

# Numbers 8-10:10

Bible Study

## Review

### Chapter 6

Regulations for the Nazirites—set apart for a time in commitment to God  
Aaronic Blessing—God’s instructions to the priests on how to bless Israel

### Chapter 7—2<sup>nd</sup> longest chapter of the Bible

- **Flashes back** to the day the tabernacle was erected [Ex.40:17]
- For 12 days the leaders of each tribe brought gifts to be presented
- Carts and oxen were presented to be used in transporting the tabernacle items

### Numbers 7:89

<sup>89</sup>Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

Chapter 8  
Continuation of the  
flashback section

The concluding note about the tabernacle in chapter seven leads into this section about the lampstand [in the holy place]

<sup>1</sup>And the Lord spoke to Moses, saying:  
<sup>2</sup>“Speak to Aaron, and say to him, ‘When you arrange the lamps, the seven lamps shall give light in front of the lampstand.’”

The lampstand provided light within the tabernacle  
▪The instruction in this section supplements the instructions previously given in [Exodus 25: 37; 27: 21]

“shall give light in front of the lampstand”  
Apparently from Exodus 40: 22-25, the lamps illuminate the table holding the bread of presence (12 loaves symbolize fellowship with God)

Numbers 6:25 [Blessing upon Israel]  
<sup>25</sup> The Lord make His face shine upon you, And be gracious to you;

## Aaron's obedience

<sup>3</sup>And Aaron did so; he arranged the lamps to face toward the front of the lampstand, as the Lord commanded Moses.

<sup>4</sup>Now this workmanship of the lampstand *was* hammered gold; from its shaft to its flowers it *was* hammered work. According to the pattern which the Lord had shown Moses, so he made the lampstand.

v.4 Shows that the lampstand had been made exactly to the pattern which God has shown Moses...and of hammered gold

The lampstand was attended to twice a day and had to continue burning  
(Lev. 24:2-4)

### Leviticus 24:2-3

<sup>2</sup>“Command the children of Israel that they bring to you pure oil of pressed olives for the light, to make the lamps burn continually.

<sup>3</sup>Outside the veil of the Testimony, in the tabernacle of meeting, Aaron shall be in charge of it from evening until morning before the Lord continually;

v. 5-22 Dedication of the **Levites**—the 13<sup>th</sup> day after the tabernacle was erected

<sup>5</sup>Then the Lord spoke to Moses, saying:  
<sup>6</sup>“Take the Levites from among the children of Israel and **cleanse** them *ceremonially*.”

v. 6 “**cleanse** them” (Levites) (Heb. *taher*)= to be pure, clean

(Theol. Dict. OT) “Priests and Levites had to be cleansed to fulfill their ritual functions”

(NICOT) “To purify [cleanse] the Levites means to move them into a sphere of purity where they can enter into proximity with holy objects, and indeed, with God himself, without danger to themselves or the community”

<sup>7</sup>Thus you shall do to them to cleanse them: Sprinkle water of purification on them, and let them shave all their body, and let them wash their clothes, and so make themselves clean.

Threefold process of ceremonial cleansing:

- 1) Levites sprinkled with water of purification [unique term]
- 2) Removal of hair from the body [not same word as everyday shaving]
- 3) Washing the clothes

Comparison:

- Remember: The **priests** were set apart for their office by a special sacrifice; anointed with oil and blood, and dressed in their priestly clothing...
- The **Levites** were simply cleansed

So that they may serve within the court of the tabernacle [by the ritual cleaning]

- The Levites carried holy objects and camped close to the tabernacle, thus their purification was important

<sup>8</sup>Then let them take a young bull with its grain offering of fine flour mixed with oil, and you shall take another young bull as a sin offering.

<sup>9</sup>And you shall bring the Levites before the tabernacle of meeting, and you shall gather together the whole congregation of the children of Israel.

<sup>10</sup>So you shall bring the Levites before the Lord, and the children of Israel shall lay their hands on the Levites;

<sup>11</sup>and Aaron shall offer the Levites before the Lord *like* a wave offering from the children of Israel, that they may perform the work of the Lord.

v. 8 Bull sacrificed as a purification offering to cleanse the sanctuary and to atone for human sin

v. 9 Representatives of the tribes lay their hands on Levites—to indicate they are a gift from the people, as living sacrifices

v. 11 Levites like a wave offering to be accepted by God—set aside and dedicated to do his work

<sup>12</sup>Then the Levites shall lay their hands on the heads of the young bulls, and you shall offer one as a sin offering and the other as a burnt offering to the Lord, to make atonement for the Levites.

<sup>13</sup>“And you shall stand the Levites before Aaron and his sons, and then offer them *like* a wave offering to the Lord.

