

8WEEKBIBLESTUDY.COM • SMALL GROUP CURRICULUM LIBRARY

THE 66-BOOK 8-WEEK GROUP BIBLE STUDY SERIES • BOOK 04 OF 66

בְּמִדְבָּר

NUMBERS

Bemidbar — “In the Wilderness” • An 8-Week Group
Bible Study

By Greg and Kayla Gibson

WEEK 1 OF 8 • GENERAL / MIXED GROUP EDITION

Counted, Camped & Called — The Census, the Camp & the Levites

Scripture Scope: Numbers 1:1–4:49 (ESV) • Session Length: 75–90 Minutes

LEADER GUIDE EDITION

Complete Participant Text + Interleaved Pacing, Hebrew Word Studies, Facilitation
Probes & Pitfalls

By Greg and Kayla Gibson

General / Mixed Group Track • ESV® Exclusively

8weekbiblestudy.com

Numbers — 8-Week Group Bible Study (Leader Guide Edition)

Week 1: Counted, Camped, and Called (Numbers 1:1–4:49)

How to Use This Leader Guide Edition

- 1. **Every Participant Word Is Here:** The front matter, Numbers at a Glance, the Numbers Study Map, Sections 1.1 through 1.6, every ESV anchor verse, all teaching prose, all three charts, and every numbered question appear here exactly as your group sees them.
- 2. **A Leader Overlay After Every Section:** Each **[LEADER GUIDE OVERLAY]** block gives you **Pacing & Time Target, Facilitation Cues & Follow-Up Probes, Research Integration Pointers,** and **Pitfalls to Steer Around.**
- 3. **Four Leader Flags, in Reading Order:** Flag 1 (why read a list of numbers?) in Section 1.2; Flag 2 (are the numbers too large?) and Flag 3 (only men twenty and older are counted) in Section 1.3; Flag 4 (danger near the holy things) in Section 1.5.
- 4. **Three Passages Summarized, Not Read:** The tribal tallies (1:20–46), the tribe-by-tribe camp positions (2:3–31), and the clan duties (4:1–48) are summarized with charts rather than read aloud.

Week 1 Session Pacing at a Glance (75–90 Minutes)

Section	Focus	Time Target
Section 1.1	Opening: Counted, Camped, and Called (Numbers 1:1–4)	10 mins
Section 1.2	Historical & Literary Context: From Leviticus to the Wilderness Road (Numbers 1:1; Exodus 40:17, 34–38)	12 mins
Section 1.3	Counted by Name: The Census of the Fighting Men (Numbers 1:1–54)	18 mins
Section 1.4	Camped Around God's Presence: Standards, Banners & Marching Order (Numbers 2:1–34)	15 mins
Section 1.5	Called to Serve: The Levites, the Firstborn & the Ransom (Numbers 3:1–4:49)	17 mins
Section 1.6	Application, Looking Ahead & Closing Prayer (Numbers 4:49; John 1:14)	13 mins
Total	Week 1 Group Session	75–90 mins

The section targets add up to 75–90 minutes. Week 1 includes a brief front-matter orientation in Section 1.1. To finish closer to 75 minutes, shorten Section 1.4 and protect Sections 1.3 and 1.5.

Scripture Translation & Copyright Notice: Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved. Study guide curriculum and commentary © 2026 by Greg and Kayla Gibson. All rights reserved. The ESV text may not be quoted in any publication made available to the public by a Creative Commons license. The ESV may not be translated into any other language. Users may not copy or download more than 500 verses of the ESV Bible or more than one half of any book of the ESV Bible.

Numbers at a Glance

The Title

The Hebrew title of Numbers is **בְּמִדְבָּר (Bemidbar)**, which means in the wilderness. It comes from the book's opening verse, and that is where the whole book happens. The English name Numbers comes from the Greek and Latin titles, named for the book's two censuses (chapters 1 and 26).

The Setting

Numbers opens exactly where Leviticus ends: still at Mount Sinai, one month after the tabernacle was set up (Exodus 40:17; Numbers 1:1). It closes about 38 years later on the plains of Moab, across the Jordan from Jericho.

