

NUMBERS EXPLAINED

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There is so much to the Bible. It is fascinating to uncover the meanings written by God to us. In order to fully understand, we have to take it back to the original language. The Old Testament was written in Hebrew and the New Testament was written in Greek. Understanding these languages is

vitaly important. In some languages, there simply is not an English counterpart to a particular word, so we have to get as close as we can. For instance, the name James does not have a word in Spanish. You would have to say Jaime (HY-MEE) which is not James but is as close as we can come. The translators appointed by King James I did an amazing job and without them, we would not have this Bible in the English language. Those translators even wrote a letter to King James and the people explaining that while they did the best they could, they knew that some mistakes were made and that it is important for each of us to check them out...which is what God wants us to do anyway. He wants us to study His word and not rely on mankind for our knowledge.

The easiest way to do this is to get a Strong's Concordance. In the Concordance, you have a listing of every word utilized in the Bible. Say for instance, you want to look up the word "grove". It is utilized 17 times in the entire Bible. In 16 of those instances, it means sacred trees or poles set up near an alter for Baal worship. In one verse, however, it means an actual grove, or a tamarisk tree.

There are different letters in the concordance. H is for Hebrew, or Old Testament and G is for Greek, or New Testament. The word "Grove" is either H815 or H842. You have to take it back to the original word in order to understand the meaning. A grove of trees should be harmless, right?

Well, not if it is for idol worship.

Also, whenever you see a word in the Bible that is in italics, it signifies that that word has been added by the translators. It isn't in the original manuscripts. This was done to make the sentence flow easier for the reader. Once we understand how to find those meanings within God's Holy Word, the Bible comes alive and opens up to us in a way like never before. I encourage you to check out the meanings for yourself. Don't rely on mankind for the answer. Trust God alone and you will never go astray.

NUMBERS EXPLAINED

Understanding God's Word the way He intended.

Written by God.

Scribed by Moses,

Translated from Hebrew, Greek and Aramaic to English in
1611 by scholars appointed by King James I.

Explained by Angela Petree.

This study bible is meant to be used with a Strong's
Concordance with Hebrew and Greek Lexicon.

THE FOURTH BOOK OF MOSES, CALLED
NUMBERS
B'midvar (In the Wilderness)

CHAPTER 1

1 And the LORD spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

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.

(Moses and Aaron will do the first numbering of the tribes, but later it will be Moses and Eliezer, who is Aaron's oldest surviving son.)

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

(There are twelve tribes from the twelve sons of Jacob. The chief of each tribe would be with Aaron and Moses throughout the headcount.)

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

(Elizur means God of the Rock and Shedeur means spreader of light.)

6 Of Simeon; Shelumiel the son of Zurishaddai.

(Shelumiel means peace of God and Zurishaddai means rock of the almighty.)

7 Of Judah; Nahshon the son of Amminadab.

(Nahshon means enchanter and Amminadab means people of liberality. The promised seed line is through Nahshon from the house of Judah. David will come through this line and then Jesus Christ.)

8 Of Issachar; Nethaneel the son of Zuar.

(Nethaneel means given of God and Zuar means small.)

9 Of Zebulun; Eliab the son of Helon.

(Eliab means God of his father and Helon means strong.)

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

(Elishama means God of hearing and Ammihud means people of splendor. Gamaliel means reward of God and Pedahzur means a rock has ransomed.)

11 Of Benjamin; Abidan the son of Gideon.

(Abidan means father of judgment and Gideon means warlike.)

12 Of Dan; Ahiezer the son of Ammishaddai.

(Ahiezer means brother of help and Ammishaddai means people of the almighty.)

13 Of Asher; Pagiel the son of Ocran.

(Pagiel means accident of God and Ocran means to make a mess of.)

14 Of Gad; Eliasaph the son of Deuel.

(Eliasaph means God is gatherer and Deuel means known of God. Deuel will be Reuel in 2:14 of this book. It is a grammatical error from the translation. The "D" and the "R" being very hard to distinguish from each other. In chapter 10, he will be Deuel again.)

15 Of Naphtali; Ahira the son of Enan.

(Ahira means brother of wrong and Enan means having eyes.)

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

(The word renowned here means called out.)

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

(This is to say they were specified by name.)

18 And they assembled all the congregation together on the first *day* of the second month, and they declared their pedigrees 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.

(The word pedigree here is to show lineage.)

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

(Only two will make it into the promise land after this forty years in the wilderness and they are Caleb and Joshua.)

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 numbered 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 polls, 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.

(Judah is the largest of the tribe and will be when they enter into the promise land. Most tribes numbered here will lose a significant portion of their number when they are numbered in chapter 26.)

28 Of the children of Issachar, 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 Joseph, *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 thousand 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 Manasseh, *were* thirty and two thousand and two hundred.

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* twelve 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 numbered were six hundred thousand and three thousand and five hundred and fifty.
(This is the number of the fighting men. The women, children and elderly were not included in this number.)
- 47** But the Levites after the tribe of their fathers were not numbered among them.
(The Levites were not warriors, but priests, although not all Levites were priests. They had other duties.)
- 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 Levites over the tabernacle 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 the stranger that cometh nigh shall be put 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.
(There are three tribes in each camp.)
- 53** But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.
- 54** And the children of Israel did according to all that the LORD commanded Moses, so did they.

CHAPTER 2

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 father's house: far off about the tabernacle of the congregation shall they pitch.

(There are four separate camps with three tribes in each camp. Ensign means a signal or a sign.)

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.

(The ensign of the tribe of Judah is a Lion. In astronomy, not astrology, Judah is Leo.)

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

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.

(Issachar is Cancer.)

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

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

(Zebulun is Virgo.)

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

9 All that were numbered in the camp of Judah *were* an hundred thousand and fourscore thousand and six thousand and four hundred, 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.

(The ensign of the tribe of Reuben is a man. It is Aquarius.)

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

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.

(Simeon is Pisces, a fish.)

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

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

(Remember that the Reuel here is actually Deuel. Gad is Aries, a ram.)

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

16 All that were numbered in the camp of Reuben *were* an hundred thousand and fifty and one thousand and four hundred and fifty, 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.

(The Levites were Libra.)

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.

(Ephraim is Taurus, a bull.)

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

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.

(Manasseh is also Taurus.)

- 21** And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.
- 22** Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideon.
(Benjamin is Gemini)
- 23** And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.
- 24** All that were numbered of the camp of Ephraim *were* an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank.
- 25** The standard of the camp of Dan *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.
(Dan is Scorpio, an eagle.)
- 26** And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.
- 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.
(Asher is Sagittarius. Remember the four captains of these camps. The lion, the man, the bull and the eagle. We will discuss them further.)
- 28** And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.
- 29** Then the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.
(Naphtali is Capricorn. See Ezekiel 1:5-10 and you will read about God's throne coming to earth and the description of the 4 living creatures being the lion, the man, the calf and the eagle. These are the four major ensigns of Israel. Also see Revelation 4:6-8 and read of the 4 beasts full of eyes.)
- 30** And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.
- 31** All they that were numbered in the camp of Dan *were* an hundred thousand and fifty and seven thousand and six hundred. 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.
(Again, this number is of the army only. The total of all could easily have reached over 2 million when you included women, children and the elderly.)
- 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 pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER 3

- 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 Aaron; Nadab the firstborn, and Abihu, Eleazar, and Ithamar.
- 3** These *are* the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office.
- 4** And Nadab and Abihu died 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 Levi near, and present them before Aaron the priest, that they may minister unto him.
- 7** And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle.
- 8** And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.
- 9** And thou shalt give the Levites unto Aaron and to his sons: they *are* wholly given unto him out of the children of Israel.
- 10** And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.
(The word stranger used here is a non-priest.)
- 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 firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine;
(God has replaced the firstborn of all the tribe of Israel with the Levites.)
- 13** Because all the firstborn *are* mine; *for* on the day that I smote all the firstborn in the land of Egypt I hallowed 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 Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them.
(Notice that the number begins at one month old as opposed to the other tribes where the age is twenty.)
- 16** And Moses numbered them according to the word of the LORD, as he was commanded.
- 17** And these were the sons of Levi by their names; Gershon, and Kohath, and Merari.
(Gershon means refuge. Kohath means ally and Merari means bitter.)
- 18** And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.
(Libni means white and Shimei means famous.)
- 19** And the sons of Kohath by their families; Amram, and Izechar, Hebron, and Uzziel.
(Amram means high people. Izechar means oil or light. Hebron means alliance and Uzziel means strength of God.)
- 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.
(Mahli means sick and Mushi means sensitive.)
- 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.
(Eliasaph means God is gatherer and Lael means belonging to God.)
- 25** And the charge 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 door of the tabernacle of the congregation,
(The tabernacle was somewhat water resistant by the way the drapes were hung together and overlapping each other.)
- 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 for all the service thereof.
- 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.
(They would be assigned to guard the ark of the covenant.)
- 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.
(There is a mistranslation here. It is actually eight thousand three hundred.)
- 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 ark, 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.
(The candlestick is the menorah. The hanging is the veil that separates the court from the holy of holies.)
- 32** And Eleazar the son of Aaron 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 sockets 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 charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put 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.
(In biblical numerics, the number 22 means light and the number 1000 means glory of God. 22,000 would mean The light of the glory of God.)
- 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 Levites for me (I *am* the LORD) instead of all the firstborn 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 threescore and thirteen.

