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Leviticus and Numbers

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CLT Bible Study

LEVITICUS AND NUMBERS

First printing 2024
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SUGGESTIONS FOR STUDY

Welcome to the Continuing Lay Ministries series of Bible studies. You are engaged in a study venture that will be both helpful and enjoyable. Here are a few suggestions that will make this Bible study the most beneficial to you.

1. Since this is a Bible study, have your Bible near you at all times. This study outline is only designed to help you read the Bible.

2. The Bible version used for this study is the New International Version (NIV). The editor primarily used the language of the NIV to prepare the lessons. You may use other versions of the Bible if you choose. While the language may be different, the meaning will be the same.

3. Before you begin each section, read the entire Scripture passage. This is very important. The study outline will help you understand the particular Bible verses, but it does not tell what they say.

4. IMPORTANT: Note that scriptures from the books of Leviticus and Numbers may not have the book's name. In sections referring specifically to the Book of Leviticus, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Leviticus. Whereas, in sections referring specifically to the Book of Numbers, if the Bible reference is (1:6-8), you will find these verses (6-8) in the first chapter of Numbers. Other books of the Bible will include the name in the reference, for example, Isaiah 53:1 and John 17:1.

5. Go through the study outline carefully. Take time to look up all the Scripture verses in the outline.

6. You may want to mark your study Bible as you go. Marking your Bible will help the words become more and more your own. It will be well if you have colored pencils at hand to mark the Bible as you go along. A simple system is to mark promises in blue and warnings in red. But, however you do it, mark your Bible and it will become more and more your very own.

7. Finally, read the Bible passage again to better understand its meaning. Perhaps you may benefit of listening to the reading of the Books of Leviticus and Numbers.

8. The editor has also included how to pronounce some of the more difficult proper names and other important words. The first time the word is introduced, the pronunciation will follow the word. At the end of each chapter, you will find a list of the words in the order in which they were introduced. Additionally, at the end of the document, all of the words and pronunciations will be listed alphabetically. For pronunciation of additional terms and their definitions, please refer to A Dictionary of the Bible & Christian Doctrine in Everyday English (Eby et al., 2004).

If a family or a few friends decide to take this study together, here are two suggestions:
1. Have one person read the Bible passage and another person read the Continuing Lay Ministries outline.
2. Then discuss the Scripture and outline. Ask questions of each other to help clarify the meaning of the Scripture.

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LEVITICUS AND NUMBERS

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CHAPTER 1. INTRODUCTION TO LEVITICUS AND NUMBERS

NOTES

Section 1. Introduction to Leviticus

A. Name

The name of Leviticus comes to us from the Greek Septuagint [SEP-twuh-gunt] translation of the Old Testament through the Latin Vulgate. The name was given to the book because it is concerned with the Levitical [luh-VI-tuh-kl] system of worship in the Old Testament, with the tribe of Levi in charge.

B. Authorship

The witness of the book itself is not to human authorship but to divine. Twenty of the 27 chapters begin with the formula, "And the Lord spoke."" Moses is usually commanded to convey a message either to Israel (1:1 - 3:17; 4:1-5: 19) or to Aaron and his sons (6:1, 9, 25; 8: 1-2). The traditional view in the Church was that Moses gave this book to Israel and thus to us.

C. Pentateuchal Dating

The period allocated by the Pentateuch for the giving of this law and for the events embedded within Leviticus is precise. It was given between the erection of the Tabernacle in the first month of the second year after the departure of Israel from Egypt (Exodus 40:17) and the first day of the second month of that same year (Numbers 1:1).

D. Message

In seeking the message of Leviticus, it is important to see the progression of the Pentateuch [PEN-tuh-tewk] from Genesis through Exodus. Leviticus is a kind of manual given to the priests and to the people of Israel so that they might know how to perform the worship demanded by the Sinai covenant in a manner effective for them and acceptable to the God of Israel. Leviticus is thus a manual of worship.

Section 2. Introduction to Numbers

A. Name and Scope

In the English Bible the title of the fourth book of the Old Testament is Numbers, following the title, Numeri, of the Latin Vulgate. With the Hebrews, the book was sometimes called "And He Spoke," while most Hebrew Bibles give it the title "In the Wilderness." From the content of the book, it might well be called the "Book of Moses." From the theme, the book could be called "The Story of God's Faithfulness".

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The object of the book could assign such a title as “Pilgrimage” (10:29). Or, viewed from this vantage point of history it might be called “The Tragedy of a Murmuring People”.

B. Structure

Numbers must be viewed in the light of the full story which runs from Genesis into Joshua. The first part (Leviticus 1:1 - 10:10) looks backward to Exodus and Leviticus, and the last looks forward to Joshua and the Canaan-oriented experiences. It is composed of narrative, instruction, laws, religious rites, and epic literature. The narrative does not unfold as a continuous story but is a record of certain selected events. In the main, however, it is the record of the pilgrimage of the children of Israel from Mount Sinai [SIE-nie] to the plains of Moab, short of their entrance into the land of Canaan.

C. Authorship

While there have been speculations concerning the authorship of Numbers, little evidence has been uncovered that changes the traditional position which holds that Moses was the author of the bulk of the book.

Septuagint [SEP-twuh-gunt]
Levitical [luh-VI-tuh-kl]
Pentateuch [PEN-tuh-tewk]
Sinai [SIE-nie]

CHAPTER 2. THE BOOK OF LEVITICUS

NOTES

Section 1. Manual for Worship (1:1 – 7:38)

In Exodus, God is speaking from the mountain. Here he speaks from the Tabernacle.

A. Instructions for the Israelites (1:1 – 6:7)

Note the divine origin and the consequent authority of the message that is being given. The expression for "tabernacle" here is "tent of meeting." God – not the Hebrews – decides how and when they will worship.

1. Law of the Burnt Offering (1:1-17)

a. *God's command* (1:1-2). This manual for worship begins with the offering of sacrifices. The question to which Leviticus addresses itself is how a Hebrew can live in "nearness" to God. And that involves offerings or sacrifices.

The offering is the closest thing to a general term in the OT for "sacrifice." It means "a thing brought near". It is used in the OT exclusively with reference to people's relations to God. Leviticus assumes that when one comes to God, one will not come empty-handed. The OT gifts were of different kinds. They could be animals from the herd or flock, birds, or cereal. They were accompanied by such things as salt, honey, frankincense, or wine.

b. *An offering of cattle (1:3-9).* The Hebrew term translated burnt offering literally means "that which goes up." Since the offering was burned upon the altar completely (except for the hide, which went to the priest), it came to be called the burnt offering. The whole of the offering is for God. It must meet his specifications. God is the One who determines what is given and how. It is to be a male without blemish (1:3).

The identification of the offerer and the offering is indicated in the expression, "He is to lay his hand on the head of the burnt offering." (1:4). This is prescribed for all animal sacrifices. Jewish tradition indicates that both hands were to be laid on with some pressure and that it was accompanied by the confession of sin. Here, it seems to indicate a separation by the offerer of his gift to God and a full identification with it.

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This identification was in order that the offering might "make atonement [uh-TOWN-muhnt] for him" (1:4). The Hebrew word means "to cover over". In the Bible this means to cover the sin so that God, who cannot look with equanimity upon sin (Habakkuk 1:13), does not see it. The purpose, again, is in terms of nearness to God; it indicates personal "acceptance" or "at-one-ment". The duties of the priests, "the sons of Aaron" (1:7), are clearly defined. In the patriarchal period, each family head acted as a priest. Now, in the Mosaic [mow-ZAY-uhk] covenant, a new order was being established. This sacrifice is to be "an offering made by fire, an aroma pleasing to the LORD" (1:9). Man's religious activity is to be pleasing to God, and when it is performed according to his Word, it pleases him.

c. *An offering of sheep, goats, or fowl* (1:10-17). Verses 10-13 explain briefly the offering from the flock of a ram or a male goat. The concern of ancient Hebrew law for the poor is revealed in the provision of 1:14-17 that small birds might be used for the burnt offering (see also 5:7).

2. Law of the Meal Offering (2:1-16)

a. *Basic provisions (2:1-3)*. This was the one offering that did not consist of meat. Rather, it was a meal or cereal offering made from finely ground grain. It was the result of human labor and the earth's fruitfulness and represented the voluntary consecration to God of the fruit of one's labor. It was uncooked. It was accompanied by oil and frankincense (2:2).

The oil was a vital part of the daily food of the ancient Hebrews. As such it signifies in the OT gladness, nourishment, and prosperity. The portion of the meal offering that was burned was called a memorial. When God remembers, a new situation develops in which help is available for the righteous, and judgment confronts the unrighteous. The converse of this implies that when a person remembers the faithfulness of God, new faith and obedience result.

b. *The baked cereal offering* (2:4-11). Neither leaven nor honey (2:11) were to be used in preparing the cooked meal. The Hebrews seemed to feel that fermentation implied disintegration and corruption. Salt, however, was required (2:13). It symbolized permanence in that it gave resistance to corruption. It also indicated fellowship and fidelity.

c. Meal of firstfruits (2:12-16). This meal was composed of the tender, young grain in the ear, roasted and ground (2:14). It was a proclamation that all increase comes from God.

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3. Law of the Peace Offering (3:1-17)

This offering is essentially a common meal in which priest and worshiper share and in which the choicest parts are given to God (see 7:11-34). The Hebrew root of the word for peace means "to be whole, sound, complete". God sought fellowship with his people and wanted them to think of this peace offering as a fellowship meal.

