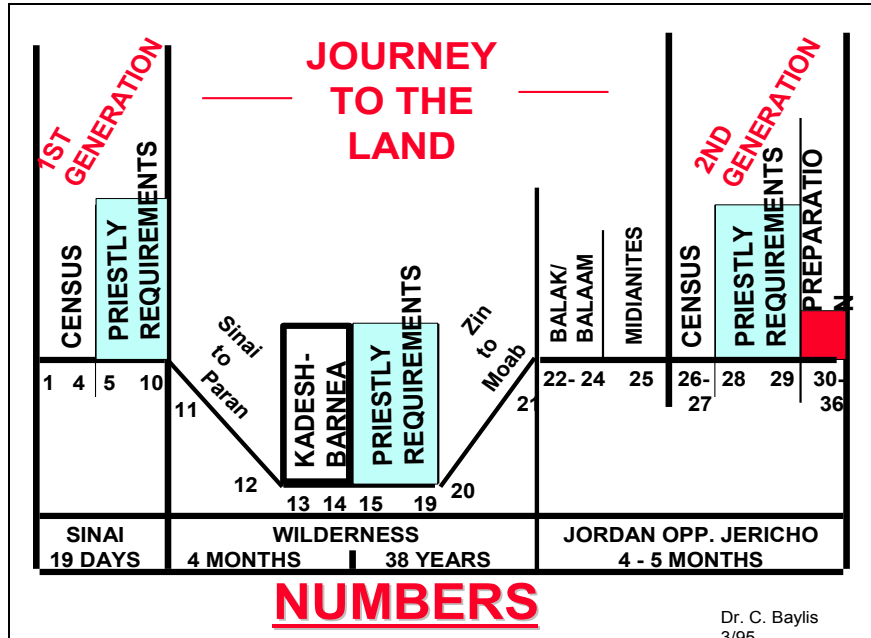
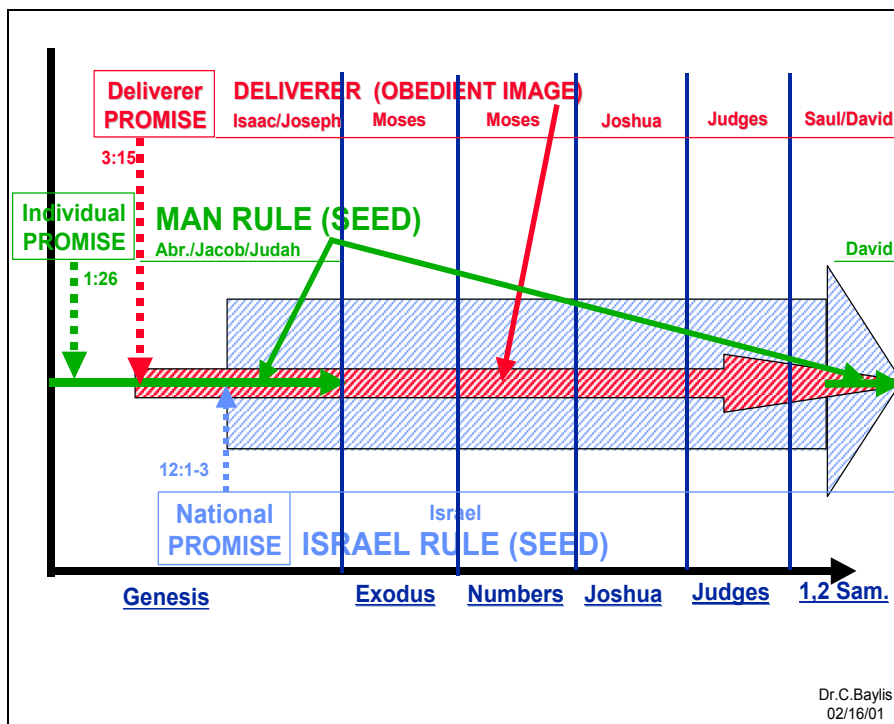


CHAPTER 15

THE BOOK OF NUMBERS

"Get Out of the Way Moses"





## NUMBERS<sup>1</sup>

### Chronology

The Book of Numbers basically moves from the wilderness at Sinai to the Jordan opposite Jericho. However it is not so much a record of their journeys as it is a record of the purging of the congregation of the sons of Israel who were to enter the Promised Land, and thus a message to those who were to enter, that the Word of YHWH needed to be obeyed to the fullest.