(Remember that God is taking the Levites as His own as a trade for the firstborns of Israel. There are 22,000 Levites and 22,273 firstborns of Israel. There are more firstborns of Israel than Levites. God has said they will be traded head for head.)

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;

(This is the 273 over and are to be redeemed with silver.)

47 Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take *them*: (the shekel is twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number 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.

CHAPTER 4

- 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,
- 3 From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation.
- 4 This *shall be* the service of the sons of Kohath 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 ark 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 shewbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers 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 bar.
- 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 Kohath shall come to bear *it*: but they shall not touch *any* holy thing, 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 daily meat 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.
(A very limited few were to go into the holy of holies.)
- 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.
(They started at age 25 but had five years of probation.)

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.
(The word "appointment" is Strong's H6310 and is *peh* and means mouth, as in spoken of man.)

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.
(Ithamar is Eleazar's younger brother, Aaron's youngest son.)

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,
(The boards and bars made of shittim wood and the sockets made of brass.)

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 congregation 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:
(Remember this numbering is for the Levites only.)

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 Gershon, 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 Merari, 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,
(This word service means organized for war. Remember this is God's army.)

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 ministry, 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.

CHAPTER 5

1 And the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

(Issues were open sores and the like. Leprosy is contagious. Not only are these health laws, God dwelled with these people and therefore wanted no uncleanness around Him.)

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile 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.

5 And the LORD spake unto Moses, saying,

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

(These sins would be lying, stealing, cheating, etc. The word trespass in this verse means a breach of trust, as in a trespass against a neighbor or against God.)

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

(He would have to repay what was taken plus 20% of the value of the thing that was taken. He would also have to come up with a ram for a trespass offering to the Lord.)

8 But if the man have no kinsman 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.

(This is to say that if the one who had been wronged had already passed away, then the recompense would go to the priest.)

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,

(The following laws will concern the suspiciousness of a man that his wife is cheating and how to handle these problems.)

12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;

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 holy water 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:

(This would be like the holy spirit being in the water since the dirt came from inside the tabernacle.)

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:

(If guilty, the curse of God would be on her. Uncovering of her head is symbolical of uncovering her sin.)

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 rot, and thy belly to swell;

(This curse has to do with the womb and the uterus. If guilty, the woman would have serious female problems, but would have no problem at all if innocent.)

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.

(Amen means truly, truly.)

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.

(This curse is a curse by God.)

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

(If she were guilty, she would be able to have no children because of her problems. If innocent, she would be fine.)

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.

CHAPTER 6

- 1** And the LORD spake unto Moses, saying,
(The three following laws are for the Nazarites. No strong drink, no shaving the head and no touching the dead. The Nazarites were a priestly people.)
- 2** Speak unto the children of Israel, and say unto them, When either man or woman shall separate *themselves* to vow a vow of a Nazarite, to separate *themselves* unto the LORD:
(Note that it states here that a man or a woman. Either one could take these vows.)
- 3** He shall separate *himself* from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.
(The word "separate" is Strong's H5144 and is *nazar* and means to abstain. Moist means green and dried as a raisin. At this time, raisin cakes were made frequently and were more symbolic of idolatry.)
- 4** All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.
(This is saying that even the smallest part of the fruit was not to be partaken of.)
- 5** All the days of the vow of his separation there shall no razor 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.
(Just to mention here, Samson was a Nazarite. Hair sacrifice was found in various religions at this time. The hair was grown in honor of God.)
- 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.
(The word "consecrate" is Strong's H5144, the same as "separate" and is *nazar* and means here to dedicate oneself.)
- 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 seventh day shall he shave it.
(This is better translated as his consecrated head.)
- 10** And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:
(The turtles mentioned here is actually a turtledove.)
- 11** And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, 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.
(This is to say that if the vow was given for 5 years and 700 days of the 5 years has been fulfilled at the time of the defilement, then the full 5 years has to start over.)
- 13** And this *is* the law of the Nazarite, when the days of his separation are fulfilled: 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 offerings,
- 15** And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, 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 shave the head of his separation *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 sodden 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:

(Sodden means boiled.)

20 And the priest shall wave them *for* a wave offering before the LORD: this *is* holy for the priest, with the wave breast and heave shoulder: 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 separation, beside *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 And the LORD spake unto Moses, saying,

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

24 The LORD bless thee, and keep thee:

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

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

(The three times "LORD" is mentioned here is for the Godhead. The Father, the Son and the Holy Spirit.)

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

CHAPTER 7

1 And it came to pass on the day that Moses had fully set 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;

(The vessels spoken of here includes all the furniture.)

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

(These twelve are the captains.)

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

(The wagons and oxen were for service and not for sacrifice.)

4 And the LORD spake unto Moses, saying,

5 Take *it* of them, that they may be to do the service of the tabernacle of the congregation; 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.

(Remember that Levi had three sons. Kohath, Gershon and Merari. Only to the sons of Gershon and Merari were wagons given.)

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

(They were given charge over the boards of the sanctuary. These boards were quite lengthy and heavy. One board being about 15 1/2 feet in length and over 2 feet in length. This also included the pillars.)

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.

(They were given charge over the boards of the sanctuary. These boards were quite lengthy and heavy. One board being about 15 1/2 feet in length and over 2 feet in length. This also included the pillars.)

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.

(They were charged with carrying the most holy of holies. They would have to use the poles that would be run through the rings and they would carry it in such manner. See Samuel II 6:3-8 and you will read of when David went to retrieve the ark of the covenant and placed it on a new cart, not according to God's instructions. When Uzzah reached out a hand to steady the ark, he was struck dead. God expects His commands to be followed.)

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, each prince on his 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:

(This is the seed line that Christ will come through. Five generations from Amminadab will be David.)

13 And his offering *was* one silver charger, the weight thereof *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 meat offering:

(A charger was a shallow plate type dish.)

14 One spoon 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, prince of Issachar, did offer:

(The following verses to verse 84 are the same offerings for each of the twelve tribes.)

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 Gideon.

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 princes 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.

(The number twelve stands for governmental perfection all throughout God's word.)

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 speaking unto him from off the mercy seat that *was* upon the ark of testimony, from between the two cherubims: and he spake unto him.

(This will become known as the holy meeting place because this is where God spoke with Moses.)

CHAPTER 8

1 And the LORD spake unto Moses, saying,

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

(You will see in chapter 12 that Aaron and Miriam get upset with Moses and wonder why God won't speak directly with them instead of always going through Moses. God won't be happy about it. The candlestick is the menorah.)

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

(These are not seven candles. Each lamp held a reservoir of olive oil to be lit.)

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 pattern which the LORD had shewed Moses, so he made the candlestick.

5 And the LORD spake unto Moses, saying,

(These next verses have to do with the purification of the priests. All Priests had to be Levite but all Levites were not required to be priests.)

6 Take the Levites from among the children of Israel, and cleanse them.

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

(This has to do with making the outward body clean.)

8 Then let them take a young bullock with his meat offering, *even* fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

(This would be for the inward cleansing.)

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

(Remember that there were roughly 2 million people that made up this people of Israel. The ones gathered were probably the heads of each tribe.)

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

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.

(Remember that God claimed the Levites as His own instead of the firstborn of the children of Israel. They were not to be literally sacrificed.)

14 Thus shalt thou separate 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.

(Also, remember that they are 273 more children of Israel than there are Levites so the "excess" were to be redeemed for 5 shekels apiece.)