4. The Law of the Sin Offering (4:1-5:13)

Here, attention is turned to the sin offering and the trespass offering. This attribution of the institution to and the regulation of these sacrifices by God must be more than just a claim that Israel's sacrifices were different from those of their neighbors. Salvation is based on sacrifice, and sacrifice that atones is instituted by God. The emphasis in the Hebrew sacrificial system is on something that is done for man.

a. *Rules for the offerings* (4:1-35). The sin offering and the trespass offering represent a new type of sacrifice, that of expiation [ek-spee-AY-shun]. These are obligatory for all who are within the covenant who become guilty of things which ought not to be done (4:2). The ritual for different classes is given. The seriousness of the guilt apparently varied with the position of the one sinning. The priest's sin was more serious than that of a ruler or a common person as reflected in the nature of the offering. The sin offering is intended to cover sins through ignorance or "unwittingly" committed. The opposite of such sins are those committed defiantly "with a high hand" (see Exodus 24:7-8 and Numbers 15:30-31). These were sins for which there were no sacrifices. The difference does not seem to be in the realm of knowledge as much as in the attitude of the heart.

b. *Trespasses requiring a sin offering* (5:1-13). Three cases are enumerated that demand a sin offering: (1) one who withholds information from the magistrate, (2) one who has become unclean by touching an unclean beast, and (3) one who has made a rash promise.

5. The Law of the Guilt Offering (5:14 - 6:7)

The word that is traditionally translated as trespass comes from a root that means "to act unfaithfully, or treacherously" (5:15). The context relates to the people of Israel, people who have committed themselves to a covenant with the Lord and have thus assumed certain responsibilities. Two cases are cited demanding the trespass (guilt) offering. The close of this section (6:1-7) deals with injuries done to a neighbor in matters of property. The context shows the inseparable relationship here between religion and ethics in Israel. To sin against another within the covenant was to sin against the God of the covenant.

NOTES

B. Instructions for the Priests (6:8 – 7:38)

1. The Law of the Burnt Offering (6:8-13)

God now addresses himself to the priests, Aaron and his sons (6:9), who are to perform these rituals. The fire is to be kept burning continually upon the altar. The priest is given instructions that a special dress is to be worn on the removal of the ashes every morning (6:11). The idea is conveyed that it does matter how one appears before God.

2. The Law of the Meal Offering (6:14-23)

The priest was to take a handful (6:15) of the meal offering with its oil and frankincense and offer this as a memorial. The remainder (6:16) of the meal offering was to be eaten without leaven (6:17) in the court of the tent by the chief priest" and his sons. The special meal offering of Aaron and his sons (6:20, the high priest) is described in 6:19-23.

3. The Law of the Sin Offering (6: 24-30)

The sin offering also was most holy (6:25) and was to be eaten by the priests in the court of the tabernacle of the congregation (6:26). No unholy person was to touch it.

4. The Law of the Guilt Offering (7:1-10)

Compare with the longer account in 5:1-6:7. The similarity of the sin offering and the trespass (guilt) offering is here emphasized (7:7). The priestly role in the trespass offering is made clearer, and the priestly shares of the burnt offering and meat (meal) offering are announced (7:8-10).

5. The Law of the Peace Offering (7:11-38)

Peace offerings were of three varieties: thank offerings (7:12), votive offerings (7:16), and freewill offerings (7:29). The peace offering is the only offering of which the worshiper is permitted to partake. The sacrifice of his vow (7:16, votive offering) is promised to God in hopes of his help (Psalm 66:13-14; 116). The character of the peace offering as an act of communication was not obvious in 3:1-17. Here, it is made clear. There are careful instructions about these offerings.

Section 2. Consecration of the Priests (8:1 – 10:20)

This section (chapters 8:1 – 10:20) gives instructions concerning the agents of mediation, the priests. The entire Levitical system assumes this mediatorial role of the sons of Aaron.

NOTES

A. Consecration of Aaron and His Sons (8:1-36)

The stipulations concerning the rites, sacrifices, and ceremonies in the installation of the priests commanded in Exodus 28, 29, and 40 were now to be performed by Moses. Here is seen the limited character of the Levitical priesthood.

1. The Preparation (8:1-9)

The gravity of the event recorded here is indicated in every detail. Carelessness or disobedience in the dress when serving in the divine presence could be fatal (Exodus 28:35, 43).

2. The Anointings (8:10-13)

The priests and Tabernacle furnishings were anointed with oil. This symbolizes the separation of the priests unto God and the enduement with the divine power necessary for the exercise of their holy ministry.

3. Three Sacrifices (8:14-29)

The priests and the Tabernacle were to be atoned for also (8:15, 84). A sin offering (8:14), a burnt offering (8:18), and consecration (8:22, also ordination) offerings were made for Aaron and his sons. They, like the people whom they were to represent, needed atonement. The character of this separation is indicated by the Hebrew word for consecration. The Hebrew text literally says, "He will fill your hands!"

4. Consecration of the Priests (8:30-36)

The separation from the rest of Israel and normal pursuits to the Tabernacle and to the Lord was sealed by seven days (8:38) in which the priests were forbidden to leave the environs of the Tabernacle.

B. Aaron Assumes the Priestly Office (9:1-24)

This chapter is an OT pattern for worship. It records the first public sacrifices of Israel under the Levitical priesthood. Traditional Jewish thought has always seen significance in every detail here. No person, not even the high priest, Aaron, was prepared to serve God or to worship God until atonement had been made for him. The offerings of Aaron for the people formed a pattern for Israel's worship of the Lord. The appropriate conclusion for such worship is the presence of the living God manifest in his glory to the people (9:23). The OT sanctuary is called "the tent of appointment." It is where God keeps his appointment with sinful people to meet him when the person has met the divine conditions (9:24). God communed with his covenant people, Israel.

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C. Case of Sacrilege (10:1-20)

1. Nadab and Abihu (10:1-7)

In chapter 10, Israel sees the inevitable consequences of presumptuous drawing near to God. The nature of the sin of Nadab [NEI-dab] and Abihu [ah-BEE-hoo] (10:1) is not recorded. The main thing is that the two priests performed priestly functions in a manner contrary to that commanded by the Lord.

2. Strong Drink Forbidden (10:8-11)

The priest was to distinguish for Israel between holy and unholy and between unclean and clean (10:10). People dare not come to God on their own terms and in their own way if they expect to find acceptance.

3. Instructions to the Priests (10:12·20)

Moses now spoke to Aaron about the portions of the offering that were to belong to the priests for their own consumption (10:12). The meal offering, the breast (called the wave offering), and the shoulder (which was called the heave offering, 10:14) were to be eaten by the priests and their families. The sin offering of the people (not that offered by the priests for themselves) was to be eaten by the priest in the holy place (10:12-13). It was given to the priest by God that he might bear the iniquity of the congregation (10:17).

Section 3. Laws Concerning Uncleanness (11:1 – 15:33)

Israel was to be a holy people. This was because they were in covenant with the Lord, the Holy One. The covenant demanded that their total life be brought into conformity with God's demands. The third section of the book reveals what this covenant meant in terms of daily living. The purpose of all of this is clearly stated: Israel should not defile itself (11:44).

A. Uncleanness from Animals (11:1-47)

The key words in this section are clean, unclean, abomination, defile, sanctify, and holy. In chapter 11 alone the word "unclean" occurs some 100 times. The most important thing is not the specification of what is clean and unclean but the underlying motivation that demanded the drawing of such a line.

These restrictions, so unusual to us, have far more religious, and thus ultimately more moral, significance than is first apparent. Through these laws, everything that had to do with alien gods was condemned as unclean.

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B. Uncleanness from Childbirth (12:1-8)

This chapter is a difficult one. The problem is to explain why childbirth should be associated with uncleanness. Fruitfulness was obedience to divine command according to Genesis 1:28. Children were looked upon as good gifts from God (Genesis 33:5) and were to be prized highly (Psalms 127 - 128). A woman who was fruitful was considered blessed, while a woman who had no children was looked upon as under a curse.

The key to an understanding here may lie in the processes of childbirth with the accompanying emissions. It must be remembered that there was infinitely more mystery in life for ancient people than for the modern mind. The danger was that of bringing the impure into contact with holiness. Thus, some act was appropriate to restore the unclean one to redemptive fellowship with the covenant community and the covenant God. The uncleanness referred to here is ceremonial rather than moral defilement.

C. Uncleanness from Leprosy (13:1 – 14:57)

A collection of things here is included under the word translated into the English "leprosy." This includes plagues that appear on the skin of human flesh, in garments that people wear, or in houses in which they live.

1. The Diagnoses (13:1-59)

It was the duty of the priest to determine the presence of leprosy and instruct concerning the handling of uncleanness attending it. In this section, information is given so that the priest can identify leprosy.

a. *Leprosy in the body (13:1-44).* Six cases are dealt with. Procedures for the priest to follow both when he is sure and when he is not sure of a diagnosis are given.
b. *The isolation of leprosy (13:45-46).* The person with leprosy was to separate from society. The person's clothes were to be torn, the hair unkempt, and part of the face to be covered (13:45). These were signs of mourning (10:6). Also, the person was to warn all who approached of the uncleanness.
c. *Leprosy in garments (13:47-59).* This was probably a fungus that appeared in clothes. These could be linen, woolen, or leather (13:47-48).

2. The Law of Cleansing (14:1-57)

a. *The regular ritual for cleansing (14:1-20).* Just as there had been a day when the leper was pronounced unclean, now there is a ritual and time for the restoration of the leper to the community. This ritual was not looked upon as a means of cleansing but as attesting to cleanness. The purpose of such an involved ceremony was to restore a person to one's place among the covenant people of God.

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b. *The ritual for the poor (14:21-32).* Adjustments here as elsewhere were to be made for the poor (14:21). Two turtledoves or young pigeons (14:22) replaced the burnt offering and the sin offering. A tenth of an ephah of flour was served for the meal offering. The trespass offering (14:24) was not reduced. Evidently this was the condition for restoration to fellowship for even the poorest. Some conditions must be met by all.

c. *Leprosy in houses (14:33-57).* This guidance is given in prospect of the future settlement in Canaan. The plague (14:34) is probably a growth of fungus or lichen.

