

Numbers

Preparation to Occupy the Land

Preparing the Old Generation		Postponement for Unbelief				Preparing the New Generation			
1:1–10:10		10:11–25:18				26–36			
God's Faithfulness		Israel's Faithlessness				God's Faithfulness			
God's Blessings		God's Discipline				God's Blessings			
Israel's Commitment		Israel's Complaining				Israel's Commitment			
Order		Disorder				Reorder			
Mount Sinai		Wilderness				Moab			
20 Days		38 Years, 3 Months, 10 Days				ca. 5 Months			
Organization (1–4)	Sanctification (5:1–10:10)	To Kadesh (10:11–12:16)	Kadesh Sin (13–14)	Wilderness (15–19)	To Moab (20–21)	Moab Sin (22–25)	Provision for Land (26–27)	Offerings & Vows (28–30)	Final Preparations (31–36)

Key Word: Preparation

Key Verses: *Discipline*—"Not one of the men who saw my glory and the miraculous signs I performed in Egypt and in the desert but who disobeyed me these ten times—not one of them will ever see the land I promised on oath to their forefathers..." (Numbers 14:22-23)

Blessing—"God is not a man, that he should lie, nor a son of man, that he should change his mind. Does he speak and then not act? Does he promise and not fulfill? I have received a command to bless; he has blessed, and I cannot change it" (Numbers 23:19-20)

Summary Statement:

God prepared Israel to enter Canaan by showing that he would fulfill the Abrahamic Covenant only through believing Israelites.

Applications:

We as believers need to realize that God has given us everything we need to do his will, but disobedience deserves discipline.

God will get his will done either through us or despite us.

Are we characterized by commitment or complaining?

Numbers

Introduction

- I. **Title** The name for the book of Numbers comes from two censuses of Israel about 38 years apart. The first census was of the Exodus generation at Mount Sinai (Num 1), and the second recorded those on the plains of Moab born in the wilderness who later conquered Canaan (Num 26). The Hebrew title is "And He Said," taken from the first word of the book (וַיֹּדֶבֶר *Wayedabber*). However, Jewish writings usually refer to the writing as "In the Wilderness" from the fifth word of 1:1 (בְּמִדְבָּר *B^emidbar*).

II. Authorship

- A. External Evidence: Ancient Jewish, Samaritan, and Christian testimony uniformly claims that Moses authored the Book of Numbers.
- B. Internal Evidence: Numbers states "the LORD spoke to Moses" more than 80 times, starting in 1:1. However, 33:2 gives the most explicit reference to his authorship: "Now Moses wrote down the starting points of their journeys at the command of the LORD" (cf. 36:13). The book also evidences a consistency of style characteristic of a single author. Nevertheless, most critical scholars deny Mosaic authorship based on the varying linguistic forms within the work (e.g., LaSor, 165).

III. Circumstances

- A. Date: Mosaic authorship places the writing in his lifetime (1525-1405 BC). The Tabernacle was set up exactly one year after the Exodus (Exod 40:17) and Numbers picks up the story one month later (Num 1:1). Therefore, the time covered by Numbers begins one year after the Exodus (in 1444 BC) and covers the 38 year and nine month (Num. 10:11; Deut. 1:3; cf. LaSor, 163) wilderness wandering until just before the conquest of Canaan (beginning ca. 1405 BC). Moses probably kept a journal of their wanderings and compiled them shortly before his death in ca. 1405 BC.
- B. Recipients: Moses did not enter Canaan, so the first readers were the Jews in the wilderness.
- C. Occasion: The nation had been redeemed from Egypt, constructed the Tabernacle (Exodus), learned about holy living (Leviticus), and thought it ready to possess the land. However, God knew that Israel was not prepared (cf. Exod. 13:17) without more instruction, so he organized the people for conquest (1:1–10:10), though their unbelief prevented them from entering Canaan (10:11–25:18).

IV. Characteristics

- A. Numbers is the book of the wilderness wanderings. Exodus records the short journey from Egypt to Sinai, but Numbers chronicles the nearly 40-year wilderness journey.
- B. Numbers provides more census data about pre-exilic Israel than any book (Num 1, 26).
- C. Numbers illustrates truths twice in the New Testament (1 Cor. 10:1-12; Heb. 3:7–4:6).

Argument

While Leviticus relates to the nation's worship, Numbers records the nation's walk. Numbers records how God prepared Israel to walk with him in a covenant relationship (1:1–10:10), but the nation postponed the fulfillment of the promise of the land through unbelief, so God purged it of its rebellion (10:11–25:18). Nevertheless, due to God's faithfulness to his covenant, he prepared the next generation of Jews to enter the land (chs. 26–36). The narrative continually contrasts God's faithfulness with Israel's faithlessness. We are fickle, frazzled, fleeting, and floundering, but God is fair, fantastic, far-sighted, and a faithful foundation.

Synthesis

Preparation to occupy the land

(God's faithfulness vs. Israel's faithlessness)

1:1–10:10

Preparing the old generation

- | | |
|------------|-------------------------|
| 1–4 | Travel organization |
| 1–2 | Census/camp/march |
| 3–4 | Levite responsibilities |
| 5:1–10:10 | Sanctifying Israel |
| 5–6 | Separation |
| 7:1–9:14 | Worship |
| 9:15–10:10 | Divine guidance |

10:11–25:18

Postponement for unbelief

- | | |
|-------------|-------------------------------|
| 10:11–12:16 | To Kadesh |
| 10:11–36 | Leave Sinai |
| 11 | Quail |
| 12:1–15 | Miriam/Aaron oppose |
| 12:16 | Paran |
| 13–14 | Kadesh: Climactic unbelief |
| 15–19 | Wilderness |
| 15 | Offering/death penalty review |
| 16 | Korah |
| 17–19 | Priests-rod, roles, heifer |
| 20–21 | To Moab |
| 20 | Rock water |
| 21 | Sihon, Og, bronze snake |
| 22–25 | Moab |
| 22–24 | Balaam/Barak |
| 25 | Beth Peor |

26–36

Preparing the new generation

- | | |
|-------------|---|
| 26–27 | Provision for land |
| 26 | New census |
| 27:1–11 | New inheritance law |
| 27:12–23 | New leader—Joshua |
| 28–30 | Offerings/vows |
| 31–36 | Final preparations |
| 31–32 | Transjordan conquered |
| 33:1–49 | Wanderings summarized |
| 33:50–36:13 | Canaan defined (boundaries, Lev./refuge cities, new inherit. law) |

Outline

Summary Statement for the Book

The way God prepared Israel to enter Canaan was by showing that he would fulfill the Abrahamic Covenant only through believing Israelites.