The Structure

- **The old generation prepared at Sinai** (chapters 1–10)
- **The old generation rebels and wanders** (chapters 11–25)
- **The new generation prepared in Moab** (chapters 26–36)

The Big Themes

Four themes run through the whole book: **God's presence at the center of His people, order and holiness, grumbling versus faithfulness, and a God who keeps His promise.**

Who Wrote It

The book says Moses recorded the journey at the LORD's command (33:2). Jewish and Christian tradition connect Numbers to Moses, Jesus refers to the bronze serpent from it (John 3:14), and Paul draws on its wilderness story as a lesson for the church (1 Corinthians 10:1–11).

How This 8-Week Study Works

This study guide is supplemental to Scripture—it is designed to serve the biblical text, never to replace it. Always go to the Bible directly first, and keep your own Bible open alongside you whenever you use this guide. Designed for weekly small groups, mini-churches, and community gatherings (75–90 minutes per session) rather than daily homework checklists, each week invites you to slow down and soak in the text of Scripture together through six repeatable movements:

- **Section X.1 — Session Frame, Big Idea & Opening Connection:** Sets our anchor theme, learning objectives (Head, Heart, Hands), and an opening conversation starter.
- **Section X.2 — Historical & Literary Context:** Places the week's chapters inside the literary architecture of Numbers and the ancient Near Eastern world.
- **Section X.3 — Movement 1 (First Passage Block):** Guided Scripture reading, teaching narrative, and open-ended group discussion questions.
- **Section X.4 — Movement 2 (Second Passage Block):** Guided Scripture reading, teaching narrative, and open-ended group discussion questions.
- **Section X.5 — Canonical Horizon (Across Scripture):** Traces how the passage echoes across the Old Testament and finds its fulfillment in Jesus Christ and the New Creation.
- **Section X.6 — Honest Synthesis, Weekly Practice & Closing Prayer:** Moves truth from our heads into our hearts and everyday Monday-through-Saturday lives.

Bring Your Bible: This study guide is a companion to Scripture, not a substitute for it—always go to the Bible directly first and keep your own Bible open beside you throughout every session. Key anchor verses are printed in each section for quick reference, while longer focal passages are read aloud directly from your open ESV Bible together as a group.

Choosing a Bible Translation: Top 5 Translations Compared

As a kid, Greg remembers picking up the family New King James Version (NKJV) Bible and feeling like he was reading old English poetry that was difficult to understand—which is why he loves the English Standard Version (ESV) today. It stays faithful to the original Hebrew, Aramaic, and Greek words while remaining clear, natural, and easy to read.

Every English Bible translation falls along a spectrum between two primary approaches: word-for-word translation (formal equivalence, which prioritizes literal accuracy to the original phrasing and sentence structure) and thought-for-thought translation (dynamic equivalence, which prioritizes immediate modern readability by translating idioms and ideas into natural contemporary expressions). Here is how the five most popular English translations compare:

- **1. ESV (English Standard Version) — Word-for-Word (Used in This Study)**
 - Pros: Preserves the exact wording, literary structure, and theological precision of the original Hebrew and Greek while using clean, modern English; outstanding for deep study.
 - Cons: Because it follows the original sentence structure closely, some phrasing can occasionally feel slightly more formal than everyday speech.
- **2. NIV (New International Version) — Balanced (Between Word-for-Word and Thought-for-Thought)**
 - Pros: The most widely read modern translation; strikes a smooth, natural balance between accuracy and everyday readability.
 - Cons: Because translators sometimes smooth out idioms into modern expressions, a few literal wordplays or technical nuances from the original languages can be less visible on the surface.
- **3. NLT (New Living Translation) — Thought-for-Thought**
 - Pros: Warm, conversational, and effortless to read aloud or take in over long passages; great for grasping the big picture quickly.
 - Cons: Prioritizes meaning over literal word-for-word phrasing, so it is better as a companion reading Bible than as your sole text for close word study.
- **4. CSB (Christian Standard Bible) — Optimal Equivalence (Balanced)**
 - Pros: A newer translation that stays very close to the original words whenever possible while smoothing out awkward phrasing into crisp, natural modern English.
 - Cons: Slightly less traditional cadence in well-known verses compared to older word-for-word translations like the ESV or NKJV.
- **5. KJV / NKJV (King James Version & New King James Version) — Traditional Word-for-Word**
 - Pros: Deeply poetic, historic cadence that shaped English literature and church history; the NKJV updates archaic pronouns ("thee/thou") while keeping the classic rhythm.
 - Cons: Often reads like older English poetry with complex sentence structure and archaic or formal vocabulary, which can make sustained study harder to follow for modern readers.