D. Uncleanness from Issues (15:1-33)

This chapter deals with issues from the genital organs and the attendant uncleanness.

1. Abnormal Emissions in Men (15: 1-15)

All discharges from the primary sex organs brought ceremonial uncleanness (15:3). This involved not only the person with the issue but also anyone who touched the person or touched anything with which the person had had intimate contact. It is difficult to divide successfully between the physical and the spiritual, between the religious and the purely secular in the OT world. Hygienic uncleanness made a person unacceptable for close communion with either God or other people. Such externals were felt to have internal significance.

2. Normal Sexual Emissions (15:16-18)

The uncleanness from these emissions is similar to that in the preceding case, except that no sacrifice is required for cleansing. Time (waiting until the evening) and washing the body and clothing remove the uncleanness. The point here is to keep the legitimate but "unclean" separated from the "holy." To defile the holy was to be avoided.

3. Normal Menstrual Issues (15:19-24)

The uncleanness here is similar to that in the immediately preceding section. Time (here it is seven days instead of until evening) bathing and laundering one's clothing removes the uncleanness. No sacrifices are necessary since this is a normal part of a woman's life.

4. Abnormal Menstrual Issues (15:25-33)

This problem is dealt with in the same way, basically as in the opening paragraph of the chapter. A comparison of this chapter with comparable literature from Israel's pagan neighbors reveals the height to which Israel's faith rose in contrast to theirs. In non-biblical literature, this uncleanness is connected with demons and evil powers.

NOTES

Section 4. The Day of Atonement (16:1-34)

This chapter is the high point of the Book of Leviticus. Here, atonement for Israel is provided - atonement for the priests, the holy place itself, the tent of meeting, the altar, and all of Israel. It was atonement for all uncleanness, iniquities, transgressions, and sins. The seriousness of this occasion is immediately intimated by reference to the death of the two sons of Aaron when they offered before the Lord and died (16:1). The ritual of this chapter was to make possible the approach of the high priest to the presence of the Lord without tragedy.

A. Aaron's Preparation (16:1-19)

Moses was commanded to remind Aaron that he could come into God's presence only according to God's command and in the prescribed way. The penalty for carelessness here was death (16:2, 13). When a person approaches God, even one's religious acts need atonement for acceptance with God.

B. The Scapegoat [SKAYP-gowt] (16:20-34)

Two goats figured prominently in the ritual of this day (16:5, 7-10, 15, 20-22). These were to serve for a sin offering to the Lord. Aaron was commanded to "cast lots" (16:8) over the two goats to select one "for the Lord" and the other to be a "scapegoat." The one selected for the Lord was to be slain as a sin offering. The second goat was led into the wilderness (16:22), bearing away the iniquities of Israel.

C. Some Conclusions

It is not difficult to draw some clear inferences from this chapter about the OT understanding of sin and its forgiveness. One is the equality of need among all men under the old covenant. Further, it is obvious that no one can adequately atone for one's own sins. We need the help of another. Finally, the inadequacy of the Levitical system is implied. The commands for ''this Day of Atonement'' were a perpetual statute for Israel. The day must be repeated annually. It cried out for a better covenant, a great Priest, and a more excellent Sin Bearer.

Section 5. Holiness in Daily Living (17:1 – 20:27)

A. Killing Domestic Animals (17:1-16)

The content of this and the subsequent chapters is material that was important to the priest for his service in the sanctuary and for his instruction of the people.

NOTES

1. Slaughter of Animals as Sacrifice (17:1-9)

It is thought that in the ancient Near East, the use of domestic animals for food was rare and that all slaughter was connected with sacrifice. In this case, the Hebrew is commanded to bring an ox, a lamb, or a goat to the Tabernacle (17:4). Here, it would be given as a peace offering (17:5).

2. Significance of Blood (17:10-16)

These requirements may have sought to prevent the eating of blood. Blood is so important for physical life and is the most important element in the expiation of sin. Thus, blood was peculiarly the Lord's.

B. Social Regulations (18:1 – 20:27)

The legislation in this section covers a wide variety of matters. It reveals the extent to which the law was designed to regulate all of human life. Characteristic of this section is the recurrence of the expression, "I am the Lord." Israel was to be different from other nations because the Lord is holy.

1. Unlawful Sex Relationships (18:1-30)

a. *Where does one get one's standards?* (18:1-5) The children of Israel must not take their standards from the land from whence they have come (Egypt) nor the land to which they are going (Canaan). They are to take them from the Lord.

b. *Standards with respect to sex (18:6-23).* This section deals with those family relationships where sexual intimacy is forbidden. Levitical legislation is rigid in its attempts to protect the sanctity of the marriage bond.

c. *A warning for the covenant people (18:24-30).* God warns that his promise to give Israel the land of Canaan is not automatic nor unconditional. If Israel stoops to the iniquity of those who now possess the land, she too will be spewed out (18:28).

2. Holiness and Some Varied Laws (19:1-37)

The theme of this chapter is indicated by the command, "Be holy" (19:2). Here is a collection of different admonitions covering a score or more of subjects, all touching on the matter of holiness in daily living.

3. Molech [MOW-lek], the Occult, Parents, and Aberrations (20:1-27)

This chapter picks up much of what is contained in chapter 18 but goes further to spell out the penalties for these sins. It concludes with an exhortation to holiness.

NOTES

a. More about Molech (20:1-5). Not all that is involved in giving children to Molech is known. The penalty for so doing was death by stoning. This practice might refer to the giving of sons and daughters for temple prostitution.
b. Concerning the occult (20:6-8, 27). The Bible holds that there is no supernatural help for a person outside of the Lord. To try to get such help through the occult was idolatry.
c. Respect for parents (20:9). Equally serious was the sin of cursing one's parents. In Exodus 21:17, the penalty was death.
d. Sexual aberrations (20:10-21). This is an extension of 18:6-20, 22-23, with the addition of the penalties.
e. Warning and exhortation (20:22-26). The Israelites must be holy to live in a holy land and walk with a holy God.

Section 6. Holiness of the Priest (21:1 – 22:33)

The key to this section is in 21:6, 8. The priests were to be holy to the Lord because they presented the offerings to God. They must protect themselves from the defilement that comes from contact with the dead. The immediate family was also to be kept pure.

The stipulations for the high priest were even more stringent. He was not permitted the tokens of mourning that were allowed by the priest. His marriage must reflect purity to Israel. He was the symbol of the highest purity.

The priest was to have no physical blemish. No man could approach the veil or the altar who was not physically whole. The priest was not to touch the holy things when he was unclean for any reason (22:2). All of the true members of the priest's family could share in the holy thing, but others could not. If one ate by mistake of the holy things, a return of an equal amount plus a fifth was necessary as reparation.

The final paragraph states that no offering that contained a blemish was acceptable to God except the freewill offering.

Section 7. Holy Days and Festivals (23:1-44)

In this chapter are given the appointed meetings of Israel with her God. A. The Sabbath (23:1-3)

A. The Sabbath (23:1-3)

The Sabbath was a special sign of the covenant of God with Israel. To give this day to God was to acknowledge that all time was his. To desecrate, it called into question one's allegiance to God. The proper observance was cessation from all work.

NOTES

B. The Passover (23:4-8)

Of the true feasts of Israel, the first and most important is the Passover or Feast of Unleavened Bread. Israel was unique in the relationship she placed between her festivals and historical happenings.

C. The Offerings of Firstfruits (23:9-14)

This is the third of four laws that were to be obeyed when Israel came to Canaan (see 14:34; 19:23; 25:2). This is related to the beginning of the harvest. Only after the people had presented this offering could they partake of their produce.

D. The Feast of Weeks (23:15-22)

This is the feast commemorating the end of the harvest. It is fulfilled in the NT festival of Pentecost.

E. The Holy Days of the Seventh Month (23:23-44)

The sacredness of the number seven is a common theme in the Old Testament. As the seventh day was holy, so was the seventh month.

1. *The Feast of Trumpets (23: 23-25)*

The first day of the seventh month was an especially holy day. Since Israel had more than one way of reckoning time, this was also the first month of the civil calendar. Hence, it was also a New Year's festival.

2. *The Day of Atonement (23:26-32)*

This was not only to be a day of rest but a day in which the people humbled themselves in preparation for the approaching Feast of Tabernacles. Failure to keep this with full reverence could mean excommunication or death.

3. *The Feast of Tabernacles (23:33-44)*

This festival lasted for eight days with the first and last days as times of holy convocation. It commemorated the end of the agricultural year and was intended to express gratitude to God. The people made booths and lived in them during the feast to remember the long years of wandering in the wilderness.

NOTES

Section 8. Holy Oil, Holy Bread, and the Holy Name (24:1-23)

A. Holy Oil

The illumination of the Tabernacle was provided by a great golden candlestick (lampstand) with seven lamps (see Exodus 25:31-40; 27:20-21). It was to burn perpetually in the Tabernacle before the Lord. It was to be supplied with the finest of olive oil.

B. Holy Bread

Here, we find the instruction concerning the shewbread (see Exodus 25:23-30). Twelve cakes (loaves) were to be prepared and kept before the Lord at all times. Pieces of frankincense were to be placed on the bread.

C. Holy Name

A story is inserted about a man who blasphemed the name of the Lord and the penalty that was prescribed. This story is used to introduce a series (24:17-22) of examples of the principle of an eye for an eye and a tooth for a tooth.

Section 9. Holy Years (25:1-55)

Here, the principle of the Sabbath is extended to cover the seventh year and the fiftieth year, the year which crowns seven cycles of seven years.

A. The Sabbatical Year (25:1-7)

The principle of Sabbath rest is here applied to every seventh year. This illustrates God's claim upon Israel's time and his demand that Israel trust him for the provision of its needs.