### The timing

Passover, leave Egypt (Ex. 12:12)	Day 1, Month 1,	Year 1 from Egypt
Arrive at Sinai (Exodus 19:1)	Day 1, Month 3,	Year 1 from Egypt
Tabernacle completed	Day 1, Month 1,	Year 2
God speaks to Moses (Numbers 1:1):	Day 1, Month 2,	Year 2 from Egypt
Census (Num. 1:18):	Day 1, Month 2,	Year 2 from Egypt
God speaks to Moses (Num.9:1)	Month 1,	Year 2 from Egypt
Passover celebrated	Day 14, Month 1,	Year 2 from Egypt
Leave Sinai (Num. 10:11)	Day 20, Month 2,	Year 2 from Egypt

<sup>1</sup> A note of thanks and of source is hereby given to Dr. Elliott E. Johnson for his contribution to the foundation of these notes. While they have been modified, revised and adapted, nevertheless a great debt is owed for an understanding of Numbers.

Spying out land (40 days)

Joshua (manna ceases, Josh. 5:11)

Day 1 Month 1

Year 40 from Egypt

### **Division of the Book**

The book is broken into three sections. The first section contains the instructions to Israel as they journey to the Promised Land (1:1-10:10). The second division is their journeys up to the very door of the Promised Land, including their setback at Kadesh-Barnea (10:11-25:18). The third division is their preparation for entry into the land (26:1-36:13).

The first division and the third division are set apart since both of them contain a census that God orders. The first census is for the former generation who failed to enter. The second is the new generation that enters the land. The middle division simply demonstrates the failure of the first generation and the wanderings in the wilderness in preparation for the second generation to enter (who also fail).

A section where God gives instructions to each group characterizes each division. In the first section, following the census, God gives instruction for the travels, particularly the items regarding the holiness of the camp (5:1-10:10). In the second section, the Lord gives instructions for the necessity for His holiness to be respected as they enter the Land (15:1--19:22). In the third section the Lord speaks to the necessity of the land dwellers to keep all the proper offerings throughout their time in the land.

### **The Movement of the book:**

YHWH prepares the nation to enter their promised land, permits them to sin, purifies the nation, and prepares a new generation. The following movement of the book indicates this: the instructions to the people for the journey (1--10:10), the chastisement of the rebellious generation in the wilderness (10:11--25:18), and the preparation of the new generation for entry into the land (25:19--36:13).

### **Analysis of the Book**

#### **The Command of YHWH**

Basically the book is characterized by the commands of the Lord ("Then YHWH spoke to Moses..."), followed by the obedient response of Moses and Aaron, or Eleazer ("Then Moses did as YHWH commanded..."). These are usually followed by the compliance of the leaders, or the Levites, or the people, whomever the command is addressed to for performance. So there is a very strong emphasis on the command of YHWH.

#### **The Mediator Moses (Prophet)**

Following the command, for the most part Moses acts as an intermediary only. With one exception, there is no mention of his failures to obey, or other weaknesses in being the mediator of the Lord's commands. He passes on the exact command of the Lord, or follows it out to the letter. The only instance of Moses' failure is in striking the rock when he was told to speak to it (20:2-13). Here Moses had expressed frustration with the rebellious nation. As an intermediary for God, this was not representative, for God was not frustrated in His judgment of the people. Thus Moses completes the failure of the old generation.

However, there is great emphasis on Moses and Aaron's intervention in judgment. In the journeys they are always throwing themselves in between the Lord and His desire to eliminate them. The Lord is constantly telling Moses and Aaron to stand away from the camp so that He can destroy the rebellious.