Greg & Kayla's Recommended Study Bibles

Because this study guide is designed to be used alongside your open Bible, having a trusted study Bible on hand is one of the best ways to go deeper as you read through Numbers:

- **Greg's Favorite Study Bible:** The MacArthur Study Bible (ESV), which contains extensive explanatory notes beneath almost every verse—ideal for detailed study.
- **Kayla's Favorite Study Bible:** The ESV Study Bible, containing over 20,000 study notes, articles, and explanations.

The 8–Week Numbers Study Map

Week	Title & Chapters	Core Study Focus
Week 1	Counted, Camped, and Called (Num 1:1–4:49)	The first census, the camp arranged around God's tent, and the Levites set apart in place of the firstborn
Week 2	Set Apart for the Journey (Num 5:1–10:36)	Purity in the camp, the Nazirite vow, the priestly blessing, the tribal gifts, Passover, the cloud, the trumpets, and departure from Sinai
Week 3	Grumbling and Unbelief (Num 11:1–14:45)	Complaints and quail, Miriam and Aaron's challenge, the twelve spies, and the rebellion at Kadesh
Week 4	Rebellion and the Budding Staff (Num 15:1–19:22)	Laws for the land, Korah's revolt, Aaron's staff that budded, priestly duties, and the red heifer
Week 5	Water, Serpents, and First Victories (Num 20:1–21:35)	Miriam's and Aaron's deaths, Moses at Meribah, Edom's refusal, the bronze serpent, and victory over Sihon and Og
Week 6	A Blessing No Curse Can Stop (Num 22:1–25:18)	Balak and Balaam, the four oracles (the star out of Jacob), and the sin at Baal of Peor
Week 7	A New Generation (Num 26:1–30:16)	The second census, the daughters of Zelophehad, Joshua commissioned, the offering calendar, and vows
Week 8	On the Edge of the Land (Num 31:1–36:13)	Midian, the tribes east of the Jordan, the journey list, the land's borders, cities of refuge, and inheritance

WEEK 1 SESSION GUIDE · NUMBERS 1:1–4:49

Week 1: Counted, Camped, and Called

By Greg and Kayla Gibson

Section 1.1

Opening: Counted, Camped, and Called (Numbers 1:1–4)

Passage Numbers 1:1–4

Keep Your Bible Open (Open-Bible Supplemental Notice): This study guide is supplemental to Scripture—it is designed to serve the biblical text, never to replace it. Always go to the Bible directly first, and keep your own Bible open alongside you whenever you use this guide. Before reading the commentary in each section below, read the passage for yourself directly from your open ESV Bible, and keep it open throughout the session so the text always speaks first.

Week 1 At a Glance

Scripture Scope	Numbers 1:1–4:49
Focal Passages for Open-Bible Group Reading	Numbers 1:1–4; Numbers 2:1–3, 34; Numbers 3:11–13, 44–51 (with the tribal tallies in 1:20–46 and the clan duties in 4:1–48 read in summary)
Literary & Structural Anchor	The obedience refrain, "as the LORD commanded Moses," closes each unit (1:54; 2:34; 3:51; 4:49). The camp is drawn in rings of holiness: the tent at the center, then the priests, then the Levites, then the twelve tribes.
Big Idea	Before Israel takes one step toward the Promised Land, God counts His people one by one, places every tribe around His own tent, and calls a set-apart tribe to serve in place of the firstborn He redeemed. To be counted is to be known; to be camped is to belong; to be called is to serve.

Week 1 Learning Objectives (Head, Heart, Hands)

HEAD

Understand the Text & Structure: Trace how chapters 1–4 turn a crowd of freed slaves into an ordered people: the census (chapter 1), the camp (chapter 2), the Levites and the firstborn exchange (chapter 3), and the Levite clans' duties (chapter 4). Learn the book's title, Bemidbar, in the wilderness, and its two-generation storyline.

HEART

Feel Known and Placed: Feel the dignity of being counted "head by head" and the comfort of a God who sets His own dwelling at the center of His people.

HANDS

Take Your Place and Your Task: Identify the "task of serving or carrying" (4:49) God has given you in your church or home, and take one concrete step in it this week.

Opening Frame: From the Tent of Meeting to the Wilderness Road

Leviticus closed with Israel still camped at Mount Sinai, having learned how a sinful people can live near a holy God: offerings, priests, cleanness, the Day of Atonement, holy times, and the Jubilee. The tent stood finished, and God's glory had filled it.

