

Before starting this lesson, read at least **Numbers 9:15-23; 13:16-33; 14:1-38; chapters 16, 17, 20, 21:1-9; 27:12-2.** If possible read the whole book. You may find it helpful to read just the minimum chapters, go thru the lesson and then read the whole book. You will discover what works best for you.

In the Old Testament the books are arranged by topic. Most of the names come from the Greek and tell us what the book is about. For example...

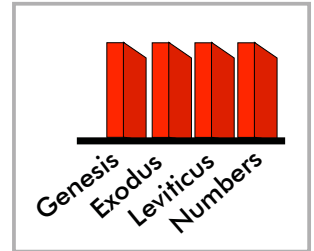
**Genesis** means *beginning*, telling us about the first or beginning of everything.

**Exodus** is the exit of the Jews out of Egypt. The name literally means *a way out*.

**Leviticus**, *the Levites' manual*.

**Numbers**, *the numbering of the Jewish people*.

When Jewish translators chose the Greek name for this book, they called it *Arithmoi*, from which we get our word *arithmetic*. They chose the name because it is all about *Numbers* – the numbering of the Jewish people.



### DATE OF WRITING

Moses wrote it around 1400 - 1300 BC.

### THEME - numbering

The book **begins** with a census, counting the number of Jews who came out of Egypt.

At the **end** of the book there is another census.

It is 39 years later and is counting only their adult children, the second generation.

### STYLE OF WRITING

It is written in Jewish style, arranging events by topic to create **A MIRROR IMAGE**. Therefore, events are not in chronological order

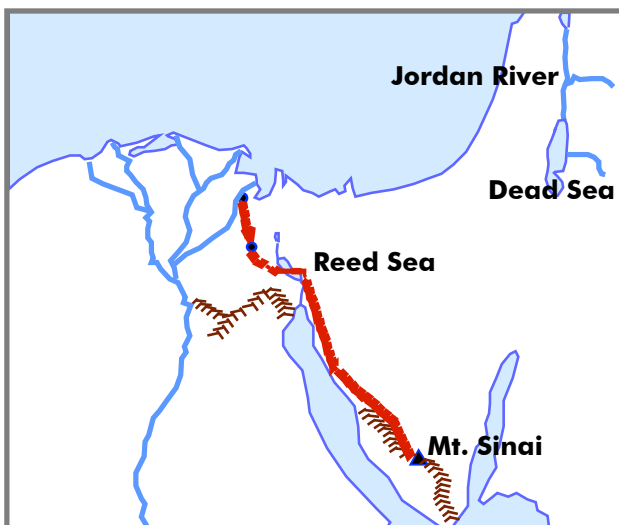
### OUTLINE – The mirror image is seen in the outline

<b>The first numbering</b>	1-9
<b>Travel</b> (Sinai to Kadesh)	10-14
<b>Wandering</b>	15-20
<b>Travel</b> (Kadesh to Moab)	21-25
<b>The second numbering</b>	26-36

The middle division is the central focus - *wandering*.

The first division is mirrored in the last division. Both are about *numbering*. The second division is reflected in the fourth with both describing their *travel*. For us, this style makes it hard to follow the story. But for Jewish readers, the mirror image arrangement is a beautiful art form: numbering, travel, wandering, travel, numbering.

In the lessons of *Exodus* and *Leviticus*, we saw how God led the Jews out of Egypt and down to Mt. Sinai.



They have been there now, for almost a year. During this time God has made a covenant with them. We would call it a contract - 613 laws that explain how He wants them to live. He has given them a portable structure called the tabernacle as the way to forgive them when they break His laws. God has been spiritually and physically preparing the Jews to enter the land He promised them.