17 For all the firstborn 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 sanctified them for myself.

18 And I have taken the Levites for all the firstborn of the children of Israel.

(Remember that the Levites earned this position of power and authority. When Moses came down from the mount and found everyone worshiping golden idols, the Levites were the first to stand with Moses for God.)

19 And I have given the Levites *as* a gift to Aaron 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 plague spoke of here is talking about allowing no one that was not to be near the tabernacle allowed near it.)

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 purified, 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.

(Charge means watch.)

CHAPTER 9

1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second 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 fourteenth 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.

(This is the month Abib. The Passover was not to be postponed until they reached the promise land. Remember that only two, Caleb and Joshua, would make it to the promise land. God will keep these people in the wilderness for 40 years.)

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.

(Also, this Passover would not require the blood to be placed upon the door of the children of Israel.)

6 And there were certain men, who were defiled 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:

(You will see that there will be a supplemental Passover for these people.)

7 And those men said unto him, We *are* defiled by the dead body of a man: 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 hear 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 second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

(The Passover for those who were unable to keep it would be in the second month.)

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

(Again, this is symbolic of Christ on the cross. No bone in His body was broken.)

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.

(God is saying to not become lazy concerning the Passover.)

14 And if a stranger shall sojourn among you, and will keep the Passover 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 stranger, and for him that was born in the land.

15 And on the day that the tabernacle was reared up the cloud 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.
(This cloud is the manifestation of God. The appearance of fire is the shekinah glory.)

16 So it was always: 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.
(The ark of the covenant went before every tribe, including Judah. The cloud would be over the ark as well as over the people to protect them from the harsh sun.)

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 journeyed 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 a year, 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.

CHAPTER 10

1 And the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of a whole piece shalt thou make them: 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 tabernacle of the congregation.

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.

(When blowing to gather the assembly, it was a long, low bellow on the trumpet.)

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

(When blowing an alarm, it was short, sharp blow on the trumpet. The camp on the east was led by the tribe of Judah.)

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.

(The south was led by Reuben. Then the Levites, then the west by Ephraim and the north by Dan.)

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 trumpets; 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.

(Saved means to be safe.)

10 Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets 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 cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

(Paran means place of caverns.)

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 Judah 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.
(These are from the tribe of Judah.)
- 17** And the tabernacle was taken down; and the sons of Gershon 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.
(This is the Deuel that was Reuel in previous chapters. The "d" and the "r" are very similar in the original language. This was the camp to the south and led by Reuben.)
- 21** And the Kohathites set forward, bearing the sanctuary: and *the other* did set up the tabernacle against they came.
(This would be the Levites.)
- 22** And the standard of the camp of the children of Ephraim 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.
(This would be the camp to the west led by Ephraim.)
- 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.
(And this would be the camp to the north led by Dan.)
- 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 Raguel 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.
(Hobab is the brother in law to Moses. Also, Raguel is also known as Jethro, which simply means your excellency.)
- 30** And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.
(This is Hobab speaking to Moses.)

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 instead of eyes.

(This is Moses speaking to Hobab.)

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.

(Hobab knew where the wells of water were as well as where the good pasture was for the animals. This is why Moses wanted him to stay.)

33 And they departed from the mount of the LORD three days' journey: and the ark 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 cloud 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 scattered; and let them that hate thee flee before thee.

(This would happen each time the ark set forward.)

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

(The "it" spoken of here is the cloud that was the spirit of the Lord.)

CHAPTER 11

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

(The uttermost parts of the camp is the outermost.)

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

(They cried to Moses and not the Lord. Obviously they did not see this fire as chastisement from the Lord.)

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

(Taberah means a burning.)

4 And the mixt multitude that *was* among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?

(The mixt multitude is the Egyptians that came with Israel. The lusting is for food to eat. Flesh to eat means general food.)

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:

(It is easy to see how people forget the good works that God does. They are longing for Egypt again after crying for God to release them. All for the sake of some fish and vegetables.)

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

(They are complaining even of the manna that God has provided for them. They do not have to hunt for their own food, God provides it for them.)

7 And the manna *was* as coriander seed, and the colour thereof as the colour of bdellium.

(Bdellium is amber.)

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.

(See 1Corinthians chapter 10. It talks about the children of Israel and how they ate the spiritual meat, meaning manna.)

9 And when the dew fell upon the camp in the night, the manna fell upon 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.

(This isn't the first time Moses has been upset with this people.)

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?

(Moses was feeling caught in the middle.)

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?

(Moses is asking God for help in handling all of these people.)

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.

(Again, flesh is food in general. They should have been asking God.)

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

15 And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

(Out of hand means to smite with deadly intent.)

16 And the LORD said unto Moses, Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

(God heard and understood Moses request for help.)

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 bear the burden of the people with thee, that thou bear *it* not thyself alone.

(The spirit is the holy spirit.)

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.

(God is going to give it to them alright. Careful what you ask for.)

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.

(The footmen are the soldiers.)

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?

(Moses is treading on thin ice with God here. He is questioning God's ability.)

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 seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease.

(God spoke to Moses. The spirit of God came upon the seventy.)

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.

(Eldad means God has loved and Medad means love.)

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.
(This young man is Joshua. He will eventually be anointed by God to replace Moses.)

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, forbid them.

29 And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, *and* that the LORD would put his spirit upon them!
(Moses is asking if Joshua is jealous.)

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 quails 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.
(This is the flesh that God promised that they would all eat so much of they would be sick of it. This would be 3 - 4 feet deep of quail as far as you could walk in a day.)

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.
(This would be drying the quail as a way to preserve them.)

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 plague.
(Before the quail was even swallowed, God smote them for complaining as they had. They were not grateful for all that the Lord had provided.)

34 And he called the name of that place Kibroth-hattaavah: because there they buried the people that lusted.
(Kibroth-hattaavah means graves of lust or greediness.)

35 *And* the people journeyed from Kibroth-hattaavah unto Hazeroth; and abode at Hazeroth.
(Hazeroth means settlement.)

CHAPTER 12

1 And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.

(Moses did not marry an Ethiopian woman, she only lived in Ethiopia. If you were born in Kansas and moved to Germany, it would not make you a German. She was a Midianite, of the priest line. Miriam and Aaron were beginning to get jealous of Moses because of his closeness to the Lord. Miriam means rebellion.)

2 And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard *it*.

(They are saying that God should speak to them and not only to Moses. They were praising themselves above even God almost.)

3 (Now the man Moses *was* very meek, above all the men which *were* upon the face of the earth.)

(Meek meaning patient or humble. Moses never went off on an ego trip concerning all the responsibility that God gave him.)

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.

(Suddenly means instantly.)

5 And the LORD came down in the pillar 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 prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

(The Lord is being a little sarcastic to Miriam and Moses.)

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

(God spoke to Moses face to face and not through a dream.)

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: 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* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

(Because Miriam was the instigator of the grumbling against Moses, she was turned to a leper. People with leprosy were seen as having been struck by God.)

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.

(Aaron is making the comparison here to a stillborn child.)

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

(Miriam will be healed but she will have to suffer through this for seven days.)

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*.
(Her father is also our father, God.)

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.

CHAPTER 13

1 And the LORD spake unto Moses, saying,
(In this chapter, God will tell Moses to choose men to go into the land of Canaan as spies.)

2 Send thou men, that they may search 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.
(The wilderness is a desert.)

4 And these *were* their names: of the tribe of Reuben, Shammua the son of Zaccur.
(This will be an ill-fated trip for all but two of these leaders. Remember that Caleb and Joshua will be the only two from all of these people to reach the promise land. Shammua means renowned.)

5 Of the tribe of Simeon, Shaphat the son of Hori.
(Shaphat means Judge.)

6 Of the tribe of Judah, Caleb the son of Jephunneh.
(Caleb means forcible.)

7 Of the tribe of Issachar, Igal the son of Joseph.
(Igal means avenger.)

8 Of the tribe of Ephraim, Oshea the son of Nun.
(Oshea means deliverer. Oshea is the family name of Joshua. Joshua will be Moses' successor.)

9 Of the tribe of Benjamin, Palti the son of Raphu.
(Palti means delivered.)

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.
(Gaddiel means fortune of God.)

11 Of the tribe of Joseph, *namely*, of the tribe of Manasseh, Gaddi the son of Susi.
(Gaddi means fortunate.)

12 Of the tribe of Dan, Ammiel the son of Gemalli.
(Ammiel means people of God.)

13 Of the tribe of Asher, Sethur the son of Michael.
(Sethur means hidden.)

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.
(Nahbi means cult.)