### **The People (national Adam)**

The failure to obey is a character of the old generation. The book follows the failure of the people. After their instruction is completed, they immediately (3 days journey) complain of adverse conditions. The Lord sends fire (11:1-3). They complain of a lack of meat. The Lord sends meat and a plague (11:7-35). Then Miriam speaks against the revelation through Moses. She is judged temporarily (12:1-16). Finally, the nation ultimately rebels against entering into the land (13:1-14:45) and is prohibited against doing so.

Immediately, the Lord prepares the second generation for entry into the land (15:1-19:22). The Lord demonstrates His faithfulness, even in judgment.

Thus the book is characterized by the commands of the Lord, contrasted with the failure/obedience of the people, and the faithfulness of the Lord to His promised despite their disobedience.

The book also seems to be laid out in one sphere of movement. It begins with a census of the first generation, some instruction for travel, the failure of the first generation, judgment, and then a census of the second generation and instruction.

### **The Movement of the Book:**

- I. The structure and obedience of the tribes is required by YHWH in preparation for the journey to the promised land (1:1-10:10).
  - A. The numbering of the people by tribe (1—4).
    1. The numbering of the tribes (1)

2. The locations of the tribes in the camp (2)
3. The numbering and locations of the sons of Levi (3)
4. The duties of the Sons of Levi (4)

B. Priestly Requirements: Individual laws to be enforced to ensure holiness (5:1-10:10)

1. Law of keeping lepers outside the camp (5:1-5)
2. Law for restitution (5:6-10)
3. Case of suspicion of unfaithful wife (5:11-31)
4. Law of Nazarite (6:1-21)
5. Offerings of tribal princes (7:1-89)
6. Special Passover cases / necessity of Passover (9:1-14)
7. Cloud/Fire to lead Israel (9:15-23)
8. Trumpets to assemble nation (10:1-10)

II. Israel's journey in covenant relationship is characterized by their disobedience but God's faithfulness (10--26).

- The delay in the possession of the land (immediate reward) causes the people to sin.
- Discipline for disobedience (covenant).
- Judgment for rebellion (outside covenant)
- Moses is the mediator through whom the nation will be able to respond. The message through Moses must reflect exactly the desires of God.

A. Journey to Kadesh-Barnea (10—14)

Problem:

1. Hobab chosen by Moses to guide them (10:29)
  - Hobab, Moses' brother-in-law (Midianite) is requested to be the eyes for them.
  - The ark (10:33-34) would go ahead of them three days journey and seek out a place for them to rest.
  - The cloud (10:34) would go with the Israelites to guide them to the rest.
2. Hardship in the desert (11:1-3)
  - Problem: Complaining of adversity and fatigue.
  - Judgment: Fire burned among them in judgment.

- Response: Cry out for mercy

### 3. Scarcity in the desert (Bookends)

The People complain: (11:4-9, 31-35 )

- Problem: Greed
- Provision of God: Manna (textured, appearance, taste of cakes, prepare in a variety of ways, reliable supply) 7--9
- Response: Grants their desire (11:18-23)
- People respond: Greedily gather (11:31-32)
- Judgment: Struck the greedy (11:33).

Moses complains (11:10-30)

- Problem: Insurmountable task
- Response: Divide the task to 70 elders
- Seventy: Take the responsibility of Moses on themselves. The Spirit is that which Moses had for his task.
- Joshua: Jealousy<sup>2</sup>
- Prophecy Gift: Temporary gift to show their authority
- Moses: Shows lack of self

### 4. Rebellion of Miriam and Aaron (12)

- Problem: Jealousy of leadership (prophetic realm)
- Response: Moses is unique based on God's election (12:6-8)
- Judgment: Miriam gets leprosy temporarily and is shut out of her relationship (12:10)

### 5. Refusal to enter the land (13--14)

- Problem: Refusal to proceed on God's promise in the face of adversity
- Unbelief: (cf. Deut. 1:20-23): Leviticus 26:6-8. Exodus 3:8,17; 13:5; 23:3 had promised the deliverance from exactly the tribes listed by the spies when they returned. God had previously indicated the situation to which they now addressed and had indicated a sure victory over them. Yet they would not believe.