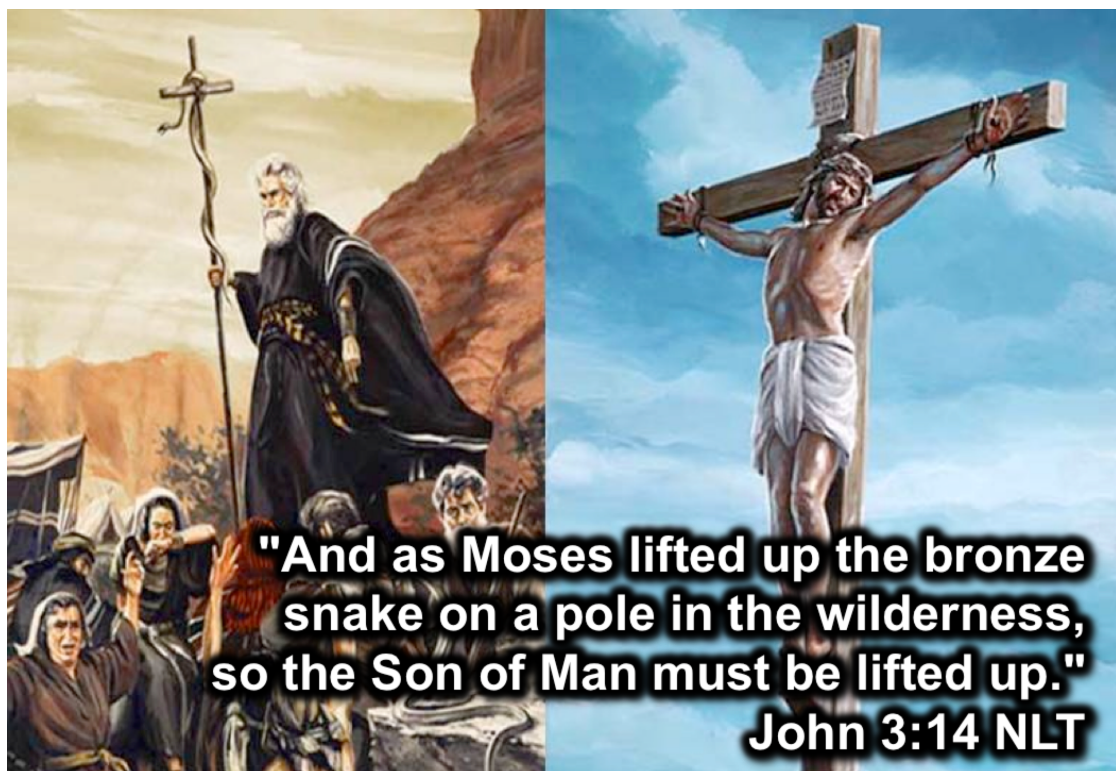
- I. **The way God prepared Israel's old generation to enter Canaan was by fulfilling the covenant to Abraham through an orderly and holy nation (1:1–10:10; 20 days at Mount Sinai).**
 - A. God organizes Israel's old generation and Levites to travel efficiently through the wilderness and conquer Canaan (Numbers 1–4).
 1. God organizes the people through an army census, camp arrangement, and marching order as part of his preparation to defeat the Canaanites (Num 1–2).
 - a. The first census in Israel records 603,550 soldiers, which shows God's faithfulness in providing Israel with an army to defeat the Canaanites (Num 1).
 - b. The camp planning and marching order affirms God's desire for an orderly people (Num 2).
 2. God organizes the Levites to care for and transport the Tabernacle and redeems them for lifelong service so that Israel would treat his holy things respectfully (Num 3–4).

- a. God appoints the three Levite clans to care for the Tabernacle so that Israel would treat the holy things respectfully (3:1-39).
 - b. God substitutes Levites for the firstborn sons as compensation for sparing the firstborn Israelites at the Exodus to provide lifelong servants for the Tabernacle (3:40-51).
 - c. God assigns the tabernacle transport to the three Levite clans to move his holy things in an orderly manner (Num 4).
- B. God sanctifies Israelites through separation, worship, and his guiding presence so they could enter Canaan as a holy nation (5:1–10:10).
- 1. Laws of holiness by separation preserve the camp's physical, social, spiritual, and marital purity (Num 5–6).
 - a. Make ritually unclean people live outside the camp to protect its *physical* purity (5:1-4).
 - b. Recompense for financial wrongdoing to protect Israel's *social* purity (5:5-10).
 - c. Test women suspected of adultery to protect Israel's *marital* purity (5:11-31).
 - d. Separate Nazirites to protect Israel's *spiritual* purity (6:1-21).
 - e. Bless the Israelites so that God might separate them as his unique people (6:22-27).
 - 2. Israel's sanctification through worship will give God his due honor (7:1–9:14).
 - a. Each tribe offers identical gifts at the Tabernacle dedication as sanctified worship to honor God (Num 7).
 - b. The arrangement of the lighted lamps gives Israel more formerly unrevealed teaching about its worship (8:1-4).
 - c. The Levites' consecration provides divine approval for the worship of Israel (8:5-26).
 - d. God allows Passover for the ceremonially unclean one month later but only in the prescribed manner to encourage Israel to holy worship of God (9:1-14).
 - 3. Israel's sanctification through God's guidance in the tabernacle cloud and assembly trumpets assures his presence so Israel might enter Canaan as a holy nation (9:15–10:10).
 - a. God guides Israel through the tabernacle cloud to sanctify the people with his presence and help them depend on him for direction (9:15-23).
 - b. Trumpets must be blown for meetings, battles, and feasts to recall his guiding presence (10:1-10).