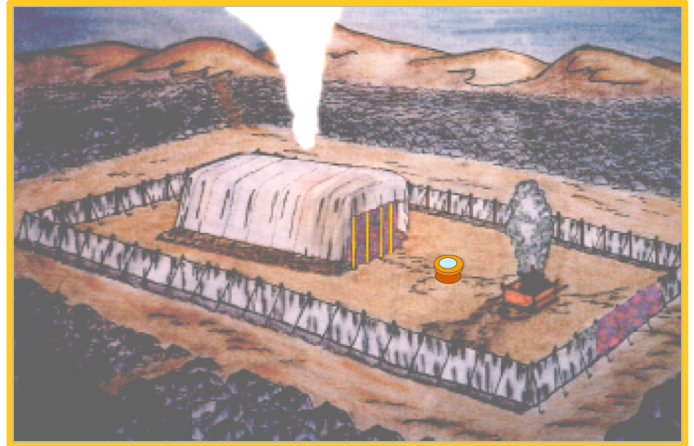
The book of *Numbers* begins with their final preparations. First of all, they need to know their military strength, since they will be attacked by enemies. So Moses takes a census of all the men 20 years and older.

They also need to know details about their travel. The cloud over the tabernacle has been the visible evidence of God's presence – the *Shechinah Glory*. From now on, God will use this cloud to show them when and where to go. We have this in Numbers 9:17

*Whenever the cloud lifted from above the Tent, the Israelites set out; whenever the cloud settled, the Israelites encamped.*

Sometimes the Jews will travel in the cool of the night and the fire within the cloud will provide light. During the day, the cloud will move higher to provide shade from the hot sun, whether they are traveling or camping. Psa.105:39; Num. 14:14.

God will use this cloud as the visible way to guide them. So every day, when the people get up, the first thing they do is check where the cloud is - what are God's plans for the day?



Thirteen months have gone by since they left Egypt. Then one morning when the people look out their tents, the cloud is to the side of the camp. This means it is time to pack up and start traveling. They leave Mt. Sinai, heading northward. Instead of being thankful they are on their way, they do nothing but complain. There are complaints in general and complaints because there is no meat. Even Miriam and Aaron complain because they do not have the same authority and power as Moses, their brother.

After 11 days, traveling 140 miles, they arrive at a place called Kadesh Barnea. Dt. 1:2

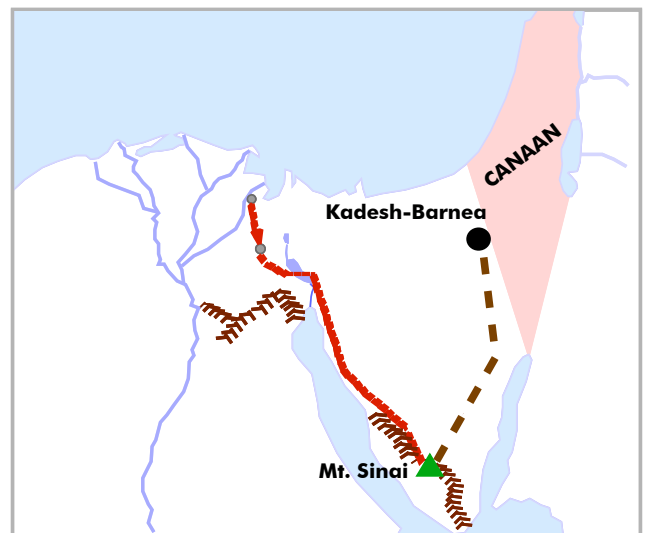
They are now on the southern border of Canaan, the land God promised them. As the people set up camp, Moses sends 12 scouts to explore the land. They are to spend the next 40 days getting information about the *land*, the *cities* and the *people*. (The people ask for it Dt. 1:22 - God commands it Num. 13:2)

After 40 days, having covered some 500 miles round trip, the scouts return to camp with grapes, pomegranates and figs.

Numbers 13:27 begins their report.

In regards to the **LAND** - it is fruitful. It is a land flowing with milk and honey.

Obviously this is not literal. Flowing with milk means the land is good for pasturing dairy cattle. Flowing with honey means there is an abundance of flowers, plants and clover for bees to make wild honey. In our culture, we would say, *a land that is fertile and ideal for agriculture*. In the Middle East they use picture language: *a land flowing with milk and honey*.



In regards to the **CITIES**, the scouts say they are walled or fortified. From archeology we know some of the cities had walls 30-50 feet high and were 15 or more feet thick. The scouts had every reason to be impressed with these walls.

In regards to the **PEOPLE**: they are strong; in fact, some of them are giants.

After giving the basic facts, 10 of the 12 scouts say it will be impossible to conquer the land.

