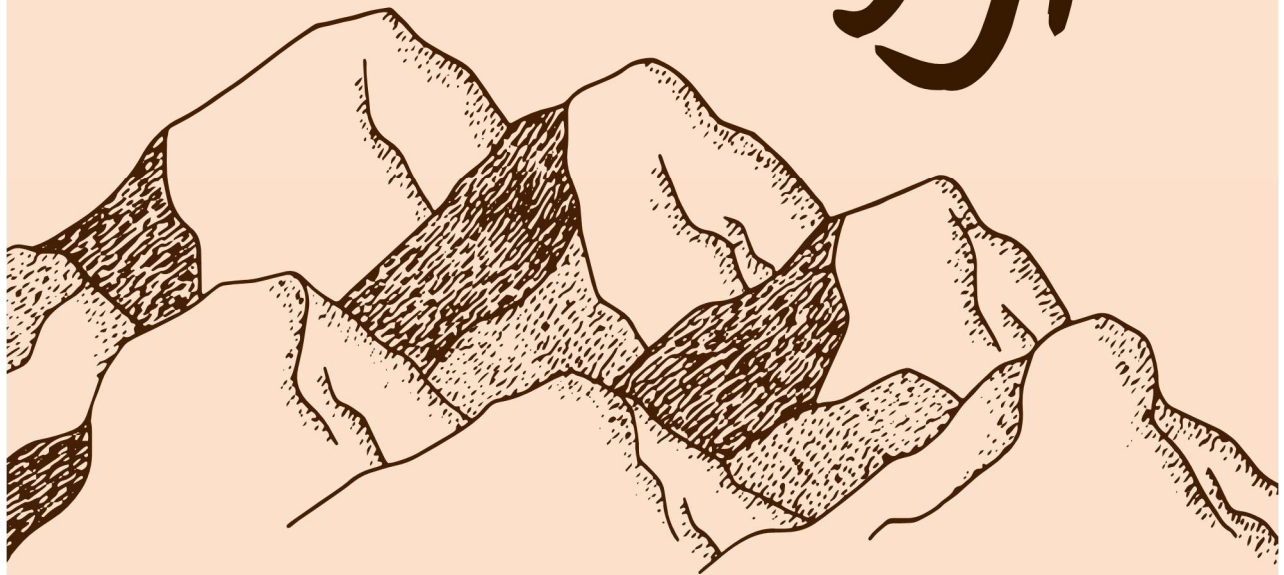


Out of Egypt



A Study of the Exodus
and Beyond

Myles Hester

Table of Contents

Introduction: How Did We Get Here?.....	- 5 -
Lesson 1: The Call of Moses	- 9 -
Lesson 2: Plagues and Passover	- 11 -
Lesson 3: Journey to Sinai.....	- 14 -
Lesson 4: Trouble at Sinai	- 17 -
Lesson 5: Worship in the Wilderness.....	- 20 -
Lesson 6: Spiritual Laws.....	- 24 -
Lesson 7: General Laws: Purity and Justice.....	- 27 -
Lesson 8: Rebellious Hearts	- 29 -
Lesson 9: The Spies.....	- 32 -
Lesson 10: Kadesh to Moab	- 35 -
Lesson 11: Trouble with Moab and Midian	- 38 -
Lesson 12: Preparing for Conquest.....	- 41 -
Lesson 13: The End of an Era	- 44 -
Appendix 1 – Fast Facts.....	- 47 -
Appendix 2 – Graphics	- 51 -

Reading List

<u>Lesson</u>	<u>Date</u>	<u>Reading</u>
X	1.3	<i>Singing</i>
1	1.10	<i>Ex. 2-4</i>
2	1.17	<i>Ex. 7-12, 15:1-21</i>
3	1.24	<i>Ex. 15:22-26, chs. 16–17, 19, 24</i>
4	1.31	<i>Ex. 32:1-35, 33:1-6, 17-23, Num. 11, Deut. 1:1-18</i>
5	2.7	<i>Ex. 20, 31, 40, Lev. 19:1-18, 20:22-26, 25:1-22, 26</i>
6	2.14	<i>Lev. 8:1-36, Num. 6:22-27, 8:5-22, Num. 19:1-10, Deut. 16:21-17:7, 18:9-14</i>
7	2.21	<i>Ex. 23:1-9, Lev. 11, Lev. 25:23-55, Num. 5:1-31, Deut. 22:1-12</i>
8	2.28	<i>Lev. 10, 24:10-23, Num. 12, 15:32-36, chs. 16–18</i>
9-10	3.6	<i>Lesson 9 – Num. 13–14 Lesson 10 – Num. 20–21</i>
11	3.13	<i>Num. 22-25, 31</i>
12	3.20	<i>Num. 26:51-56, 63-65, Num. 32, 34:50-56, Deut. 4</i>
13	3.27	<i>Deut. 28-34</i>

Introduction: How Did We Get Here?

Many times throughout the Old Testament, God is referred to as “The God Who brought you out of Egypt” (Deut. 5:6, Judges 2:12, 1 Samuel 10:18, Psalm 81:10, etc.). The nation of Israel had grown so much since they first arrived in Egypt, and because God is the Ultimate Promise Keeper, despite their many shortcomings, He continuously acts on their behalf to free them from the new oppressive regime of a Pharaoh that had forgotten the status that Israel’s favorite son Joseph had held within the Egyptian government (Ex. 1:8). Despite the abuse they endure as a people, and despite their apparent incapability to maintain their focus on God, God still sees His people in trouble, remembers His promise (never having forgotten it, mind you), and puts His plan into action. His plan will likely look different than the plan that any of us would have come up with, and starkly different than the plan that the individuals involved would have chosen, but out of His abundance of mercy, wisdom, faithfulness, justice, and compassion, He delivers His people. In the coming weeks, we will see an entire nation be delivered from institutional abuse experienced for decades under the rule of the most powerful empire in the world at the time. We will see unbelievable shortsightedness and rebellion on the part of the Israelites, contrasted with the even more unfathomable longsuffering love of God. It will be God’s words and actions throughout this period in Israel’s history that causes Him to so often be referred to as “The God Who brought you out of Egypt.” The Exodus is truly a feat of love that has innumerable lessons to teach us about just how big and mighty our God is.

However, if we are going to be extensively studying the Exodus from Egypt and the Israelites’ life beyond Egypt, it is important to know why the Israelites needed to leave in the first place. How did they get to Egypt? Why Egypt? And where would they go when they left?

First, the nation of Israel is not even a nation when they first arrive in Egypt. In fact, Abraham’s grandson Jacob is not even named Israel when he first makes his way to Egypt with hopes of seeing his long-lost favorite son again. The story of the Israelites in Egypt starts as the story of a weary, grief-stricken father seeing his assumed-dead son after years of heartache. Upon finally seeing Joseph again, Jacob “fell on his neck and wept on his neck for a good while,” saying, “Now let me die, since I have seen your face and know that you are still alive” (Gen. 46:29-30). I cannot imagine the nightmares Jacob had endured imagining that his son, the favorite and the dreamer, had been brutally mauled to death by a wild animal. Joseph himself does not shy away from his suffering, and yet still gives God the glory for never having left him alone and for having brought him out of “the pits,” quite literally, multiple times. In naming his half-Egyptian sons (whose names will certainly appear later in this study), he chooses the names Manasseh, “For God has made me forget all my hardship and all my father’s house,” and Ephraim, “for God has made me fruitful in the land of my affliction” (Gen. 41:51-52). Within the story of Joseph’s life, the story of Israel in Egypt is established as a story of hope, sorrow, and above all, God’s oversight and preservation of His people.