II. The way God prepared believing Israelites for Canaan was by judging the old generation's unbelief and blocking their entry (10:11–25:18; 38-year wilderness wandering).

- A. God judges Israel's unbelief en route to Kadesh, shown in complaining over manna and opposing leadership by Moses to affirm his just yet faithful guidance to Canaan (10:11–12:16).
 - 1. Israel leaves Sinai at the LORD's command in original trust in God's guidance (10:11-36).
 - 2. God provides quail for the people when they complain about the manna but judges them with plagues for their rebellion to teach his grace balanced with justice (Num 11).
 - 3. God judges Miriam and Aaron for envy of Moses by briefly making Miriam leprous to show he approves of Moses (12:1-15).
 - 4. Israel leaves Hazeroth north of Sinai and camps in the Desert of Paran to move closer to the Promised Land (12:16).

- B. God judges Israel's unbelief to enter Canaan from Kadesh by forbidding future entrance into the land to teach that his rest can be claimed only by faith (Num 13–14).
- C. God judges Israel's unbelief in the wilderness by resisting his leaders and teaches about priests so that Israel will respect leaders and obey the covenant for his nonstop presence (Num 15–19).
 - 1. A review of offerings for thanksgiving and unintentional sins and a story of the death penalty for intentional sin show God's covenant requirements (Num 15).
 - 2. God kills Korah and his followers, 250 men, and 14,700 Israelites for opposing Moses and Aaron to warn Israel to obey his appointed leaders (Num 16).
 - 3. Priestly instructions remind Israel to obey and pay God's workers to maintain their purity for God's continued presence (Num 17–19).
 - a. God vindicates Aaron by making his rod bud before rebels who challenged his authority to provide a lasting memorial to obey his appointed leaders (Num 17).
 - b. The roles and salary of priests and Levites remind jealous Levites that only Aaron's offspring can be priests and remind the nation to care for God's workers (Num 18).
 - c. Priests must sacrifice a red heifer for ceremonial purification from corpses to maintain ritual cleanness in the nation for God's presence to abide with the people (Num 19).
- D. God judges Israel's unbelief by complaining en route to Moab yet still defeats the Transjordan nations (Num 20–21).
 - 1. In the Desert of Zin, God judges Moses and Aaron for hitting a rock, Miriam and Aaron die, and Edom refuses passage to Israel all due to Israel's unbelief (Num 20).
 - 2. En route to Moab, Israel defeats the Canaanites, Sihon of Heshbon, and Og of Bashan but defeats itself by grumbling, yet God heals them with a bronze snake (Num 21).



- E. God judges Israel's sexual idolatry at Moab but still gives undeserved blessing through Balaam (Num 22–25).

1. Balak (king of Moab) doesn't turn God against Israel when he hires the pagan Balaam to curse Israel, but he blesses them to show God's commitment to Israel (Num 22–24).
2. At Baal of Peor, Balak turns Israel against God by Moabite prostitutes and by idolatry that kills 24,000 before Phinehas atones for the sin due to God's hatred of defiant sin (Num 25).

III. The way God prepared the believing new generation for Canaan was by organizing them, reviewing offerings and vows, and outlining Canaan (Num 26–36; 5 months near Moab).

- A. God provides for the new generation to inherit the land by reorganizing them in a new census, new law of inheritance, and new leader (Num 26–27).
 1. Israel's second census shows that the new generation of 601,730 is barely smaller than the old generation 38 years earlier, as God provided soldiers to defeat Canaan (Num 26).

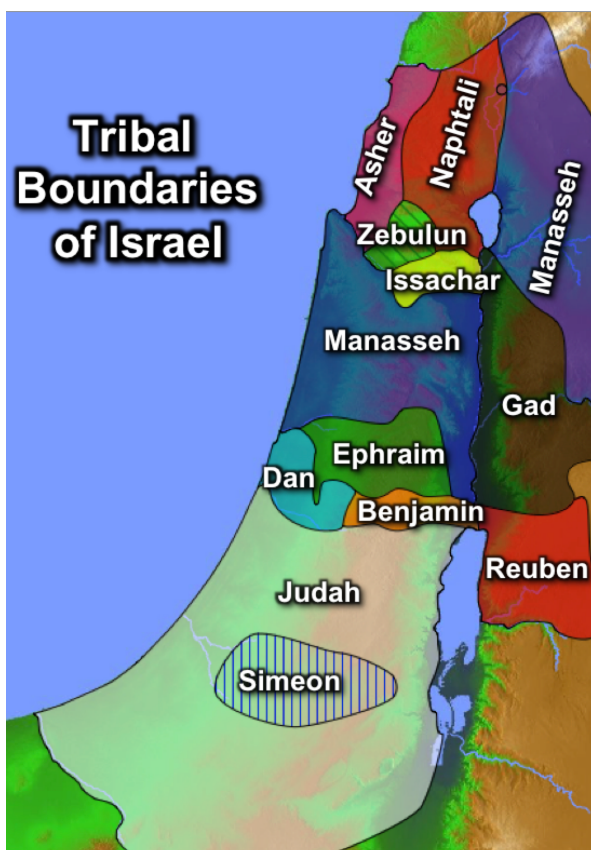
Population Changes in the Wilderness

Tribe	Numbers 1 (1444 BC) Start of Wanderings	Numbers 26 (1406 BC) End of Wanderings	Increase (Decrease)
Reuben	46,500	43,730	(2,770)
Simeon	59,300	22,200	(37,100)
Gad	45,650	40,500	(5,150)
Judah	74,600	76,500	1,900
Isaachar	54,400	64,300	9,900
Zebulun	57,400	60,500	3,100
Ephraim	40,500	32,500	(8,000)
Manasseh	32,200	52,700	20,500
Benjamin	35,400	45,600	10,200
Dan	62,700	64,400	1,700
Asher	41,500	53,400	11,900
Naphtali	53,400	45,400	(8,000)
Total	603,550	601,730	(1,820)