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<sup>2</sup> This is reflected by the disciples in the New Testament in Mark 9:38-39.

- **The purpose of the spies:** Essentially they were to investigate to bring back an objective report so that they could see that the land was exactly as God had promised; fruitfulness yet filled with enemies. Thus, when the victory was complete they would know that God had delivered, since it was undeliverable by any other means.
- **Report of spies** (13:25-29): The spies give an objective report except in the case of the enemies that is punctuated by hyperbole in the sense of massive fear.
- **Response of Caleb** (13:30): Caleb's response is based on God's promise (Lev. 26:6-8), faith, not on his fear of the enemies, sight. (cf. Lev. 26:5-6)
- **Response of 10** (13:31-33): This response (in contrast to Caleb's, is by sight, without considering YHWH was able to perform His promise. Whether they knew the promise and neglected it, or were not aware of it (most likely in the history of Israel (cf. Judges)), they considered their God impotent against the enemy. Note that this generation had experienced Passover (the elimination of Pharaoh under insurmountable odds) and had celebrated it, yet were not confident in YHWH's ability to do it again. Notice also the use of hyperbole in the response.
- **Response of congregation** (14:1-4):

Theology based on sight and not the promise.

1. Desire to have died in Egypt<sup>3</sup> (reject YHWH by rejecting their deliverance).<sup>4</sup>
2. Desire to have died in the wilderness<sup>5</sup> (reject YHWH's daily deliverance, i.e., sanctification).

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<sup>3</sup> These words were heard once before in Exodus 16:3 by the same generation as they cried out to return to Egypt.

<sup>4</sup> Note that this was apostasy (the sin with a high hand) which was expulsion from the protection of the covenant; and thus death.

<sup>5</sup> These words were also heard previously in Exodus 14:11, 12.

3. Questioning YHWH's promise (Lev. 26:6-8).<sup>6</sup>
4. Conclusion: Based on concern for children and wives, they conclude it would be better to return to Egypt (reject their Passover deliverance)<sup>7</sup>

Decision: They reject YHWH by rejecting His prophet, Moses<sup>8</sup>, deciding to return to Egypt.

- Response of the leadership (14:5-9): Godly call to repent of the decision
  1. Moses and Aaron display leadership repentance before God.
  2. Caleb and Joshua give an accurate plea, based on their sight accompanied by knowledge of the promise. They exhort the people to respond (not rebel) against God, not to fear the people of the land.<sup>9</sup>
- Response of the congregation (14:10a): They perceived the leaders as leading them apart from God, for stoning was a judgment for sin against the covenant. Rejection of Moses!<sup>10</sup>

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<sup>6</sup> Note here that the same phrase, "by the sword" is used directly from Lev. 26:6-8, the very promise that God had made regarding their enemies. The two roots here (lpn brx) appear together only in Lev. 26:7-8, 36 and Numbers 14:3 14:43. Thus this denial is a direct denial of YHWH's word.

<sup>7</sup> See Lev. 27:22 where part of the warning for disobedience (cursing) was that the beasts of the field would bereave them of their children. The Israelites were accusing God of unjustly taking their children. They did not see their disobedience as a problem. In addition they correctly see these nations as beasts which recalls Adam's response to the animal beneath his dominion.

<sup>8</sup> Note here that the emphasis of their rejection is against Moses as the leader, the representative of YHWH. So they do link Moses and YHWH together.

<sup>9</sup> The literal word here is "bread", they shall be our bread.

<sup>10</sup> The rejection of Moses as the leader is important to note for the Book of Hebrews will parallel Israel's rejection of Christ as a parallel.