In the context of the Exodus, Gen. 46:27 is an important benchmark. We are told that “all the persons of the house of Jacob who came into Egypt were seventy.” We know Jacob had twelve sons and a daughter, which is already a relatively large family, but even fourteen to seventy is quite the jump. This exponential fruitfulness of Jacob’s family according to God’s promises to Abraham will continue throughout their time in Egypt and in the Wilderness afterward. While numbers are not everything, they will play a key role in seeing the ebb and flow of the Israelite’s faithfulness. There will be moments of massive growth, and there will be plagues where thousands are struck down in a day. Throughout all of this, God is faithful to His people, at times going to painstaking lengths to fulfill His promises of blessing and deliverance. As Job says, “the LORD gave, and the LORD has taken away. Blessed be the name of the LORD” (Job 1:21). Remember the wisdom of Job in that statement and keep the number seventy in mind as we go throughout this study together.

In the beginning of Exodus, we are reminded of the seventy people that made up Israel’s family, and then told that “the people of Israel were fruitful and increased greatly; they multiplied and grew exceedingly strong, so that the land was filled with them” (Ex. 1:7). Thus, the three patriarchs and twelve sons of Jacob are all dead, and yet God has certainly “made them fruitful in the land of their affliction.” From a barren woman came the son of promise, and from there a grandson becomes the namesake of a Nation. And from there, God is just getting started, and their troubles have only just begun.

As with many hardened dictators throughout history, the new Pharaoh that does not know Joseph is greatly concerned by the increasing number of individuals subject to his rule and decides to increase the intensity of his totalitarian oppression in order to reduce the likelihood of any revolt. However, all people have their breaking point, even on a national level, and there are two main factors that combine to serve as the final impetus for the Israelites to cry out to God for release: slavery and infanticide; two of the most heinous evils the world has ever known.

In Ex. 1, the increasingly paranoid and power-hungry Pharaoh mandates that the Egyptian taskmasters in charge of the Hebrew laborers “deal shrewdly” with them, “afflict” and “oppress” them, and treat them “ruthlessly” (vss. 9-14). They become enslaved bricklayers and field laborers for the express purpose of keeping them subjugated to the Egyptian people and imprisoned in their land. However, the Holy Spirit tells us that, “the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel” (vs. 12). Pharaoh’s hate was no match for Jehovah’s love. As John 1:5 says, “the light shines in the darkness, and the darkness has not overcome it.”

The second factor Ex. 1 mentions is a similarly ruthless mandate from the Pharaoh that the Hebrew midwives were to kill any male Hebrew infants as another drastic, violent measure to curb the growing population of Hebrews in Egypt. However, in this moment we see perhaps a surprising lesson in fearing the Lord. When we think of people we would likely be afraid of, a seemingly all-powerful Pharaoh that simultaneously mandated the intensification of the abuse

of an enslaved people while effectively enacting a genocide against those people would likely be near the top of that list. In no uncertain terms, this man was willing to openly have infants murdered. Nevertheless, the wise midwives “feared God and did not do as the king of Egypt commanded them, but let the male children live” (Ex. 1:17). These women went on to tell the Pharaoh to his face that his plan would not work because the Hebrew women were giving birth before the midwives even got there. What incredible examples of Proverbs 1:7, “the fear of the LORD is the beginning of knowledge.” Through these wise women, God again preserves His nation in order to deliver them from the oppressive Pharaoh. Yet we again see Pharaoh’s despicable character in the fact that he doubles down on his maniacal endeavor, commanding that the Hebrew baby boys rather be “cast into the Nile” if they cannot be killed immediately upon being born (Ex. 1:22). What an absolutely reprehensible man. Even so, he is no match for the Almighty God of the Universe.

Out of this context of the deep despair of an entire people, a three-month-old Hebrew boy will be “drawn out” of the Nile, adopted by the Pharaoh’s daughter, and then in a turn of events that only a Sovereign God could have foreseen, live a relatively reclusive life for his first forty years (Ex. 2:10). Then, while tending his father in laws sheep, he would notice a brushfire and upon further investigation of this burning-but-not-consumed bush, have his first one on one encounter with “I AM.” We will talk more about this man in lesson one and follow his life to its end in lesson thirteen. To study “the Exodus and Beyond” is, in large part, to study Moses’ incredible life.

Beyond just learning about Moses though, many lessons about God’s nature will be learned over the course of this study. I encourage you to approach every text with the mindset of “how does this text inform my view of my Maker?” And from there ask yourself, “How does who God is influence my day-to-day life?” If we are not asking these kinds of questions at every turn, this book would simply be a CliffsNotes version of Exodus through Deuteronomy.

Fundamentally, the God of the Bible is characterized as Love Itself (1 John 4:8). Through this study, we will see time and time again that Godly, Biblical love means judgment, punishment, and justice just as much as it means mercy, patience, and grace. The God of the Exodus is not just a God with high expectations for His people, but a God who “is near to the brokenhearted and saves the crushed in spirit” (Psalm 34:18). It could appropriately be said of the Israelites in the context of Ex. 1, “Many are the afflictions of the righteous, but the LORD delivers them out of them all” (Psalm 34:19).

Finally, it is important to remember the consistency of God's character when studying the Exodus. God will exert His power both for and against His people all according to His Holiness. There is one specific verse that I will leave you with, that I encourage you to keep at the forefront of your mind as we study this period of Israel's history together. Meditate on it, apply it to yourself, and righteously fear its ominous implications in the context of all that will happen to God's suffering and yet shortsighted people as they journey to "the land beyond the Jordan":

"God saw the people of Israel—and God knew" (Ex. 2:25).

Myles Robert Hester
December 2023

5. Make a list of ways God describes Himself to Moses. (See Ex. 3:1-4:17)

6. Make a list of the signs God gave Moses to do for Pharaoh and how Pharaoh responded to each. (Ex. 4:1-17, 7:1-13)

7. What does God mean by “I will harden Pharaoh’s heart”? (Ex. 7:3, 7:22, 10:20, 10:27, 11:10, 14:4)

8. Do you relate to Moses’ doubt’s in 5:22-23? Why or why not? How does one overcome this thought pattern?

Discussion Questions

1. Read what happens to King Nebuchadnezzar in Daniel 4:28-37, then read what happens to King Belshazzar in Daniel 5:1-9, 17-31. Then, think about what you have read about Pharaoh’s actions in this lesson. What similarities/differences do you see in these 3 situations? What about their hearts?