Verse 32. *All the people we saw there, are of great size. ...We seemed like grasshoppers in our own eyes and we looked the same to them. (We saw the Nephilim (the descendants of Anak come from the Nephilim).*

Because the giants were so big and the walls were so high, the scouts felt insignificant and powerless - like grasshoppers. This is true. But then they add, *and that is what they think about us*. That is not true. Years later a Canaanite will tell the Jews,

*We heard how the Lord dried up the water of the Reed Sea for you when you came out of Egypt. When we heard of it, our hearts sank and everyone's courage failed because of you, for the Lord your God is God in heaven above and on the earth below.* Joshua 2:9-11.

From the moment the Jews left Egypt, the Canaanites have lived in fear. They knew Yahweh God was greater than their gods. They thought of Israel, not as grasshoppers, but as those who will conquer them. But 10 of the 12 scouts sent by Moses do *not* believe God. They base their conclusion on fear rather than facts.

The other 2 scouts, Joshua and Caleb, believe the Jews **can** take the land. Their conclusion is in Num. 14:9.

*... do not rebel against the Lord. And do not be afraid of the people of the land, because we will swallow them up. Their protection is gone, but Yahweh is with us. Do not be afraid of them.*

The scouts had checked out the land for 40 days. They were being tested to see if they would believe God. Ten of them fail the test. Now the people are tested. They have heard 2 very different reports. Which will they believe and accept?

Only the men, 20 years and older who will be doing the fighting, get to cast a vote. But everyone gets to state their opinion. They all agree with the majority opinion – the report of the 10 scouts: it would be impossible to conquer the land God promised them. Here is evidence the majority is not always right. (This is the greatest weakness of a democracy – it operates on the basis of majority vote. When a nation or people lose godly values, the majority will make ungodly choices.)

Going back to 14:2, the people express what they want. *If only we could have lived and died in Egypt. If only we could live and die here in the wilderness.* Can you imagine? God's people have the promise of a brand new land and a brand new life and all they want to do is live and die in the wilderness. How pathetic and sad.

In verse 3 the men are afraid their wives and children will be taken prisoners.

In verse 10, the people want to get a new leader to take them back to Egypt. They talk about killing Moses, Aaron, Joshua and Caleb.

During the last year at Mt. Sinai, God's people had seen the evidence of God's presence; they had experienced His power; they had literally heard His voice speaking to them. Yet now they are saying, *If only we could stay in the wilderness. If only we could go back to Egypt where we were slaves.* They have stopped trusting God and are trusting only in their ability. They want the easy way out, even tho it is foolish, dangerous and self-destructive.

Based on their response, God now gives His response - 14:28-34.

*As surely as I live, declares the Lord, I **will** do to you the very things I heard you say. In this desert your bodies will fall - every one of you 20 years old or more who was counted in the census and who has grumbled against Me. Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb and Joshua. As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected. But you - your bodies will fall in this desert. Your children will be shepherds here for 40 years, suffering for your unfaithfulness, until the last of your bodies lie in the desert. For 40 years - one year for each of the 40 days you explored the land - you will suffer for your sins and know what it is like to have Me against you.*

It has been 15 months since the Jews left Egypt. Instead of entering the land now, all the *adult men* who came out of Egypt are going to live and die in the wilderness. It will be another 38 years and 9 months before their children and the surviving women can enter - a total of 40 years

The 40 **days** were a time of **testing** for the scouts and the people - would they *believe* God's promises?

The 40 **years** are **judgment** because they did *not* believe.

The 10 scouts are now killed because they rebelled against God and led the people to rebel.

In 14:33 God had said, *Your children will be shepherds here for 40 years, suffering for **your** unfaithfulness.*

Now go back to verse 18. *The Lord is slow to anger*, meaning God takes His time before He responds to disobedience - before He sends consequences. *...Yet He does not leave the guilty unpunished. He punishes the children for the sin of the fathers to the 3<sup>rd</sup> and 4<sup>th</sup> generation.* Ex. 20:5; 34:7; Lev. 26:39; Dt. 5:9; Jer. 32:18

This statement is made in Exodus, Leviticus, Numbers, Deuteronomy and Jeremiah. God wanted His people to know their decisions would have lasting effects. If they disobeyed His laws, He would send consequences. The consequences would not just affect them. Their children, grandchildren and great grandchildren would also experience suffering. Their lives would be limited. In addition, they would learn the behavior of their parents and repeat it generation after generation.