<sup>14</sup>Thus you shall separate the Levites from among the children of Israel, and the Levites shall be Mine.

v. 12 Levites lay their hands on the bulls—to represent them...both are atoning sacrifices

(Holman) “The Levites were thus presented before the Lord as a wave offering from the Israelites in order to commission them for service....  
in a sense the Israelites were waving before the Lord the Levites as the ones who would serve them throughout the year in sacred service”

v. 14 The Levites are set apart from the rest of the tribes of Israel and dedicated to God



<sup>15</sup>After that the Levites shall go in to service the tabernacle of meeting. So you shall cleanse them and offer them *like* a wave offering.

<sup>16</sup>For they *are* wholly given to Me from among the children of Israel; I have taken them for Myself instead of all who open the womb, the firstborn of all the children of Israel.

<sup>17</sup>For all the firstborn among the children of Israel *are* Mine, *both* man and beast; on the day that I struck all the firstborn in the land of Egypt I sanctified them to Myself.

<sup>18</sup>I have taken the Levites instead of all the firstborn of the children of Israel.

v. 15-19 This section reflects back to chapter three explaining that the firstborn of Israel was given to God for service

v. 18 (NICOT) “Just as the animal sacrifices atone for the Levites by purging the sanctuary (purification offering) and by being the ransom price (burnt offering) so the Levites themselves become a substitute for the Israelites”

<sup>19</sup>And I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to do the work for the children of Israel in the tabernacle of meeting, and to make atonement for the children of Israel, that there be no plague among the children of Israel when the children of Israel come near the sanctuary.”

(Und. Bible Com. Series) “From the context, apparently to make atonement for them indicates providing protection for the tribes as a buffer around the holy tent of meeting....

Atonement is usually a priestly prerogative, but the protection the Levites provide also keeps the relationship with God at one, intact”

v. 20-22 This section emphasizes and summarizes the obedience of the people and following God's instructions

<sup>20</sup>Thus Moses and Aaron and all the congregation of the children of Israel did to the Levites; according to all that the Lord commanded Moses concerning the Levites, so the children of Israel did to them.

<sup>21</sup>And the Levites purified themselves and washed their clothes; then Aaron presented them *like* a wave offering before the Lord, and Aaron made atonement for them to cleanse them.

<sup>22</sup>After that the Levites went in to do their work in the tabernacle of meeting before Aaron and his sons; as the Lord commanded Moses concerning the Levites, so they did to them.

<sup>23</sup>Then the Lord spoke to Moses, saying,

<sup>24</sup>“This *is* what *pertains* to the Levites: From twenty-five years old and above one may enter to perform service in the work of the tabernacle of meeting;

<sup>25</sup>and at the age of fifty years they must cease performing this work, and shall work no more.

<sup>26</sup>They may minister with their brethren in the tabernacle of meeting, to attend to needs, but they *themselves* shall do no work. Thus you shall do to the Levites regarding their duties.”

The service for Levite men was limited between 25 and 50 years of age...after 50 they must retire

v. 26 (Holman) “Those beyond fifty years of age could assist their younger brothers in the service of the tabernacle, but they could not engage directly in the actual assigned duties”

v. 24 twenty-five years old vs. thirty years of chapter 4

(Tyndale) “The context of this regulation 7: 1 [Ex. 40:2] and 9:1 suggests it is dated from the 13<sup>th</sup> day of the 1<sup>st</sup> month, which is before the regulations in Num. 1:1.

It therefore seems preferable to suppose that the minimum age for Levitical service was increased from 25 years to 30 years. No reason given.”

## Chapter 9

## Passover at Sinai

<sup>1</sup>Now the Lord spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying:

<sup>2</sup>“Let the children of Israel keep the Passover at its appointed time.

<sup>3</sup>On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it.”

v. 1 “the Lord spoke”

(Companion) “During the week of Aaron’s consecration” (Lev. 8)

v. 1 **1<sup>st</sup> month** of the 2<sup>nd</sup> year after coming out of Egypt

▪ Events of this Passover **preceded** the beginning of the census in chapter 1

v. 2-3 “its appointed time...its rites and ceremonies”—what God had revealed previously to Israel in Egypt [Exodus 12]

**2<sup>nd</sup> year** after leaving Egypt

**1<sup>st</sup> day of the 1<sup>st</sup> month**

Chapter 7:1 [Ex. 40:2,17]  
The 1<sup>st</sup> day the tabernacle was set up

**1<sup>st</sup>—12<sup>th</sup> day of 1<sup>st</sup> month**

Chapter 7:2—7:83  
For 12 days the tribes brought offerings  
for the tabernacle consecration