These numbers only include men at least 20 years old who served in the army (26:2, 4). Women, children, Levites, and the handicapped were not counted. Assuming each soldier had a wife and an average of only one child puts the total population at nearly 2 million. The tribe of Reuben decreased partly due to rebelling with Korah (26:8-9; cf. 16:1-35). The tribe of Simeon shrank the most. Perhaps this was due to the plague that killed 14,700 (16:49) and/or the tribe's immorality at Beth Peor, which killed 24,000 (25:9), as its leader Zimri was a Simeonite (25:14). For further study on these numbers, see pages 141a-e.

2. Inheritance goes to five daughters of Zelophehad, a man who died without sons, showing God's grace for those who would otherwise have no inheritance (27:1-11).
3. God gives a leader to the new generation in Joshua's appointment to succeed Moses (27:12-23).
- B. The rules on offerings and vows sanctify the new generation to worship God (Num 28–30).
 1. Regulations for daily, weekly, monthly, and yearly sacrifices help the new generation to worship God appropriately (Num 28–29).
 2. Regulations on women's vows highlight keeping promises made to God to help the new generation worship God appropriately (Num 30).
- C. God defeats the Transjordan, summarizes his wilderness guidance, and defines land boundaries to prepare Israel to enter Canaan (Num 31–36).
 1. The defeat of the Transjordan ends by destroying the Midianites, but defining inheritances according to man's will reveals that God's inheritance is always best (Num 31–32).
 - a. Israel defeats the Midianites and divides the spoil for turning Israel away from the LORD at Peor to show God's jealous love for his people (Num 31).

- b. The eastern two-and-a-half tribes receive their lands provided they fight in Canaan and forfeit their Canaan inheritance to show God's inheritance is always best (Num 32).
2. A summary of God's faithful provision on Israel's journey from Egypt to Moab helps the people further trust in God for entrance into the land (33:1-49).
3. The land west of the Jordan (Canaan) is defined in boundaries, Levite towns, cities of refuge, and separate tribal areas to prepare Israel to enter the land (33:50-36:13).
 - a. The Western tribes are promised their inheritance in Canaan if they drive out the inhabitants to teach Israel that God's gifts involve human responsibility (33:50-34:29).
 - b. Forty-eight cities in Canaan are granted to the Levites, including six cities of refuge for fugitives of unintentional murders, to protect God's name from slander (Num 35).
 - c. Daughters inheriting land must marry within their tribal clan so every Israelite will retain his father's property and thus prevent mixing lands in a tribal area (Num 36).



Final Preparations (31-36)

- Transjordan Settled (31-32)
 - Midianites (31)
 - Inheritances (32)
- Wandering Summary (33:1-49)
- Canaan Defined (33:50-36:13)
 - Inheritance (33:50-34:29)
 - Levitical Cities (35)
 - Daughters (36)

The Number of Israelites in the Wilderness

Can we take the censuses in Numbers 1 and Numbers 26 at face value? Such high numbers seem incredible today, for they argue for a population of about half of Israel's modern-day population of 7.4 million (2009 estimate that excludes the non-Israeli people in the West Bank and Gaza Strip).

I. The Problem: Some reason that Israel's 603,550 soldiers (Num. 1:46) with a total population of 2-3 million (including women and children) is too large:

- A. Recent estimates postulate that the entire population of Canaan was 500,000, so their soldiers would be far less than that number. So what was Israel worried about if they had over 600,000 warriors to fight about 200,000 or so Canaanites?
- B. Recent studies claim that Egypt's entire population was only two million. How could Israel have more people than all of Egypt?
- C. Some scholars believe that the Egyptian army had but 25,000 men. Would such a small army chase after the Israelites many times their size?
- D. Egypt's army had only 600 chariots (Exod 14:7)—not a real threat against 600,000 Israelite soldiers.
- E. "How could millions of people have gotten organized, maintained their cohesion, and traveled through deserts, frequently on narrow routes and difficult terrain? The answer does not lie in... text corruption, for the large figures prevail throughout the accounts."¹

II. Suggested Solutions: Some scholars believe the problem is not the text itself but how to translate it. Three new translation attempts have been made:

- A. *Clan Hypothesis*: 'Elep means "thousand," but it can also mean "clan" (e.g., Gideon's 'elep was Israel's smallest clan, Jud. 6:15), so the census counted clans totaling 5,100 men :

One suggestion is that 'elep, translated "thousand," should be understood as a social unit such as a clan or family (cf. Jud. 6:15; 1 Sam. 10:19; Micah 5:2; etc.). This, then, might be a technical term suggesting a much smaller actual number. In such a case, the total for Reuben, for example (Num. 1:20-21), would be 46 **clans** plus 500 individuals rather than 46,500. If Reuben's clans were 100 men, his total would be 4,600 plus 500 non-clan individuals or 5,100 in all.²

- B. *Chief Hypothesis*: 'Elep has the wrong vowels and refers to a word with *other* vowels, meaning about 600 army "chiefs" plus their men, totaling 6,148 men (cf. Appendix 1):

A second suggestion is that 'elep in an unvocalized Hebrew text could be read as 'allûp, "chief," or "commander." Then, in Reuben's case, the number would be 46 'allûps plus 500 men. The grand total would be 598 'allûps plus 5,550 men.³

- C. *Unit Hypothesis*: 'Elep can also refer to an army "unit," such as the unit that received ten cheeses from Jesse, David's father (1 Sam. 17:18). Such a small number of cheeses would not feed many within a thousand-man unit, so it is likely a much smaller number.