But Sinai was never the destination. God had promised Abraham a land, and the road there runs through the wilderness. Numbers opens one month after the tabernacle went up, with God speaking again from the tent of meeting, this time to get His people ready to move. Before the march begins, God does three things: He counts them, He arranges them around Himself, and He calls the Levites to carry His holy dwelling. This week we watch a people being prepared for the journey, and ask what it means for us to be counted, placed, and called.

Take a brief moment with the front matter: Numbers at a Glance, how the study works, the translation comparison, Greg and Kayla's recommended study Bibles, and the 8-week study map. You can read those pages more fully at home.

Guided Scripture Reading

Read Numbers 1:1–4 aloud together from your open ESV Bible.

Anchor Verses (ESV)

Numbers 1:1–3 (ESV): **1** The LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they had come out of the land of Egypt, saying, **2** "Take a census of all the congregation of the people of Israel, by clans, by fathers' houses, according to the number of names, every male, head by head. **3** From twenty years old and upward, all in Israel who are able to go to war, you and Aaron shall list them, company by company.

Opening Entry Question (Icebreaker)

1.1 Q1 (Opening Entry Question): Think of a time you were "counted": on a team roster, in a family photo, in a group someone said you belonged to. Or think of a time you were left off. What did that do to you?

◆ LEADER GUIDE OVERLAY — SECTION 1.1 · SECTION PACING TARGET: 10 MINUTES

- **Pacing & Time Target: 10 minutes** (3 minutes for welcome, prayer, the Open-Bible Notice, and a quick front-matter orientation; 2 minutes for reading Numbers 1:1–4; 5 minutes for **1.1 Q1**).
- **Facilitation Cues & Follow-Up Probes:**
 - Point people to the front matter (Numbers at a Glance, the translations comparison, the study Bibles, and the study map) to read at home rather than reading it aloud.
 - Keep the icebreaker light. Being left out can be tender for some; let people pass.
- **Research Integration Pointers:** Research Package, Part B (macro overview of Numbers) and Section 1.1 (Numbers in the Pentateuch).

- **Pitfalls to Steer Around:** Do not unpack the phrase about every male twenty years old and upward in 1:2–3 here. It is handled in Leader Flag 3 (Section 1.3).

Section 1.2

Historical & Literary Context: From Leviticus to the Wilderness Road (Numbers 1:1; Exodus 40:17, 34–38)

Passage Numbers 1:1; Exodus 40:17, 34–38

Guided Scripture Reading

Read Exodus 40:34–38 aloud together from your open ESV Bible, then look again at Numbers 1:1.

Teaching Narrative: In the Wilderness, God Speaks

1. The Title, Bemidbar

- **בְּמִדְבָּר (Bemidbar)** means in the wilderness. It comes from the opening verse.
- **מִדְבָּר (midbar)**, wilderness, means open, dry grazing country, not necessarily sand dunes. It is the place of testing and of God's provision.
- Some teachers note its link to **דָּבָר (davar)**, word. In the wilderness, God speaks.

2. Where Numbers Fits

Exodus ends with the tent set up and God's glory filling it (Exodus 40:17, 34–38). Leviticus teaches how to live near Him. Numbers shows that holy people on the move. About 38 to 39 years pass, from Sinai to the plains of Moab.

3. The Two Generations

The first generation is counted in chapter 1, refuses the land at Kadesh (chapter 14), and dies in the wilderness. The second is counted in chapter 26. Only Caleb and Joshua appear in both counts (26:64–65). Paul says this story was written down as an example for us (1 Corinthians 10:1–11).

4. Three Settings, Three Parts

The book moves through three places: Mount Sinai (1:1–10:10), the wilderness around Kadesh (10:11–21:35), and the plains of Moab (22:1–36:13).

5. The Ancient Near Eastern Background

- Kingdoms across the ancient Near East counted men for war and labor. Records from Mari, in Syria, from about the 1700s BC, describe such counts. Israel's count is also military, but God commands it. That is why David's later census, taken on his own authority, was sin (2 Samuel 24).
- Egyptian reliefs of Ramesses II's camp show a rectangular camp with the king's tent at the center. Israel's camp has the same shape, but the central tent belongs to the LORD, Israel's true King.

6. The Literary Pattern

The refrain "as the LORD commanded Moses" closes each unit (1:54; 2:34; 3:51; 4:49). Chapters 1–10 show a people doing everything God says, which makes the complaints of chapter 11 all the more shocking.