15 Of the tribe of Gad, Geuel the son of Machi.
(Geuel means majesty of God.)

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua.
(Jehoshua is Joshua and means God's saviour.)

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain:
(Moses sent them 9 miles south first and then sent them eastward. The land was inhabited by some pretty mean people.)

18 And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many;
(This is a basic military strategy.)

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.

21 So they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath.
(Zin is at the southern boundary of Canaan and Hamath is the northern boundary. They searched it from top to bottom.)

22 And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, *were*.
(Now Hebron was built seven years before Zoan in Egypt.)
(Anak is the descendants of the Nephilim. They were giants. They will fall to Caleb in the book of Joshua chapter 15.)

23 And they came unto the brook 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.
(These grapes were so large that one branch of them had to be carried by two men. This truly was a bountiful land that the Lord had promised.)

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

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 floweth 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* walled, *and* very great: and moreover we saw the children of Anak there.
(The cities were almost superhuman is what they are saying.)

29 The Amalekites dwell in the land of the south: 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.

(All of these tribes had mixed with the Nephilim. However, Esau and the Moabites had already gotten rid of the giants. God told them there were no more giants. They saw the Emims, who are a tall people, and said they were giants.)

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

(Caleb hushed the people. He believed that since God promised the land, then they would have the victory.)

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

(This is unbelief in the Lord.)

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 giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

(Anak means of the tribe of the giant people in Canaan. This is a lie. They saw the Emims.)

CHAPTER 14

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

(You will see in this chapter that the people are so scared that they will choose someone to lead them back to Egypt. Again having no faith in God whatsoever.)

2 And all the children of Israel murmured 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!

(This is saying that they had died in Egypt or in the wilderness. This will come back to haunt them as God does hear them. Never say that the Lord is a burden.)

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?

(This is not what God promised them. They were slaves in Egypt.)

4 And they said one to another, Let us make a captain, and let us return into Egypt.

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

(They were not bowing down to the people, but to God in prayer for they did not know what God would do to them because of this.)

6 And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, rent their clothes:

(Joshua is finally on the side of Caleb. Caleb was ready to fight but the false report from verse 32 in the last chapter put fear into the people. They did not trust in the promise of God.)

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.

(It took two men to carry one cluster of grapes. It was a very 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.

(Joshua and Caleb are trying to tell the people to trust in the Lord.)

9 Only rebel 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: fear them not.

10 But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

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

(God is asking how many miracles He will have to perform before the people realized that He is the almighty God.)

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

(Remember that this is the second time God said this to Moses because of His anger toward the people. See Exodus 32:10.)

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

(Again, Moses uses intercessory work to save the people from God's wrath.)

14 And they will tell *it* to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD art seen face to face, and *that* thy cloud standeth over them, and *that* thou goest before them, by day time in a pillar of a cloud, 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 LORD *is* longsuffering, and of great mercy, forgiving 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*.

(This is not saying that the children have to suffer the sins of their fathers. This is taken from Exodus 20:5 and it goes on to say of those who hate me. It had to do with worshiping idols. If it were done for four or five generations then they would pay for their own sin. God is not unfair and unjust. He will not hold an innocent responsible for the sins of the parents or grandparents.)

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.

(Moses is really pleading with God to save the people.)

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

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

(This is to say assuredly I live. He is saying that the honor of the Lord will fill the earth because he does keep His promises.)

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

23 Surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

(Here God has promised that the people will not see the promise land. He will keep them in the wilderness until they die away because they complain constantly and do not have faith in God.)

24 But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

(Caleb had the spirit of God with him and he trusted in the Lord.)

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

(This is to say retreat and to not go into the land of Canaan.)

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

27 How long *shall I bear with* this evil congregation, which murmur 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:
(As the people have treated God, God will so treat them.)

29 Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,
(This is everyone that is twenty years of age and older.)

30 Doubtless ye shall not come into the land, *concerning* which I swear 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.
(The little ones will be the next generation. They shall know and enjoy the land.)

32 But *as for* you, your carcases, they shall fall in this wilderness.
(They will not make it into the promise land. It is too late.)

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.
(God gave these people chance after chance and miracle after miracle and still they did not love or trust Him.)

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 know my breach of promise.
(A breach of promise is God turning away from them.)

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 die.

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,
(The men are the ten other spies aside from Caleb and Joshua. They came back and lied about the land and caused the unbelief and lack of trust.)

37 Even those men that did bring up the evil report upon the land, died by the plague before the LORD.
(This was a sudden plague that God brought upon them. His judgment is swift and fair.)

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*.
(This is because Caleb and Joshua had the spirit of God with them. They trusted in the promise of God and were ready to stand against the enemy for His name's sake and for the promise He gave to them.)

39 And Moses told these sayings unto all the children of Israel: and the people mourned 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 sinned.
(Now they are ready to be there for the Lord.)

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.

(Remember that God told them to retreat to the Red Sea. God would not be with them in battle now. They were not willing to go in to battle with the Lord but are now ready to go without Him.)

43 For the Amalekites 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.

(Remember a few verses back they were blaming God as a burden unto them. They will fall by the sword in the wilderness because they did not listen and obey.)

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

(They did not listen and disobeyed God yet again. Moses and God told them they were on their own.)

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto Hormah.

(Hormah means destruction.)

CHAPTER 15

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,

(God is talking to the younger generation about when they will enter into the land of Canaan.)

3 And will make an offering 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:

(The herd is an ox most likely and the flock would be a sheep or a goat.)

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.

(A meat offering is a meal offering. A hin is about a liquid quart of measurement.)

5 And the fourth *part* of an hin of wine for a drink offering 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 preparest 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 One 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 stranger be before the LORD.

16 One 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.
(A heave offering was a contribution given to God. It could have been any offering but most likely was money or grain.)
- 20** Ye shall offer up a cake of the first of your dough *for* an heave offering: as *ye do* the heave offering of the threshing floor, so shall ye heave 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 manner, and one kid of the goats for a sin offering.
- 25** And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be for given 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 ignorance, 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 for given 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* presumptuously, *whether he be* born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people.
(This is to say doing something on purpose against God.)
- 31** Because he hath despised 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 sabbath day.
(The punishment for this has already been given and it was death. They just did not know how to carry it out.)

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.
(They were going to inquire of the Lord as to how punishment was to be carried out for this man.)

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.
(God is very serious about having His laws followed. See Leviticus 20:2 and you will see this is the same punishment for those that sacrificed their children to Molech.)

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 fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue:
(Fringe is better translated as tassels.)

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:
(This is to say to follow God and not the ways of the world.)

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

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

(Korah was a cousin to Moses and Aaron. He, Dathan, Abiram and On created a rebellion of the Israelites against Moses and Aaron. This was led by Korah. On is not mentioned again after this verse. He may or may not have had a very big part in this rebellion or he may have changed his mind about participating. It is not known why he is not mentioned again.)

2 And they rose 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:

(These were people selected as leaders in the tribes of the people.)

3 And they gathered themselves together against Moses 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* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

(Moses and Aaron did not lift themselves up. God lifted them up. Korah is not making a good decision here. The congregation was not holy seeing as they have been condemned to die in the wilderness.)

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

(Moses again immediately prays to God.)

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* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

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

(Remember when Nadab and Abihu took their censers with strange fire before the Lord?)

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 service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

(Moses is asking them to stop and think about what they are doing. They were his cousins and his people and he cared about them.)

10 And He hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also?

(Just because one was a Levite did not mean they were a priest.)

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

(This is rebellion against God. Aaron did not appoint himself, God did.)

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

(Here is an open reproach against Moses' authority by refusing his call to come.)

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 prince over us?
(They are saying that Egypt was the land flowing with milk and honey.)

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.
(God told them already that they would not see it because of the rebellion of the people against God.)

15 And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.
(Moses is explaining that he has not lorded anything over them when he had not once taken anything from them ever.)

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.
(The burning of the censers was to only have been done by the priests. Korah had exalted himself and wanted to place himself as a priest.)

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.
(They will find out very soon exactly who the Lord appointed and those who rise up against Him will not ever stand.)

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 Separate yourselves from among this congregation, that I may consume them in a moment.
(God was ready to destroy each of them again.)

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?
(Moses and Aaron fell on their faces. Korah is the one man.)

23 And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.
(God is saying for everyone to get away from these three.)

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 their's, 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 tents, 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 mind.

29 If these men die the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

(This is talking about a natural death.)