2. What NT parallels do you see in this section?

Lesson 2: Plagues and Passover

Text Covered: Ex. 7:14-15:21/ **Suggested Reading:** Ex. 7-12, 15:1-21

Fast Facts

- 1 week, the amount of time the Nile was blood (Ex. 7:25)
- 2, the number of plagues that the Egyptian magicians were able to replicate (1, blood and 2, frogs) (Ex. 7:22, 8:7)
- 3, the number of plagues that affected both Israelites and Egyptians (Ex. 8:21-23)
- Month 1, Day 10 – Passover lambs chosen/taken alive to each house (Ex. 12:3)
- Month 1, Day 14 – the Passover celebrated, lambs killed (Ex. 12:6)
- Month 1, Days 14-21 – the Feast of the Unleavened Bread (Ex. 12:17-20)
- 430 years – the time the children of Israel had spent in Egypt (Ex. 12:40)
- 600,000 – Israelite men that left Egypt (i.e., NOT women/children) (Ex. 12:37)
- Pillars of cloud and fire – God’s guides in the wilderness (Ex. 13:17-22)
- Hyssop – plant used to smear the Passover blood on the doorpost (Ex. 12:22)
- 12:00 a.m. (midnight), the precise time all the firstborn of Egypt died. (Ex. 12:29)
- Succoth – the Israelite’s first stop on their way out of Egypt (Ex. 12:37)
- Etham – the Israelite’s second stop on their way out of Egypt (Ex. 13:20)
- Pi-hahiroth (Baal-zephon) – the Israelite’s third stop on their way out of Egypt, where they cross the Red Sea and where Pharaoh’s army is defeated (Ex. 14:2, 9)

Text/Content Questions

1. Fill out the chart below.

<u>Plague</u>	<u>Notes</u>
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	

2. What is the reason God gives for wanting His people to go out to the wilderness? How does this set the tone for the rest of the Exodus? (Ex. 5:1, 6:5-8, 8:1, 8:20)

3. List the reasons Pharaoh hardened his heart. (Ex. 7:22, 8:15, 19-20, 31-32, 9:7)

4. What role do Pharaoh's magicians play in the plagues? How do they contribute to the point of the plagues? (Ex. 7:11-13, 22, 8:18-19, etc.)

5. Compare and contrast Moses and Pharaoh as leaders. What are each of their pros and cons? How do you see this in their interactions with each other?

6. Read Ex. 9:13-21 (the beginning of the hail plague) and make some observations about God's character. How do you see His sovereignty? His mercy? His justice?

7. Notice the details given for the observance of the Passover. Why would they have to have shoes on and have their staff in hand? Why would they burn the leftovers? Why are they told to stay inside all night? What would happen if they missed one of these details? (Ex. 12:1-28)

8. What advice does Moses give to the people when they see the Egyptians coming after them in Ex. 14:10-18? How does this advice apply to us?

Discussion Questions

1. What lessons can we learn from Pharaoh's heart?

2. Why is it important to make the distinction that Hebrew people and livestock were not affected by plagues 4–10?

3. What NT parallels do you see in this section?

Lesson 3: Journey to Sinai

Text Covered: Ex. 15:22-19:25, 23:20-24:18/ **Suggested Reading:** Ex. 15:22-26, Ex. 16-17, 19, 24

Fast Facts

- Month 2, Day 15 – the day people arrived to the wilderness of Sin and started complaining about their hunger (Ex. 16:1)
- Shur – the region of wilderness where Marah is located (Ex. 15:22-23)
- Marah – the city where the water was made sweet (Ex. 15:22-23)
- Elim – the city where the people start complaining about their hunger (Ex. 16:1)
- Sin – the region of wilderness between Elim and Sinai (Ex. 16:1)
- 1 omer – 2 quarts/2 liters, manna to be collected daily per person (Ex. 16:16)
- Quail – meat given to the Israelites from God (Ex. 16:12-13)
- Rephidim – city where the people complain about thirst, later called Massah (Ex. 17:1, 7)
- Amalek – Israel's first military enemy in the wilderness (Ex. 17:8)
- "The Lord is my Banner" – name of the altar after Amalek defeated (Ex. 17:15)
- Eliezer – Moses' younger son, name means "My God is help" (Ex. 18:3)
- Midian – where Moses' in-laws are from (Ex. 18:1)
- 3 months – time it took to get to Sinai from Egypt (Ex. 19:1)
- 3 days – amount of time God gives the people to prepare for Him to visit Sinai (Ex. 19:11)
- 74 – number of men that originally went to meet God on Mt. Sinai (Moses, Aaron, Nadab, Abihu, along with the 70 elders) (Ex. 24:1, 9)
- 40 days and nights – how long Moses was talking to God on Mt. Sinai (Ex. 24:18)

Text/Content Questions

1. What lesson does God teach the Israelites after making the water sweet? What rule does He make for them? (Ex. 15:25-26)
2. How does God help the Israelites adapt to life in the wilderness? How does He punish them for disobedience? (Ex. 16:4-5, 11-12, 20)
3. Why do the people start to be upset? How does Moses respond? (Ex. 16:6-8)

4. How does Israel's first battle go? Who is it against? (Ex. 17:8-16)

5. What problem arises for Moses in Ex. 18? Who fixes it and how? (vss. 8-27)

6. What rules are the Israelites given concerning Mt. Sinai? Why? (Ex. 19)

7. Look back at Lesson 2, Content question 2. What was the point of going into the wilderness again? How do God and Moses remind the people of what their focus should be in these chapters? (Ex. 19:1-6, 23:20-33)

8. What lessons do you learn about leadership from Israel's elders? Jethro? Moses?

Discussion Questions

1. Why does God test His people? (Ex. 15:25, 16:4)

2. What do we learn about the importance of covenants, promises, and trustworthiness from how God acts in this section? What about from how the people act?

3. What NT parallels do you see in this section?

Lesson 4: Trouble at Sinai

Text Covered: Ex. 32-34, Num. 10:11-11:35, Deut. 1:1-18/ **Suggested Reading:** Ex. 32:1-35, 33:1-6, 17-23, Num. 11:1-23, Deut. 1:1-18

Fast Facts

- Golden calf – Idol made by Aaron out of earrings at Sinai (Ex. 32:4)
- 3,000 – number of people that died in the Golden Calf plague (Ex. 32:28)
- Year 2, month 2, day 20 – The people leave Sinai (Num. 10:11)
- Paran – region of wilderness moved to after Sinai (Num. 10:12)
- Two cubits – approx. 3 feet, the height of the rain of quail (Num. 11:31)
- 10 homers – approx. 2200 liters or 581 gal., min. quail gathered per person (Num. 11:32)
- Bdelium – white/pale yellow resin/gum-like substance that comes from trees, used to describe the appearance of manna (Num. 11:7)
- Coriander seed – used to describe manna, seed of the plant cilantro comes from (Num. 11:7)
- Eldad and Medad – two men visited by the Spirit and begin to prophesy (Num. 11:26-27)
- 1 month – how long the Israelites were to eat quail as a punishment (Num. 11:19-21)
- 11 days – amount of time it should take to get from Sinai (Horeb) to Kadesh-Barnea (it took Israel 40 years) (Deut. 1:2)
- Kibroth-hattavah – where the quail plague happened, and where those killed were buried, name means “grave of craving” (Num. 11:34-35)
- Hazeroth – where Israel moved on to after the quail plague (Num. 12:16)

Text/Content Questions

1. List the problems that arise at Sinai. Who was culpable and how did God respond? (Ex. 32)

2. Describe Moses’ perspective of the Golden Calf incident. How do you see him acting as a mediator between the people and God? (Ex. 32:7-35)

3. Look at Ex. 32:29. How do you interpret what Moses says here? How would you have felt to have Moses say that to you?

4. List and define the characteristics God uses to describe Himself in chapter 34.

5. What list of things do the people need to fulfill in order to keep their covenant with God? What does God say He will do if they do? (Ex. 34:10-28)

6. What physically happens to Moses after talking with God? Why does this matter? What rituals does Moses have to go through when he goes back and forth talking with God? (Ex. 34:29-35)

7. What does Moses say when the Ark is moved? What about when it stops? What do these things mean? (Num. 10:35-36)

8. How does God respond to the people begging for meat? (Num. 11:1-25)

Discussion Questions

1. In this section we see Moses furious with the people, and yet still advocating for them (so to speak). How does he strike this balance? What does that teach us about how we treat our spouses, children, brethren, etc.?