(Consequences are never sent *directly* to children because God says children do not die for sins of their father. Ezek. 18:20 Nevertheless, they affect children indirectly because they are under their parents and are part of the nation that is being dealt with as a unit.)

However it was not hopeless. In any generation a person could decide to follow God and a cycle of blessing and obedience for that family would begin, generation after generation.

The adult Jews who came out of Egypt make a choice. They do not believe God can get them into the land He promised them.

This unbelief brings consequences. The first consequence is in their own lives. For the next 39 years they will travel in one big circle, without any purpose or fulfillment. They know that in the end, all the adult men will all die in the wilderness.

The 2<sup>nd</sup> consequence will be in the lives of their children and grandchildren. They also have to wander those 39 years. They have to suffer even tho they had nothing to do with the choice.

Chapters 15 thru 19 describe 38 of these years.

During this time,

The Jews are still God's people.

Because they repented, they were forgiven.

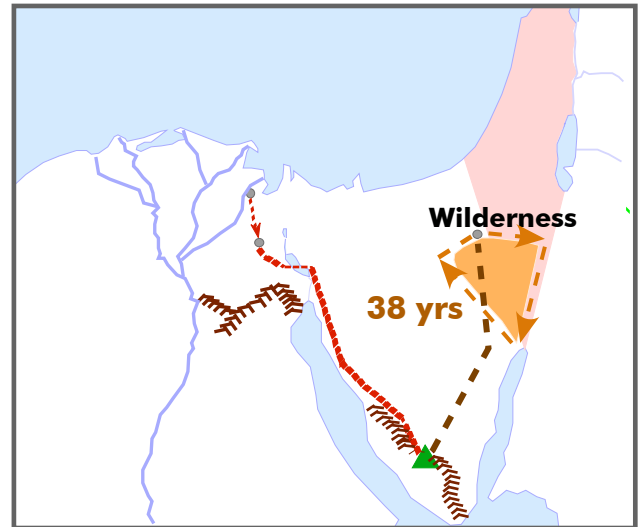
God's contract with them is still in effect.

They have His presence and provisions.

**BUT**

They never **enjoy** His presence the way **He** intended.

They never experience the blessings and life God **wanted** to give them in the land.



Chapter 20 begins the 40<sup>th</sup> year since the Jews left Egypt. By this time, most of the first generation men have died in the wilderness just as God said they would. The rest will die by the **end** of the year. Those who had been children are now between 40 and 59 years old.

They return to Kadesh Barnea, the place where their *parents* had failed. Finally it is their turn to respond and make choices. The question is,

will they *repeat* the mistakes of their parents **or**  
have they *learned* from experience?

Unfortunately they are not only like their parents, but even worse. When they lack water, they turn against Moses, just like their parents had done when they left Egypt. But the situation is different with this 2<sup>nd</sup> generation. They have grown up in the wilderness. Every day, over the last 39 years, they have seen God provide *what* they need *when* they need it. They have seen God work thru Moses. So now, to accuse Moses of bad leadership and bad motives means this generation is even less trusting, less grateful and less godly than their parents.

As usual, Moses and Aaron go to God with the problem and He gives them instruction. They are to speak to a specific rock and it will provide water.

Over the past 39 years, when Moses and Aaron were criticized by the people, they never took it personally. They would focus the people's attention on God - His power and faithfulness. But this time is different. According to 20:10, they lash out at the people. Moses says, *Listen you rebels, must **we** bring water out of the rock for you?* Then Moses raises his arm and lashes out at the rock, striking it twice. It is what he wished he could do to the people. Water comes gushing out so the people and livestock can drink.

Moses and Aaron are dealing with people who have rebelled against God. In the Bible, response to disobedience is called *anger*. Moses and Aaron are angry as they should be. The problem is not that they are angry, because of the disobedience. The problem is **how** they respond in their anger.

They should have said to the people, *You have disobeyed and rebelled against God. You have forgotten He is the God who provides. Here is the evidence.* Then they should have said to the rock, *pour out water for this people.* **This** is how they should have responded.