Group Discussion Questions (Section 1.2)

1.2 Q1: Why do you think God organized His people before He moved them, rather than sorting things out along the way?

1.2 Q2: The wilderness is both a place of testing and a place where God speaks. Where have you experienced both at once?

◆ LEADER GUIDE OVERLAY — SECTION 1.2 · SECTION PACING TARGET: 12 MINUTES

- **Pacing & Time Target: 12 minutes** (2 minutes for the reading; 6 minutes for the teaching; 4 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - On **1.2 Q1**, steer toward the idea that order serves the journey: God prepares His people before He leads them.
 - Point back to Numbers at a Glance in the front matter for the three-part structure.
- **Research Integration Pointers:** Research Package, Part B (title, authorship, time span, two generations, geography), Section 2 (Mari, Ramesses II's camp), and Section 1.3 (the obedience refrain).
- **LEADER FLAG 1: "Why Read a List of Numbers?" (Numbers 1:1–46).**
 - Many will find the census dull. Name that honestly, then reframe: God knows each person "head by head" and gives each a place. Being counted means belonging and being called.
 - The census also sets up the book's story of two generations (chapters 1 and 26), so it is the opening frame of the whole study.
 - On authorship, the book's own claim (33:2), Jesus (John 3:14), and Paul point to Moses. If someone asks, you can mention in one sentence that some critical scholars assign parts of the book to later sources.
- **Pitfalls to Steer Around:** Don't get pulled into a long authorship debate.

Section 1.3

Counted by Name: The Census of the Fighting Men (Numbers 1:1–54)

Passage Numbers 1:1–54

Guided Scripture Reading

Look back at Numbers 1:1–3, printed in Section 1.1. Then read Numbers 1:47–54 aloud together from your open ESV Bible. The tribe-by-tribe tallies in 1:20–46 are summarized in the chart below.

Teaching Narrative: Known One by One

1. Four Words from the Census Command

- **שָׂאוּ אֶת־רֹאשׁ (se'u et rosh)**, take a census, literally means lift the head. The same phrase can mean to honor someone (Genesis 40:13, 20).
- **לְגִלְגֶּלֶתָם (legulgelotam)**, head by head, comes from the word for skull, the root behind Golgotha. Each person is counted one at a time.
- **בֵּית אָבוֹת (beit avot)**, fathers' house, is the extended family under one head, the building block of every tribe.
- **צָבָא (tsava)**, army or service, means organized service, military or sacred. The LORD is the LORD of hosts (tseva'ot), from the same root.

2. Counted and Noticed

פָּקַד (paqad), to list, also means to muster, to appoint, or to pay attention to. God visited (paqad) Sarah (Genesis 21:1) and His people in Egypt (Exodus 4:31). To be listed is to be seen and assigned.

3. Tribal Leaders and Tribes (1:4–16)

One leader from each tribe helps Moses and Aaron. **מַטֵּה (matteh)**, tribe, also means a staff: a tribe pictured as a leader's rod. Hold onto that picture for Aaron's staff in Week 4 (chapter 17).

4. Twelve Tallies, One Pattern (1:20–46, Summarized)

Each tribe is counted in the same wording, showing that every tribe, without exception, belongs.

Tribe	Fighting Men (Numbers 1)
Reuben	46,500
Simeon	59,300
Gad	45,650
Judah	74,600
Issachar	54,400
Zebulun	57,400
Ephraim	40,500
Manasseh	32,200
Benjamin	35,400
Dan	62,700
Asher	41,500
Naphtali	53,400
Total	603,550

The total, 603,550, is the same figure as the ransom count in Exodus 38:26.

5. Levi Set Apart (1:47–54)

Levi is not counted with the army. Its members camp around the **מִשְׁכָּן (mishkan)**, dwelling place, from **שָׁכַן (shakan)**, to dwell, as a guard.

- **מִשְׁמֶרֶת (mishmeret)**, guard duty, comes from **שָׁמַר (shamar)**, keep or guard.
- An unauthorized **זָר (zar)**, outsider (here, even an ordinary Israelite), who comes near will die.
- The guard exists so that there may be no **קֶצֶף (qetsef)**, wrath, God's anger at the holy treated carelessly, on the people (1:53).

Then the people do just as the LORD commanded Moses (1:54).

6. Looking Ahead to Christ

God counts the stars and the hairs of our heads (Psalm 147:4; Luke 12:7). The Good Shepherd calls His own sheep by name and knows them (John 10:3, 14).