¹ Cited by Eugene H. Merrill, "Numbers," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, eds. John F. Walvoord and Roy B. Zuck (Wheaton, IL: Victor Books, 1983-1985), 1:217.

² Ibid.

³ Ibid.

- D. The first two views result in the 603,550 men being as small as 65,350 or 6,148 men, or, in the “unit hypothesis,” an unknown but much smaller total, depending on each unit size.

III. Why should we take the 603,550 fighting men at face value (Num. 1:46)?

A. Numerical Considerations (correlate numbers 1-5 with A-E on the previous page)

1. If we assume Canaan to have as many as 200,000 warriors, there is still reason for both sides to be worried. The people of Canaan knew about the miraculous crossing of Israelites out of Egypt (cf. Rahab in Joshua 2:8-11), so they would also worry about facing over 600,000 Israelite warriors! Israel also concerned over the giants within Canaan (Num. 13:32-33). Further, the Amalekites had already defeated them, even though Israel did defeat the Amorites on the east side of the Jordan.
2. If we assume that Egypt's entire population was two million, it makes more sense for them to be afraid of two million Israelites in Goshen than it does for them to fear a tiny and powerless people among them. After all, the Pharaoh specifically said, “The Israelites have become much too numerous for us.¹⁰ Come, we must deal shrewdly with them, or they will become even more numerous” (Exod. 1:9b-10a NIV). An army of a few thousand would pose no threat to the Egyptians.
3. Assuming an Egyptian army of 25,000 men, we should not assume that the whole army mobilized to chase Israel. Even if the entire army did chase them, they would not fear being outnumbered 3 to 1, given that their Israelite foes were not trained for warfare. They had been slaves for hundreds of years and only gained freedom a few days prior.
4. More likely is that only Egypt's army of 600 chariots faced Israel at the Sea without any of their foot soldiers. However, even this tiny contingent could do significant damage against half a million Israelite soldiers. Even if it could not defeat them, we must not assume that Pharaoh acted rationally to attack, which is out of character with his hardened heart before the Exodus. He was also grieving the death of his firstborn son when he chased after Israel.
5. Whether millions of Israelites could have “gotten organized, maintained their cohesion, and traveled through deserts, frequently on narrow routes and difficult terrain” assumes that God could not have miraculously worked on their behalf. Also, they were already organized by tribe and had been tempered by 400 years of slavery. God also provided manna and water for them.
6. The Hebrew number 603,500 is written in prose as “six hundred thousand, five hundred and fifty” without qualifiers (such as clans or chiefs) and thus must be taken at face value.
7. The parallel text in Exodus 12:37 has the approximate number of “about 600,000 men” and thus argues for the number in Numbers 1:46 as an actual number.
8. The earliest translation of this number was the Septuagint (250 BC), which rendered it with the equivalent Greek number of 603,550.
9. Every single English translation renders the number as an actual number rather than an approximate amount far smaller. Therefore, the alternate theories must be peer-reviewed by other OT scholars who translated the NAS, NIV, RSV, ESV, etc.

B. The Clan Hypothesis

1. The number of supposed “clans” for each tribe totals not 603 but 598 “clans,” plus 5,550 individuals. See Appendix 1.

The major objection to this view is that the grand total for the tribes is 603,550 which, by this system, would mean 603 clans plus 550 individual men. When all the **clans** of the tribes are added up, however, they come to a total of 598 plus 5,550 individuals. This cannot be harmonized with the biblical figures.⁴

2. One should wonder why miscellaneous individuals not in one of the tribal clans would need to be added to each tribe. If they are deemed to be part of the “mixed multitude” added to each tribe, it is unlikely that these would also be enlisted as soldiers.

C. The Chief Hypothesis

1. Seeing the number as counting chiefs has the same addition problem as the clan idea. If the numbers in the thousands place (i.e., the “46” in the 46,500 Reubenites in Numbers 1:21) designate chiefs rather than thousands of warriors, then the total of 598 chiefs also does not square with the 603 total. See Appendix 1.
2. Why would the text list the number of chiefs only with a miscellaneous number of individuals? This would leave out the main component—the number of fighting men—and leave only the number of chiefs plus the rabble. While readers could assume a certain number of warriors per chief, such an approximation seems out of character with the concept of conducting an actual census of soldiers.
3. If the actual Israelite population numbered only about 6000 soldiers, the concern of the Egyptians that they were becoming so numerous that the baby boys would have to be killed at birth would be ridiculous (Exod. 1:16, 22; cf. vv. 9-10).

⁴ Ibid.

D. The Unit Hypothesis

1. David gave ten cheeses to his brother's "commander of their thousand" (1 Sam. 17:18 NASB), but there is no assumption that these would feed the entire thousand men.
2. We know from 1 Samuel 17:18 that the commander of the unit where Jesse's sons served had control over 1000 men—not 100 men. Assuming that 46 chiefs each had 1000 men in their "unit" gives us the same figure for Reuben: 46 men over 1000, or 46,000 men. So, what's the difference between the "unit" theory and taking 46,500 at face value?

IV. Conclusion

The recent studies that doubt the translation of about 600,000 Israelite soldiers in Exodus 12 and Numbers 1 and 26 are not convincing. There are no textual problems in any of these passages, and each alternate translation of this number is fraught with even more problems. Until better evidence is forthcoming, interpreters can consider the text reliable as it has consistently come down to us and appears in all our translations.