But instead Moses says to the people, *Shall **WE** bring water out of the rock for you?* He is pointing to himself and Aaron as the ones who provide. He is saying, *You have disobeyed and rebelled against **us**.*

Aaron is included because he does not speak up which means he thinks and feels the same way.

Psalms 106:32 describes this event.

*At the waters of Meribah, the people angered Moses and the Lord and trouble came to Moses because of the people. For they rebelled against the Spirit of God and rash words came from Moses' lips.*

Usually when people teach this story, the emphasis is on Moses striking the rock instead of speaking to it. But Scripture never condemns him for that. This verse says it is the rash words that are the problem.

The rash words and thinking cause God to say, *You, Moses and Aaron, did not rely on Me, to prove My holiness to the people.* This is the literal Hebrew in Numbers 20:12. (from Theological Wordbook, Vol. 2, p. 787, last paragraph in article)

God wanted to give water from the rock to demonstrate:

His **power** to do the impossible  
His **faithfulness** to provide  
His **mercy** even when the people did not believe

This would be a powerful way for the people to see God's holiness in its various aspects. But instead of seeing God's holiness, the people saw Moses and Aaron pointing to themselves.

Since they did not show God's holiness thru their actions, God now shows His holiness by His own actions. He tells them the consequences.

Even tho Moses and Aaron have been leaders for over 40 years, they will not get to complete their ministry and lead the Jews into the Promised Land. While this may seem too harsh, we have to remember, they were the ones who gave God's laws to the people. They were the ones who told them the importance of obedience. If the first generation could not enter the land for lack of obedience, then surely their leaders cannot enter when they disobey.

In the days of Moses and in our day there is a principle: the greater the spiritual knowledge, the greater the consequences when there is disobedience. In our ministries today, if people cannot get a clear picture of God because we are in the way, God will either remove our ministry or will remove us.

Ten months after Moses' disobedience, he writes Psalm 90 to express his feelings about this event and the consequences. He talks about God's response to his disobedience – God's anger.

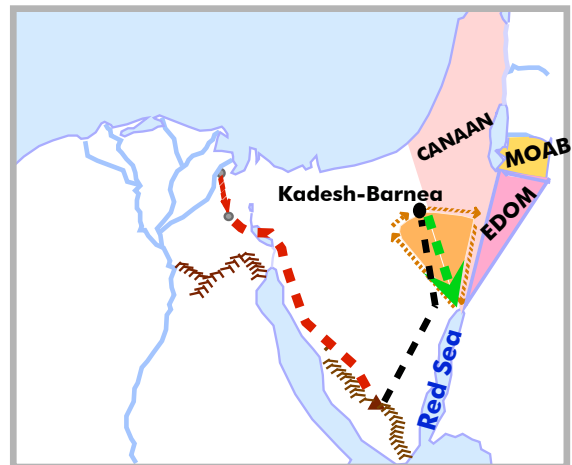
The 2<sup>nd</sup> generation Jews are now in Kadesh Barnea. The Promised Land is directly north. By this time in history, if they tried to enter, going north from Kadesh, the Jews would face battles that were beyond their ability. They would have to conquer too big an area to be able to control it. So God will take them around the backside to enter from the east. They will be able to take possession of the land little by little. The most direct route will be a major east-west highway just a few miles north from Kadesh, then east thru Edom and north on the King's Highway.

So Moses sends messengers to the king of Edom, *Can we go thru your land to get on King's highway?* As they wait for a reply, the people go north to the east-west road that will lead to

Edom. They camp at a place called Mt. Hor. It is while they are here that Aaron dies - the 40<sup>th</sup> year since he left Egypt.

Finally the reply from the king of Edom comes back. In fact, twice he sends word to Moses, *no, you cannot go thru my land.* This is significant because the Edomites are descendants of Esau, Jacob's twin brother. This makes them distant relatives. In the book of Genesis, there was animosity between Jacob and Esau. Now hundreds of years later the descendants of Esau are still carrying a grudge and refuse to let the descendants of Jacob go thru their land. This means the Jews will have to go around the country of Edom. They will have to take the road to the south instead of the road to the east.

The Jews go south, all the way to the tip of the Red Sea, the Gulf of Aqaba.