2. We have seen the Israelites go from complaining about water, to complaining about food, to complaining about what type of food they have. What lesson do we learn from this? How can a Christian be the same way?

3. What NT parallels do you see in this section?

Lesson 5: Worship in the Wilderness

Text Covered: Ex. 20:1-21, 25-31, 35-40, Lev. 19, 20:22-26, Lev. 21-23, 25:1-22, Lev. 26, Num. 1-4, 9/ **Suggested Reading:** Ex. 20, 31, 36, 40, Lev. 19, 20:22-26, 23, 25:1-22, 26, Lev. 9

Fast Facts

- Gershon/Merari – 2 of Levi’s sons, families in charge of moving the tabernacle (Num. 10:17)
- Kohath – 3rd son of Levi, whose family carried the Holy Objects when moving (Num. 10:21)
- Mount Sinai – aka Horeb, where Moses was called (burning bush), where the Israelites camp for a while receiving the law (Ex. 19:1-2)
- Cherubim – Heavenly, angelic being (exact physical description unknown), 2 golden cherubim were placed on top of the Ark on either side facing each other (Ex. 25:19)
- Ark of the Covenant – a box made of acacia wood and overlaid with gold. Dimensions: 3 feet 9 inches long, 2 feet 5 inches wide, 2 feet 5 inches tall, carried by 4 rings on the corners with wooden poles through them (Ex. 25:10)
- Mercy seat – “seat” where God’s presence would be when He came to the Most Holy Place, showed 2 cherubim on either side (Ex. 25:17)
- Table of showbread – wooden table overlaid with gold where the bread of the presence would be regularly kept for God. Where various vessels used for sacrifices were kept. Carried by 4 rings on the corners with wooden poles through them (Ex. 25:23)
- Lampstand – pure gold lampstand with 7 candles (Ex. 25:31)
- Altar of Incense – 1.5 ft square, 3 feet tall, made of wood overlaid with gold (Ex. 30:1)
- Bronze Basin – Basin of water, outside the tabernacle, inside courtyard (Ex. 30:18)
- Bronze Altar – 7.5 ft long, made of wood overlaid with bronze, with bronze utensils. carried by 4 rings on the corners with wooden poles through them (Ex. 27:1)
- Tabernacle – “tent of meeting,” representative of God’s presence with the Israelites. (Structure – made of 10 curtains surrounding the outside, 2 large curtains in the middle separating the Holy Place from the Most Holy Place) (Ex. 26:1)
- Oholiab – had God-given artistic abilities and was put in charge of the priestly garments, curtains, utensils, and furnishings of the tabernacle, from the tribe of Dan (Ex. 31:6)
- Bezalel – had God-given artistic and metalworking abilities to use for crafting the temple (carpentry, stonecutting, engraving, etc.), from the tribe of Judah (Ex. 31:2)
- 603,550 – population of Israel (minus Levites) at Sinai (only males 20 and up) (Num. 1:46)
- 625,550 – total population of Israel (males age 20+) including 22,000 Levites (Num. 3:39)

Text/Content Questions

1. Think back a few lessons: what was the specific reason God initially gave for wanting His people to leave Egypt and go into the wilderness? (Compare Ex. 3:18 to Ex. 20:20)

2. Which of the 10 commandments have to do with how we treat each other? Which of the 10 commandments have to do with how the Israelites treat God? (Ex. 20:2-21)

3. What does it mean that God's name is "Jealous"? (Ex. 34:14)

4. Is there anything wrong with the Israelites wanting Moses to talk to God for them? Why or why not? (Ex. 20:18-21)

5. Describe the meanings/functions of the following.
 - Tabernacle courtyard (Ex. 27:9)

 - Holy Place (Ex. 28:29)

 - Most Holy Place (Ex. 26:33)

 - Ark of the Covenant (Ex. 25:10)

- Mercy Seat (Ex. 25:17)
- Lampstand (Ex. 25:31)
- Table of Showbread (Ex. 25:23)
- Bronze Altar (Ex. 27:1)
- Bronze Basin (Ex. 30:18)
- Altar of Incense (Ex. 30:1)

6. Who are Oholiab and Bezalel? Why are they mentioned? (Ex. 31:1-11)

7. Explain the different sabbaths:

- Sabbath day (Ex. 31:13)
- Day of Atonement (Lev. 23:27-28)
- Sabbath Year (Lev. 25:1-7)
- Year of Jubilee (Lev. 25:8-22)

Discussion Questions

1. People often comment about the amount of detail contained in God's descriptions of different articles and processes of worship in the OT. Why does God give so much detail? What does that say about His character?
2. What themes or ideas presented concerning "Wilderness Worship" impact how we worship God today?
3. What NT parallels do you see in this section?

Lesson 6: Spiritual Laws

Text Covered: Ex. 20:22-26, 23:10-19, Lev. 1-9, 16:1-17:9, Lev. 24:1-9, 25:23-55
Num. 6:22-8:26, chs. 15, 19, 28-30, Deut. 14:22-ch. 18/ **Suggested Reading:** Lev. 8:1-36,
Num. 6:22-27, 8:5-22, Num. 19:1-10, Deut. 16:21-17:7, 18:9-14

Text/Content Questions

1. How do you see the above passages define these terms?
 - Purity (See Lev. 8)

 - Holiness (Lev. 19:1-8)

 - Reverence (Lev. 20:22-26)

2. List the different holidays and what they represent (See Lev. 23).
 - Passover

 - Feast of Unleavened Bread

 - Feast of Firstfruits

 - Feast of Weeks

 - Feast of Trumpets

 - Feast of Booths/Tabernacles

3. Think back to the Exodus itself. How do the Spiritual laws reflect what the Israelites would have seen in Egypt?

4. List the types of offerings found in Lev. 1–9 and their various purposes.
 - Burnt Offerings (Lev. 1)

 - Grain Offerings (Lev. 2)

 - Peace Offerings (Lev. 3)

 - Sin Offering (Lev. 4)

 - Guilt Offering (Lev. 5:14-6:7)

5. What role does the conscience—the “realization of guilt”—play in OT spiritual laws? (Lev. 4:13, 5:4-5, 5:17, 6:4-6)

6. What is a priest’s primary function? Why doesn’t everyone just offer their own sacrifices? (Lev. 21:1-12)

Lesson 7: General Laws: Purity and Justice

Text Covered: Ex. 21-23:9, Lev. 11-15, 17:10-18:30, 20:1-21, 27; Lev. 27

Num. 5-6:21, 10:1-10, Deut. 14:1-21, Deut. 19-25/ **Suggested Reading:** Ex. 23:1-9, Lev. 11, Lev. 25:23-55, Num. 5:1-31, Deut. 22:1-12

