

God Is Government

Isaiah 33:22

**“For the LORD is our judge, the
LORD is our lawgiver, the LORD is
our KING; he will save us.”**

**TEACHINGS OF YESHUA HAMASHIACH
BIBLICAL AND WORLD HISTORY MASTERCLASS**

**A Study of The BOOK of NUMBERS
Chapters 5 – 9 “Preparations of the Camp”
March 17, 2024**

Preparation of the Camp

- Defilement; Restitution; Jealousy Offering Chapter 5
- Nazarite Vow; Triune Blessing Chapter 6
- Gifts of the princes Chapter 7
- Menorah; Cleansing of the Levites Chapter 8
- Passover Chapter 9

Numbers 5: Defilement; Suspected Adultery

We have seen the orderly arrangement of the camp. Now we will examine the preparations for the wilderness march. The Christian today needs also to prepare; he is a pilgrim going through the wilderness of this world. Everyone needs to prepare for the walk, the war, and the worship of the wilderness.

Num 5:1 And the LORD spake unto Moses, saying,

Num 5:2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

Num 5:3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

But in these three passages they are dealing more fully with their several defilements (Leviticus 13 & 15; Numbers 19) only lepers had to be expelled from the camp (Leviticus 13:46). According to Leviticus 13, a person was not put outside the camp until it was established that he had a real and permanent case of leprosy. As for “one having an issue” Numbers 5:2 might likewise mean a permanent or long-sustained issue, necessitating expulsion from the camp, while Leviticus 15 deals only with the temporary type of issue.

Num 5:4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

Num 5:5 And the LORD spake unto Moses, saying,

Num 5:6 Speak unto the children of Israel, When a man or woman shall commit any sin that men commit, to do a trespass against the LORD, and that person be guilty;

We, too, need to get the sin out of our lives. (This is the fourth item in 2 Chronicles 7:14....)

Num 5:7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.

Num 5:8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, even to the priest; beside the ram of the atonement, whereby an atonement shall be made for him.

In line with the spirit of the Law, which regarded sin against one's fellowman as sin also against God (Psalms 51:4), the Lord here introduced the principle of recompense. The offended who wronged another person in any way must confess that sin and make full restitution for it plus 20% (Leviticus 6:1-7 for details). [Zacchaeus offered to do more: "Behold, Lord, the half of my goods I give to the poor; and if I have anything from any man by false accusation, I restore him fourfold" Luke 19:8]

How to calculate four-fold – $4 \times 4 \times 4 \times 4 = 256$ times.

Pro 6:30 Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

Pro 6:31 But if he be found, **he shall restore sevenfold**; he shall give all the substance of his house.

$7 \times 7 \times 7 \times 7 \times 7 \times 7 \times 7 = 823,543$ – This is per dollar for what has been stolen from us by the cabal.

Num 5:9 And every offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

Num 5:10 And every man's hallowed things shall be his: whatsoever any man giveth the priest, it shall be his.
A Test for Adultery

Num 5:11 And the LORD spake unto Moses, saying,

Num 5:12 Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him,

Num 5:13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner;

When a wife was suspected by her husband of adultery (there being no witnesses) and she maintained her innocence, she was to be brought to the priest and made to stand before the Lord, who alone could determine her innocence or guilt.

Num 5:14 And the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled: or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

Num 5:15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

Nowhere but here is barley prescribed for a meal offering. Usually fine meal (Solet) was required along with oil and frankincense. The reason for the difference seems to be that the usual meal offering, unlike this one, was a joyous offering, often of the first fruits. The only other dry meal offering was the poor man's sin offering (Leviticus 5:11). In both cases the dry barely meal speaks of a sinful and humiliating circumstances.

Num 5:16 And the priest shall bring her near, and set her before the LORD:

Num 5:17 And the priest shall take holy water in an earthen vessel; and of the dust that is in the floor of the tabernacle the priest shall take, and put it into the water:

Earthen so that it could be broken after the ceremony (Leviticus 6:28). Water taken from the laver was holy; but since everything in the Tabernacle was holy, the water was rendered impressively more so by the addition of sacred dust.