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 pit; 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: (The ground split beneath them.)

32 And the earth opened her mouth, and swallowed them up, and their houses, 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 pit, 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 fire 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.

(This is to say gather the censers out of the ashes.)

38 The censers of these sinners 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.

(The 250 gave their life for their sins. The censers were to be made into plates as a reminder to all.)

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:

(A broad plate is a flat plate and they encased the altar with them.)

40 *To be* a memorial unto the children of Israel, that no stranger, which *is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses.

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

(Only one day has passed after seeing God's work and they are already mumbling in discontent again.)

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 Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces.
(Again God is ready to destroy them all but Moses and Aaron pray for them.)

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 plague 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 dead and the living; and the plague was stayed.
(Aaron stood between the living and the dead.)

49 Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER 17

1 And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a 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 tabernacle of the congregation before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

(Of course, God will make Aaron's rod to blossom, because Aaron is the high priest.)

6 And Moses spake unto the children of Israel, and every one of their princes 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.

(These rods were of the almond trees.)

7 And Moses laid up the rods before the LORD in the tabernacle 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 Aaron'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.

(They are expressing their terror of the passing of Korah and the others.)

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

(This fear kept them from further rebellious outbreaks.)

CHAPTER 18

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 bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined 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 charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have taken your brethren the Levites 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.
(The "I" is given twice for emphasis.)

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and within the vail; 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 offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, 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 their's, every meat offering of their's, and every sin offering of their's, and every trespass offering of their's, which they shall render unto me, *shall be* most holy for thee and for thy sons.

(These are the meat, the sin and the trespass offerings. They belong to the Lord and the most holy being the descendents of Aaron only.)

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

11 And this *is* thine; the heave 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 clean in thy house shall eat of it.

(This is talking about the entire tribe of Levi, not just the priests.)

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

13 And whatsoever is first 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 devoted in Israel shall be thine.

(Devoted means spiritual.)

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

(This is talking of the firstborn. This is talking about all of the firstborn that were born after the pact of the Levites taking the place of the firstborn. It was a one time only thing.)

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 firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle 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 covenant of salt for ever before the LORD unto thee and to thy seed with thee.

(Again this is talking of the entire tribe of Levi. A covenant of salt means it is a covenant of stone so to speak.)

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

(See Ezekiel 34:28. God's elect receive no inheritance because they inherit all that is God's. Everything belongs to God.)

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

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

23 But the Levites 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 inheritance.

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 tenth *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 shall eat it in every place, ye and your households: for it *is* your reward 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 pollute the holy things of the children of Israel, lest ye die.

CHAPTER 19

1 And the LORD spake unto Moses and unto Aaron, saying,
(This will be the preparation of the water of purification.)

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 spot, wherein *is* no blemish, *and* upon which never came yoke:

(A perfect red heifer that has never been made to work. Usually a sin offering was a male. The female is symbolic of bringing forth life from the womb.)

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:

(The heifer was to be slain before Eleazar. He was the eldest surviving son of Aaron.)

4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation 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 wash 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 water of separation: 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 unclean 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 cut 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.
(Bound means tied with a string.)

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 purification for sin, and running water shall be put thereto in a vessel:

18 And a clean person shall take hyssop, 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.
(Seven is for spiritual completeness.)

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.

CHAPTER 20

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 Kadesh; and Miriam died there, and was buried there.

(We will see in this chapter that Moses actions will keep him from the promise land. This is the second time they were in Kadesh.)

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

3 And the people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! (Notice how no one ever turned to God and prayed. They always complained to Moses and Aaron. They are saying that they wished they had died when God had struck the others dead. They have been extremely ungrateful.)

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle should die there? (God had a plan for them to go into the promise land. It was their own disbelief and actions that kept them from it.)

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.

(Here they are talking about how much better they had it in Egypt, being beaten and living as slaves.)

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

(Moses and Aaron went to pray before the Lord.)

7 And the LORD spake unto Moses, saying,

8 Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak 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.

(Note that God said to speak to the rock.)

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

(This rod is the same rod that Moses had in Egypt.)

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

(Here Moses is speaking to the people and not to the rock as God had commanded him to do. God didn't need his help to bring forth anything. See Psalms 106:33 where it talks of this.)

11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

(Moses was not to ever hit the rock twice, but to speak to the rock before the people. Not only did he hit the rock twice, he also spoke to the children and not God. He lost his focus.)

12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

(Aaron didn't try to stop Moses. They would not make it to the promise land.)

13 This *is* the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them.
(Meribah means strife. The Lord sanctified Himself to this people through all of the miracles and signs which He gave them.)

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:
(This would be east of Kadesh. Edomites are the descendents of Esau, it is Russia.)

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 angel, 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 by me, lest I come out against thee with the sword.
(There would be war if they passed through.)

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 pay for it: I will only, without *doing* any thing *else*, go through on my feet.
(This is to say, go through quietly.)

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
(This was a show of force. If the people passed through, then there would be war. They were trying to get to the promise land on their own.)

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.
(This would be the western border of Edom.)

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast 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 rebelled against my word at the water of Meribah.
(This is saying that Aaron will die.)

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.
(Note that God chose Eleazar to take the place of Aaron.)

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

(Mount Hor is known as Mount Harun today and means Aaron in Hebrew.)

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron 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.

CHAPTER 21

1 And *when* king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took *some* of them prisoners.

(This would be today's area of Palestine. The only two spies left alive were Caleb and Joshua.)

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

(To vow a vow is a very solemn thing.)

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities: and he called the name of the place Hormah.

(Hormah means utter destruction. You can see there is more courage and faith in this younger generation.)

4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

(Discouraged means impatient.)

5 And the people spake 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.

(Here we go again. They are mumbling against God again.)

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

(Fiery serpents is Strong's H8314 and H5175 and is *seraph nachach* and means burning snakes. The bite was filled with heat and poison.)

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

(Notice that they did not pray for themselves.)

8 And the LORD said unto Moses, Make 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 live.

9 And Moses made a serpent 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.

(This is a type of Christ. Christ was on the cross and if we believe upon Him, we will live. See St. John 3:14 for an important comparison to Christ. The serpents bite will have no effect. The serpent being Satan.)

10 And the children of Israel set forward, and pitched in Oboth.

(Oboth means water skins.)

11 And they journeyed from Oboth, and pitched at Ije-abarim, in the wilderness which *is* before Moab, toward the sunrising.

(Ije-abarim means ruins of Abarim.)

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

(Zared is a river east of the Jordan, in the region of Moab and Edom, a source of the Arnon river.)

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts

of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon,
(The book of the wars of the Lord is a book of odes or songs that dates all the way back to the time of Moses.)

15 And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.
(Ar is one of the capitols of Moab that was taken by the Amorites.)

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.
(This is when God commanded that the wells be dug.)

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 law giver, with their staves. And from the wilderness *they went* to Mattanah:
(Mattanah means gift of God. God is the lawgiver spoken of here, not Moses. See Isaiah 33:22.)

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 looketh toward Jeshimon.
(Pisgah will be where Moses will be taken of God. He will see the promise land but he won't enter in to it.)

21 And Israel sent messengers unto Sihon king of the Amorites, 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 Sihon would not suffer Israel to pass through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.
(Sihon, like Edom, would not let them pass. God forbade Israel from making war with Edom but not with the people of Amorites.)

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

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages thereof.
(Heshbon means stronghold.)

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 prepared:

28 For there is a fire gone out of Heshbon, 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 Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

(Chemosh was the god of the Ammonites and the national deity of the Moabites.)

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 Jaazer, 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 Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

(Og was the Amorite king of Bashan.)

34 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 Amorites, which dwelt at Heshbon.

(God is telling them to not fear because he is giving them the victory.)

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

CHAPTER 22

1 And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan *by* Jericho.

2 And Balak the son of Zippor saw all that Israel had done to the Amorites.
(Balak means devastator. He was a king of Moab who hired Balaam to curse Israel. Zippor means sparrow.)

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.
(Remember that Midian was Abraham's son by his concubine Keturah after Sarah died. This is a tribe of the descendents of Midian.)

5 He sent messengers therefore unto Balaam 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 wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.
(Balaam means not of the people.)

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 princes of Moab abode with Balaam.

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.
(Balaam did not know that God Himself had brought the people out of Egypt.)

12 And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

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.

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.

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.

(Balaam is saying that even if he wanted to for all the money in the world, he cannot go against God. It is not possible.)