Text/Content Questions

1. How does the idea of “purging” present itself in the law? Why is it so important? What about “defilement”? (Lev. 11:43-44, Num. 5:3, 35:34, Deut. 17:7, 17:12, 19:19, 21:21, 22:21, 22:22, 22:24)
2. Who has the sexual relationship always been reserved for? What sexual contact is explicitly forbidden in the law? (Lev. 18)
3. Many laws have to do with cleanliness, whether pertaining to blood, sex, disease, or purity in general. What do you make of such a focus on cleanness? Is it solely for hygienic purposes? Feel free to cite specific laws in your answer.
4. How does the Law of Moses define “justice”? What does “justice” look like? When/how is it “perverted”? (Ex. 23:2, Deut. 16:19)
5. In the U.S. government system, we talk a lot about “checks and balances.” What sorts of “checks and balances” are there in Mosaic Law? (Lev. 5:1, Num. 35:30, Deut. 19:18)

6. What does fearing God look like according to the law? (Ex. 18:21, 20:20, Lev. 19:14, 19:32, 25:17, 25:36, 25:43)

7. What is Levirate marriage and why is it important? (See Deut. 25)

Discussion Questions

1. Is there anything that surprises you about what laws are specified? What and why? Why do you think it is included?

2. Discuss the following themes as presented in the law:

- Purity

- Justice

- Oppression

3. What are some NT parallels that you see in this section?

- Num. 15:32-36

- Num. 16-18

2. What role does the nation as a whole play in Korah's rebellion?

3. What does Num. 18 teach us about the role of a priest? Why were priests necessary in the first place? (note 18:6, see also Num. 17:12-13)

Discussion Questions

1. It can be easy to read these stories and think that we are nothing like these people. What do we have to learn about ourselves? About worship? About obedience? About authority?

2. What lessons in leadership do we learn from Moses and Aaron in these passages (specifically with Nadab, Abihu, and Korah)?

3. What NT parallels do you see in this section?

Lesson 9: The Spies

Text Covered: Num. 13-14 / **Suggested Reading:** All

Fast Facts

Reuben	Simeon	Judah	Dan	Naphtali	Gad
Shammua	Shaphat	Caleb	Ammiel	Nahbi	Geuel

Asher	Issachar	Zebulun	Ephraim	Manasseh	Benjamin
Sethur	Igar	Gaddiel	Joshua	Gaddi	Palti

(Num. 13:1-16)

- Amalekites – live in the Negeb (Num. 13:17)
- Hittites, Jebusites, Amorites – live in the hill country (Num. 13:29)
- Canaanites – live by the sea (i.e., the Jordan river) (Num. 13:29)
- 40 days – the amount of time spent spying out the wilderness (Num. 13:25)
- 40 years – time the people are to wander in the wilderness (Num. 14:34)
- 20 years – the age cut off for those that would survive the wilderness. 20+ yrs would die, (i.e., 19 and younger would inherit the land in 40 years, when they were 59 and younger, including those born in the wilderness) (Num. 14:29)

Text/Content Questions

1. What was the point of spying out the land of Canaan? What should have been the result? (Num. 13:2, 17-20)

2. What was the report of the 10? Where was their focus (i.e., what was their “evidence”)? (Num. 13:27-28, 31-33)

3. What did Joshua and Caleb say about the land? Where was their focus? (Num. 13:30)

4. What do we learn from Moses' discourse with God in 14:13-19?

5. How would you define "grumbling"? What does "grumbling" look like for us? Is "grumbling" mentioned in the NT?

6. Why do the Israelites suddenly try to fight the Amalekites and Canaanites? How does the battle go? (Num. 14:39-45)

7. What other Bible characters have similar attitudes to Caleb and Joshua?

Discussion Questions

1. How can we be similar to the ten wicked spies? What about the two good ones?
2. What is it about Egypt that keeps making the people want to go back? Do you ever want to “go back” to a different part of your life after God has brought you to where you are now? How can we overcome this mindset?
3. What NT parallels do you see in this section?

Lesson 10: Kadesh to Moab

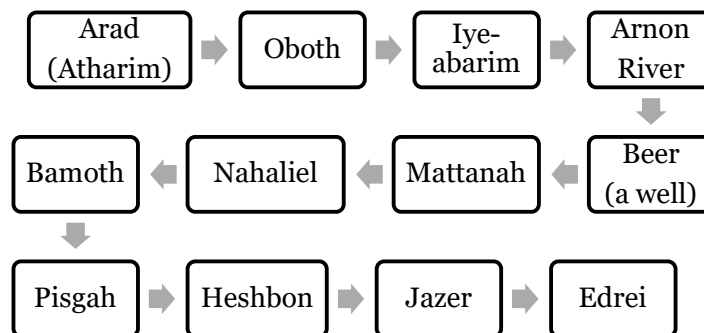
Text Covered: Num. 20-21, 27:1-11, ch. 36, Deut. 2:26-3:29/

Suggested Reading: Num. 20-21

Fast Facts

- Zin – Region of wilderness Israel enters as year 40 begins (Num. 20:1)
- Kadesh – Specific city where Israel is when year 40 begins, where Miriam dies (Num. 20:1)
- Meribah – Location in the region of Zin where Moses strikes the rock and is forbidden to enter Canaan (Num. 20:13)
- Edom – nation descended from Jacob/Israel’s twin Esau, Israel tries to pass through their land but is not allowed (Num. 20:14)
- Mount Hor – where Aaron dies, located between Kadesh and Edom (Num. 20:27-28)
- Eleazar – Aaron’s son (presumably the older of his surviving sons), who takes over as High Priest after Aaron’s death (Num. 20:28)
- Arad – city that the Israelites fight against and destroy, later called Hormah (Num. 21:1)

Stops between Kadesh (Mt. Hor) and Moab
(Num. 21:1, 4, 10-35) (For an overview of their travels, see Num. 33:38-49)



Text/Content Questions

1. What specific action do Moses and Aaron do every time the people do something wrong? Why is this significant? (See Num. 20:6)

2. What does Moses do wrong? What was his motivation? (Num. 20:10-13)

3. How are the Edomites significant in Israel's history? What does Num. 20:14-21 have to do with that backstory?

4. Why does Israel back down from Edom but destroy Arad? (Num. 20:14-21, 21:1-3)

5. We read about several battles in this section. How does this set a precedent for the conquest? What tone does it set?

6. How do we see God act in this section? How do the people fare?

7. What problems brings the serpents? What stops them? How is this solution significant? (Num. 21:4-9)

8. Who is Zelophehad and what lessons do we learn from his story? What does this instance show us about God? (See Num. 27:1-11, ch. 36)

Discussion Questions

1. After so much time and so many highlights as a good leader, Moses has a pretty low moment here. What do we have to learn from Moses' lapse in judgment and its' punishment?
2. How do you see God's justice in Israel's battles? What about His mercy?
3. What NT parallels do you see in this section?