- Response of YHWH (14:10b-35): Pardoning of Israel (Abr. Cov.), but discipline to that generation. Continuation of the remnant of Caleb and Joshua for their faithfulness. Destruction of the 10 who brought a bad report (14:36)
- Judgment/Reward of YHWH (14:36-38):
  - Destruction of 10 spies
  - Preservation of faithful remnant (Joshua and Caleb)
- Moses mediation of YHWH's response (14:39-40):
  - Moses gives the people the new promise/judgment.
- Response of the people (14:41-44):
  - The people disobey by trying to imitate faith, without the promise.<sup>11</sup>
- Judgment (14:45):
  - Defeat

**Summary:**

The people: Their fear (14:2) is their judgment (14:29)

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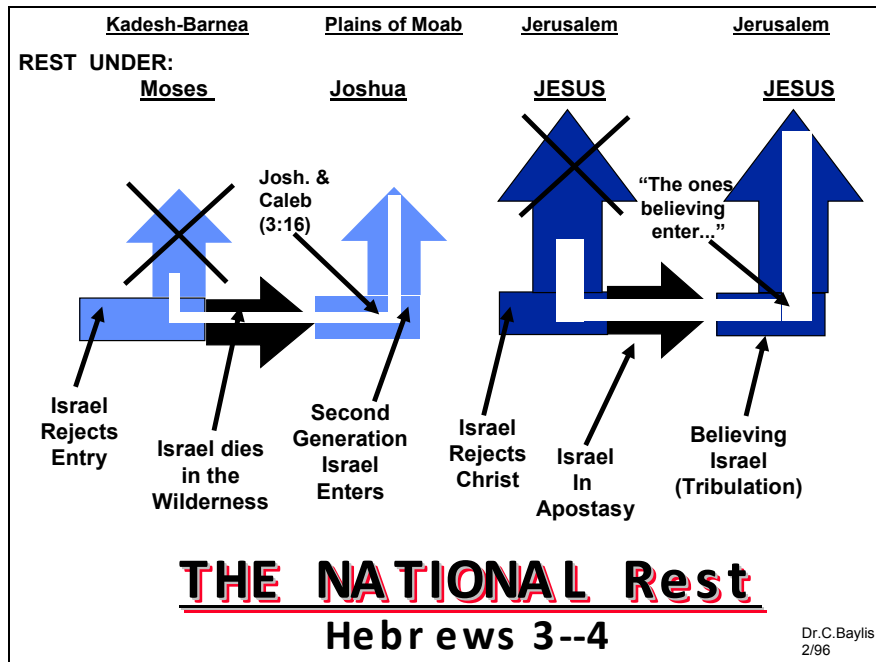
<sup>11</sup> This is a very good example of the pagan use of the word 'faith'. They use it as positive thinking to bring about a desirable result. Yet here the conquering of pagans was clearly a Godly thing, yet they lose, even with great self-confidence. They had forgotten that the connection between their action and the result was God's promise. If He was not with them based on His revelation then nothing worked.

Note the application of this today. Frequently in the evangelical world there is an expression of "walking by faith" as doing something for which God has not issued a promise. Thus, one should not proclaim his confidence in God to do something unless God has guaranteed it in His word. To do otherwise is to be as the Israelites were in this case. Clearly God's desire was that the land be conquered, but it was not His desire to do it with this rejected generation. Thus, their unbelief is demonstrated in two ways; they disobeyed God's desire when He told them to go in, and then they disobeyed God's desire when He told them not to go in. The point is that one should not declare "faith" to be operating apart from the express desire and character of God. For instance, one can have "faith" in the sovereign character of God, that He will take care of them in every instance. How that happens is not known and is left in the hands of God.

- Their children: Their fear (14:3) of dying children is their hope (14:31). The ones on whom (children) they had sought to impose their future (return to Egypt), are the very ones God imposes the hope of the land.
- The 10 spies: Those whose fear of Canaanites as being too large and fearful (13:32-33) were now slain by the Lord Who is great and fearful (14:37)
- The enemy: Precisely according to Leviticus 26, their enemy is victorious over them (14:39-45) interestingly they are defeated without the enemy raising a hand. Ironically it is the reverse of Egypt where they conquered with no effort, now the enemies conquer with no effort.