Num 5:18 And the priest shall set the woman before the LORD, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering: and the priest shall have in his hand the bitter water that causeth the curse:

Num 5:19 And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse:

Num 5:20 But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband:

Num 5:21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

Num 5:22 And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot: And the woman shall say, Amen, amen.

Num 5:23 And the priest shall write these curses in a book, and he shall blot them out with the bitter water:

Num 5:24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, and become bitter.

By this act the very words of the curse were symbolically transferred to the bitter water.

Num 5:25 Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the LORD, and offer it upon the altar:

Num 5:26 And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water.

Num 5:27 And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

Num 5:28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

“Her body shall swell, and she shall give birth (or give an untimely birth), and that woman shall become a curse in the midst of her people.” If she was not defiled, but was clean, then she should be free. This test would have a tremendous psychological effect upon a person, especially if she were guilty!

Supplemental note: Her belly shall swell, and her thigh shall rot (KJV) leaves a question as to what this means. The same root *nepel*, “a falling,” is rendered untimely birth (Job 3:16; Psalms 58:8-9; Ecclesiastes 16:3). Thigh of loins (*yarek*) is used similarly as the seat of procreative power, in Genesis 46:26 (and elsewhere): “Those that come out of his thigh” (or “loins”). So, her thigh shall rot could mean “she will give birth.” That *napal*, “fall,” can mean “born” is clear from its usage in Isaiah 26:18.

Num 5:29 This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled;

Num 5:30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

Num 5:31 Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity.

Why isn't the man subjected to the same test? The husband was suspicious of the wife. Could a husband be guilty? Of course. If a man or woman were taken in adultery, both of them were to be stoned to death. There is no double standard in the Bible. Then why is only the woman to be tested? **Because this is a picture of Christ and the church.** There can be no suspicion of Christ, but there is suspicion of the church. J. Vernon McGee: "I can assure you. I know the church rather well, and, believe me, it is under suspicion!"

Numbers 6: Nazarene Vow; Triune Blessing

God desired that his people should become a “kingdom of priests and a holy nation” (Exodus 19:6). Becoming a Nazarite was a step any Israelite man or woman could take toward attaining this ideal.

Num 6:1 And the LORD spake unto Moses, saying,

Num 6:2 Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

Num 6:3 He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

This was a voluntary vow. Any man or woman of Israel who wanted to become a Nazarite could do so. He could take the vow for a certain period of time or for a lifetime. God did not command it; it was purely voluntary. But if any of His people wanted a closer walk with Him, this is what they could do.

Num 6:4 All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

Num 6:5 All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

Num 6:6 All the days that he separateth himself unto the LORD he shall come at no dead body.

The second of three things: not shave his head. The third: not touch things dead. The world is a place of death, the seal of a sin-cursed earth. Priorities: the Lord Jesus said, “He that loveth father or mother more than me is not worthy of me: and he the loveth son or daughter more than me is not worthy of me” (Matthew 10:17) He is to be put above loved ones. He has top priority.

Num 6:7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

Num 6:8 All the days of his separation he is holy unto the LORD.

Num 6:9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

Accidental defilements entailed loss of the precious time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others (Numbers 6:9-12; 10:11-12), besides a trespass offering peculiar to his case.

Num 6:10 And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

Num 6:11 And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

God does not require a vow, but when a vow is made, He expects it to be kept, and it is a serious matter if it is broken.

Num 6:12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

Num 6:13 And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

Num 6:14 And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

Num 6:15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

When the period of the continuance of the vow came to an end, the Nazarite had to present himself at the door of the sanctuary with:

1. A he lamb of the first year for a burnt- offering;
2. A ewe lamb of the first year for a sin-offering; and
3. A ram for a peace-offering. After these sacrifices were offered by the priest, the Nazarite cut off his hair at the door and threw it into the fire under the peace-offering.

Num 6:16 And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:

Num 6:17 And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

Num 6:18 And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

Num 6:19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

Num 6:20 And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

Num 6:21 This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Nazarite: “One Separated to God”

From Birth:

Samson

Judges 13:5-6; 16:17

Samuel

1 Samuel 1:11

John the Baptist

Luke 1:15

Other

Paul

Acts 18:18; 21:24

James, the elder at Jerusalem

Eusebius, Ecclesiastical History

Num 6:22 And the LORD spake unto Moses, saying,

Num 6:23 Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them,

Num 6:24 The LORD bless thee, and keep thee:

Num 6:25 The LORD make his face shine upon thee, and be gracious unto thee:

Num 6:26 The LORD lift up his countenance upon thee, and give thee peace.