Lesson 11: Trouble with Moab and Midian

Text Covered: Num. 22-25, 31 / **Suggested Reading:** All

Fast Facts

- Jericho – the city where Israel is camping when the Balak/Balaam saga takes place, famously destroyed under Joshua’s leadership in Joshua 6 (Num. 22:1)
- Moab – the region where Israel is camped late in the Wanderings, where the Balak/Balaam saga takes place, the Moabites were extremely fearful of Israel at this point (Num. 22:1-3)
- Midian – region next to Moab, conspires with Moab in the Balak/Balaam saga (Num. 22:4, 7)
- Balak – prince of Moab (father Zippor is king) (Num. 22:4)
- Pethor – where Balaam is from (Num. 22:5)
- Balaam – a sorcerer/diviner hired to curse Israel so that they can be defeated (Num. 22:5-6)
- A donkey – animal that Balaam is riding. She sees the angel, tries to stop, and eventually communicates with Balaam because God “opened her mouth” (Num. 22:22)
- 2 servants – Balaam’s travel companions (Num. 22:22)
- 3 – the number of times Balaam strikes the donkey (Num. 22:23-30)
- 4 – the number of oracles Balaam spoke (Num. 23-24)
- Shittim – where Israel is camped when the Baal incident happens (Num. 25:1)
- Phinehas – Aaron’s grandson, Eleazar’s son, plays a key role in the Baal incident (Num. 25:7)
- Zimri – Simeonite man that initiated Baal incident (Num. 25:14)
- Cozbi – woman involved in Baal incident, daughter of the chief of Midian (Num. 25:15)
- 24,000 – number of Israelites killed in Baal incident (Num. 25:9)

Text/Content Questions

1. Look at what Balak says to Balaam in the latter part of 22:6. Where have we heard “who you bless is blessed and who you curse is cursed” before? What does that foreshadow in this story?

2. What does Balak ask Balaam to do when he gets to Moab? What does God make him do? (Num. 22:7-17)

3. What happens to the first group of messengers? Note 22:15, 37. What does Balak seem to think is the issue? What is the real issue?

4. Balaam strikes his donkey 3 times. What 3 specific things does the donkey do to warrant these reactions? What does she say after the 3rd strike? (Num. 22:22-30)

5. God tells Balaam to go with Balak's messengers, and then causes problems in His travels. How do you explain this? (See 22:20, 22, 32-33)

6. How does the Baal worship in Shittim start, specifically? I.e., by what means do the people "yoke themselves" or "whore after Moab"? (Num. 25:1-13)

7. Who stops the plague and how? How many people die? What is the significance of this person's occupation in light of their actions here? What is his reward for stopping the plague? (Num. 25:1-13)

8. After the battle, what happens to all of the plundered goods? How does this relate to the bigger lesson behind this war?

Discussion Questions

1. Balaam repeats multiple times that he would not go beyond what God has told him, “for good or bad.” What does this mean and how can/should we have this attitude today?
2. What lessons about how God views sin and how we treat it from this section?
3. What NT parallels do you see in this section?

Lesson 12: Preparing for Conquest

Text Covered: Num. 26, 32-35, Deut. 4:1-43/ **Suggested Reading:** Num. 26:51-56, 63-65, Num. 32, 34:50-56, Deut. 4

Fast Facts

- Eleazar – High Priest after death of Aaron, put in charge of 2nd census (Num. 26:1-4)
- 20 years old – the minimum age to be counted in the census (Num. 26:1-4)
- 2 – number of people remaining from prior generation (Joshua and Caleb) (Num. 26:65)

<i>Reuben</i>	<i>Simeon</i>	<i>Judah</i>	<i>Dan</i>	<i>Naphtali</i>	<i>Gad</i>
43,730	22,200	76,500	64,400	45,400	40,500

<i>Asher</i>	<i>Issachar</i>	<i>Zebulun</i>	<i>Ephraim</i>	<i>Manasseh</i>	<i>Benjamin</i>
53,400	64,300	60,500	32,500	52,700	45,400

<i>Levi</i>	Total (including Levi)
23,000	624,730

Text/Content Questions

1. What 2 tribes want to decline to conquer Canaan? Why? (Num. 32:1-5)
2. What deal do they make with Moses? How does it go? (Num. 32:6-38)
3. What is the significance of all the stops being listed in Num. 33?

4. What all is Israel to do as they conquer Canaan? Why is this important? (Num. 33:50-56)

5. What metaphors are used as a warning against not adequately conquering Canaan? What do they mean and why are they significant? (Num. 33:55)

6. How are the Levites accounted for in the division of the land? How does this relate to their priestly duties? (Num. 35:1-8)

7. What are cities of refuge? What are the general rules concerning these cities? How many are there? (Num. 35:9-34)

8. In your own words, summarize Moses' message to the people in Deut. 4.

Discussion Questions

1. Look at Deut. 4:32-40. How does Moses refer back to the Exodus to strengthen Israel's faith? How does looking back at the Exodus strengthen your faith?
2. Look back at content question 5. How does the idea of not FULLY purging Canaan relate to our view of sin in our lives?
3. What NT parallels do you see in this section?

Lesson 13: The End of an Era

Text Covered: Num. 27:12-23, Deut. 4:44-ch. 13, Deut. 26-34 /

Suggested Reading: Deut. 26-34

Fast Facts

- Zelophehad – man from tribe of Manasseh, father of 5 daughters who contend with Moses for their inheritance after their father dies in the wilderness. (Num. 27:1)
- Mahlah, Noah, Hoglah, Milcah, and Tirzah – Zelophehad’s daughters (Num. 27:1)
- Anakim – a race of people believed to be giants (Deut. 9:2)
- Mt. Ebal – next to Mt. Gerizim. The tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were to stand on Mt. Ebal and read the curses for disobedience once Israel enters the Promised Land (Deut. 27:1-7)
- Mt. Gerizim – next to Mt. Ebal. The tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to stand on Mt. Gerizim and remind the people of the blessings for obedience once Israel enters the Promised Land (Deut. 27:9-26)

Text/Content Questions

1. What ritual does God have Moses go through to initiate Joshua as his successor?
2. Why does Moses go through Israel’s history at the end of his life? What lessons does he emphasize?
3. Why does God emphasize idolatry? What all does idolatry encapsulate?

4. Look at Deut. 28. What is so important about these blessings and curses?

5. Look at the Song of Moses in Deut. 32. How does he describe God's blessings throughout the Exodus/Wilderness?

6. What rebukes/negative comments does Moses make in his song?

7. What is the significance of Moses' tribal blessings in Deut. 33? Where have we seen something like this before?

8. In your own words, recount the important facts of Moses' death. How is Moses described at the time of his death? How does this relate to his call to lead?

Discussion Questions

1. How do the blessings and curses in Deut. 28 play out in Israel's history over the course of the OT?
2. What are the biggest takeaways from Moses' final words to the people, in your opinion? What reflections do you see as you read about His death?
3. Reflecting on his life, what were some of Moses' best qualities/moments? What were some of his worst qualities/moments?
4. What NT parallels do you see in this section?