#### New Testament Anti-type:

The Book of Hebrews: It is in Hebrews 3--4 that the New Testament focuses most on this event. In a similar fashion that the Nation rejected Moses at Kadesh-Barnea, the nation is also rejecting Christ (the ultimate Moses, the revealer of God's Word), and Israel is now in their wilderness experience. Of the old generation, only Caleb and Joshua were allowed to go with the new generation into the rest. The lesson for the Hebrew Christian was to recognize that Israel is in their wilderness experience (disobedient) and this Hebrew Christian needs to be faithful to God apart from the Nation if necessary. He, like Caleb and Joshua, will enter the rest (Kingdom through resurrection). The nation ("this generation") of Jesus' day would not enter the kingdom. Another (later) generation would turn to Christ and He would bring them into the kingdom.



B. Priestly Requirement (15--19): This section will emphasize the necessity to avoid **defiant** sin, such as occurred at Kadesh-Barnea.

1. Reiteration of requirements when they enter the land - confirmation of YHWH's intent (15:1-36)

15:1-21	Commandments
15:22-29	Requirements for unintentional failure
15:30-31	Requirements for intentional (defiant) failure
15:32-36	Illustration regarding intentional sin
15:37-41	Help to REMEMBER THE COMMANDMENTS

2. The Lord demonstrates necessity of His holiness to be respected, particularly on the approach to Him by the sanctified Levites (15:37--19:22).

a. The Lord tells Moses to have Israel wear tassels so they will remember the commandments, to understand His holiness (15:37-41).

b. Living illustration: Korah rebels against the setting apart of Moses, Aaron and the Levites: (16:1-50).

- 1) The rebellion against Moses and Aaron (1-3).  
Rebellion against leadership, against Aaron's priesthood, as Levites (16:11)
- 2) Moses instructs the test (4-7).

- 3) Moses stands up for Aaron (8-11).
- 4) Moses summons Dathan and Abiram, who refuse (12-14). Rebellion against Moses for failure to provide the promise.
- 5) Moses instructs Korah to assemble (15-19).  
Moses responds with prayer. Korah and 250 princes are called. Dathan and Abiram would not leave the altar.
- 6) The Lord speaks to kill the entire congregation, Moses and Aaron intercede (20-24). God responds by limiting it to Korah, his followers, Dathan and Abiram
- 7) Moses calls on the Lord to open the earth and swallow them (25-30).

To go alive into Sheol.

- 8) The Lord opens the earth (31-35).
- 9) The Lord instructs the censors to be used for plating for the altar (35-41).

Censor bearers devoured by fire

### **RESPONSE**

- 10) The people grumble against Moses and Aaron about the death of Korah (41-42).

### **JUDGMENT**

- 11) The Lord sends a plague, and Moses and Aaron intercede (43-50).

### **CONTINUATION OF PRIESTLY REQUIREMENT**

- c. Aaron reconfirmed as leader of Levites, sanctified for tabernacle affairs (17:1-19:19).
  - 1) The Lord gives the test of Aaron's qualification, his budding rod (17:1-10).
  - 2) The Lord instructs Moses to keep Aaron's rod in the Ark as a testimony of Aaron's choice (17:1-11).
  - 3) The sons of Israel fear (17:12-13).
  - 4) The Lord instructs Aaron that he and his sons are responsible for the service of the tent of meeting (18:1-7).
  - 5) The Lord instructs Aaron that the gifts that are brought to the tent are theirs (18:8-24).
  - 6) The Lord instructs Moses that the Levite must tithe of his tithes (18:25-32).

- 7) The Lord instructs concerning purification (19:1-22).
  - a) The sacrifice of the red heifer (1-10).
  - b) The purification of one defiled by a corpse (11-19).
  - c) Definition of clean and unclean (20-22).