19 Now therefore, I pray you, tarry ye also here this night, that I may know what the LORD will say unto me more.

(Balaam tells them to stay the night to see what God says.)

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

(God tells Balaam to go with the men but to say what God tells him to. This is how it will be for the elect in the end times.)

21 And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab.

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.

23 And the ass saw 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.

(The ass could see the angel of the Lord, but the people couldn't.)

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.

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?

(God spoke through the ass.)

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 kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

(Truth is coming from the animals mouth. This would be very humbling to have an ass be your teacher.)

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.

(This is symbolic of all the people today who have their eyes shut to the truth and the word of God.)

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 perverse 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.

(He is saying that the ass loves Balaam. She turned aside those three times to save his life and he beat her for it.)

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.

(He was blinded by the greed of the promise of riches from Moab.)

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.

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 coast.

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?

(Balak is asking why Balaam did not come right away the first time.)

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.

(Balak would offer anything to any god that he thought would help him. Balaam served God almighty.)

CHAPTER 23

1 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven 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 an high place.

(What he went to seek were enchantments from the Lord. He thinks God is speaking to him through nature when He isn't.)

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.

(The word "met" is Strong's H7136 and is *qarah* and means to befall. God met him in a hostile manner. God knows the deceit the sacrifices were trying to hide.)

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, defy Israel.

(The mountains of the east is Mesopotamia. This parable is never used of the true prophets of God. True prophets of God never spoke in parables in the Old Testament.)

8 How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

(Balaam is saying he is only a man and cannot do anything against God's will.)

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.

(To dwell alone means separated spiritually and physically. They are not like the heathen nations.)

10 Who can count the dust of Jacob, and the number of the fourth *part* of Israel? Let me die the death of the righteous, and let my last end be like his!

(This is talking of the four different camps of Israel.)

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

(Balak thinks that Balaam blessed Israel when it had been done by God long ago.)

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 the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

(Zophim means waters. You can see the land of Canaan from atop Pisgah.)

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.
(These are God's words and not Balaam's.)

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?
(Balak is an idol worshiper but is wondering what God has said.)

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 lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?
(God does not lie. When He promises something, it will be done.)

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 an unicorn.
(The word "unicorn" is Strong's H7214 and is *rē'em* and is a wild bull or ox that is now extinct. There is no unicorn as we know unicorns to be.)

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!
(Israel doesn't need diviners or enchantments to help them when God is on their side.)

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.
(Judah is the lion.)

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.
(Balak thinks that Balaam can somehow change the will of God so he keeps trying.)

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.
(Jeshimon means desolate place.)

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

(At this point, Balaam is just going through the motions for Balak's sake because he knows God will not change his mind.)

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

(This will be the third time for the altar which makes the total to be 21 bullocks and 21 rams. The number 21 stands for the exceeding sinfulness of sin. This is probably how God was viewing these displays. God won't have His authority challenged.)

CHAPTER 24

1 And when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, but he set his face toward the wilderness.

(This time he didn't search for magic tricks. He looked toward the children of Israel.)

2 And Balaam lifted up his eyes, and he saw Israel abiding *in his tents* according to their tribes; and the spirit of God came upon him.

(This is the first time that God put His spirit upon him.)

3 And he took up his parable, 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 vision of the Almighty, falling *into a trance*, but having his eyes open:

(These are indications of true prophecy from God.)

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

(He is able to see into the future when Israel went into the promise land.)

6 As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, *and* as cedar trees beside the waters.

7 He shall pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

(Agag is symbolic of all Amalekite kings.)

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 break their bones, and pierce *them* through with his arrows.

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

(This is saying that Balak will be cursed instead of Israel like he wanted.)

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.

(Balak does not understand that God is the one who blesses and curses and no one else.)

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 mind; *but* what the LORD saith, that will I speak?

(Balaam is trying to tell Balak that God is the only one who decides.)

14 And now, behold, I go unto my people: come *therefore*, *and* I will advertise thee what this people shall do to thy people in

the latter days.

(To say advertise means advise. It isn't good news for the enemies of God.)

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 not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

(He is talking about both advents here. The first advent is the Sceptre. Smiting Moab will be partially done by David and will be completed by Christ. Sheth means confusion.)

18 And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

(Seir is a Kenite hiding place. The Edomites learned that God had instructed the Israelites to not make war with their brethren. Remember that Esau is Jacob's brother and is therefore from the Adamec line. When Edom learned of this, they began to make it harder and harder for Israel. They took advantage of the word God had given about leaving them alone, so God changed this. God now says that Edom will be a possession. Most of Edom will become part of Israel under David and Solomon.)

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

(This is the followers of Edom.)

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* the first of the nations; but his latter end *shall be* that he perish for ever.

(Amalek is the grandson of Esau. Amalek was the first to attack Israel after they came out of Egypt. See Exodus 17:8. All enemies of God will be destroyed. See Psalms 1:10.)

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.

(Kenites are the descendents of Cain. They put their nest in the false rock.)

22 Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

(The word "wasted" is Strong's H1197 and is *ba'ar* and means consumed by fire. Asshur is the Assyrian and Assyrian is one of the names that antichrist goes by.)

23 And he took up his parable, and said, Alas, who shall live when God doeth this!

(Those who believe will live. Those who wear the gospel armor and stand against antichrist.)

24 And ships *shall come* from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

(Chittim means bruisers. This is what the elect are. Bruisers to Satan and his followers. Eber means the region beyond.)

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

(Balaam turned toward his home but did not go to his home. You will see his falling away from his newfound religion of the Lord.)

CHAPTER 25

1 And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.
(They were on the border of Moab. This is physical and spiritual whoredom.)

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.
(Notice the small "g" and the people of Israel did serve these other gods.)

3 And Israel joined himself unto Baal-peor: and the anger of the LORD was kindled against Israel.
(Joined means carnally and spiritually. Baal-peor means a god of war. Virgins and women prostituted themselves in honor of Baal-peor.)

4 And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.
(This doesn't mean to cut off their heads. It is saying to the heads of the families to gather the people who were guilty and to hang them on a cross. Execute them. They were to be slain first and hung on the cross after death.)

5 And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.
(You can see here that only those who were guilty were to be slain. There is a plague coming upon the people. This will be cut short.)

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 tabernacle of the congregation.
(This was an open act of adultery. He didn't even bother to try to hide it. His name is Zimri.)

7 And when Phinehas, 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;
(Phinehas will take care of this open act of adultery.)

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.
(Because Phinehas killed these two while they were in the act of sexual activity, the plague ended. A javelin is a spear. Phinehas is a priest.)

9 And those that died in the plague were twenty and four thousand.
(Paul writes about these events in 1 Corinthians 10:8.)

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 jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel.

(God is blessing Phinehas and all of his children.)

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a chief house among the Simeonites.

(Zimri is a head of the house of Simeon. Instead of upholding Gods word like he was supposed to, he went whoring after the idols and lusting after the prostitutes.)

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.

(Cozbi means false. Zur means rock. Together they make false rock, or Satan. Antichrist returns first and he is not our rock. He is the false rock.)

16 And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them:

(This is to say wipe out the Midianites.)

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 for Peor's sake.

CHAPTER 26

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,
(God is going to order a new numbering of the people. He would not have done this unless the people who were not supposed to go into the promise land were still living. The ones who died in the plague were the last of the original generation that were taken from Egypt save for Moses. This numbering is more precise because it will be for the allotment of land.)

2 Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.
(These would be fighting men only.)

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* Jericho, saying,
(This is very close to the promise land.)

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 Reuben, 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:
(Hanoch means dedicated. Pallu means distinguished.)

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.
(Hezron means surrounded by a wall. Carmi means my vineyard.)

7 These *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.
(The first numbering was 46,500. The Reubenites decreased these past 38 years.)

8 And the sons of Pallu; Eliab.
(Eliab means my God is Father.)

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram, *which were* famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:
(Dathan and Abiram were of the tribe of Reuben.)

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 sign.

11 Notwithstanding the children of Korah died not.
(They survived because they obeyed Moses by getting away from Korah when ordered to.)

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:
(This is the tribe that was involved heavily with the idolatry that involved the death of Cozbi and Zimri. Most of the 24,000 that died were Simeonites. Nemuel means day of God. Jamin means right hand and Jachin means he will establish.)

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.
(Zerah means rising and Shaul means desired.)

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.
(The first time they were numbered, 38 years earlier, it was 59,300. You can see the number of them is diminished greatly because of sin.)