Appendix 1 – Fast Facts

People

- Balaam – a sorcerer/diviner hired to curse Israel (Num. 22:5-6)
- Balak – prince of Moab (father Zippor is king) (Num. 22:4)
- Bezalel – had God-given artistic and metalworking abilities to use for crafting the temple (carpentry, stonecutting, engraving, etc.), from the tribe of Judah (Ex. 31:2)
- Cozbi – woman involved in Baal incident, daughter of chief of Midian (Num. 25:15)
- Dathan, Abiram, and On – Korah’s co-conspirators, Reubenites (Num. 16:1-2)
- Eldad and Medad – two men visited by the Spirit who prophesy (Num. 11:26-27)
- Eleazar – Aaron’s son (presumably the older of his surviving sons), who takes over as High Priest after Aaron’s death (Num. 20:28)
- Eleazar – High Priest after death of Aaron, put in charge of 2nd census (Num. 26:1-4)
- Eleazar/Ithamar – Aaron’s sons that are priests after Nadab/Abihu’s deaths (Lev. 10:6)
- Eliezer – Moses’ younger son, name means “My God is help” (Ex. 18:3)
- Gershom – Moses’ firstborn, name: “I have sojourned in a foreign land” (Ex. 2:22)
- Gershon/Merari – Levite families in charge of moving the tabernacle (Num. 10:17)
- Kohath – 3rd son of Levi, family carried the Holy Objects when moving (Num. 10:21)
- Mahlah, Noah, Hoglah, Milcah, and Tirzah – Zelophehad’s daughters (Num. 27:1)
- Mishael/Elzaphan – Aaron’s cousin’s, carry Nadab and Abihu’s bodies (Lev. 10:4)
- Nadab and Abihu – Aaron’s sons killed after offering unauthorized fire (Lev. 10:1-2)
- Oholiab – had God-given artistic abilities and was put in charge of the priestly garments, curtains, utensils, and furnishings of the tabernacle, Danite (Ex. 31:6)
- Phinehas – Eliezer’s son, plays key role in the Baal incident (Num. 25:7)
- Reuel – aka “Jethro,” priest of Midian, Moses’ father-in-law (Ex. 2:16-18)
- Shelomith – Danite woman whose unnamed son is killed for blasphemy (Lev. 24:11)
- Zelophehad – man from tribe of Manasseh, father of 5 daughters who contend with Moses for their inheritance after their father dies in the wilderness. (Num. 27:1)
- Zimri – Simeonite man that initiated Baal incident (Num. 25:14)
- Zipporah – Moses’ wife, Gershom’s mother (Ex. 2:21)

Timestamps

- Month 1, Day 10 – Passover lambs chosen/taken alive to each house (Ex. 12:3)
- Month 1, Day 14 – the Passover celebrated, lambs killed (Ex. 12:6)
- Month 1, Days 14-21 – the Feast of the Unleavened Bread (Ex. 12:17-20)
- 430 years – the time the children of Israel had spent in Egypt (Ex. 12:40)
- 12:00am (midnight), the precise time all the firstborn of Egypt died. (Ex. 12:29)
- Month 2, Day 15 – the day people arrived in the wilderness of Sin and started complaining about their hunger (Ex. 16:1)
- 3 months – time it took to get to Sinai from Egypt (Ex. 19:1)
- 3 days – time God gives the people to prepare for Him to visit Sinai (Ex. 19:11)
- 40 days and nights – how long Moses was talking to God on Mt. Sinai (Ex. 24:18)
- Year 2, month 2, day 20 – The people leave Sinai (Num. 10:11)
- 1 month – how long the Israelites were to eat quail as a punishment (Num. 11:19-21)
- 11 days – amount of time it should take to get from Sinai (Horeb) to Kadesh-Barnea (it took Israel 40 years) (Deut. 1:2)
- 40 days – the amount of time spent spying out the wilderness (Num. 13:25)

- 40 years – time the people are to wander in the wilderness (Num. 14:34)
- 20 years – the age cut off for those that would survive the wilderness. 20+ yrs would die, (i.e., 19 and younger would inherit the land in 40 years, when they were 59 and younger, including those born in the wilderness) (Num. 14:29)

Places

- Amalek – Israel’s first military enemy in the wilderness (Ex. 17:8)
- Arad – city that the Israelites destroy, later called Hormah (Num. 21:1)
- Cush – region believed to have been located in modern Sudan, where Moses’ second wife that Miriam and Aaron took issue with was from (Num. 12:1)
- Edom – nation descended from Jacob/Israel’s twin Esau; Israel tries to pass through their land but is not allowed (Num. 20:14)
- Elim – the city where the people start complaining about their hunger (Ex. 16:1)
- Etham – the Israelite’s second stop on their way out of Egypt (Ex. 13:20)
- Hazereth – where Israel moved on to after the quail plague (Num. 12:16)
- Hazereth – where the people are camped when Miriam/Aaron rebel (Num. 12:16)
- Horeb, aka Sinai, aka “Mountain of God,” where Moses sees the burning bush, will play a key role in the Exodus (Ex. 3:1)
- Jericho – the city where Israel is camping when the Balak/Balaam saga takes place, famously destroyed under Joshua’s leadership in Joshua 6 (Num. 22:1)
- Kadesh – City where Israel is when year 40 begins, where Miriam dies (Num. 20:1)
- Kibroth-hattavah – where the quail plague happened, and where those killed were buried, name means “grave of craving” (Num. 11:34-35)
- Marah – the city where the water was made sweet (Ex. 15:22-23)
- Meribah – Location in the region of Zin where Moses strikes the rock and is forbidden to enter Canaan (Num. 20:13)
- Midian – where Moses’ in-laws are from (Ex. 18:1); also next to Moab, conspires with Moab in the Balak/Balaam saga (Num. 22:4, 7)
- Moab – the region where Israel camps later in the Wanderings, where the Balak/Balaam saga takes place (Num. 22:1-3)
- Mount Hor – where Aaron dies, located between Kadesh and Edom (Num. 20:27-28)
- Mt. Ebal – next to Mt. Gerizim. The tribes of Reuben, Gad, Asher, Zebulun, Dan, and Naphtali were to stand on Mt. Ebal and read the curses for disobedience once Israel enters the Promised Land (Deut. 27:1-7)
- Mt. Gerizim – next to Mt. Ebal. The tribes of Simeon, Levi, Judah, Issachar, Joseph, and Benjamin were to stand on Mt. Gerizim and remind the people of the blessings for obedience once Israel enters the Promised Land (Deut. 27:9-26)
- Paran – region of wilderness moved to after Sinai (Num. 10:12)
- Paran – where the people camp after moving from Hazereth (Num. 12:16)
- Pethor – where Balaam is from (Num. 22:5)
- Pi-hahiroth (Baal-zephon) – the Israelite’s third stop on their way out of Egypt, where they cross the Red Sea and where Pharaoh’s army is defeated (Ex. 14:2, 9)
- Rephidim – city where Israel complains about thirst, later called Massah (Ex. 17:1, 7)
- Shittim – where Israel is camped when the Baal incident happens (Num. 25:1)
- Shur – the region of wilderness where Marah is located (Ex. 15:22-23)
- Sin – the region of wilderness between Elim and Sinai (Ex. 16:1)
- Succoth – the Israelite’s first stop on their way out of Egypt (Ex. 12:37)
- Zin – Region of wilderness Israel enters as year 40 begins (Num. 20:1)