As they travel, these 2<sup>nd</sup> generation Jews are just like their parents. They speak with bitterness and resentment against God and against Moses. cf. Num. 12:1 EBC notes They complain about the extra travel and lack of water. But then they go a step further. Using a Hebrew word of contempt, they say the manna or bread that God has provided these 40 years is *worthless* and they have hated everything about it. In one small sentence - *We detest this miserable food* - they are saying that God is a failure and His provision has been a failure. The people are guilty of blasphemy, arrogance and ungratefulness. They have despised God.

This is why the punishment is so severe. God sends poisonous snakes.

They are sometimes called *fiery serpents* because they are bright red-orange and their bite produces a burning sensation like fire. The strength of the poison brings inflammation and then death. In the contract between God and His people, the punishment for blasphemy was death.



As soon as people begin to die, they know God has been fair to punish them. Moses does not have to give a sermon or explain what is happening. They immediately go to Moses with the acknowledgment *We have sinned... ask the Lord to forgive us and take away the snakes.*

When Moses asks God what to do, he is told to make a bronze serpent and put it on a pole. In the Bible, bronze is picture language for God's *judgment of sin*. According to Numbers 21:8 - 9, if the people want to be healed, all they have to do is **look** at the bronze snake on the pole. But **how** they look will determine their results.



It has to be **SPECIFIC**: *I disobeyed - the serpent on the pole represents the judgment and punishment for my disobedience.*

It has to be **CONFIDENT** - *God said by looking, I can be healed. I believe it will happen.*

It has to be **PERSONAL** - Moses cannot do it for them. They cannot even do it for each other. Each person has to look for him or herself. And yet, it is so simple that even a child can do it.

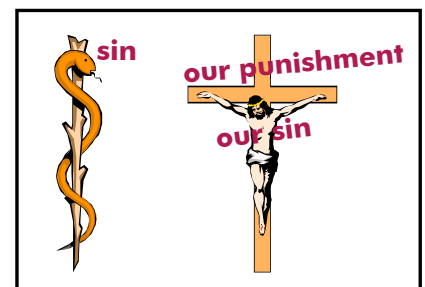
Finally, it has to actually be **DONE**. Imagine a group of people with their back to the serpent on the pole. One says, *My snake- bite really hurts. But how wonderful that if we look, we can be healed.* Another speaks up and says, *yes, I really believe it.* Another chimes in, *Yes, I plan to do it pretty soon.* That group can talk all day and say they believe, but if they never actually turn and look, it will do them no good. True belief will be seen by their choice to turn and look. This is why God says in other places, *Turn to Me and be saved.*

When Moses prayed, God could have told him to hold out his rod and the people could have been instantly healed. Instead God uses picture language, not just for them, but also for us.

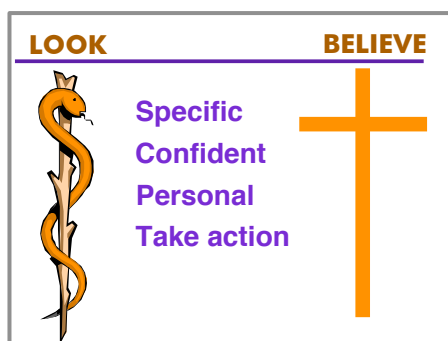
Jesus gives the meaning of this picture in John 3:14. He is talking with the head rabbi of the Jerusalem seminary. His name is Nicodemus. Jesus tells him,

*Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life. Because God so loved the world, He gave His one and only Son, that whoever believes in Him shall not perish, but has eternal life. 3:14-16*

Jesus says the snake on the pole is a picture about **Him**. The serpent is usually a picture of Satan, but sometimes it is a picture of sin. The serpent on the pole is not a picture of Jesus in **His** character. Jesus was sinless. It is a picture of Jesus on the cross when *our* sin was dumped on Him and He became the sin offering for us. He then experienced our punishment which was separation from God the Father. 2 Cor. 5:21 Another name for this is spiritual death – separation from the Father. (After Jesus finished making our payment, He then died physically.)



*As Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who **believes** in Him has eternal life.* The word *believe* is very general. Each person may have a different idea of what it means. So God gave this Old Testament picture to show us what **He** means by the word *believe*.