Appendix 1

Views on Israel's Population in the Wilderness (Numbers 1)

Tribe	Traditional View	Clan Hypothesis	Chief Hypothesis
Reuben	46,500	46 clans of 100 = 4600 + 500 men = 5,100	46 chiefs + 500 men = 596
Simeon	59,300	59 clans of 100 = 5900 + 300 men = 6,200	59 chiefs + 300 men = 359
Gad	45,650	45 clans of 100 = 4500 + 650 men = 5,150	45 chiefs + 650 men = 695
Judah	74,600	74 clans of 100 = 7400 + 600 men = 8,000	74 chiefs + 600 men = 674
Isaachar	54,400	54 clans of 100 = 5400 + 400 men = 5,800	54 chiefs + 400 men = 454
Zebulun	57,400	57 clans of 100 = 5700 + 400 men = 6,100	57 chiefs + 400 men = 457
Ephraim	40,500	40 clans of 100 = 4000 + 500 men = 4,500	40 chiefs + 500 men = 450
Manasseh	32,200	32 clans of 100 = 3200 + 200 men = 3,400	32 chiefs + 200 men = 232
Benjamin	35,400	35 clans of 100 = 3500 + 400 men = 3,900	35 chiefs + 900 men = 935
Dan	62,700	62 clans of 100 = 6200 + 700 men = 6,900	62 chiefs + 700 men = 762
Asher	41,500	41 clans of 100 = 4100 + 500 men = 4,600	41 chiefs + 500 men = 541
Naphtali	53,400	53 clans of 100 = 5300 + 400 men = 5,700	53 chiefs + 400 men = 453
Total	603,550	598 clans of 100 = 59,800 + 5,550 men = 65,350	598 chiefs + 5550 men = 6,148

Note that the total number of clans in the Clan Hypothesis is 598, which does not match the explicit reading of the Numbers 1:46 text that says the number preceding the comma is 603. The Chief Hypothesis repeats the same error. Indeed, the Hebrews could add correctly, which strongly argues that 603,550 refers to actual persons in the hundreds of thousands—not to the number of clans or chiefs. As noted earlier, the Unit Hypothesis renders 46 units as 46 units of a thousand (cf. 1 Sam. 17:18), yielding the same number as the Traditional View.

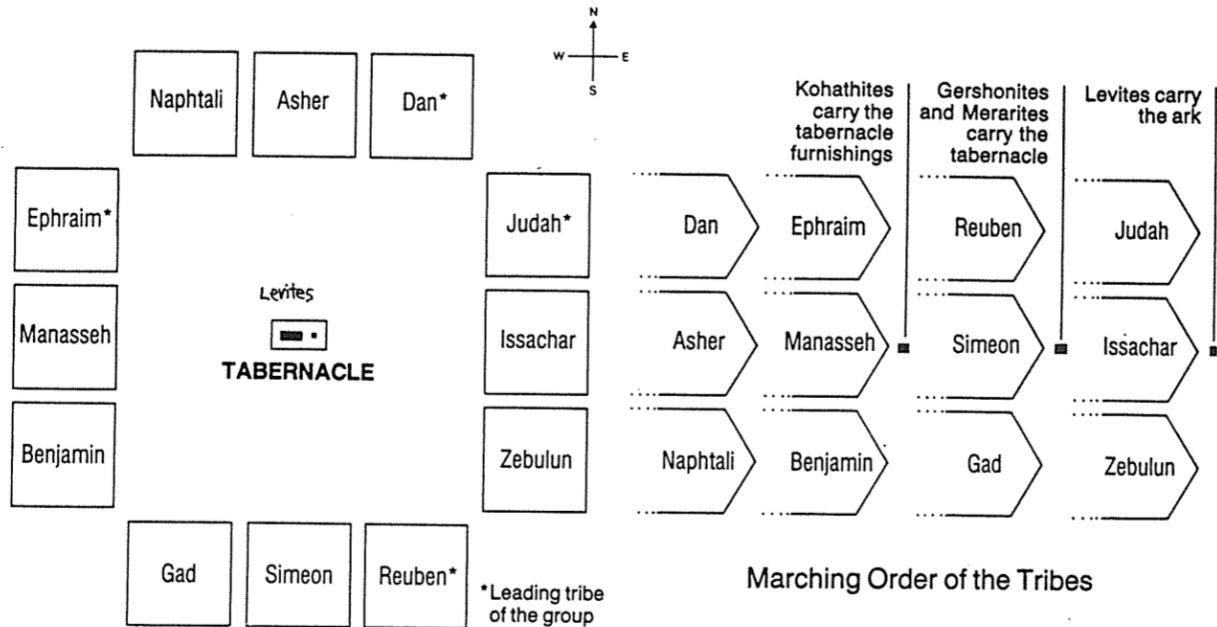
Encampment of the Tribes of Israel and Cities of Refuge

The Bible Visual Resource Book, 35

Numbers

Encampment of the Tribes of Israel

Numbers 2:1-31; 10:11-33



Cities of Refuge

Numbers 35:6-34; Joshua 20:1-9 (cf. p. 17/a.)

