.
- 14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
- 15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
- 16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.
- 17 And they departed from Kibroth-hattaavah, and encamped at Hazeroth.
- 18 And they departed from Hazeroth, and pitched in Rithmah.
- 19 And they departed from Rithmah, and pitched at Rimmon-parez.
- 20 And they departed from Rimmon-parez, and pitched in Libnah.
- 21 And they removed from Libnah, and pitched at Rissah.
- 22 And they journeyed from Rissah, and pitched in Kehelathah.
- 23 And they went from Kehelathah, and pitched in mount Shapher.
- 24 And they removed from mount Shapher, and encamped in Haradah.
- 25 And they removed from Haradah, and pitched in Makheloth.
- 26 And they removed from Makheloth, and encamped at Tahath.
- 27 And they departed from Tahath, and pitched at Tarah.
- 28 And they removed from Tarah, and pitched in Mithcah.
- 29 And they went from Mithcah, and pitched in Hashmonah.
- 30 And they departed from Hashmonah, and encamped at Moseroth.
- 31 And they departed from Moseroth, and pitched in Bene-jaakan.
- 32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
- 33 And they went from Hor-hagidgad, and pitched in ^aJotbathah.
- 34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.
 36 And they removed from ^aEzion-gaber, and pitched in the wilderness of Zin, which *is* ^bKadesh.
 37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
 38 And ^aAaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the ^bfortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.
 39 And ^aAaron *was* ~~an~~ hundred and twenty and three years old when he died in mount Hor.
 40 And ^aking Arad (**Heb the king of Arad**) the Canaanite, which dwelt in the ^bsouth in the land of Canaan, heard of the coming of the children of Israel.
 41 And they departed from mount ^aHor, and pitched in Zalmonah.
 42 And they departed from Zalmonah, and pitched in Punon.
 43 And they departed from Punon, and pitched in Oboth.
 44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.
 45 And they departed from Iim, and pitched in Dibon-gad.
 46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.
 47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before ^aNebo.
 48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan *near* Jericho.
 49 And they pitched by Jordan, from Beth-jesimoth *even* unto Abel-shittim in the plains of Moab.
 50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,
 51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;
 52 Then ye shall ^adrive out all the inhabitants of the land from before you, and destroy all their ^bpictures, (**Heb stone figures**) and destroy all their molten images, and quite pluck down all their ^chigh places: (**or hill shrines**)
 53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.
 54 And ye shall divide the ^aland by ^blot for an ^cinheritance among your families: *and* to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.
 55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them *shall be* ^apricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.
 56 Moreover it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAPTER 34

Moses specifies borders of Israel's inheritance in Canaan, and names princes of tribes who shall divide the land.

1 AND the LORD spake unto Moses, saying,
 2 Command the children of Israel, and say unto them, When ye come into the land of ^aCanaan; (*this is* the ^bland that shall fall unto you for an ^cinheritance, *even* the land of Canaan ^dwith the coasts thereof:) (**Heb and all its territory**)
 3 Then your south quarter shall be from the wilderness of ^aZin along by the ^bcoast (**or side**) of Edom, and your south border shall be the outmost coast of the salt ^csea eastward:
 4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon:

5 And the border shall ^afetch (or turn from) a compass from Azmon unto the river of Egypt, and ^bthe goings out of it shall be (or it shall terminate) at the sea.

6 And *as for* the ^awestern border, ye shall even have ^bthe great ^csea (ie the Mediterranean) for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from Hazar-enan to Shepham:

11 And the ^acoast (or boundary) shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of ^bthe sea of Chinnereth (ie the Sea of Galilee) eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the ^asalt ^bsea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the ^aland which ye shall ^binherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe:

14 For the tribe of the children of Reuben according to the ^ahouse of their fathers, (or houses, clans) and the tribe of the children of Gad according to the house of their fathers, have received *their* ^binheritance; and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half tribe have received their inheritance on this side Jordan ^anear Jericho eastward, (or east of Jericho) toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the ^aland unto you: Eleazar the priest, and ^bJoshua the son of Nun.

18 And ye shall take one ^aprince (Heb, leader, president) of every ^btribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER 35

Levites to possess their own cities—Cities of refuge established for those guilty of manslaughter—Murderers shall be executed by the revenger of blood.

1 AND the LORD spake unto Moses in the plains of Moab by Jordan *near* Jericho, saying,

2 Command the children of Israel, that they give unto the ^aLevites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites ^bsuburbs (ie open areas for fields and pasture) for the cities round about them.