As the Jews in the Old Testament, so...

...our belief about Jesus must be **SPECIFIC** *I disobeyed. Jesus made the payment for sins of world and that includes **my** disobedience*

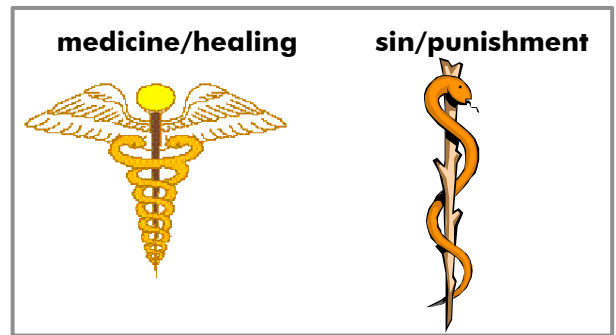
Our belief must be **CONFIDENT**. *Jesus said if I accept His payment I have eternal life. I believe what He says.*

Our belief must be **PERSONAL**. No one can do it for me. I have to accept His payment for myself. Yet it is so simple that even a child can do it.

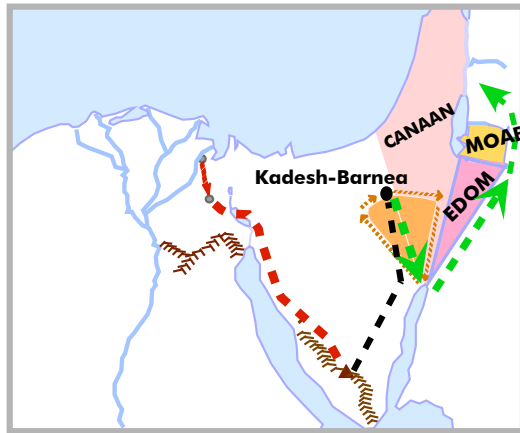
And then we have to actually **MAKE** the decision. It is not enough to believe that 2000 years ago Jesus lived, died and rose again. Our belief will be seen in our choice to mentally or verbally say, *Jesus, You made the payment for **me**. I need it and I accept it. Thank You.*

The snake on the pole is a picture of Jesus having our sin on Him and then making the payment for sin in our place.

Our medical symbol also has snakes on a pole and people wonder if it came from this story. The answer is *no*. Early in the history and religion of Greece, a snake on a pole was the picture of the Greek god, Asclepius. In 300 BC, the Romans adopted this picture as a symbol for healing and medicine and named it after their god of healing, Aesculapius. (293 BC). So our medical symbol came from the Greek and Roman religions. It is important to understand the difference in meaning. In pagan religions the snake is worshipped; the snake on a pole is a symbol of healing. In Scripture, the snake on the pole is a symbol of God's judgment of sin. It is a symbol of death. Both were religious symbols, but with opposite meanings.



The Jews' blasphemy against God, their punishment and healing takes place at the northern tip of the Red Sea.



Now, they finally move forward towards Canaan, the Promised Land. They head north on the desert road that is east of Edom and Moab in order to avoid them. North of Moab, they turn west and come to the Jordan River at the northern end of the Dead Sea. After setting up camp, the *soldiers* continue north and conquer all the land on the east side of the Jordan River. God gives them many victories to build up their trust. He is showing He *can* give them the land He promised.

According to chapter 26, when the soldiers return to camp they are numbered. There are 3 reasons.

1. It determines the military strength of the 2<sup>nd</sup> generation.

The people who were counted at Mt. Sinai have now died in the wilderness. Those who had been under 20, have grown up and are now the fighting force. The numbers are made public. Everyone learns that after 39 years, rather than growth, there has been a decline in the population. There has been no progress.

2. It proves God's Word is true.

He said the 1<sup>st</sup> generation would die in the wilderness. As they take the census, they discover no adult man is over 59 years old. Since people lived into their 70's and 80's, it means they have died prematurely. Only Joshua, Caleb and Moses are left from the adult men who came out of Egypt.. The census proves it has happened just like God said.

3. It will enable them to divide the land fairly.

After they conquer the land, it will be divided and assigned according to the number of people. Family clans or tribes with a bigger population will get more land; clans with less people will get less land.