Num 6:27 And they shall put my name upon the children of Israel; and I will bless them.

The Trinity in the Old Testament. God the Father is the source of all blessing. The Lord Jesus in the One who makes His face to shine upon us. The Holy Spirit lifts up His countenance upon us and gives us peace.

Hear, O Israel: The Lord our God is one LORD. And thou shalt love the LORD thy God with all thine heart and with all thy soul and with all thy might. – Deuteronomy 6:4-5

“ONE”

➤ *Hebrew word for “One”;*

❖ *Yahid = “unique”*

❖ *Ehad = “unity,” “oneness” The Sh’ma Deut 6:4-5*

❖ *Ehad does not exclude having plurality within it; does not preclude distinguishable entities: Adam and Eve are said to be one flesh (Genesis 2:24)*

➤ *Plurality*

❖ *Elhim = plural as in cherubim, seraphim, et.al.*

❖ *Plural vowelings of the word Adonai also.*

“THREE”

Three primary names (Elohim, YHWH, Adonai) ascribed to each of the three persons:

- Father – obvious
- Son: El, Isaiah 9:6; YHWH, Psalms 68:18; Isaiah 6:1-3, 45:21
- Spirit: YHWH, Isaiah 11:2; “Spirit of YHWH” Judges 15:14; Elohim, Exodus 31:3

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Gen 3:22 And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Gen 11:7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.

Isa 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

“THE TRINITY”

1) Creation of the Universe

- Father: Psalms 102:25
- Son: Colossians 1:16; John 1:1-3
- Spirit: Genesis 1:2; Job 26:13 [All three gathered into Elohim, Genesis 1:1]

2) Creation of Man

- Father: Genesis 2:7
- Son: Colossians 1:16
- Spirit: Job 33:4 – Plurals Ecclesiastes 12:1; Isaiah 54:5

1) The Incarnation

- Father: Hebrews 10:5
- Son: Philippians 2:7
- Spirit: Luke 1:35

“THE TRINITY”

4) The Death of Christ

- Father: Psalms 22:15; Romans 8:12; John 3:16
- Son: John 10:18; Galatians 3:20
- Spirit: Hebrews 9:14

5) The Atonement

- Father: Isaiah 53:6 & 10
- Son: Ephesians 5:2
- Spirit: Hebrews 9:14

6) Resurrection of Christ

- Father: Acts 2:24; Romans 6:4
- Son: John 10:17-18; John 2:19
- Spirit: 1 Peter 3:18; Romans 8:11

“THE TRINITY”

8) The Resurrection of All Mankind

- Father: John 5:21
- Son: John 5:21
- Spirit: Romans 8:11

9) The Inspiration of the Scriptures

- Father: 2 Timothy 3:16
- Son: 1 Peter 1:10-11
- Spirit: 2 Peter 1:21

Numbers 7: Gifts of the Princes

Num 7:1 And it came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

Num 7:2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

Num 7:3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

Num 7:4 And the LORD spake unto Moses, saying,

Num 7:5 Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

They presented six wagons and twelve oxen to the sons of Gershon (4:24-26) and Merari (4:31-32). (Since the sons of Kohath were forbidden to carry the most holy things on wagons, they suspended them from poles, which they bore of their shoulders.)

Num 7:6 And Moses took the wagons and the oxen, and gave them unto the Levites.

Num 7:7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

Num 7:8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

Num 7:9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

Num 7:10 And the princes offered for dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

Num 7:11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

Num 7:12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

Num 7:13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

Num 7:14 One spoon of ten shekels of gold, full of incense:

Num 7:15 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:16 One kid of the goats for a sin offering:

Num 7:17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

Even a spoonful of incense was recorded!? A gold saucer (not spoon) filled with incense fits better with the description of the altar of incense in Exodus 30:1-10 and Revelation 8:3-4.