B. The Jubilee (25:8-55)

During this year, both the land and the people were given a sabbath (rest), and all property that had been alienated from the original owner was to be returned. This underscored the teaching that the property belonged to the Lord. This year was also a time for the release of slaves and the release of Hebrews who had sold themselves as hired servants. Only God could possess

Section 10. Final Words of Promise and Warning (26:1-46)

Throughout the Pentateuch it is customary for sections of law to be closed with an exhortation to obedience. Here is a final word of promise and warning.

A. Idolatry, Sabbaths, and the Sanctuary (26:1-2)

NOTES

A. Idolatry, Sabbaths, and the Sanctuary (26:1-2)

Here is the heart of the covenant commitment of Israel and reminds her of the first table of the Decalogue [DEK-uh-log].

B. Promise (26:3-13)

The benefits of obedience to the Lord are pointed out. If people are right with their Maker, all life will be blessed. God gives because He is able to and because He wants to.

C. Warning (26:14-46)

1. If You Will Not Hearken (26:14-39)

To disobedience, God will respond with chastening, judgment, and destruction. A number of possibilities are indicated.

2. If You Will Confess (26:40-46)

Two conditions can turn the wrath of God: "if they will confess" (26:40) and when they are humbled (26:41).

Section 11. An Appendix: On Vows and Tithes (27:1-34)

Consecrations of persons and things to the Lord beyond the demand of the law were known as vows. The provision here is for an estimation of the worth of the thing thus promised to God.

If an animal (27:9) was vowed, the animal had to be offered. No other could be substituted. In the matter of a field (27:16, land), a difference was made between that which was inherited and that which was bought. A firstling (27:26) of the clean animals could not be dedicated to the Lord since it belonged to him already. That which was devoted was set apart irrevocably for God. As such, it could not be sold or redeemed. Consecration was neither to be done easily nor could it be casually undone.

The tithe (27:30) likewise could be redeemed if value plus one-fifth (27:31) was offered. This was true both for the produce of the land and of the herd or flock. A person was not to select either the good or bad (27:33) for God. Every tenth item was God's without debate.

atonement [uh-TOWN-muhnt]
Mosaic [mow-ZAY-uhk]
expiation [ek-spee-AY-shun]
Nadab [NEI-dab]
Abihu [ah-BEE-hoo]
Scapegoat [SKAYP-gowt]
Molech [MOW-lek]
Decalogue [DEK-uh-log]

CHAPTER 3. THE BOOK OF NUMBERS

NOTES

Section 1. Preparations at Sanai (1:1 – 10:10)

The book opens ten and a half months after the arrival of the people of Israel at Mount Sinai, one month after the completion of the Tabernacle (Tent of Meeting), and slightly over a year after the start of the Exodus.

A. The Census (1:1 – 2:34)

1. Purpose of the Census (1:1-3)

This census (numbering) was military in its nature, while the former one (see Exodus 30:11) was religious, and the later one (chapter 26) was political. As the nation faced the responsibilities that lay ahead, each male citizen who was able was to serve in the army.

2. The Pattern of the Census (1:3-19)

Moses and Aaron secured the help of "lay" people from each tribe, the "heads" of the families of Israel. Stations were set up to which the representatives reported. All were enrolled by (a) tribe, (b) family, and (c) father's house.

3. Results of the Census (1:20-46)

The results, by tribes, of the census are given here. The total was 603,550. This includes, of course, only the men "able to serve in Israel's army" (1:45). By whatever measurement is used to ascertain the number of women, children, the Levites, and others following with the Israelites, it was a group of from 2 million to 3 million.

4. The Levites Excluded (1:47-54)

The tribe of Levi was subject to a separate census (3:1 - 4:49) with specific responsibilities given to each family within the tribe.

5. The Location of the Tribes (2:1-34)

Here, the plan of march is outlined. The Tent of Meeting was at the center, with the families of the Levites surrounding it and the tribes located, three on each side, beyond it. The "lead tribes" Dan (north), Judah (east), Reuben (south), and Ephraim (west) displayed the ensigns of their fathers' houses (2:2).

NOTES

B. Provisions for the Levites (3:1 – 4:49)

1. Aaron and Moses (3:1-4)

Aaron and Moses were, in one sense, leaders of the tribe of Levi. Moses' sons probably found their places in their family group, the Kohathites, [koh-RAH-hyts], while the remaining (Leviticus 10:1-2) sons of Aaron, Eleazar [eh-lee-AY-zar] and Ithamar [ith-uh-MAR], were ordained as priests. Probably, the Levites actually assisted the priests.

2. The Idea of Levitical Consecration (3:5-13)

To prepare the Levites for their sacred tasks, God commanded them to be consecrated. This was full-time service for the Lord in the truest sense. They represented the firstborn of Israel, which belonged to God (Exodus 13:2, 11-12).

3. The Census of the Levites (3:14-39)

This census counted both the male children over one month old and the males between the ages of 30 and 50. Chapter 3 carries the results of the census and gives the locations of the families around the Tent of Meeting. Chapter 4 lists the totals of those who were able to serve in these various tasks.

4. The Redemption of Israel's Firstborn (3:40-51)

In order that the exchange of Levites for all of the firstborn of the tribes might tally out, a "plan of redemption" was established. The total difference was probably taken from the tribal treasuries.

5. The Duties of the Families (3:25-26, 31, 36; 4:1-49)

The Kohathites had the care of the sacred utensils of worship. The Gershonites [GER-suh-nyts] had the care of the tent, the curtains, and the draperies. The Merarites [me-RAH-ryts] were in charge of the heavy, cumbersome pieces - the boards, the bars, the pillars, the sockets, and the "solid" part of the fabric.

C. Social Responsibilities Outlined (5:1-31)

Three problems that would confront them on the journey were dealt with here, and the laws governing them were reviewed.

1. Cleanliness (5:1-4)

Both the religious and hygienic issues are involved here, but since a broad listing of diseases is included, it appears that Moses was largely seeking to prevent epidemics.

NOTES

2. Honesty (5:5-10)

Because of the unusual circumstances of such a trip, the property rights of all must be protected, and so procedures for dealing with those who have violated these rights are outlined.

3. Morality (5:11-31)

The issue outlined here is not that of clear-cut infidelity but relates rather to borderline cases where suspicion is involved. The plan outlined here seems never to have been used and has no major place in Israel's history.

D. Nazarite Vow (6:1-21)

1. The Plan for the Vow (6:1-8)

This provision was for all (men and women) who cared to enter into this vow. The Nazarite was to separate from wine and strong drink, was to let the hair grow, and was not to be defiled by contact with the dead.

2. Cleansing from Defilement (6: 9-12)

Should the Nazarite inadvertently come into contact with the dead, God made provision for cleansing.

3. Completion of the Vow (6:13-21)

This vow could be for a lifetime but probably not less than for a year. When the period was ended, the Nazarite appeared before the priest and a ceremony of release from the vows was enacted.

E. Benediction (6:22-27)

Dropped into the record at this point, without any particular reference to the context, are the delightful words of the benediction known as the priestly blessing.

F. Offerings from the Princes (7:1-89)

1. Equipment for the Levites (7:1-9)

The offerings of the princes served not only as an act of worship but also as a gathering of the materials needed by each of the families of the Levites in caring for the Tent of Meeting.

NOTES

2. Offerings from the Tribes (7:10-88)

Following the initial gift of vehicles, the princes, each on a given day, brought offerings for the dedication of the altar. The offering of each prince was identical.

3. God's Answer (7:89)

When the last of the princes had come, God spoke to Moses from off the mercy seat. Worship and sacrifice result in an answer from God.

G. Cleansing of the Levites (8:1-26)

1. The Lights (8:1-4)

The lighting of the seven lamps marked the final step in making ready for the cleansing of the Levites, which prepared them for their sacred duties.

2. Instructions for Cleansing (8:5-15)

Only a holy people can perform God's holy work. Here is a rite of purification as well as consecration. Here is the first record of the use of the "instant atonement," the water of purifying described in 19:9, 17-18. The hands of the representatives of the congregation were placed on the heads of the Levites as the final act of dedication.

3. God's Plan for the Levites (8:16-26)

Repeated here is the purpose God had for this tribe.

H. On the Eve of Departure (9:1 – 10:10)

1. The Passover Observed (9:1-14)

The need for the observance of the Passover here is apparent. The people, indeed, needed to remember their deliverance by the hand of God from Egypt.

2. The Cloud and the Fire (9:15-23)

Here was the appearance of the pillar of fire by night and the pillar of cloud by day which were to guide them in the years to come.

3. The Silver Trumpets (10:1-10)

God called for two trumpets of silver, which were to be used much as a military bugle call to give instructions to the camp. An explanation follows on the place of trumpets in the life of Israel.

NOTES

Section 2. From Mountain to Wilderness (10:11 – 14:45)

A. The Camp Moves Out (10:11-36)

1. The Journey Begins (10:11-13)

The people had been at this one location for most of the year (Exodus 19:1) and their anticipation to get going was high.

2. The Order of the Tribes and Their Leaders (10:14-28)

It was important in the movement of this large group of people that there be some plan of march. The order of the tribes, with the leader of each, is listed here.

3. Moses' Appeal to Hobab (10:29-32)

Here Hobab [HOH-bab] is identified as Moses' brother-in-law. This is probably the true relationship. Moses felt he needed Hobab's help as a guide as they moved into the desert. He promised Hobab an inheritance with the Israelites. The later record indicates that Moses prevailed.

4. The Ceremonial Prayers (10:33-36)

The whole procedure of the movement of the camp reflected the fact that God was in the midst. These prayers were given in the morning as the ark set out and, in the evening, when it rested.

B. The People Complain (11:1-9)

1. The Fire Burns (11:1-3)

God dealt severely with the murmuring and complaining of the people throughout the entire journey. Here the fire consumed some of the outer edges of the camp and was quenched only on Moses' supplication.