Group Discussion Questions (Section 1.3)

1.3 Q1: "Lift the head" can mean to count someone or to honor them. What would it change if you believed God's attention to you was a kind of honor, not just a headcount?

1.3 Q2: Every tribe gets the same wording, with no shortcuts. Who in your church or community tends to get skipped over, and what would it look like to count them in?

1.3 Q3: Being counted here meant being ready to go to war. What does it mean to you that belonging to God's people also comes with a calling?

◆ LEADER GUIDE OVERLAY — SECTION 1.3 · SECTION PACING TARGET: 18 MINUTES

- **Pacing & Time Target: 18 minutes** (3 minutes for the reading; 1 minute to summarize 1:20–46 with the tally chart; 7 minutes for the teaching; 7 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - Do not read 1:20–46 aloud. Summarize it in a minute with the tally chart, then spend the time on 1:1–3 and 1:47–54.
 - On **1.3 Q1**, linger on *se'u et rosh*: being counted can be a kind of honor.
- **Research Integration Pointers:** Research Package, Section 3 (word studies 2–6, 8, 11, 13, 15–16), Section 4 (Psalm 147:4; Luke 12:7; John 10:3, 14; Exodus 38:26), and Section 6 (Flags 2 and 3).

- **LEADER FLAG 2: Are the Numbers Too Large? (Numbers 1:46; 2:32).**
 - 603,550 fighting men suggests about two million people, which some find hard to fit into the wilderness.
 - Present the main views briefly and without pressure: (a) take the totals at face value as a sign of God's miraculous provision; (b) read אֶלֶף (**elef**), thousand, as a clan or military unit, giving a smaller total; (c) see the numbers as carrying symbolic weight.
 - Faithful scholars differ. Do not let it derail the session; offer to talk afterward.
- **LEADER FLAG 3: Only Men Twenty and Older Are Counted (Numbers 1:2–3).**
 - This is a military muster, not a measure of worth. Women, children, and older men are not listed because they were not being mustered for war.
 - Note that every person in the camp has a place by family, and that women appear prominently later: Miriam, and the daughters of Zelophehad in chapter 27, whose case changes Israel's inheritance law (Week 7).
- **Pitfalls to Steer Around:** Don't let the numbers question swallow the section. Offer to talk afterward.

Section 1.4

Camped Around God's Presence: Standards, Banners & Marching Order (Numbers 2:1–34)

Passage Numbers 2:1–34

Guided Scripture Reading

Read Numbers 2:1–3 and 2:34 aloud together from your open ESV Bible. The tribe-by-tribe positions in 2:3–31 are summarized in the camp diagram below.

Anchor Verses (ESV)

Numbers 2:2 (ESV): "The people of Israel shall camp each by his own standard, with the banners of their fathers' houses. They shall camp facing the tent of meeting on every side.

Numbers 2:34 (ESV): Thus did the people of Israel. According to all that the LORD commanded Moses, so they camped by their standards, and so they set out, each one in his clan, according to his fathers' house.

Teaching Narrative: Everyone Faces the Tent

1. Standards, Banners, and the Tent

- **דָגֵל (degel)**, standard, is a banner for each three-tribe division. Song of Solomon 2:4 uses the same word for the beloved's banner of love.
- **אות (ot)**, banner or sign, usually means a sign (the rainbow, circumcision, the Sabbath). Here it is a family flag showing where each household belongs.
- **אֹהֶל מוֹעֵד ('ohel mo'ed)**, the tent of meeting, is a word we met in Leviticus. As a reminder, it is the place where God meets His people by appointment. Everyone faces it.

2. The Shape of the Camp (2:3–31, Summarized)

Four groups of three tribes camp, one group on each side. Judah leads on the east, the entrance side. The marching order matches the camp order, and the tent travels in the middle.

North: Dan, Asher, Naphtali		
West: Ephraim, Manasseh, Benjamin	The Tent of Meeting at the Center , ringed by the priests and the three Levite clans	East (Entrance): Judah, Issachar, Zebulun
	South: Reuben, Simeon, Gad	

3. Judah First

Genesis 49:8–10 promised Judah the scepter. Here Judah leads, and the line runs toward "the Lion of the tribe of Judah" (Revelation 5:5).