Num 7:18 On the second day Nethaneel the son of Zuar, prince of Issachar, did offer:

Num 7:19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:20 One spoon of gold of ten shekels, full of incense:

Num 7:21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:22 One kid of the goats for a sin offering:

Num 7:23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

Num 7:24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

Num 7:25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:26 One golden spoon of ten shekels, full of incense:

Num 7:27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:28 One kid of the goats for a sin offering:

Num 7:29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

Num 7:30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer:

Num 7:31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:32 One golden spoon of ten shekels, full of incense:

Num 7:33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:34 One kid of the goats for a sin offering:

Num 7:35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

Num 7:36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer:

Num 7:37 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:38 One golden spoon of ten shekels, full of incense:

Num 7:39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:40 One kid of the goats for a sin offering:

Num 7:41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

Num 7:42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered:

Num 7:43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:44 One golden spoon of ten shekels, full of incense:

Num 7:45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:46 One kid of the goats for a sin offering:

Num 7:47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

Num 7:48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered:

Num 7:49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:50 One golden spoon of ten shekels, full of incense:

Num 7:51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:52 One kid of the goats for a sin offering:

Num 7:53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

Num 7:54 On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh:

Num 7:55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:56 One golden spoon of ten shekels, full of incense:

Num 7:57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:58 One kid of the goats for a sin offering:

Num 7:59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

Num 7:60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, offered:

Num 7:61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:62 One golden spoon of ten shekels, full of incense:

Num 7:63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:64 One kid of the goats for a sin offering:

Num 7:65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

Num 7:66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered:

Num 7:67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:68 One golden spoon of ten shekels, full of incense:

Num 7:69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:70 One kid of the goats for a sin offering:

Num 7:71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

Num 7:72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered:

Num 7:73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:74 One golden spoon of ten shekels, full of incense:

Num 7:75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:76 One kid of the goats for a sin offering:

Num 7:77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

Num 7:78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered:

Num 7:79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

Num 7:80 One golden spoon of ten shekels, full of incense:

Num 7:81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

Num 7:82 One kid of the goats for a sin offering:

Num 7:83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

Num 7:84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

Num 7:85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:

Num 7:86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

Num 7:87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve.

Num 7:88 And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

Num 7:89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

God communicated with Moses by a voice from above the mercy seat, between the cherubim (Exodus 25:22). Note that the Mercy Seat is distinct from the Ark of the Covenant. A rare use of a Hebrew stem, here, gives a reciprocal meaning, “no converse,” to the verb “to speak.” The same usage is employed to show that Ezekiel was on speaking terms with God (Ezekiel 2:1; 43:6; 2 Samuel 14:13). In Malachi 3:16 a related verb is used in such a way as to mean “to speak with one another.” Thus, “When Moses came in ... to speak with (God), then he heard from above the Mercy Seat.”

Numbers 8: Menorah; Cleansing of the Levites

- Menorah Planned Exodus 25:31-40
- Menorah Made Exodus 37:17-24
- Menorah Setup Exodus 40:24-25
- Oil Prescribed Leviticus 24:2

Num 8:1 And the LORD spake unto Moses, saying,

Num 8:2 Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick.

Num 8:3 And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

The lampstand is mentioned here between the gifts of the princes and the cleansing of the Levites. It reminds us that everything must be done in the light of the presence of Christ. What does that mean to you and me? It means that our gifts to Him and our service for Him must be done in the light of His presence. In other words, It must be done according to His Word. This is where the church is to get its instructions – not from a book of church order or some other place – but the Word of God. The lampstand is the light, and the LORD Jesus Christ calls Himself the Light of the world. He is revealed in the Word of God.

Num 8:4 And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.
Cleansing of the Levites

Num 8:5 And the LORD spake unto Moses, saying,

Num 8:6 Take the Levites from among the children of Israel, and cleanse them.

If God is going to use you, He'll have to clean you. He will have His own way of doing it. They needed cleansing. So do we!

Gen 49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

Gen 49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

Gen 49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Num 8:7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean.

Num 8:8 Then let them take a young bullock with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering.

Called sin-water (me hattat); it may that this water should be identified with the “water of separation’ made by use of the ashes of a red heifer and also called Hattat, “for sin” (Numbers 19).

Water + Shaving (with a sharp sword) + changing our clothes (habits)

- The burnt offering speaks of who He is.
- The meal offering speaks of His sinless perfection.
- The peace offering speaks of the fat that He made peace by the blood of His cross.
- The sin offering speaks of what He has done for us.