2. The Cry for Meat (11:4-5)

The complaint against the plain food began with the "rabble" who followed Israel from Egypt (11:4) but quickly spread to the main camp. They thought of the food they had in abundance in Egypt.

3. Manna Was Not Enough (11:6-9)

The real issue was distaste for the manna which God had given them. They felt it was not good enough. The manna is described here (see also Exodus 16:14-31).

NOTES

C. Weeping People and a Praying Man (11:10-17)

1. Moses Feels His Burden (11:10-15)

At this point, the murmuring took on the proportions of an organized "demonstration." Moses expressed his despair to God, feeling that the whole burden of the people was upon him. He climaxed his prayer, "I cannot carry all these people by myself" (11:14).

2. The Provision for the Elders (11:16-17)

To help Moses with his load, God selected 70 men from the elders of Israel.

D. God Promises Meat (11:18-23)

1. The Promise and the Warning (11:18-20)

God commanded the people to prepare themselves as if for a religious service. However, this was to be for chastisement and judgment since the quail actually came as a plague.

2. Moses Continues the Dialogue (11:21-23)

Moses seems unable to comprehend all that God had in mind. To use their herds for food was unthinkable; the sea was too far away to provide fish.

E. Giving of the Spirit (11:24-30)

1. At the Tent of Meeting (11:24-25)

The 70 elders were gathered, and the Lord visited them with an outpouring of His Holy Spirit. Their witnessing included proclaiming the faithfulness of God.

2. Eldad [el-DAD] and Medad [MEE-dad] (11:26)

God gave his Spirit to these two also, and they joined in the witnessing.

3. The Promise of the Father Is for All People (11:27-30)

Following the interchange between Moses and Joshua, it was pointed out that God's purpose ultimately was that his Spirit should rest upon all people (Joel 2:28-29).

F. Quail (11:31-35)

The quail came on the prevailing wind, flying so low the people could catch them easily. The plagues struck the "greedy," and the place was named accordingly.

NOTES

G. The Sin of Miriam (12:1-15)

1. The Accusation (12:1-2)

Miriam and Aaron leveled two indictments at Moses: displeasure over his marriage and displeasure that they were not recognized as capable of receiving God's messages.

2. The Vindication (12:3-8)

Undermining Moses' influence in the camp and questioning his authority could not go unchallenged. Moses' relationship with God was unique in that God spoke to him "face to face."

3. The Punishment (12:9-10)

God's departure was immediate, and Miriam was stricken with a fully developed case of leprosy.

4. The Provision for Restoration (12:11-15)

Aaron pleaded with Moses and confessed that they had done wrong. God's provision was that Miriam should be isolated from the camp for seven days.

H. Scouting Party Surveys Canaan (12:16 – 13:33)

1. The Initiation of the Plan (12:16 - 13: 16)

There is some indication (Deuteronomy 1:22) that this idea was first suggested by the people. In any event, the expedition was ordered, with one scout from each tribe.

2. The Implementation of the Plan (13:17-25)

These verses tell what the scouts did, going in by the southern route, following the "ridge" to the northernmost part of the land. They checked on the nature of the people and how they lived, as well as on the fertility of the land.

3. The Pro and Con of the Report (13:26-33)

All of the scouts gave the same factual report. There were good things and bad things about the land. Ten scouts felt that Israel should not go in. Caleb and Joshua insisted that God was well able to take them in.

NOTES

I. Response of the People (14:1-10)

1. An Excuse to Murmur (14:1-4)

The people were quick to pick up the spirit of pessimism that the 10 scouts projected. They suggested picking a captain and returning to Egypt.

2. The Loyal Four (14:5-10)

Moses, Aaron, Joshua, and Caleb pleaded with the people, but they cried out to have the latter two stoned. God's intervention saved them.

J. God's Judgment Given (14:11-45)

1. God Makes Moses a Proposition (14:11-19)

God's suggestion that He destroy this people and replace Abraham with Moses as the head of God's nation was turned aside by Moses. He appealed to God's own nature, as previously revealed in Exodus 34:6-7.

2. Condemned to the Wilderness (14:20-38)

God pardoned the sin of unbelief and spared Israel, but He meted out a judgment that the adults who had been a part of the unbelief should not enter into Canaan. Joshua and Caleb were the exceptions to this.

3. Trying Without God (14:39-45)

Shaken by this pronouncement, the people felt that they might redeem their lost opportunity and went to battle but were disastrously defeated.

Section 3. Certain Wilderness Experiences (15:1 – 19:22)

A. The Years of Obscurity

1. A Wandering People

There is a near blackout of the events of the next nearly 38 years. It is as if God did not want the story told.

2. Some Intimations

There are some intimations of God's hand upon the people (Deuteronomy 8:2-6; 29:5-6; Joshua 5:2-8). Israel was to learn many lessons from these years.

NOTES

3. The Course of Events

The people remained at Kadesh for "many days" (Deuteronomy 1:46). During the years that followed, there was probably no organized camp, though there may have been a "center" where the ark was located.

B. Review of Certain Laws (15:1-41)

1. Offerings with a Sweet Savor (15:1-16)

The repeating of laws formerly given (Leviticus 1 - 3) was probably to underline the need for offerings that were a sweet savor to the Lord (Genesis 8:21; Ephesians 5:2). These offerings were to indicate that worship is always to be real and satisfying.

2. Stewardship at Home (15:17-21)

This passage goes beyond the offering of the first fruit of the threshing floor (Leviticus 2:14) to include an offering of the dough from the home. Thus, it expands the idea of stewardship to include the individual and the family.

3. Moral Responsibility (15:22-36)

This passage speaks to the two types of sin. The one is "done unwittingly"; the other is done presumptuously. Sin relates to one's choice: to the degree of one's knowledge of what sin is and to the degree of one's willfulness in disobeying God.

4. The Public Witness (15:37-41)

The fringes on the garments were a reminder of the commandments of the Lord. They were, in a sense, a method of witnessing.

C. Korah's Insurrection (16:1 – 17:13)

1. A Bid for Leadership (16:1-2)

Moses' leadership was challenged by Korah [KOH-rah], a Levite, and by men from the tribe of Reuben, principally Dathan [DAY-than] and Abiram [ah-BEE-rahm]. The stories are intertwined. They should be read as follows: Korah: 1, 2-11, 16-22, 35-40. Dathan and Abiram: 1, 2, 12-15, 23-34.

2. The Challenges of the mutiny (16:3-19)

Korah, with the support of 250 others, attempted to unseat Aaron and assume priestly responsibilities. Dathan and Abiram headed a "lay" movement and blamed Moses for blundering in his leadership.

NOTES

3. The Punishment (16:20-50)

God took the matter in hand. Those who questioned the spiritual leadership were called upon to test their claims. Fire consumed the 250 who dared offer fire before the Lord. Dathan and Abiram and their families perished in a supernatural phenomenon of the earth opening up and swallowing them. Further judgment came upon those who accused Moses and Aaron of being personally responsible for these acts of God. The plague was stayed only after Aaron made atonement for the people.

4. A Final Test (17:1-13)

In an attempt to calm the people and to ease the strife, a rod was taken for each tribe, including one for Aaron, and placed in the Tent of Meeting overnight. The rod of Aaron budded. The people declared their allegiance to the priest and acknowledged the sacredness of the Tent of Meeting.

D. Levitical and Priestly Duties (18:1-32)

These principles were repeated to show the Levites and the priests that they had responsibilities as well as privileges.

E. Provisions for Cleansing (19:1-22)

1. The Lord's Command (19:1-2)

The great need of the people was for cleansing. This is the main theme, deeper than the details given. The laws here belong to the group of commandments dealt with earlier (Leviticus 12:15).

2. The Water of Purifying (19:2-10)

Vital to these ceremonies of cleansing was the "water of separation." This gives the details of how the ingredients for it were prepared.

3. The Prevalence of Uncleanness (19:11, 14-16)

These verses point out the problem that there were many who were unclean in the camp, but it reflects the truth also of the universal uncleanness of unredeemed men.

4. The Procedures for Purification (19:12, 17-19)

These verses give the details of the procedures for purification. They point up the fact that true cleansing is more than ceremonial.

NOTES

5. The Penalty for Neglect (19:13, 20-22)

There is a clear indication that a person who did not "cleanse himself" defiled the tabernacle of the Lord. Atonement is available but must be received within the time that is allotted.

Section 4. From Kadesh to Moab (20:1 – 22:1)

A. Happenings at Kadesh (20:1-21)

1. The Tribes Gather In (20:1)

The tribes gathered again in Kadesh, ready to pick up God's plan for them. They remained long enough (Deuteronomy 1:19) to regroup their forces.

2. The Death of Miriam (20:1)

Miriam had been a significant part of the leadership team (Exodus 15:20-22) in spite of the one recorded incident to the contrary (chapter 12).

3. The People Cry for Water (20:2-8)

For some reason, there was a shortage of water, at least for some, and complaints broke out. Moses appealed to the Lord, and instructions were given.

4. The Sin of Moses and Aaron (20:9-13)

The severity of the punishment directed to Moses and Aaron probably centered around (a) the fact that they did not explicitly obey God's instructions to "speak" to the rock; (b) they failed to "sanctify" God before the people but exalted themselves; (c) Moses lost patience and violated the nature that was his because of his faith; and (d) Moses was guilty of deprecating personality when he called the people "rebels" (Matthew 5:22).

5. Appeal to Edom [EE-duhm] (20:14-21)

Moses sought twice to obtain a "safe travel permit" from Edom, descendants of Esau but was refused.

B. Toward Canaan at Last (20:22 – 21:4)

1. A New Day (20:22)

At last the time had come when they should move, with the blessing of God, toward the Promised Land.

NOTES

2. To Mount Hor (20:23)

Scholars place Mount Hor some 30 miles northeast of Kadesh.