C. Journeys in the wilderness (20:1-21:20)

**COMPLETION OF DEATH OF OLD GENERATION**

1. Israel travels to Wilderness of Zin (20:1), Miriam dies there. Day 1, month 1, yr. ?

**SIN OF MOSES**

- Moses assumes personal responsibility instead of God's responsibility (20:10)
  - He failed to perceive and reflect God's grace (20:8)
2. The episode of the complaint of no water (20:2-13).
    - a. They complain of no water (2-5).
    - b. Moses requests to the Lord (6).
    - c. God instructs Moses to speak to the rock (7-8).
    - d. Moses strikes the rock (9-11).

Rock is source of God's provision for the people (His grace). (1 Cor. 10:4)

- e. God declares that Moses is not to enter the Land (12-13).

Purpose to show Moses' failure as the ultimate speaker for God. Another must continue as we look for the ultimate prophet, ultimate leader.

3. Edom refuses to grant Israel passage (20:14-21).

**COMPLETION OF DEATH OF OLD GENERATION**

4. Eleazar takes over for Aaron, as he dies (20:22-29).
5. The Canaanite cities destroyed because of their attack on Israel (21:1-3).
6. The episode of the bronze serpent (21:4-9).
  - a. The people complain of their long journey in the wilderness (4-5).

Similar response as the first generation who rebelled at Kadesh Barnea (13:1ff.) Defiant response to covenant and deliverance.

- b. Serpents sent, the people come to Moses (6-7).

The picture of the old serpent (Gen. 3) allowed to be victorious over them in a plague of death.

- c. Moses intercedes and God permits bronze serpent to be method of receiving healing (8-9).

Picture of conquered serpent hung up on pole.

- 7. They journey to Pisgah (21:10-20).
- 8. Israel requests passage through Amorite lands, they are attacked, they take the land, and live in it (21:21-32).
- 9. Israel possesses the land of Bashan, who came out against them (21:33-35).

- D. The failure of Balaam, the failure of Israel with the Midianite women (22:1-25:18).

### **BALAK'S FAILURE (22-24), BALAK'S SUCCESS (25)**

- 1. Balak's first request (22:1-22:14).
  - a. Balak fears Israel seeks a curse from Balaam (22:1-7).

### **INTRODUCTION INTO THE FEAR OF ISRAEL BY ITS ENEMY**

- b. Balaam is not permitted to go with them or curse them (22:8-14).

FIRST GOD SAID "DON'T GO"

- 2. Balak's second request (22:15--23:12).
  - a. The Lord permits Balaam to go, but demonstrates Balaam's disobedience with an angel stopping his donkey (22:15-35).

Balaam was motivated by money. The point of this story is to establish God's relationship to Israel under the

Abrahamic Covenant. As Balaam attempts to get God to curse, all He can do is bless. Balaam is defeated in his attempt to mediate for Balaak.

- b. Balaam comes to Balak (22:36-40).
  - c. Balaam blesses Israel (22:41-23:12).
3. Balak's third request (23:13-24:25).
- a. Balak takes Balaam to Pisgah. Israel again blessed (23:13-26).
  - b. Balak takes Balaam to Peor. Balaam again blesses Israel (24:1-9).
  - c. Balaam gives his final oracle: the future of the peoples who oppose Israel (24:10-25).
4. The failure of Israel with the daughters of Midian (25:1-18).
- a. The people commit immorality and idolatry with the daughters of Moab (25:1-3).
  - b. The Lord executes punishment for the rebellious (25:4-5).
  - c. Phineas executes an Israelite and his Midianite woman and checks the plague (25:6-9).
  - d. The Lord awards Phineas a perpetual priesthood (25:10-13).
  - e. The names given of the Israelite and the Midianite woman (25:14-15).
  - f. The Lord pronounces Israel to strike Midian (25:16-18).