Num 8:9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:

Num 8:10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:

Num 8:11 And Aaron shall offer the Levites before the LORD for an offering of the children of Israel, that they may execute the service of the LORD.

This was done, no doubt, in some representative way. Though it is possible that each first-born sons actually laid his hand upon one of the Levites. By this act the truth was conveyed pictorially that these Levites were substitutes for the first-born in the service of the sanctuary. The early church continued such well-known practices as the laying on of hands (Acts 6:6; 1 Timothy 4:14).

Num 8:12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the LORD, to make an atonement for the Levites.

Num 8:13 And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the LORD.

Num 8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

Again, the principle of substitution is the lesson being taught. By the substitution of an innocent victim, expiation (atonement) was made for (“on behalf of”) the Levites. God is holy, and His people are holy, for they belong to Him; He therefor makes a division between them and others (Leviticus 20:26). So, Christ came to call men to holiness and thereby make a distinction among people, so that a man’s foes may be even those of his own household (Matthew 10:34-36).

Num 8:15 And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them for an offering.

Num 8:16 For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

Num 8:17 For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

Num 8:18 And I have taken the Levites for all the firstborn of the children of Israel.

Num 8:19 And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

Num 8:20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

Num 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them as an offering before the LORD; and Aaron made an atonement for them to cleanse them.

Num 8:22 And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.
Retirement of the Levites

Num 8:23 And the LORD spake unto Moses, saying,

Num 8:24 This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:

Num 8:25 And from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more:

Soldiers over 20, priests 30-50; Levites 25-50 vs 4:35, et.al. Five-year apprenticeship (At Kadesh-Barnew, we will learn that their age of accountability was 20)

Num 8:26 But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

Numbers 9: Passover

Num 9:1 And the LORD spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying,

Num 9:2 Let the children of Israel also keep the passover at his appointed season.

Num 9:3 In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

“... at even”: Literally, between the two evenings. Just as a “dual” of the word “Shine” (so har) refers to that high priest of the sun we call noon or midday, so the dual of the word “evening” (erev) refers to that half light we call twilight. Proverbs 7:9 equates this time with twilight in contrast to the middle of the night.

Num 9:4 And Moses spake unto the children of Israel, that they should keep the passover.

Num 9:5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

Num 9:6 And there were certain men, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day:

Num 9:7 And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the LORD in his appointed season among the children of Israel?

Num 9:8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

Num 9:9 And the LORD spake unto Moses, saying,

Num 9:10 Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the LORD.

Num 9:11 The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs.

Num 9:12 They shall leave none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

It was on the last day of this second-month. Passover, that the cloud began to rise from the Tabernacle and people began to prepare to journey (10:11)

No bone broken: Among the laws of the Passover stands this rather minor detail, which is also enjoined in Exodus 12:46 and Psalms 34:20; The significance of this rule gives force to its fulfillment as an evidence that the Christ of Calvary was truly the Passover Lamb of God, which takes away the sins of the world (John 19:36). (A Roman career soldier violated his orders to have this specification fulfilled!)

Num 9:13 But the man that is clean, and is not in a journey, and forbearth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the LORD in his appointed season, that man shall bear his sin.

Only the lamb could bear his sin; otherwise “that man shall bear his sins.”

Num 9:14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

Num 9:15 And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

Num 9:16 So it was alway: the cloud covered it by day, and the appearance of fire by night.

These were the only people who ever had the visible presence of God with them.

Num 9:17 And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

Num 9:18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.

Num 9:19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

Num 9:20 And so it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

Num 9:21 And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed.

Num 9:22 Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed.

Num 9:23 At the commandment of the LORD they rested in the tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

- The Shekinah filled Solomon's Temple 1 Kings 8:10-11
- It left when they turned from God Ezekiel 10:3-18
- It was at the Transfiguration Matthew 17:5
- It was at the Ascension Acts 1:9
- It will be at the Second Coming Matthew 24:30; 26:64

Solomon erected a temple to replace the mobile tabernacle.

1Ki 8:10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD,

1Ki 8:11 So that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD.

NEST SESSION

- **Read Chapters 10-14**
- **Read Hebrews Chapters 3 & 4**