3. The Death of Aaron (20:24-29)

On Mount Hor, the priestly robes were transferred from Aaron to his son, Eleazar. The people mourned for Aaron for 30 days.

4. Defeat and Victory (21:1-3)

The King of Arad (to the northwest of Hor) attacked the Israelites but was soundly defeated. The prophecy was expressed that Israel would be victorious in her future conquest of Canaan (Judges 1:16-17).

5. The Route to Moab (21:4)

There are two suggested routes to Moab. The one moves the Israelites to the north tip of the Gulf of Aqaba [AA-kuh-buh] and then northeastward around Edom. The other moves them south to a point midway between the Dead Sea and the Gulf of Aqaba, then abruptly north to the southern tip of the Dead Sea and east, following the brook Zared [ZAR-uhd] east.

C. Brazen Serpent (21:4-9)

1. The Plague of Serpents (21:4-7)

The pattern of complaint was the same as that of their fathers. The plague of fiery serpents was God's answer.

2. The Serpent of Brass (21: 8-9)

When the people acknowledged their sin, God gave instructions for a serpent to be made of shining metal (copper, brass, or bronze), which was to be lifted high so that all the camp could see. Those infected could avoid death by looking at the serpent (see John 3:14-15).

3. From Whence the Miracle?

Salvation, of course, did not come from the brazen serpent, as such, but rather from the power of God. Second Kings 18:4 tells what happened when this serpent became an object of veneration and worship for itself alone.

D. Incidents on the March (21:10 – 22:1)

1. Some Stations en Route (21:10-13, 16, 19-20)

NOTES

The fuller list of the stations at which the Israelites camped is given in chapter 33. Here are the principal ones from Mount Hor to Moab. These places cannot be located with accuracy.

2. Bits of Folk-Song History (21:14-18)

Here are bits of ballads speaking of the victories of Israel as well as the incidents at Beer, where a well was dug.

3. The Fate of the Amorites [AM-uh-rietz] (21:21-32)

A tribe of the Amorites under Sihon [SY-hahn] had only recently conquered cities of the Moabites [MOH-uh-byts]. When Moses asked permission to cross his land to get to the fords of Jordan, Sihon came out with his armies. Israel soundly defeated them. The poets (21:27) tell this whole story.

4. The Defeat of Og [ahg] (21:33-22:1)

Og, fearful that his cities were next, attacked Israel and was defeated. This territory reached north opposite the Sea of Galilee (see chapter 32). This gave Israel unmolested access to the fertile plains of Moab.

Section 5. Drama of Balaam [BAY-luhm] (22:2 – 24:25)

A. Unique Characteristics of the Section

1. The "Book of Balaam"

By whatever measurement is used, this section of Numbers is unique. It is inserted here, causing no break in the historical narrative. It has many earmarks of a dramatic production.

2. The Man Balaam

Scholars do not agree as to just who Balaam was. Two extremes come into play. There are those who see Balaam as a good man and others who see him as an evil, treacherous man. Probably, the truest answer lies somewhere between the extremes.

B. Balak's Invitation and Balaam's Response (22:2-41)

1. The Setting (22:2-7)

Balak [BA-luhk] was thinking that his nation might be marked for the next invasion, so he sent messengers to Balaam to seek a curse on Israel.

NOTES

2. Balaam's Response (22:8-14)

Balaam welcomed the messengers and sought advice from the Lord. But, since God's command was that he should not curse Israel, the messengers returned to Balak.

3. Balak Persists (22:15-20)

Balak sent men of higher rank with more money to offer Balaam. When the messengers told Balaam that Balak would do whatever Balaam said, Balaam insisted that he would not go beyond what God gave him permission (22:18).

4. The Speaking Donkey (22:21-35)

Evidently, overnight Balaam's purpose wavered, for as he started out, God found it necessary to give him a lesson and used the man's donkey as the means. Three times, as an angel blocked the way, the donkey responded. After the third time, as Balaam struck the donkey, the animal was made to speak. Balaam then saw the angel and promised God that he would speak as God told him.

5. Balak's Reception (22:36-41)

Balaam was met by Balak at the farthest boundary and reaffirmed that he would speak only the words that God put in his mouth. After sacrifices were offered, they moved to a place where they could see the nearest of the Israelite encampment.

C. First Prophesy (23:1-13)

1. Preparations (23:1-6)

Seven altars were erected with sacrifices. Balaam went by himself to hear from the Lord, returning to deliver the prophecy.

2. Review of Events (23:7-9)

The prelude to the prophecy reviewed the preceding events with Balaam repeating that he would not curse Israel.

3. The High Points (23:9-10)

The body of the prophecy spoke of three things: (a) the historical loneliness of Israel, (b) the fulfillment of the prophecy of God to Abraham, and (c) the character of Israel.

NOTES

4. Balak's Reaction (23:11-13)

Balak felt betrayed, but Balaam reminded him that he had agreed to say only what God had told him. Balak took the prophet to a spot where less of the Israelite camp could be seen.

D. Second Prophesy (23:14-26)

1. The Preparation (23:14-17)

Balak took Baalam to the field of Zophim [ZAH-fim] where altars and sacrifices were prepared. There, "the LORD met with" Baalam (23:16).

2. The Character of God (23: 18-20)

The first of this prophecy told Balak that God would not change His mind regarding His people no matter what Balak wanted.

3. The Source of Jacob's Strength (23:21-24)

It was impossible, Balaam said, to predict misfortune for Israel because God had brought them out of Egypt, and they were as strong as a hunting lioness who would not lie down until she had eaten her prey.

4. *Balak's Despair (23:25-26)*

Balak was desperate. He said, in modern phrasing, "If you can't say what I want to hear, just don't say anything."

E. Third Prophesy (23:27 – 24:13)

1. The Prelude (23:27 - 24:2)

They went to another high place and followed the same pattern, except that Balaam did not go apart but viewed the rows of the tents of Israel.

2. The Man of the Oracle (24:3-4)

This poem takes on the form of a true oracle. Balaam gives his credentials as "one whose eyes see clearly…who hears the words of God, who sees a vision from the Almighty" (24:3-4).

3. The Picture of Israel (24:5-9)

Balaam saw the orderly rows of the tents of Israel as the orchards of his native country. The Israel of the future was to be strong and powerful. Those who bless Israel will be blessed, and those who curse her will be cursed.

NOTES

4. Balak's Anger Aroused (24:10-13)

Balak was angry and advised Balaam to leave, though wisely crediting God with keeping from Balaam the honors the Moabites intended to give him.

F. Fourth Prophesy (24:14-25)

1. A Parting Word (24:14-16)

Before Balaam left, he added a final prophecy, telling Balak what Israel would do to Moab in the latter days.

2. The Star out of Jacob (24:17-19)

Balaam saw a vision of a Star out of Jacob who would rule Israel of the future. This is viewed as a vision of the Messiah (Matthew 2:2).

3. Oracles Against Certain Nations (24:20-25)

The conclusion of the prophecy related to the future of several nations. Not all are identifiable. Balaam "returned home," and Balak "went his own way" (24:25), giving up at last on the plan to bring a curse on Israel.

Section 6. Events in Moab (25:1 – 32:42)

A. Moral Failures (25:1-18)

1. *Israel's Great Problem (25:1-5)*

The immorality that wasted Israel centered around the religious rites of the Moabites, hence the religious as well as moral implications.

2. Involvements with Midianites [mid-ee-uh-NYTS] (25:6-15)

A similar problem existed with regard to the daughters of the Midianites, as represented by the instance noted here. The severity of the punishment is probably related to the shamelessness and irreverence of the act. Phinehas is rewarded for his alertness.

3. War Against Midian Authorized (25:16-18)

This seduction reached such proportions that war was authorized against Midian (32:2). These extreme measures were taken probably because Midian had used this means to destroy Israel.

NOTES

B. Another Census (26:1-65)

1. The Census Ordered (26:1-4)

This is the third census on record and was mainly political. It was the base upon which the inheritances for the tribes were determined.

2. The Census Proper (26:5-51)

The total results were slightly less than those at Sinai.

3. Plans for Land Division (26:52-56)

Two principles were involved here: (a) the land would be allotted according to the sizes of the tribes; (b) the land would be selected for each tribe "by lot" (26:56), by assignment from God.

4. The Levitical Census (26:57-62)

A separate census was conducted for the tribe of Levi. The total is slightly over that from the census at Sinai.

5. A New Nation (26:63-65)

This was indeed a new nation. Of all who had been numbered in the Sinai census, only Joshua and Caleb remained (26:65).

C. Law of Universal Inheritance (27:1-11)

The daughters of Zelophehad [zeh-LOH-feh-had] felt that they should receive the inheritance of their father since he had no sons. This would not have been allowed by existing traditions. God gave the law of inheritance: a man's inheritance may go to his daughters, his brothers, his uncles, or his kinsmen.

D. Joshua Is Selected (27:12-23)

1. The Call for a Change (27:12-14)

The time had come for Moses to step aside as the leader of Israel from Mount Abarim; Moses viewed the land, which he was not permitted to enter.

2. The Selection of Joshua (27:15-23)

God selected Joshua as the new leader. While he would not have the same "face-to-face" contact with God as had been true with Moses, even so, his word would be strong and influential.

NOTES

E. Seasons of Worship (28:1 – 29:40)

1. The Primacy of Worship (28:1-2)

God instructed Moses to command Israel to be faithful to observe their worship in every season.

2. The Daily and Sabbath Offerings (28:3-10)

Offerings were most important in the Old Testament plan of worship. The daily offerings were to be doubled on the Sabbath.

3. The Monthly Offerings (28:11-15)

These offerings were valuable in relating a worship pattern to the passing of time, marked by the changing of the moon.

4. Observances for the Passover Season (28:16-31)

The Passover would be once more observed. It was related to the offering of the first fruits of the harvest and the Feast of Weeks.