### III. The new generation; Israel prepares to enter the land (26:1-36:13).

#### A. The second census and the old generation (26:1-27:23).

- 1. The second census (26:1-65).
  - a. The Lord requests a second census (26:1-2).
  - b. Moses and Eleazar comply (26:3-4).
  - c. The record of the second census (26:5-62).
  - d. Summary of the census; none counted from the earlier census (26:63-65).
  - e. Possessions of each tribe (27:1-11).

This event here seems to be the allotment for those who did not seemingly have rights, and God protects the unmarried daughters of a man, by giving them his inheritance.

- 1) The daughters of Zelophehad request a possession (27:1-5).

The request was for a man who had possession in the tribal allotment, yet died without a male heir. If there were unmarried daughters, then they would not have an inheritance of their father, and would go without an inheritance.

- 2) The Lord speaks concerning transfer of inheritance (27:6-11).

God protected the unmarried daughters by allotting them the land of their deceased father. The only other choice was that the father's brothers would inherit it, and thus the daughters would be without.<sup>12</sup>

2. The old generation passes (27:12-27:23).

- a. The Lord announces the death of Moses (27:12-14).
- b. Moses requests a good leader (27:15-17).
- c. The Lord announces that Joshua will be the new leader (27:18-23).

- B. The requirements of the Lord in the land (28:1-30:16).

1. The Lord reviews the proper offerings at the appointed time (28:1-29:40).

- a. Every day (1-8).
- b. Sabbath (9-15).
- c. Passover (16-25).
- d. First fruits (26-31).
- e. 7th month, 1st day (29:1-7).
- f. 10th day (8-11).
- g. 15th -22 day (12-40).

2. The Lord speaks that vows are irrevocable, if husband or father does not annul them on the day he finds out (30:1-16).

- C. The preface to possession of the land (31:1-36:13).

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<sup>12</sup> Note that the father's brothers were also likely dead, and thus the land would be inherited by his sons, or the daughters' cousins.



1. The vengeance on Midian (31:1-54).
  - a. The Lord instructs Moses to take full vengeance on the Midianites (31:1-2).
  - b. Moses complies, but Israel captures the women and children and goods (31:3-13).
  - c. Moses gives orders to purify all (31:14-24).
  - d. The Lord instructs concerning the portion to the Lord (31:25-30).
  - e. Moses and Eleazar obey, the count of the booty (31:31-47).
  - f. The officers give gold as a memorial (31:48-54).
  
2. Regarding conquering and division of the land (32:1-36:13).
  - a. Reuben and Gad (32:1-42).
    - 1) Reuben and Gad request livestock land on the east of the Jordan (32:1-5).
    - 2) Moses gives a warning about not going into the land (32:6-15).
    - 3) Reuben and Gad agree to fight with Israel in Canaan and then return to east of the Jordan (32:16-27).
    - 4) Moses gives them the land east of the Jordan (32:28-42).
  
  - b. A review of the journeyings of the sons of Israel (33:1-49).
  - c. The Lord gives instruction to annihilate the occupants, or they will become thorns in the side (33:50-56).
  - d. The Lord speaks concerning the borders (34:1-12).
  - e. Moses passes on the Lord's word to Israel (34:13-15).
  - f. The Lord speaks concerning the apportioners of land (34:16-29).
  - g. The Lord speaks concerning the Levites (35:1-8).
  - h. The Lord outlines the cities for the Levites (35:1-8).
  - i. The Lord instructs about the cities of refuge, unintentional killings and murder, and the purification of the land (35:9-34).
  - j. Moses settles the problem of Manasseh vs. the daughters of Zelophehad. (36:1-12).

This is bookended with 27:1-11 where the daughters were given their father's land demonstrating God's care for those without claim. However, there was fear that if a daughter then married, her inheritance of her father would pass to the man (another family). That would be all right except in the

case where he was of another tribe, and then the boundaries would be redrawn and one tribe would lose land. Thus God rules that the daughters must marry inside the tribe if they are to get inheritance.

- k. Conclusion to the commandments of the Lord through Moses (36:13).