With the census taken, it is time for Moses to appoint their next leader. He names Joshua to take his place.

Chapter 32 mentions 2 1/2 tribes who ask for their inheritance on the eastern side of Jordan River.

In reading this book, questions come to mind.

**About God's many laws** – they can seem excessive, harsh or restrictive. Why?

The answer is...

...Many of the laws were for health and hygiene.

It was the simplest way for God to protect the nation from epidemics and plagues.

...The laws were a way to provide order and protection for people living so close together.

...These laws showed the Jews they could never be right with God by their efforts.

They could never be good enough because He requires absolute goodness.

According to Paul in the New Testament, the ultimate purpose of the laws was to lead the Jewish people to Jesus – to prove they needed **His** goodness and grace, His mercy and forgiveness because they were not capable to keeping the laws.

### **About all the picture language**

Since the Jews in the Old Testament do not know about Jesus, why are there so many pictures of Him in these books?

Because God wants to prepare the Jews, so when Jesus comes, they can check Him out; does He fit the pictures? It will be in their Old Testament, the books Jews read and trust, where they can find the answers.

For Jews seeking, waiting and expecting their Messiah, the Old Testament pictures are evidence Jesus **is** the Promised One.

For us as Gentiles, the pictures are also proof that Jesus was who He claimed to be.

Only the One sent by God the Father could match **all** the pictures. So as we go thru the Old Testament, the more pictures we see, the more our faith in Jesus can be strengthened.

### **LESSONS FOR OUR LIVES.**

#### **1. God wants to guide us.**

In our day, He is not going to use a literal cloud, but He still wants to guide us. He may use Scripture or the Holy Spirit to impress an idea in our mind. He may use circumstances, common sense, information from books or people. God is always ready to guide us.

The question is, do we **want** His guidance? Are we willing to follow it. Do we ask for His help at the beginning of our plans, or only after we have messed things up, see no other options and then say, *Dear God, please help me?*

How much better to start each day with the prayer, *Lord, I ask You to guide me in the situations I will have. Give me wisdom in my decisions.*

#### **2. A lesson about choices –**

If, as believers, ...

...we are afraid to obey because of the unknown

...we avoid obeying because we do not think God can get us thru the situation

...we take the easy way out because obedience would be hard...

...We are still part of God's family, but we will spend our life spiritually wandering.

There will be no sense of fulfillment - no enjoyment of life; no spiritual progress.

There will be no enjoyment of God;

no enjoyment of His blessings and the things He wants to do in our lives.

Disobedience brings consequences not only to us, but to the generations that follow us.

Or we can make choices like Joshua and Caleb.

In spite of obstacles – in spite of fearing the unknown - we can choose to obey as God directs us.

The result will be...

enjoyment of God.

We will experience His strength, peace and a sense of His presence.

Even if we have to make difficult changes or experience loss, when we obey, God will give us a life of fulfillment, enrichment and continual spiritual growth.

**Enjoyment of God and His blessings OR a wilderness experience.**

It all depends on our choices and obedience!



### **EXTRA INFORMATION FOR THE STUDIOUS AND INQUISITIVE**

#### Time Frame

Egypt (15th day) to Mt. Sinai stay - 13 months - left 20th day/2 month/2 yr Num. 9:22

Mt Sinai to Kadesh - 11 days +40 + report days = 60 days Dt. 1:2

Kadesh after decision - 6 months

Leaving 1st Kadesh to crossing of Zered Valley - Dt. 2:14

Zered Valley to Mt. Nebo -

} 21 months

40 years total

38 years

3 months

#### 39 years from Egypt to 2nd Kadesh

13 months - Egypt to leaving Mt Sinai - absolute

2 months from Egypt to arriving at Mt. Sinai Ex. 19:1

11 months at Mt. Sinai

2 months - Mt. Sinai to Kadesh decision

9 months + 37 years 1st Kadesh to 2nd Kadesh

return to Kadesh - 1st month of 40th year Num 20:1

Aaron died - 1st day, 5th month, 40th year Num. 33:38

Zered Valley - 9th month? of 40th year

Moses words - 11th month of 40th year

21 months from Egypt to 1st Kadesh

38 years from leaving 1st Kadesh to Zered Valley

3 months left of 40th year