**13<sup>th</sup> day of 1<sup>st</sup> month**

Chapter 8:5—22  
Dedication of the Levites

**14<sup>th</sup> day of 1<sup>st</sup> month**

Chapter 9:1-5  
On the 14<sup>th</sup> day the Passover was kept

**1<sup>st</sup> day of 2<sup>nd</sup> month**

Chapter 1:1 The census taken  
(1:1-6:27)—instructions for moving camp

**14<sup>th</sup> day of the 2<sup>nd</sup> month**

Chapter 9: 11-14  
Delayed Passover—30 days later

**20<sup>th</sup> day of the 2<sup>nd</sup> month**

Chapter 10:11  
20<sup>th</sup> day of the 2<sup>nd</sup> month Israel leaves  
Sinai

<sup>4</sup>So Moses told the children of Israel that they should keep the Passover.

<sup>5</sup>And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the Lord commanded Moses, so the children of Israel did.

v. 5 shows that Israel did take care to do exactly what God had commanded they do

v. 5 “at twilight”

(Expositors) “is literally ‘between the evenings’ speaking of that period just between sunset and true darkness. In traditional Hebrew practice, this period is regarded at the end of one day and the beginning of the next.”

v. 6-7 Attention brought to an issue not covered in the original Passover legislation [Ex. 12]

“And” [KJV]

<sup>6</sup>Now there were *certain* men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day.

<sup>7</sup>And those men said to him, “We *became* defiled by a human corpse. Why are we kept from presenting the offering of the Lord at its appointed time among the children of Israel?”

v. 6 “certain men who were defiled by a human corpse”  
(Companion) “Probably Mishael and Elizaphan, who had buried Nabab and Abihu  
(Lev. 10:1-4)

Some Israelite men had become ritually unclean because of contact with a corpse  
and raised a question for clarification



<sup>8</sup>And Moses said to them, “Stand still, that I may hear what the Lord will command concerning you.”

<sup>9</sup>Then the Lord spoke to Moses, saying,

<sup>10</sup>“Speak to the children of Israel, saying: ‘If anyone of you or your posterity is unclean because of a corpse, or *is* far away on a journey, he may still keep the Lord’S Passover.

<sup>11</sup>On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs.

<sup>12</sup>They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

v. 8 Moses did not have an immediate answer and sought God’s answer

v. 11-12 The ordinances here are representative of the previous ordinances given regarding the Passover in Exodus 12

The ordinances here would be relevant in the wilderness...the blood on the doorpost and lintels are not repeated, which are not relevant in the wilderness

<sup>13</sup>But the man who *is* clean and is not on a journey, and ceases to keep the Passover, that same person shall be cut off from among his people, because he did not bring the offering of the Lord at its appointed time; that man shall bear his sin.

<sup>14</sup>‘And if a stranger dwells among you, and would keep the Lord’S Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land.’”

v. 13 A person who was clean and present at Passover time and simply chose not to keep the Passover would be subject to punishment

v. 13 “cut off from among his people...that man shall bear his sin”  
(NICOT) “Together the two idioms indicate that the one so punished has lost Yahweh’s protection and, in essence, operates outside the sphere of the covenant relationship”

v. 14 According to Exodus 12: 48 a sojourner was required to be circumcised to participate in the Passover

This whole section v.15-23 develops the short description of the cloud in Exodus [40:34-38] in prose and expressing the excitement of the occasion

<sup>15</sup>Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire.

<sup>16</sup>So it was always: the cloud covered it *by day*, and the appearance of fire by night.

v. 15 “on the day the tabernacle was raised up” (1<sup>st</sup> day of the 2<sup>nd</sup> year) [Ex. 40:2; Num. 7:1]

This section shows that the tabernacle was covered by cloud in the daytime and fire at night...the covering emphasizes God’s presence with his people

Description of how the journey was to be undertaken

<sup>17</sup>Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents.

<sup>18</sup>At the command of the Lord the children of Israel would journey, and at the command of the Lord they would camp; as long as the cloud stayed above the tabernacle they remained encamped.

v. 19-23 describe how the journey was to be undertaken

<sup>19</sup>Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the Lord and did not journey.

<sup>20</sup>So it was, when the cloud was above the tabernacle a few days: according to the command of the Lord they would remain encamped, and according to the command of the Lord they would journey.

<sup>21</sup>So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey.

<sup>22</sup>*Whether it was* two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey.

<sup>23</sup>At the command of the Lord they remained encamped, and at the command of the Lord they journeyed; they kept the charge of the Lord, at the command of the Lord by the hand of Moses.

(Tyndale) “This section is placed immediately after the account of the celebration of the second Passover. The cloud of God’s presence first appeared after the first Passover [Ex. 13:21-22].