3 And the cities shall they have to ^adwell in; and the suburbs of them shall be for their cattle, and for their ^bgoods, (Heb property, livestock) and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from ^awithout (Heb the of outside of) 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; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* six cities for ^arefuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities. (Six of the forty-eight Levitical cities were appointed to be “cities of refuge,” places where those who had taken human life could find protection until they had been tried and either convicted of murder or released (v. 11). These cities were to be located on both sides of the Jordan (see v. 14). Note the distinction that Moses made between murdering and slaying a human being (see vv. 15–25).

Differentiation was made among what is called today premeditated murder, murder of passion, manslaughter, and self-defense. “Cities of refuge among the Hebrews were necessary, because the old patriarchal law still remained in force, viz., that the *nearest akin* had a right to avenge the death of his relation by slaying the murderer; for the original law enacted that *whosoever shed man’s blood, by man should his blood be shed*, Genesis 9:6, and none was judged so proper to execute this law as the man who was nearest akin to the deceased. As many rash executions of this law might take place, from the very nature of the thing, it was deemed necessary to qualify its claims, and prevent injustice; and the cities of refuge were judged proper for this purpose. Nor do we ever read that they were ever found inefficient, or that they were ever abused.” (Clarke, *Bible Commentary*, 1:730.)

7 So all the cities which ye shall give to the ^aLevites *shall be* forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* of the possession of the children of Israel: from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

11 Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person ^aat unawares. (or unintentionally)

12 And they shall be unto you cities for refuge from the ^aavenger; that the manslayer die not, until he stand before the congregation in judgment.

13 And of these cities which ye shall give six cities shall ye have for refuge.

14 Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities shall be a refuge, *both* for the children of Israel, and for the ^astranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 And if he smite him with an instrument of iron, so that he die, he *is* a murderer: the ^amurderer shall surely be put to ^bdeath.

17 And if he smite him with throwing a stone, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The ^arevenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.
 20 But if he ^athrust (or stabs) him of hatred, or hurl at him by laying of wait, that he die;
 21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for he is* a murderer: the revenger of blood shall slay the murderer, when he meeteth him.
 22 But if he thrust him suddenly without enmity, or ^ahave cast upon him (or hurls at him) any thing without laying of wait,
 23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm:
 24 Then the congregation shall judge between the slayer and the revenger of blood according to these judgments:
 25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the ^ahigh priest, which was anointed with the holy oil.
 26 But if the slayer shall at any time come ^awithout (or outside of) the border of the city of his refuge, whither he was fled;
 27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood ^akill the slayer; he shall not be ^bguilty of blood:
 28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.
 29 So these *things* shall be for a statute of judgment unto you throughout your generations in all your dwellings.
 30 Whoso killeth any person, the ^amurderer shall be put to ^bdeath by the mouth of ^cwitnesses: but one witness shall not testify against any person *to cause him* to die.
 31 Moreover ye shall take no ^asatisfaction (Heb ransom, fine) for the life of a murderer, which *is* ^bguilty of death: but he shall be surely put to death.
 32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.
 33 So ye shall not ^apollute the land wherein ye *are*: for blood it defileth the land: and ^bthe land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. (Heb atonement cannot be made for blood shed in the land except by the blood of him who shed it)
 34 ^aDefile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell ^bamong the children of Israel.

CHAPTER 36

Daughters in Israel directed to marry within their own tribe—Inheritances shall not move from tribe to tribe.

1 AND the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel:
 2 And they said, The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the ^ainheritance of Zelophehad our brother unto his daughters.
 3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be ^aput to the inheritance (Heb added) of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance. (Here Moses dealt with a practical problem that would face Israel when they began to conquer the land. Once the tribal divisions were determined, individual families within each tribe were given a land inheritance. If a

portion of land was given to a single woman and she married into another tribe, which was probably quite common, then the woman's land would become the joint property of her husband. Thus, another tribe would get a portion of the land assigned by the Lord and Moses to the original tribe. Moses and the elders foresaw the potential problems and ruled that land inheritances could not move from tribe to tribe. (Institute Manual, 211)

4 And when the ^ajubile of the children of Israel shall be, then shall their ^binheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 And Moses commanded the children of Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers.

8 And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons:

12 *And* they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

13 These *are* the commandments and the judgments, which the LORD commanded by the hand of Moses unto the children of Israel in the plains of Moab by Jordan *near* Jericho.