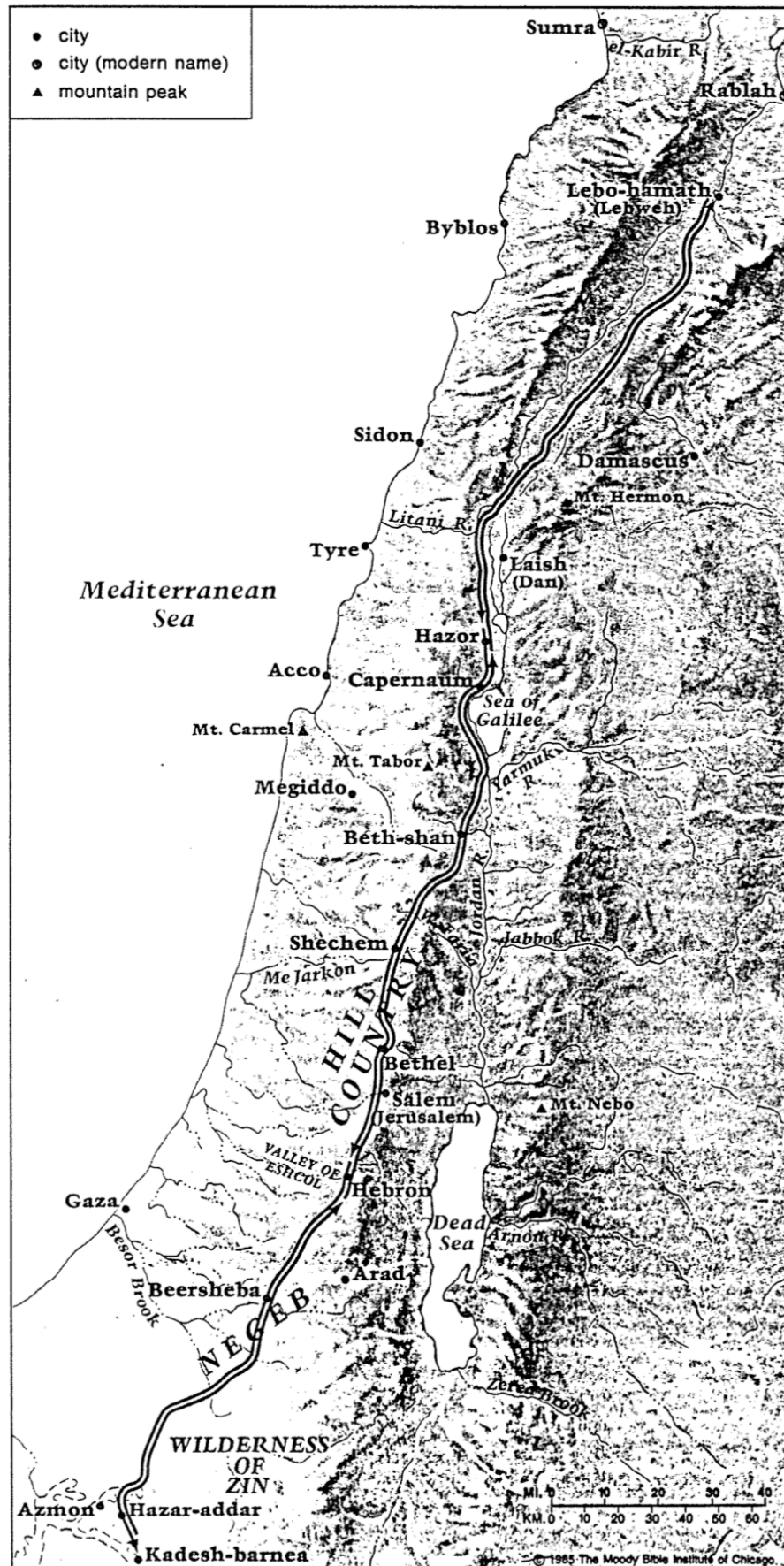
The idea of providing cities of refuge (Jos 20:1-9) for capital offenses is rooted in the tension between customary tribal law (retaliation or revenge, in which the blood relative is obligated to execute vengeance) and civil law (carried out less personally by an assembly according to a standard code of justice).

Blood feuds are usually associated with nomadic groups; legal procedures, with villages and towns. Israel, a society in the process of sedentarization, found it necessary to adopt an intermediate step regulating manslaughter, so that an innocent person would not be killed before standing trial. Absolution was possible only by being cleared by his hometown assembly, and by the eventual death of the high priest, which freed the offender from ritual pollution.



Journey of the Spies

Barry Beitzel, *The Moody Atlas of Bible Lands*, 93



Israel's Early Eastern Neighbors

John H. Walton, *Chronological and Background Charts of the OT*, 2d ed., 71

Period	EDOM	MOAB	AMMON	AMALEK
FATHER	Esau: son of Isaac	Moab: son of Lot and his eldest daughter	Ben-Ammi: son of Lot and his second daughter	Amalek: son of Eliphaz, who was a son of Esau
EXODUS	The country was controlled to some degree by Amorites. Refused passage to the Israelites (Num. 20:14-21)	The country was conquered by Sihon and the Amorites (Num. 21:26) King Balak feared Israel and sought the services of Balaam to curse them (Num. 22)		Defeated by the Israelites at Rephidim (Exod. 17:8-16) Defeated the Israelites at Hormah following report of the spies (Num. 14:45)
JUDGES	c. 1350 Continued under the partial control of the Amorites (Judg. 1:35-36)	c. 1350 King Eglon oppressed Israel for 18 years Ehud delivered Israel by assassinating Eglon (Judg. 3:12-30)	c. 1350 Ally of Eglon of Moab c. 1100 B.C. Oppressed Israel for 18 years. Defeated by Jephthah (Judg. 10-12)	c. 1350 Ally of Eglon of Moab
UNITED MONARCHY	c. 1030 Saul took some cities from Edomite territory (1 Sam. 14:47) c. 1000 Conquered and subjugated by David (1 Chron. 18:12)	c. 1030 Saul took some cities from Moabite territory (1 Sam. 14:47) c. 1000 Conquered and subjugated by David (2 Sam. 8:2)	c. 1050 Nahash defeated by Saul at Jabesh-gilead (1 Sam. 11:1-11) c. 1030 Saul took some cities from Ammonite territory (1 Sam. 14:47) c. 990 Hanun defeated by David; Rabbah captured; Ammon subjugated (2 Sam. 12:26-31)	c. 1020 Agag defeated by Saul in southwest Palestine. Saul failed to destroy Amalek totally as the Lord had commanded (1 Sam. 15:1-9) c. 1010 Destroyed David's camp at Ziklag while he was gone. David pursued and wiped them out. This is last mention of them (1 Sam. 30)