The tabernacle could be built only once, but the festivals of redemption were to be celebrated regularly. The narrative, therefore, looks beyond the wilderness situation, in which Israel could follow God’s leading in an immediate way, to a time when its faithfulness to the Lord would be demonstrated by their keeping of the festivals.”

Numbers 10: 1-10

Silver Trumpets—last instructions at Sinai  
v. 1-10 Human side of leading the journey

<sup>1</sup>And the Lord spoke to Moses, saying:

<sup>2</sup>“Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.

“trumpets”= *hasosra* (Heb.)—not the same as the *shofar* (rams horn)

▪Made of silver and hammered work

(TWOT) [Josephus] “In length a little short of a cubit, it is a narrow tube, slightly thicker than a flute...”

The different types of trumpet blasts signal a variety of activities...

Variables in trumpet calls:

- 1)One or two trumpets
- 2)The kind of blast: long or short
- 3)The number of blasts

(Theol. Wordbook OT) “The trumpets must have emitted a high, shrill sound. The signals depended upon the number of trumpets used, the types of sounds, and their sequence.”

1) To summon the tribes or leaders  
▪ Long blasts (*taqa*)



<sup>3</sup>When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.

<sup>4</sup>But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.

v.3 A long blast on both trumpets—the **congregation** assembles at the sanctuary court (door of the tabernacle of meeting) [v.7]

v. 4 A long blast on one trumpet—**leaders** of the tribes assemble at the sanctuary court

(New Int. Com. OT)

“**Jewish tradition** is that the convocation sound (v.3-4) was a long steady blast, while the alarm signal [to move out v. 5-6] was a succession of three shorter notes.”

2) To signal the breaking of camp  
▪ Short blasts (*terua*)

<sup>5</sup>When you sound the advance, the camps that lie on the east side shall then begin their journey.

<sup>6</sup>When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys.

v. 5

1<sup>st</sup> short blast—tribes east of the sanctuary move out  
[2:9] “these shall break camp first”

v. 6

2<sup>nd</sup> short blast—tribes east of the sanctuary move out  
[2:16] “2<sup>nd</sup> to break camp”

v. 6 last part

3<sup>rd</sup> short blast—tribes west of the sanctuary move out (understood)  
[2:24] “they shall be the third to break camp”

v. 6 last part

4<sup>th</sup> short blast—tribes north of the sanctuary move out (understood)  
[2:31] “they shall break camp last”

<sup>7</sup>And when the assembly is to be gathered together, you shall blow, but not sound the advance.

<sup>8</sup>The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations.

The first two functions of the trumpets are summed up in verse seven—two kinds of trumpet sounds to distinguish the two functions

v. 8 Aaron's sons , Eleazar and Ithamar were given the responsibility for blowing the trumpets

“as an ordinance forever”

(NICOT) “This term is used elsewhere in Exodus, Leviticus, and Numbers to refer to a legal enactment that is underlined as particularly relevant or important”

- No functioning Levitical priesthood today to carry out this ordinance



3) A signal to go to war [when in the land]

▪ Short blast (Heb. *ruwa*)

<sup>9</sup>“When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the Lord your God, and you will be saved from your enemies.

With the trumpet blast God will remember his people and deliver them from their enemies

4) Feast days, beginning of months, over sacrifices  
▪ long blast (Heb. *taqa*)

<sup>10</sup>Also in the day of your gladness, in your appointed feasts, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I *am* the Lord your God.”

v. 10 “in the day of your gladness”

‘gladness’ (Heb. *Simchah*)= joyfulness, rejoicing (TWOT) “most frequently the word is used for joy in the Lord on holy days

- Long blasts at the beginning of months...except for the 7<sup>th</sup> month in which short blasts were used
- (JFB) “i. e. festive and thanksgiving occasions were to be ushered in with trumpets”

“over burnt offerings...and peace offerings”

(Keil and Delitzch) “is any day on which a practical expression was given to their joy, in the form of a sacrifice”

## Summary of the trumpet blasts:

Long blast: assemble

Short blast: break camp

Short blast: go to war

Long blast: celebrate

- Breaking camp and going to war involve moving out
- Assembling and celebrating involve festivals and times of rejoicing, thanksgiving

## Lessons

The representatives of all the tribes of Israel laid their hands upon the Levites to set them apart for special service in the tabernacle

Laying on of hands is one of the basic doctrines of the Bible listed in Hebrews 6:1-2

- Ordination
- Anointing
- Blessing of the children

Silver trumpets were blown to assemble the congregation, to call the leaders, to go to war and to mark the new month and feast days

Trumpets will blast at the return of Jesus Christ of which these trumpets were a type