4. The Ancient Near Eastern Contrast

Ramesses II's camp put Pharaoh's tent at the center. Israel's center is not a human king but the LORD Himself. Later Jewish tradition assigned emblems to the banners, such as a lion for Judah, but the text does not describe them.

5. The Obedience Refrain

Once again the people do exactly what God says (2:34). They camp the way God commanded, and they set out the way God commanded.

6. Looking Ahead to Christ and the New Creation

John says the Word dwelt, literally pitched His tent, among us (John 1:14). The New Jerusalem has gates for the twelve tribes on all four sides, and God dwells at the center of His people (Revelation 21:3, 12–13).

Group Discussion Questions (Section 1.4)

1.4 Q1: Every tent faced the tent of meeting. What do the "tents" of your life (your schedule, your home, your attention) tend to face?

1.4 Q2: Each family had a banner that said "you belong here." Where do you find that sense of place, and where do you struggle to find it?

1.4 Q3: God put His own dwelling in the middle of the camp, not at the edge. What does that say about the kind of God He is?

◆ LEADER GUIDE OVERLAY — SECTION 1.4 · SECTION PACING TARGET: 15 MINUTES

- **Pacing & Time Target: 15 minutes** (2 minutes for the reading; under 2 minutes to summarize 2:3–31 with the diagram; 5 minutes for the teaching; 6 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - Draw or display the camp diagram before reading 2:2. Visual learners will grasp the rings of holiness immediately.
 - Spend the time on 2:2, 2:34, and the questions.
- **Research Integration Pointers:** Research Package, Section 3 (word studies 9, 10, 12), Section 2 (Ramesses II's camp; banners and standards), and Section 4 (Genesis 49:8–10; Revelation 5:5; John 1:14; Revelation 21:3, 12–13).
- **Pitfalls to Steer Around:** Avoid speculation about the banner emblems; keep to what the text says.

Section 1.5

Called to Serve: The Levites, the Firstborn & the Ransom (Numbers 3:1–4:49)

Passage Numbers 3:1–4:49

Guided Scripture Reading

Read Numbers 3:11–13 and 3:44–51 aloud together from your open ESV Bible. The clan duties in 4:1–48 are summarized in the chart below.

Anchor Verses (ESV)

Numbers 3:12–13 (ESV): 12 "Behold, I have taken the Levites from among the people of Israel instead of every firstborn who opens the womb among the people of Israel. The Levites shall be mine, 13 for all the firstborn are mine. On the day that I struck down all the firstborn in the land of Egypt, I consecrated for my own all the firstborn in Israel, both of man and of beast. They shall be mine: I am the LORD."

Numbers 4:49 (ESV): According to the commandment of the LORD through Moses they were listed, each one with his task of serving or carrying. Thus they were listed by him, as the LORD commanded Moses.

Teaching Narrative: One Tribe in the Place of the Firstborn

1. Aaron's Line (3:1–4)

The priests are Aaron's surviving sons. As a reminder from Leviticus Week 3, Nadab and Abihu died offering unauthorized fire (Leviticus 10).

2. Serving and Guarding (3:5–10)

The Levites assist the priests.

- **עֲבֹדָה (avodah)**, service, is work for God, whether heavy labor or worship.
- **Mishmeret**, guard duty (from Section 1.3), pairs with service. It is the same pairing as Adam's task to work and keep the garden (Genesis 2:15).

3. Instead of the Firstborn (3:11–13)

- **בְּכוֹר (bekhor)**, firstborn: since the Passover, Israel's firstborn belong to God (Exodus 13:2).
- **תַּחַת (tahat)**, instead of, is the word of substitution. One tribe serves in the place of every firstborn.

4. The Ransom (3:40–51)

There were 273 more firstborn than Levites. **פְּדִיּוֹן (pidyon)**, redemption or ransom, means buying back at a price: five shekels each, paid to Aaron. Jesus gives His life as a ransom (Mark 10:45), and we are redeemed not with silver but with His blood (1 Peter 1:18–19). Jesus Himself, a firstborn son, was presented under this law (Luke 2:22–24).

5. Three Clans, Three Loads (4:1–48, Summarized)

Men aged thirty to fifty serve. **מַסָּא' (massa')**, burden or carrying, is each clan's load. The same word can mean a prophet's burden, his message.

Clan	What They Carried	Supervised By
Kohathites	The holy objects, after the priests covered them	Eleazar son of Aaron (4:16)
Gershonites	The curtains and coverings of the tent	Itamar son of Aaron (4:28)
Merarites	The frames, bars, posts, and bases	Itamar son of Aaron (4:33)

Each Levite was listed with his task of serving or carrying (4:49).