15 The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:
(Zephon means treasure, Haggi means festive and Shuni means fortunate.)

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:
(Ozni means my ear and Eri means watchful.)

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.
(Arod means I shall subdue and Areli means lion of God.)

18 These *are* the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred.
(The first numbering was 45,650.)

19 The sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.
(See Genesis chapter 38. Judah took a Canaanite woman and therefore these sons were not fit to carry the seed line of Christ. Tamar would outsmart Judah with God's help to bring forth the line of Christ through Pharez.)

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 Zerahites.
(Shelah means a petition, Pharez means breach and Zerah means rising.)

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.
(Hamul means spared.)

22 These *are* the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred.
(The first numbering was 74,600. They increased and are still the largest of all the tribes.)

23 *Of* the sons of Issachar after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:
(Tola means worm and Pua means splendid.)

24 *Of* Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.
(Jashub means he will return and Shimron means watch-height.)

25 These *are* the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred.
(The first numbering was 54,400. They grew also.)

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.
(Sered means fear, Elon means mighty and Jahleel means God waits.)

27 These *are* the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred.

(The first numbering was 57,400. They increased a little.)

28 The sons of Joseph after their families *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of Machir, the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

(Machir means sold and Gilead means rocky region.)

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

(Jeezer means no help and Helek means portion.)

31 And *of* Asriel, the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

(Asriel means I shall be prince of God and Shechem means back or shoulder.)

32 And *of* Shemida, the family of the Shemidaites: and *of* Hephher, the family of the Hephherites.

(Shemida means wise and Hephher means a well.)

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.

(Zelophehad means first-born. Mahlah means disease, Noah means motion, Hoglah means partridge, Milcah means queen and Tirzah means favourable.)

34 These *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.

(The first numbering was 32,200. They increased greatly in the 38 years since the first numbering.)

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.

(Shuthelah means noise of breaking, Becher means young camel and Tahan means camp.)

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

(Eran means watcher.)

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.

(The first numbering was 40,500. This is a significant drop.)

38 The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

(Bela means destruction, Ashbel means a man in God and Ahiram means my brother is exalted.)

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

(Shupham means serpent and Hupham means coast-man.)

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.

(Ard means I shall subdue and Naaman means pleasantness.)

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.

(The first numbering was 35,400. They grew also.)

42 These *are* the sons of Dan after their families: of Shuham, the family of the Shuhamites. These *are* the families of Dan after their families.

(Shuham means pit-digger.)

43 All the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.

(The first numbering was 62,700. They grew a little bit even though there was only one listed.)

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.

(Jimna means right-hand, Jesui means he resembles me and Beriah means with a friend.)

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

(Heber means comrade and Malchiel means my king is God.)

46 And the name of the daughter of Asher *was* Sarah.

(Sarah meaning the prince breathed. She is also called Serah.)

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.

(The first numbering was 41,500. They had grown substantially.)

48 *Of* the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

(Jahzeel means god divides and Guni means my defender.)

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

(Jezer means forming and Shillem means repaid.)

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.

(The first numbering was 53,400. They decreased.)

51 These *were* the numbered of the children of Israel, six hundred thousand and a thousand seven hundred and thirty.

(The first numbering of the final count was 603,550. The number decreased as a whole. This is about 1452 B.C.)

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.

(Meaning the ones just numbered.)

54 To many thou shalt give the more inheritance, and to few 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 Levites after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.
(These are the three sons of Levi.)

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 Amram'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 sister.

60 And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar.

61 And Nadab and Abihu died, when they offered strange 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 inheritance given them among the children of Israel.
(They were not to have a lot of land for an inheritance because God is their inheritance.)

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 wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.
(God always keeps His promise and His judgment of the people was carried out.)

CHAPTER 27

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.

(Since all inheritance was to be given to the male sons and Zelophehad didn't have any sons only daughters, then the daughters wanted to know what was to be done with their portion of the inheritance.)

2 And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle 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.

(He didn't join Korah and his crew. He died in another way in the wilderness.)

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 inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

(God agrees with the daughters and they will have their portion of inheritance. This will become a new law.)

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.

(These would be fraternal uncles.)

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 statute of judgment, as the LORD commanded Moses.

(This would be a kinsman redeemer.)

12 And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

(God is about to tell Moses to get his house in order for he will soon die. Mount Abarim is on the east side of Jordan. Joshua will take the place of Moses.)

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 strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh in the wilderness of Zin.

(This is when Moses spoke to the people and not the rock that God had told him to do.)

15 And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the spirits of all flesh, set a man over the congregation,

(Moses knew the people needed a leader.)

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 congregation of the LORD be not as sheep which have no shepherd.

18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

(Joshua is to be consecrated within sight of the people.)

20 And thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.

(Obedient means to hear intelligently.)

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: 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.

(This should be Urim and Thummim. They both go together. This is an abbreviation of sorts. Joshua would not have the full range of duties as Moses had. Moses was the law giver.)

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 laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses.

CHAPTER 28

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 offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, *for* a continual burnt offering.

(This means every day. Without spot and perfect as Christ is.)

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 meat offering, mingled with the fourth *part* of an hin of beaten oil.

(Beaten oil is pure. It is symbolic of the holy spirit.)

6 *It is* a continual burnt offering, 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 the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink offering.

(The fourth part of a hin is about a quart. Strong wine should be translated as a strong drink. This would be a strong wine.)

8 And the other lamb shalt thou offer at even: as the meat 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 sabbath 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 sabbath, beside the continual burnt offering, and his drink offering.

11 And in the beginnings 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;

(They had the continual, or daily offerings, weekly sabbath offerings and monthly offerings.)

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 a several tenth deal 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 drink 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 kid 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 Passover of the LORD.
- 17** And in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.
- 18** In the first day *shall be* an holy convocation; 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.
(This makes 14 bullocks, 7 rams, 49 lambs and 7 goats. All of these are multiples of 7. The number seven is very important to God. It is spiritual completeness.)
- 25** And on the seventh day ye shall have an holy convocation; ye shall do no servile work.
(This would be an assembly of the people to hear the law read and the last day of unleavened bread.)
- 26** Also in the day of the firstfruits, 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;
(These are independent offerings.)
- 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;
(Several is to say separate.)
- 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

1 And in the seventh month, on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

(This is the feast of trumpets. See the law concerning this in Leviticus 23:23. The trumpets were commissioned at the word of God in chapter 10 of this book.)

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 meat offering *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:
(This would be for the whole congregation.)

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 manner, 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 feast 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 spot:
(These are all the same going through the days.)

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 solemn 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 feasts, 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.

CHAPTER 30

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 vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.

(God doesn't break his promises to us. We are not to break ours to Him. Bond means abstinence. These are vows of abstinence and vows that say that you will do a thing that you have vowed.)

3 If a woman 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 bond 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.

(This is a vow of abstinence. If her father says nothing, then the vow will 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; (Uttered means a hasty vow and not thought out.)

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.

(This is saying that if the husband did not say anything about his wife's vow when he first heard of it, but then later did, then

the sin would be on him and not on his wife.)

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.

CHAPTER 31

1 And the LORD spake unto Moses, saying,

2 Avenge the children of Israel of the Midianites: afterward shalt thou be gathered unto thy people.
(God is telling them to go to war. God is the one who has been violated by the idolatry of the Midianites.)

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.
(The holy instruments and the trumpets are one and the same.)

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.
(This would be all the adult males.)

8 And they slew the kings 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.
(Balaam had counseled the Midianites to seduce the children of Israel into idolatry. His love of money and power was greater than his love for the Lord and because of this, it cost him his life. God will not allow a perversion of His truth and He is jealous. He doesn't like His children to follow after false gods.)

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 goodly castles, with fire.
(The Midianites had a lot of cattle and sheep.)

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 princes of the congregation, went forth to meet them without the camp.
(Most of them had been involved with killing or had been close to the dead bodies and therefore were unclean for seven days. they could not come into 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?

(These women were the same ones that had caused the idol worship to begin with and now they have brought them into the camp.)

16 Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD.

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 women children, that have not known a man by lying with him, keep alive for yourselves.
(Only the virgins were to be kept alive and then they would be for slaves.)

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.
(This would be with the water of purification that contains the ashes of the red heifer.)

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 separation: 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 took the war upon them, who went out to battle, and between all the congregation:
(Half would go to the ones that fought and half would go to everyone else that was left in 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:
(Of the 12,000 that went to war, of every 500 cattle, then one would be given to the priests. This also applies to the virgin girls. Of every 500, one would be given as a servant.)