5. The Midyear Offerings (29:1, 38)

These included the Feast of Trumpets, the Day of Atonement, and the Feast of Booths. The last of these related to the ingathering of the harvest.

6. Formal and Informal Worship (29:39-40)

The outline for worship closes with the admonition that the people should be faithful both to the set feasts and to their individual vows.

F. Vows of Women (30:1-16)

The binding nature of man's vows did not pertain to a woman, for the latter's vows were subject to ratification by the man to whom she was responsible. Here is the new plan: (a) The vow of the young woman still at home is subject to her father's approval; (b) The married woman's vow is subject to her husband's approval, whether she took it before or after she was married; (c) The vow of the widow or divorcee would come under the rule regulating men.

G. War against the Midianites (31:1-54)

1. The Expedition Called (31:1-2)

Moses must have held up the expedition previously ordered (25:16-18). It must be remembered that this is punishment to Midian for her attempt to destroy Israel (25:9).

NOTES

2. Preparations (31:3-6)

An army of 12,000 went forth accompanied by Phinehas [fuh-NAY-uhs]. They took holy vessels from the Tent of Meeting, and the trumpets were used to sound the military calls.

3. The Results of the Battle (31:7-12)

Israel caught the Midianites by surprise and scored a quick victory. Balaam was slain along with the officers and men who came to battle, and the cities were burned. The spoils of war, along with women and children, were brought to Moses.

4. Judgment Extended (31:13-18)

The women of Midian who had been assigned the task of destroying Israel could not be left in the camp to continue their work.

5. Purification of the Men of War (31:19-24)

These verses speak of the process of purifying the men of war.

6. The War Booty is Divided (31:25-54)

Four principles were used relating to the spoils: (a) equal parts went to the warriors and those who stayed back; (b) an offering was given to the Lord for the priest; (c) an offering was given to the Levites; (d) a special thank offering was given by the warriors and was placed in the Tent of Meeting.

H. Settling outside Canaan (32:1-42)

1. The Request of Two Tribes (32:1-15)

The tribes of Gad and Reuben asked to remain in the east Jordan country that had been taken from Sihon and Og.

2. Promises and Permission (32:16-38)

When confronted by Moses, they were quick with their promises that they would join in the conquest of Canaan after they had made provision for their cattle and families.

3. One-half of the Tribe of Manasseh East of Jordan (32:39-42)

It is apparent that this group joined in the request to stay east of Jordan. This request was granted, probably because of the particular part this tribe had in the battles with Sihon and Og.

NOTES

Section 7. Miscellaneous Data (33:1 – 36:13)

A. Camps from Egypt to Canaan (33:1-49)

1. Introduction (33:1-4)

This chapter lists the "stages" of the trip from Egypt to Moab. There are 40 places listed. Most of these are names given to the stopping places, and only a few can now be identified.

2. En Route to Sinai (33:5-15)

There are 11 encampments on this leg of the trip. Dophkah [DOHF-kah] and Alush [AH-luhsh] were not listed in Exodus 12:37 - 19:2.

3. The Wilderness Trip (33:16-36)

There were 21 encampments from Sinai to the final gathering at Kadesh-barnea. These are all but unknown in terms of modern geography.

4. The Trip to Moab (33:37-49)

This begins with a repetition of 20:22-29. The difference in the two lists is due to the fact that neither was thought to be a complete record in itself.

B. Serious Commands (33:50-56)

Here is the command to dispossess the inhabitants of the land of Canaan, including the total destruction of the implements of their worship. They were reminded what was the basis of the allotment of the land (26:52-56) and of their responsibilities.

C. Boundaries Outlines (34:1-29)

1. The Lines Drawn (34:1-15)

The lines of the Canaan that God promised are given in Genesis 10:19. The northern boundary is not clear; however, Israel never fully occupied the territory that God had promised them.

2. Official Assistants (34:16-29)

To assist with the division, God ordered assistants from among the tribes. Eleazar and Joshua were in charge.

NOTES

D. Cities of Refuge (35:1-34)

1. Special Cities (35:1-15)

From among the 48 cities given to the Levites, six were to be "cities of refuge." These were for the protection of persons guilty of manslaughter.

2. Distinction Between Manslaughter and Murder (35:16-25)

As guidelines for all, illustrations were given to show the difference between premeditated murder and manslaughter. The use of certain instruments was *prima facie* evidence that murder was intended. Here is underlined the basic fact that intent has much to do with the nature of a crime, and sin.

E. Marriage and Inheritance (36:1-13)

This is a supplement to 27:1-11 and concludes that daughters should marry within their tribe so that the inheritances would remain intact.

Kohathites [koh-RAH-hyts]
Eleazar [eh-lee-AY-zar]
Ithamar [ith-uh-MAR]
Gershonites [GER-suh-nyts]
Merarites [me-RAH-ryts]
Hobab [HOH-bab]
Eldad [el-DAD]
Medad [MEE-dad]
Korah [KOH-rah]
Dathan [DAY-than]
Abiram [ah-BEE-rahm]
Aqaba [AA-kuh-buh]
Edom [EE-duhm]
Zared [ZAR-uhd]
Amorites [AM-uh-rietz]
Sihon [SY-hahn]
Moabites [MOH-uh-byts]
Og [ahg]
Balaam [BAY-luhm]
Balak [BA-luhk
Zophim [ZAH-fim]
Midianites [mid-ee-uh-NYTS]
Zelophehad [zeh-LOH-feh-had]
Phinehas [fuh-NAY-uhs]
Dophkah [DOHF-kah]
Alush [AH-luhsh]

NOTES

Leviticus and Numbers Study Questions with Answers

Chapter 1. INTRODUCTION TO LEVITICUS AND NUMBERS

Section 1. Introduction to Leviticus

1. The name of Leviticus comes to us from the Greek Septuagint translation of the Old Testament through:
A. the King James Version
B. the Revised Standard Version
C. the Latin Vulgate
D. the New International Version

2. What is true of the authorship of the Book of Leviticus?
A. The book witnesses divine authorship.
B. Twenty of the 27 chapters begin with "The LORD said."
C. The traditional view of the Church is that Moses gave this book to Israel and to us.
D. all of these

3. Leviticus is the third of five books that make up what is called
A. the Torah
B. the Law
C. the Pentateuch
D. all of these

4. What is true of the date of the giving of the Law and the events of the Book of Leviticus?
A. It was between the first and second year after departing from Egypt.
B. It was between the third and fourth year after departing from Egypt.
C. It was between the first and second month of the second year after departing from Egypt.
D. It was between the fifth and sixth year after departing from Egypt.

5. In seeking the message for Leviticus, it is important to see the progression of the Pentateuch from Genesis through Exodus.
A. true
B. false

Section 2. Introduction to Numbers

6. What is true of the title of the Book of Numbers?
A. The English title follows the Latin Vulgate's title, Numeri.
B. It is sometimes called "And, he spoke."
C. It might well be called the "Book of Moses."
D. all of these

NOTES

7. Numbers is the fourth of five books that make up what is called
A. the Torah
B. the Law
C. the Pentateuch
D. all of these

8. The Book of Numbers must be viewed in light of the full story which runs from Genesis into Joshua.
A. true
B. false

9. The traditional position holds that Moses was the author of the bulk of the Book of Numbers.
A. true
B. false

Chapter 2. THE BOOK OF LEVITICUS

Section 1. Manual for Worship (1:1 – 7:38)

10. The Book of Leviticus deals with the Abrahamic system of worship in the Old Testament.
A. true
B. false

11. In the Book of Leviticus, God speaks from the mountain.
A. true
B. false

12. The first section of Leviticus is a manual for worship.
A. True
B. False

13. What is true about the question addressed by Leviticus?
A. How can we distance ourselves from God?
B. How can we distance ourselves from Egypt?
C. How can we live in nearness to God?
D. How can we distance ourselves from Canaan?

14. What is true about the word for sacrifice in the Old Testament?
A. It means distancing away from something.
B. It means purchasing something.
C. It means a thing is brought near.
D. It means something is pushed away.

NOTES

15. What is true about the Hebrew term translated as a burnt offering?
A. It means that which goes down.
B. It means that which goes out.
C. It means that which goes up.
D. It means that which goes in.

16. What is true about the Hebrew term translated as make atonement?
A. It means to uncover.
B. It means to recover.
C. It means to cover over.
D. It means to secure.

17. Leviticus 1:14-17 reveals the concern of Hebrew law for the poor.
A. True
B. False

18. What is true about the law of the meal offering?
A. It did not require meat.
B. It required finely ground grain.
C. It represented the voluntary consecration to God of the first fruit of one's labor.
D. all of these

19. What is true of the law of the peace offering?
A. It was a common meal shared by priests and worshippers.
B. The choicest parts of this meal were given to God.
C. It was a fellowship meal.
D. all of these

Section 2. Consecration of the Priests (8:1 – 10:20)

20. What is not true of requirements for priests as they perform offering rituals (6:8-13)?
A. The fire is to be kept burning continually on the altar.
B. They must wear special clothing when removing ashes in the morning.
C. They would recite Moses' laws as they placed the meat on the altar.
D. It mattered how they appeared before God.