6. From One Tribe to a Whole People

Believers are now a holy priesthood (1 Peter 2:5, 9). Hebrews describes the church as the gathering of God's firstborn, whose names are written in heaven (Hebrews 12:23).

Group Discussion Questions (Section 1.5)

1.5 Q1: The Levites served "instead of" the firstborn. How does the idea of substitution here help you understand what Jesus did?

1.5 Q2: Some Levites carried the gold furniture; others carried tent poles. Why might God call both "service"? Which kind of task do you tend to undervalue?

1.5 Q3: Every Levite had "his task of serving or carrying." What load has God handed you in this season, and how do you feel about carrying it?

◆ LEADER GUIDE OVERLAY — SECTION 1.5 · SECTION PACING TARGET: 17 MINUTES

- **Pacing & Time Target: 17 minutes** (3 minutes for the reading; 1 minute to summarize 4:1–48 with the three-clan chart; 6 minutes for the teaching; 7 minutes for discussion).
- **Facilitation Cues & Follow-Up Probes:**
 - Spend the time on 3:12–13, the ransom, and 4:49.
 - On **1.5 Q2**, honor the people in your church whose service is unseen.
- **Research Integration Pointers:** Research Package, Section 3 (word studies 13, 14, 16–20), Section 4 (Exodus 13:1–2; Genesis 2:15; Mark 10:45; 1 Peter 1:18–19; Luke 2:22–24; Hebrews 12:22–23; 1 Peter 2:5, 9), and Section 6 (Flag 4).
- **LEADER FLAG 4: Danger Near the Holy Things (Numbers 1:51, 53; 3:10, 38; 4:15, 17–20).**
 - Warnings that an outsider who comes near will die, and that the Kohathites must not even look at the holy things uncovered, can sound harsh.
 - Explain that the boundaries protected the people: the Levite guard kept God's wrath away from them (1:53), and God provides a way to approach. The instruction in 4:17–20 is a mercy that keeps the Kohathites alive.
 - Point to Christ, who opens the way to God for all (Hebrews 10:19–22). The holiness lesson remains; the fear does not.
- **Pitfalls to Steer Around:** Don't turn the three-clan chart into a lecture on tabernacle furniture.

Section 1.6

Application, Looking Ahead & Closing Prayer (Numbers 4:49; John 1:14)

Passage Numbers 4:49; John 1:14

Honest Synthesis: Counted, Camped, and Called

God counted His people one by one, set His dwelling at their center, and gave each a task of serving or carrying. In Christ, the Word who pitched His tent among us (John 1:14), we are counted, placed, and called.

Reflection Questions

1.6 Q1: Which of this week's three words speaks to you most right now: counted, camped, or called? Why?

1.6 Q2: If your life were a camp, what is at the center? What would it take to move God's presence back to the middle?

Looking Ahead to Week 2: Set Apart for the Journey (Numbers 5:1–10:36)

Pre-read Numbers 5–10 this week. Watch for the priestly blessing (6:24–26), the gifts of the tribal leaders, the cloud that leads, and the day Israel finally leaves Sinai.

My One Concrete Step for the Week Ahead

Write down or name aloud the specific rhythm, boundary, or conversation you want to practice before next week's gathering:

Closing Prayer

Father, thank You for knowing each of us by name, for dwelling at the center of Your people in Jesus, and for redeeming us at the price of Your Son. Give us faithful hearts to take our place and carry our load, and grace to follow wherever You lead. In Jesus' name, Amen.

◆ LEADER GUIDE OVERLAY — SECTION 1.6 · SECTION PACING TARGET: 13 MINUTES

- **Pacing & Time Target: 13 minutes** (6 minutes for reflection; 2 minutes for the Week 2 preview; 2 minutes for My One Concrete Step; 3 minutes for prayer).
- **Facilitation Cues & Follow-Up Probes:**
 - Invite a few people to share their concrete step aloud, but never pressure anyone.
 - Encourage everyone to pre-read Numbers 5–10 before Week 2.
- **Research Integration Pointers:** Research Package, Section 4 (John 1:14; Mark 10:45; John 10:14) and Part A (the Week 2 scope).
- **Pitfalls to Steer Around:** Don't end on duty alone. End on being known and redeemed (Mark 10:45; John 10:14); service flows from belonging.