29 Take *it* of their half, and give it unto Eleazar the priest, *for* an heave 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.

(One portion of fifty is 2%. It is like a tithe.)

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.
(The virgins were kept because it was the adultery that led to the idolatry. These women had not participated in the idolatry.)

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.
(The asses were probably sold with the money going to the sanctuary because the asses are unclean and cannot be sacrificed.)

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.

(Not a single man died during battle. This was God's battle. You don't lose with God.)

50 We have therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD.

(This is a voluntary offering.)

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

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.

(They put it in the treasury of the sanctuary.)

CHAPTER 32

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 Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,
(They will ask to stay in this spot and not go to the promise land.)

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.
(It was God's will that all twelve tribes go into the promise land. It didn't make God happy when the children of Israel refused to go into the promise land and that was why they had to be in the wilderness for 40 years.)

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?
(Moses reproved them.)

7 And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?
(Discourage means break.)

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.
(This is talking about the twelve spies. They broke the spirit of the people and made them fearful of going to war against the giants even though God had promised to be with them.)

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 see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me:

12 Save Caleb 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:
(This is the women and children.)

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 inheritance.
(They do return home. See Joshua 22:3-4.)

19 For we will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 And Moses said unto them, If ye will do 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.
(Not only God would know but everyone else will know it, too.)

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.
(Lord here is all lower case and means ruler. It is speaking of Moses.)

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.
(This is to say to pass over the Jordan to fight in the wars that will come.)

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.

(This is repeated for solemn emphasis.)

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be our's*.

(It won't be divided by lot until all the battles have been won.)

33 And Moses gave 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 in the coasts, *even* the cities of the country round about.

34 And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced 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.

(It was common practice to change the names of cities when overtaken from battle. David changed the name of Jebus to Jerusalem.)

39 And the children of Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And Jair the son of Manasseh went and took the small towns 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.

CHAPTER 33

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 Rameses in the first month, on the fifteenth day of the first month; on the morrow after the Passover the children of Israel went out with an high hand 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.

5 And the children of Israel removed from Rameses, and pitched in Succoth.
(Succoth means booths.)

6 And they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.
(Etham means with them.)

7 And they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.
(Pi-hahiroth means place where the sedge grows. This is their last encampment before crossing the Red Sea.)

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.
(Marah means bitter.)

9 And they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm trees; and they pitched there.
(Elim means palms.)

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.
(Sin means thorn or clay.)

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.
(Dophkah means knocking.)

13 And they departed from Dophkah, and encamped in Alush.
(Alush means I will knead as in bread.)

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.
(Rephidim means resting places.)

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.
(Sinai means thorny.)

16 And they removed from the desert of Sinai, and pitched at Kibroth-hattaavah.
(Kibroth-hattaavah means graves of lust.)

17 And they departed from Kibroth-hattaavah, and encamped at Hazereth.
(Hazereth means settlement.)

18 And they departed from Hazereth, and pitched in Rithmah.
(Rithmah means heath.)

19 And they departed from Rithmah, and pitched at Rimmon-parez.
(Rimmon-parez means pomegranate of the breach.)

20 And they departed from Rimmon-parez, and pitched in Libnah.
(Libnah means pavement.)

21 And they removed from Libnah, and pitched at Rissah.
(Rissah means ruin.)

22 And they journeyed from Rissah, and pitched in Kehelathah.
(Kehelathah means assembly.)

23 And they went from Kehelathah, and pitched in mount Shapher.
(Shapher means beauty.)

24 And they removed from mount Shapher, and encamped in Haradah.
(Haradah means fear.)

25 And they removed from Haradah, and pitched in Makheloth.
(Makheloth means place of assembly.)

26 And they removed from Makheloth, and encamped at Tahath.
(Tahath means station.)

27 And they departed from Tahath, and pitched at Tarah.
(Tarah means delay.)

28 And they removed from Tarah, and pitched in Mithcah.
(Mithcah means sweetness.)

29 And they went from Mithcah, and pitched in Hashmonah.
(Hashmonah means fatness.)

30 And they departed from Hashmonah, and encamped at Moseroth.
(Moseroth means bonds.)

31 And they departed from Moseroth, and pitched in Bene-jaakan.
(Bene-jaakan means sons of twisting.)

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.
(Hor-hagidgad means cavern of Gidgad.)

33 And they went from Hor-hagidgad, and pitched in Jotbathah.
(Jotbathah means pleasantness.)

34 And they removed from Jotbathah, and encamped at Ebronah.
(Ebronah means passage.)

35 And they departed from Ebronah, and encamped at Ezion-gaber.
(Ezion-gaber means backbone of a man.)

36 And they removed from Ezion-gaber, and pitched in the wilderness of Zin, which *is* Kadesh.
(Kadesh means holy.)

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.
(Edom is Russia.)

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.
(Aaron was three years older than Moses.)

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.
(Arad means a wild ass.)

41 And they departed from mount Hor, and pitched in Zalmonah.
(Zalmonah means shady.)

42 And they departed from Zalmonah, and pitched in Punon.
(Punon means darkness.)

43 And they departed from Punon, and pitched in Oboth.
(Oboth means water skins.)

44 And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab.
(Ije-abarim means ruins of Abarim.)

45 And they departed from Iim, and pitched in Dibon-gad.

(Iim means ruins and Dibon-gad means wasting.)

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.
(Almon-diblathaim means concealing the two cakes.)

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.
(Abarim means regions beyond and Nebo means prophet.)

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.
(Abel-shittim means meadow of acacias.)

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 drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

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 land by lot for an inheritance 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* pricks 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.
(God is telling them to do as He says and to get rid of all the people of Canaan because if they don't , then those that they let live will be nothing but trouble for them and God will be angry and will destroy Israel as He destroyed Canaan.)

CHAPTER 34

- 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 Canaan; (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof:)
- 3** Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea 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:
(Akrabbim means ascent of scorpions, Kadesh-barnea means holy and Barnea means desert of wandering, Hazar-addar means enclosure of glory and Azmon means strong.)
- 5** And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.
- 6** And *as for* the western border, ye shall even have the great sea 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 Horye shall point out *your border* unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:
(Hamath means fortress and Zedad means mountain side.)
- 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.
(Ziphron means fragrance and Hazar-enan means village of fountains.)
- 10** And ye shall point out your east border from Hazar-enan to Shepham:
(Shepham means bald.)
- 11** And the coast 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 the sea of Chinnereth eastward:
(Riblah means fertility, Ain means spring and Chinnereth means harps.)
- 12** And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.
- 13** And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit 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 house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received *their inheritance*; 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 *near* Jericho eastward, toward the sunrising.

16 And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, 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.
(Caleb means forcible.)

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.
(Shemuel means his name is EL.)

21 Of the tribe of Benjamin, Elidad the son of Chislon.
(Elidad means my God has loved.)

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.
(Bukki means wasting.)

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.
(Hanniel means favoured of God.)

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiptan.
(Kemuel means raised of God.)

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.
(Elizaphan means my God has protected.)

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.
(Paltiel means God delivers.)

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.
(Ahihud means brother of majesty.)

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.
(Pedahel means ransomed by God.)

29 These *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER 35

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 Levites of the inheritance of their possession cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

(They had a tremendous amount of cattle, sheep, asses and goats. They needed a lot of land for them all.)

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 without 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 refuge, which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add forty and two cities.

7 So all the cities which ye shall give to the Levites *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 at unawares.

12 And they shall be unto you cities for refuge from the avenger; 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 stranger, 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 murderer shall surely be put to death.

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 revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.
(The next of kin to the victim will kill the murderer.)

20 But if he thrust 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 have cast upon 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:
(This is saying if you kill someone accidentally.)

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 high priest, which was anointed with the holy oil.

(The one who killed someone through accidental means will flee to a refuge city and live there, but if he comes back and the next of kin sees him and kills him, then the next of kin will not be found guilty.)

26 But if the slayer shall at any time come without 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 kill the slayer; he shall not be guilty 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 murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

(Two witnesses will have to testify for a murderer to be put to death. This should remind you of the two witnesses in the end times. They will be speaking against Satan as the antichrist.)

31 Moreover ye shall take no satisfaction for the life of a murderer, which *is* guilty 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 pollute the land wherein ye *are*: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

CHAPTER 36

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 inheritance 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 put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.

4 And when the jubile of the children of Israel shall be, then shall their inheritance 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 Manasse 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.