21. The entire Levitical system assumes the mediatorial role of the sons of Moses.
A. True
B. False

22. What is not true of the symbolism of the priests being anointed with oil?
A. separation unto God
B. enduement of divine power
C. expiation of their sins
D. enablement for the exercise of their holy ministry

NOTES

23. What is true of the sacrifices required of the priests?
A. sin offering
B. burnt offering
C. consecration offering
D. all of these

24. Leviticus 9 is an Old Testament pattern of____?
A. sermons
B. teaching
C. worship
D. fellowship

25. Nadab and Abihu are examples of Old Testament priests who performed their functions in a manner commanded by God.
A. True
B. False

Section 3. Laws Concerning Uncleanness (11:1 – 15:33)

26. Israel was required to be a holy people because they were in covenant with the Lord, the Holy One.
A. True
B. False

27. This third section of Leviticus reveals what the covenant meant in terms of daily living.
A. True
B. False

28. Keywords in this section are:
A. clean and unclean
B. abomination and defile
C. sanctify and holy
D. all of these

Section 4. The Day of Atonement (16:1-34)

29. Why is Chapter 16 a high point in Leviticus?
A. Atonement is provided for priests.
B. Atonement is provided for the holy place itself.
C. Atonement is provided for the tent of meeting.
D. all of these

NOTES

30. Of the 2 goats which figure prominently in the atonement, which one was led into the wilderness?
A. the white one
B. the black one
C. the scapegoat
D. the spotted one

31. What is implied from the Old Testament understanding of sin and forgiveness?
A. There is equality of need among all people under the old covenant.
B. No one can adequately atone for one's own sins.
C. The Levitical system is inadequate.
D. all of these

Section 5. Holiness in Daily Living (17:1 – 20:27)

32. It is generally thought that the slaughtering of domestic animals in the ancient Near East was for food and not for sacrifice.
A. True
B. False

33. The laws of the Old Testament attempt to protect the sanctity of the marriage bond.
A. True
B. False

34. Leviticus 19 is a collection of different admonitions covering many subjects touching on the matter of holiness in daily living.
A. True
B. False

Section 6. Holiness of the Priest (21:1 – 22:33)

35. Priests were to be holy to the Lord because they received offerings from him.
A. True
B. False

36. The stipulations for the high priest were less stringent than for ordinary priests.
A. True
B. False

NOTES

Section 7. Holy Days and Festivals (23:1-44)

37. What is true of keeping the Sabbath holy?
A. It acknowledges that all our money belongs to God.
B. It acknowledges that all our family belongs to God.
C. It acknowledges that all our time belongs to God.
D. It acknowledges that all our friends belong to God.

38. Israel was unique in the relationship she placed between her festivals and ____?
A. the tent of meeting
B. her current leaders
C. historical happenings
D. the calendar

Section 8. Holy Oil, Holy Bread, and the Holy Name (24:1-23)

39. The Tabernacle was illuminated by a great golden lampstand with ____ lamps.
A. 2
B. 4
C. 7
D. 10

40. How many loaves of holy bread were to be prepared and kept before the Lord at all times?
A. 7
B. 9
C. 12
D. 14

Section 9. Holy Years (25:1-55)

41. In Leviticus 25, the principle of Sabbath rest is applied to every seventh year.
A. True
B. False

42. During the Jubilee year, both the land and the people were given a Sabbath rest.
A. True
B. False

Section 10. Final Words of Promise and Warning (26:1-46)

43. Throughout the Pentateuch, it is customary for sections of law to be closed with words of discouragement.
A. True
B. False

NOTES

44. Leviticus 26:3-13 points out the benefits of obedience to the Lord.
A. True
B. False

Section 11. An Appendix: On Vows and Tithes (27:1-34)

45. What is true of consecrations to the Lord in Leviticus 27?
A. Persons could be consecrated.
B. Things could be consecrated.
C. They were called vows.
D. all of these

Chapter 3. The Book of Numbers

Section 1. Preparations at Sanai (1:1 – 10:10)

46. What is true of the opening of the Book of Numbers?
A. It opens 10 and a half months after the arrival of the people of Israel at Mount Sinai.
B. It opens one month after the completion of the Tabernacle.
C. It opens slightly over a year after the start of the Exodus.
D. all of these

47. What is another name for the Tabernacle?
A. Temple
B. House of God
C. Tent of Meeting
D. House of Prayer

48. What is true of the purposes of the numberings?
A. religious
B. military
C. political
D. all of these

49. The Levites were subject to a separate census and specific responsibilities given to each family.
A. True
B. False

50. Which tribe immediately surrounded the Tent of Meeting?
A. Joseph
B. Benjamin
C. Levi
D. Judah

NOTES

51. Which lead tribe was located north of the Tent of Meeting?
A. Ephraim
B. Reuben
C. Dan
D. Judah

52. What is true of the social responsibilities outlined in Numbers 5?
A. cleanliness
B. honesty
C. morality
D. all of these

53. What is true about the Nazarite vow?
A. One must abstain from wine and strong drinks.
B. One's hair must grow long.
C. One must not come into contact with the dead.
D. all of these

54. The offerings from the princes in Numbers 7 were not only acts of worship but also provided materials needed in caring for the Tent of Meeting.
A. True
B. False

55. The golden trumpets of Numbers 10 were used to call Israel to war.
A. True
B. False

Section 2. From Mountain to Wilderness (10:11 – 14:45)

56. Who is identified as Moses' brother-in-law?
A. Joshua
B. Elias
C. Hobab
D. Joab

57. God dealt severely with Israel's murmuring and complaining throughout their journey.
A. True
B. False

58. How many elders of Israel did God provide to help Moses in Chapter 11?
A. 10
B. 50
C. 70

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59. What is true about God's purpose in Numbers 11:27-30?
A. Moses was the only one filled with the Spirit of God.
B. Joshua would not receive the Spirit of God.
C. God desired his Spirit to rest upon all people.
D. Only prophets would receive God's Spirit.

60. Aaron and Miriam questioned Moses' authority in Chapter 12.
A. True
B. False

61. How many people from each tribe were selected to survey Canaan in Chapter 12?
A. 1
B. 2
C. 3
D. 4

62. Only Joshua and Caleb insisted that God was able to take Israel into Canaan.
A. True
B. False

63. What is not true of God's judgment on Israel for not believing He could take them into Canaan?
A. Their children would die in the wilderness.
B. Their livestock would die in the wilderness.
C. The older people, except Joshua and Caleb, would die in the wilderness.
D. Only Moses would enter Canaan.

Section 3. Certain Wilderness Experiences (15:1 – 19:22)

64. There is nearly a blackout of the events of Israel during 38 years of wandering in the wilderness.
A. True
B. False

65. What is true of Korah's insurrection in Chapters 16 and 17?
A. Moses' leadership was challenged by Korah.
B. Korah and 250 others attempted to unseat Aaron.
C. The earth opened up and swallowed Dathan, Abiram, and their families.
D. all of these

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Section 4. From Kadesh to Moab (20:1 – 22:1)

66. The death of which significant leader is recorded in Numbers 20:1?
A. Caleb
B. Miriam
C. Joshua
D. Elijah

67. The death of which significant leader is recorded in Numbers 20:28?
A. Moses
B. Joshua
C. Aaron
D. Caleb

Section 5. Drama of Balaam (22:2 – 24:25)

68. What is true of the scholars' positions regarding Balaam?
A. They disagree about who Balaam was.
B. He may have been a good person.
C. He may have been an evil person.
D. all of these

69. On one occasion, God used a donkey to speak to Balaam.
A. True
B. False

Section 6. Events in Moab (25:1 – 32:42)

70. Immorality with the Moabites caused many Israelites to perish.
A. True
B. False

71. The results of the census in Numbers 26 were slightly more than that at Mount Sinai.
A. True
B. False

72. Numbers 27 record that God selected ____ to be the new leader of Israel.
A. Caleb
B. Eleazar
C. Joshua
D. Eliab

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Section 7. Miscellaneous Data (33:1 – 36:13)

73. How many Israelite encampments were there between Mount Sinai and Kadesh-Barnea?
A. 11
B. 21
C. 30
D. 40

74. How many of the cities given to the Levites were designated as "cities of refuge"?
A. 2
B. 4
C. 6
D. 8

Methods of Study

Have you enjoyed this study of the Books of Leviticus and Numbers? Do you wish to study further? If so, here are a few more suggestions.

1. Compare the authorship of the Books of Leviticus and Numbers to the other writings of the Pentateuch.

2. Compare the relationship of the Book of Leviticus to the other writings of the Pentateuch.

3. Compare the relationship of the Book of Numbers to the other writings of the Pentateuch.

4. Examine the Old Testament Passover celebrations to the New Testament celebrations surrounding Easter.

5. Compare the priesthood presented in the Book of Leviticus to that offered in the Book of Hebrews.

6. Compare the wrath of God to the grace of God in the Book of Numbers.

Allow God, our Leader, to even more fully guide your life as you study the Books of Leviticus and Numbers!

NOTES

Pronunciation Guide

Abihu [ah-BEE-hoo]
Abiram [ah-BEE-rahm]
Alush [AH-luhsh]
Amorites [AM-uh-rietz]
Aqaba [AA-kuh-buh]
atonement [uh-TOWN-muhnt]
Balaam [BAY-luhm]
Balak [BA-luhk
Dathan [DAY-than]
Decalogue [DEK-uh-log]
Dophkah [DOHF-kah]
Edom [EE-duhm]
Eldad [el-DAD]
Eleazar [eh-lee-AY-zar]
expiation [ek-spee-AY-shun]
Gershonites [GER-suh-nyts]
Hobab [HOH-bab]
Ithamar [ith-uh-MAR]
Kohathites [koh-RAH-hyts]
Korah [KOH-rah]
Levitical [luh-VI-tuh-kl]
Medad [MEE-dad]
Merarites [me-RAH-ryts]
Midianites [mid-ee-uh-NYTS]
Moabites [MOH-uh-byts]
Molech [MOW-lek]
Mosaic [mow·zay·uhk]
Nadab [NEI-dab]
Og [ahg]
Pentateuch [PEN-tuh-tewk]
Phinehas [fuh-NAY-uhs]
Scapegoat [SKAYP-gowt]
Septuagint [SEP-twuh-gunt]
Sihon [SY-hahn]
Sinai [SIE-nie]
Zared [ZAR-uhd]
Zelophehad [zeh-LOH-feh-had]
Zophim [ZAH-fim]