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	PHOENICIA	PHILISTIA
ORIGIN	Semitic Amorites	Aegean Sea people
PRE-JUDGES	c. 1500 Territory was divided between Hittite and Egyptian domination	Not yet in Palestine
JUDGES	1400—Began slow rebellion, first against Egypt 1380-1287—Mostly controlled by Hittites; control diminished until 1190 1190—Invasion by sea peoples. Independent city-states established 1100—Some control exercised by Tiglath-pileser I	1190—Defeated Hittites, destroyed capital. Defeated by Rameses III, settled on coast of Palestine. Five major cities: Gath, Gaza, Ashkelon, Ashdod, Ekron 11th cent—Controlled parts of at least Dan and Judah (Judg. 14:4; 15:11). Samson held somewhat in control 1060—Overran Israel; captured ark (1 Sam. 4) 1050—Israel subdued Philistia at Ebenezer (1 Sam. 7:7-14)
SAUL	Political independence; cultural development	Philistines held in check through most of this period. They were defeated at Michmash by Jonathan and at Elah through David. Overran country at end after defeating and killing Saul at Mt. Gilboa
1000-900 B.C.	Golden Age 981-942—Hiram I of Tyre; alliance with Israel. Expansion of sea trade and exploration; colonies in N. Africa, Spain, Asia Minor, and Mediterranean	David defeated and subdued the Philistines (2 Sam. 5:17-25)
900-722 B.C.	890—High Priest Ethbaal gains throne. Alliance with Israel continues with marriage of his daughter Jezebel to Ahab 865—Paid tribute to Assyria—Ashur-nasir-pal II 853—Joined 12-nation alliance against Shalmaneser III at Qarqar 841—Shalmaneser III takes some cities. Assyrian tributary through end of period	Paid tribute to Jehoshaphat (2 Chron. 17:11) Raided Judah during the reign of Jehoram (2 Chron. 21:16-17) 805—Assyrian Adad-nirari III collected tribute; subjugated by Uzziah but invaded Judah during reign of Ahaz (2 Chron. 28:18); subdued by Tiglath-pileser III of Assyria
722-570 B.C.	725—During reign of Shalmaneser V, Luli of Sidon tried to unite Phoenicia in revolt 701—Sennacherib responded by invasion—many cities taken, deportation, puppet ruler 677—Revolt crushed by Esarhaddon—Sidon destroyed 665—Baalit of Tyre revolted—suppressed by Ashurbanipal 584-571—Nebuchadnezzar besieged & took Tyre	Country subjugated and Gaza captured by Hezekiah (2 Kings 18:8) People captured and deported by Nebuchadnezzar

Broken People

Henry Blackaby (1 of 2)

PROUD, UNBROKEN PEOPLE

BROKEN PEOPLE

Keep people at arms' length

Risk getting close to others/willing to take the risks of loving intimately

Quick to blame others

Accept personal responsibility -- can see where *they* were wrong

Unapproachable

"Easy to be entreated"

Defensive when criticized

Receive criticism with a humble, open heart

Concerned with being "respectable"

Concerned with being real

Concerned about what others think

All that matters is what God knows

Work to maintain image/protect reputation

Die to own reputation

Find it difficult to share their spiritual needs with others

Willing to be open/transparent with others

Want to be sure nobody finds out about their sin

Willing to be exposed (Once broken, you don't care who knows--nothing to lose!)

Have a hard time saying, "I was wrong; will you please forgive me?"

Are quick to admit failure and to seek forgiveness

When confessing sin, deal in generalities

Deal in specifics

Concerned about the consequences of their sins

Grieved over the cause/root of their sins

Remorseful over their sin -- got caught/found out

Repentant over sin (forsake it)

When there is a misunderstanding or conflict, wait for the other to come and ask forgiveness

Take the initiative to be reconciled; see if they can get to the cross first!

Compare themselves with others and feel deserving of honor

Compare themselves to the holiness of God and feel desperate need for mercy

Blind to their true heart condition

Walk in the light

Don't think they have anything to repent of

Continual heart attitude of repentance

Don't think they need revival (think everybody else does!)

Continually sense their need for a fresh encounter with the filling of His Spirit

Broken People
Henry Blackaby (2 of 2)

**PROUD, UNBROKEN
PEOPLE**

BROKEN PEOPLE

Focus on the failures of others

Overwhelmed with sense of their own spiritual need

Self-righteous; have a critical, fault-finding spirit; look at own life/faults through a telescope but others with a microscope

Compassionate; forgiving; look for the best in others

Look down on others

Esteem all others better than self

Independent/self-sufficient spirit

Dependent spirit/recognize need for others

Maintain control; must be *my* way

Surrender control

Have to prove that they are right

Willing to yield the right to be right!

Claim rights

Yield rights

Demanding spirit

Giving spirit

Self-protective of time, rights, reputation

Self-denying

Desire to be served

Motivated to serve others

Desire to be a success

Desire to be faithful to make others a success

Desire for self-advancement

Desire to promote others

Driven to be recognized/appreciated

Sense of unworthiness; thrilled to be used at all; eager for others to get credit

Wounded when others are promoted and they are overlooked

Rejoice when others are lifted up

"The ministry is privileged to have me!"

"I don't deserve to serve in this ministry!"

Think of what they can do for God

Know that they have nothing to offer God

Feel confident in how much they know

Humbled by how much they have to learn

Self-conscious

Not concerned with self at all