Numbers

- 1 omer – 2 quarts/2 liters, manna to be collected daily per person (Ex. 16:16)
- 1 week – the amount of time the Nile was blood (Ex. 7:25)
- 2 cubits – approx. 3 feet, the height of the rain of quail (Num. 11:31)
- 2 – number of survivors from past generation (Joshua and Caleb) (Num. 26:65)
- 2 – the number of plagues that the Egyptian magicians were able to replicate (1, blood and 2, frogs) (Ex. 7:22, 8:7)
- 2 servants – Balaam’s travel companions (Num. 22:22)
- 3 – the number of times Balaam strikes the donkey (Num. 22:23-30)
- 3, the number of plagues that affected both Israelites and Egyptians (Ex. 8:21-23)
- 4 – the number of oracles Balaam spoke (Num. 23-24)
- 5 shekels – the redemption price of every firstborn of man and beast (Num. 18:16)
- 10 homers – approx. 2200 L/581 gal., min. quail gathered per person (Num. 11:32)
- 20 years old – the minimum age to be counted in the census (Num. 26:1-4)
- 70 – the number of people in Jacob’s family when they got to Egypt initially. (Ex. 1:5)
- 74 – number of men that originally went to meet God on Mt. Sinai (Moses, Aaron, Nadab, Abihu, along with the 70 elders) (Ex. 24:1, 9)
- 250 – the number of “chiefs of the people” Korah enlisted in his rebellion (Num. 16:2)
- 3,000 – number of people that died in the Golden Calf plague (Ex. 32:28)
- 14,700 – the number of people killed in the plague for supporting Korah, even after the earth swallowed the first group and fire killed the second (Num. 16:49)
- 24,000 – number of Israelites killed in Baal incident (Num. 25:9)
- 603,550 – pop. of Israel (minus Levites) at Sinai (only males 20 and up) (Num. 1:46)
- 625,550 – total pop. of Israel (males age 20+) including 22,000 Levites (Num. 3:39)

Miscellaneous

- “The Lord is my Banner” – name of the altar after Amalek defeated (Ex. 17:15)
- A donkey – animal that Balaam is riding. She sees the angel, tries to stop, and eventually communicates with Balaam when God “opens her mouth” (Num. 22:22)
- Almond flowers – sprouted on Aaron’s staff, used to designate Aaron’s tribe (Levi) as the priestly tribe and squash the complaints against Moses and Aaron (Num. 17:8)
- Altar of Incense – 1.5 ft square, 3 feet tall, made of wood overlaid with gold (Ex. 30:1)
- Amalekites – live in the Negeb (Num. 13:17)
- Anakim – a race of people believed to be giants (Deut. 9:2)
- Ark of the Covenant – a box made of acacia wood and overlaid with gold. Dimensions: 3 feet 9 inches long, 2 feet 5 inches wide, 2 feet 5 inches tall, carried by 4 rings on the corners with wooden poles through them (Ex. 25:10)
- Bdelium – white/pale yellow resin/gum-like substance that comes from trees, used to describe the appearance of manna (Num. 11:7)
- Bronze Altar – 7.5 ft long, made of wood overlaid with bronze, with bronze utensils. carried by 4 rings on the corners with wooden poles through them (Ex. 27:1)
- Bronze Basin – Basin of water, outside the tabernacle, inside courtyard (Ex. 30:18)
- Canaanites – live by the sea (i.e., the Jordan river) (Num. 13:29)
- Cherubim – Heavenly, angelic being (exact physical description unknown), 2 golden cherubim were placed on top of the Ark on either side facing each other (Ex. 25:19)
- Coriander seed – used to describe manna, plant that cilantro comes from (Num. 11:7)
- Fire from heaven – how Korah’s 250 other co-conspirators were killed (Num. 16:35)
- Golden calf – Idol made by Aaron out of earrings at Sinai (Ex. 32:4)
- Hittites, Jebusites, Amorites – live in the hill country (Num. 13:29)

- Hyssop – plant used to smear the Passover blood on the doorpost (Ex. 12:22)
- Lampstand – pure gold lampstand with 7 candles (Ex. 25:31)
- Levi – the tribe that Korah, Aaron, Miriam, and Moses were all from (Num. 16:1)
- Mercy seat – “seat” where God’s presence would be when He came to the Most Holy Place, showed 2 cherubim on either side (Ex. 25:17)
- Pillars of cloud and fire – God’s guides in the wilderness (Ex. 13:17-22)
- Quail – meat given to the Israelites from God (Ex. 16:12-13)
- Swallowed by the earth – How families of Korah/Dathan/Abiram die (Num. 16:32)
- Tabernacle – “tent of meeting,” representative of God’s presence with the Israelites. (Structure – made of 10 curtains surrounding the outside, 2 large curtains in the middle separating the Holy Place from the Most Holy Place) (Ex. 26:1)
- Table of showbread – wooden table overlaid with gold where the bread of the presence would be regularly kept. Also, where vessels used for sacrifices were kept. Carried by 4 rings on the corners with wooden poles through them (Ex. 25:23)
- Tithe – 1/10, amount of goods to be sacrificed to God, God gave these things to the Levites as payment for their work (Num. 18:28)

Appendix 2 – Graphics

1st Census Breakdown

(Num. 1-2)

<i>Reuben</i>	<i>Simeon</i>	<i>Judah</i>	<i>Dan</i>	<i>Naphtali</i>	<i>Gad</i>
46,500	59,300	74,600	62,700	53,400	45,650
<i>Asher</i>	<i>Issachar</i>	<i>Zebulun</i>	<i>Ephraim</i>	<i>Manasseh</i>	<i>Benjamin</i>
41,500	54,400	57,400	40,500	32,200	35,400
<i>Levi</i>		Total (including Levi)			
22,000		625,550			

Note: Men counted in most tribes were age 20+, Levite males counted were 1 mo.+

2nd Census Breakdown

(Num. 26)

<i>Reuben</i>	<i>Simeon</i>	<i>Judah</i>	<i>Dan</i>	<i>Naphtali</i>	<i>Gad</i>
43,730	22,200	76,500	64,400	45,400	40,500
<i>Asher</i>	<i>Isaachar</i>	<i>Zebulun</i>	<i>Ephraim</i>	<i>Manasseh</i>	<i>Benjamin</i>
53,400	64,300	60,500	32,500	52,700	45,400
<i>Levi</i>		Total (including Levi)			
23,000		624,730			

Note: Again, these numbers are men age 20+ in most tribes, and Levite males counted were 1 mo.+

The 12 Spies and Their Respective Tribes

(Num. 13:1-16)

<i>Reuben</i>	<i>Simeon</i>	<i>Judah</i>	<i>Dan</i>	<i>Naphtali</i>	<i>Gad</i>
Shammua	Shaphat	Caleb	Ammiel	Nahbi	Geuel
<i>Asher</i>	<i>Issachar</i>	<i>Zebulun</i>	<i>Ephraim</i>	<i>Manasseh</i>	<i>Benjamin</i>
Sethur	Igar	Gaddiel	Joshua	Gaddi	Palti

Complete List of Stops between Egypt and Canaan
(Deut. 33)

