

A Study in the Book of Numbers



By Cecilia Perh



Entrusting the Word
to the Faithful

Book	Genesis	Exodus	Leviticus	Numbers	Deuteronomy
Key Idea	Beginnings	Redemption	Worship	Wandering	Renewed Covenant
The Nation	Chosen	Delivered	Set Apart	Directed	Made Ready
The People	Prepared	Redeemed	Taught	Tested	Re-taught
God's Character	Powerful, Sovereign	Merciful	Holy	Just	Loving Lord
God's Role	Creator	Deliverer	Sanctifier	Sustainer	Rewarder
God's Command	"Let there be!"	"Let My people go!"	"Be holy"	"Go in!"	"Obey!"

Numbers in the Pentateuch

Genesis	Exodus	Leviticus	Numbers	Deuteronomy
ORIGINS of the nation	DELIVERANCE of the nation	LIFE of the nation	TEST of the nation	REMINDERS to the nation
THEOCRACY BORN	THEOCRACY ESTABLISHED	THEOCRACY ESTABLISHED	THEOCRACY TESTED AND PREPARED FOR THE NEW HOME	
	<u>COVENANT</u> IS AMPLIFIED “Keep my covenant to be a peculiar treasure: “Kingdom of priests” “holy nation” (Exo. 19:5-6)	<u>LAWS</u> ARE PRESCRIBED “which if a man do, he shall live in them: I am the LORD” (Lev. 18:5)		

Irvin L. Jensen, p 102
(Jensen's Survey of the OT)

Numbers is the story of God leading His people, Israel, through wildernesses on their way to Canaan, the rest land He promised.

The journey moves from Mount Sinai to the plains of Moab, opposite Jericho.

- It was a brief journey in the dark unknown, demanding the utmost in trust and patience (Numbers 1:1-10:10).**
- It is a long, aimless wandering in judgment for unbelief, consuming all but two of first census, 20 years and above (Numbers 10:11-20:29).**
- It is a new and swift journey by the next generation with a few of the old leaders, to enter into the land of rest and blessing (Numbers 21:1-36:13)**

Numbers: Journey to God's Rest



The Generation of Those Who Had Come Out of Egypt

Preparation

- organization
- consecration
- instruction

The Test

- of faith
- of obedience

The Judgment

- wandering
- death

Wilderness

SINAI

KADESH

A New Generation

Reorganisation

- repair

Plains of Moab

MOAB



The theme of Numbers is the consequence of disbelief and disobedience to the holy God. The Lord disciplined His people but remained faithful to His covenant promises in spite of their fickleness.

Numbers displays the patience, holiness, justice, mercy, and sovereignty of God toward His people.

It teaches that there are no shortcuts to His blessings – He uses trials and tests for specific purposes.

Numbers was written to trace the history of Israel’s wanderings from Sinai to Moab. But the fact that there was almost no record of the 38 years of wandering shows that Numbers is a very thematic history. It selects those events that are important to the development of God’s redemptive program. The sins of the first generation were written as a reminder and a warning to the second generation. They must implicitly trust God before they can possess the land of blessing.

Theme and Purpose



The Old Generation			The Tragic Transition				The New Generation																						
1	4	5	10:10	10:11	14	15	16	17	20	21	25	26	30	31	33	34	36												
Counting and Ordering of the People			Cleansing of the People			Complaints and Disbelief of the People			Instructions for Life in Canaan			The Rebellion of Korah			Aaron, the Levites and Moses			Serpent of Brass and Story of Balaam			Second Census and Laws of Israel			Settling east of Jordan			Preparations for Settling in Canaan		
Preparation			Preparation			Postponement			Postponement			Promise			Promise			Promise			Promise			Promise					
Waiting			Waiting			Wandering			Wandering			Waiting			Waiting			Waiting			Waiting			Waiting					
Census, Instruction, Travel			Census, Instruction, Travel			-			-			-			-			-			-			-					
At Sinai			At Sinai			To Moab			To Moab			To Moab			To Moab			To Moab			To Moab			To Moab					
Sinai to Kadesh			Sinai to Kadesh			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness			Wilderness					
Preparation for the Journey			Preparation for the Journey			The Journey			The Journey			The Journey			The Journey			The Journey			The Journey			The Journey					
About 2 months (39%)			About 2 months (39%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)			38 years (17%)					
Mobilizing the People Numbers 1-9			Mobilizing the People Numbers 1-9			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19			Displeased with His People Numbers 10-19					
Getting Ready to Possess the land			Getting Ready to Possess the land			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD			Steps to Disqualify Self from Serving the ORD					
Structuring			Structuring			Testing			Testing			Testing			Testing			Testing			Testing			Testing					
Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring			Enduring					

Leviticus covered only one month, but Numbers stretches over almost 39 years (about 1444 BC to 1405 BC – traditional dating).

It records Israel's movement from the last 19 days at Mt Sinai (1:1; 10:11) to the arrival in the plains of Moab in the 40th year (22:1; 26:3; 33:5; Deut 1:3).

Most of this time was spent wandering in and around Kadesh-barnea. Their tents occupied several square miles whenever they camped since there were over 2.5 million people. God miraculously fed and sustained them in the desert – He preserved their clothing and gave them manna, meat, water, leaders, and a promise.

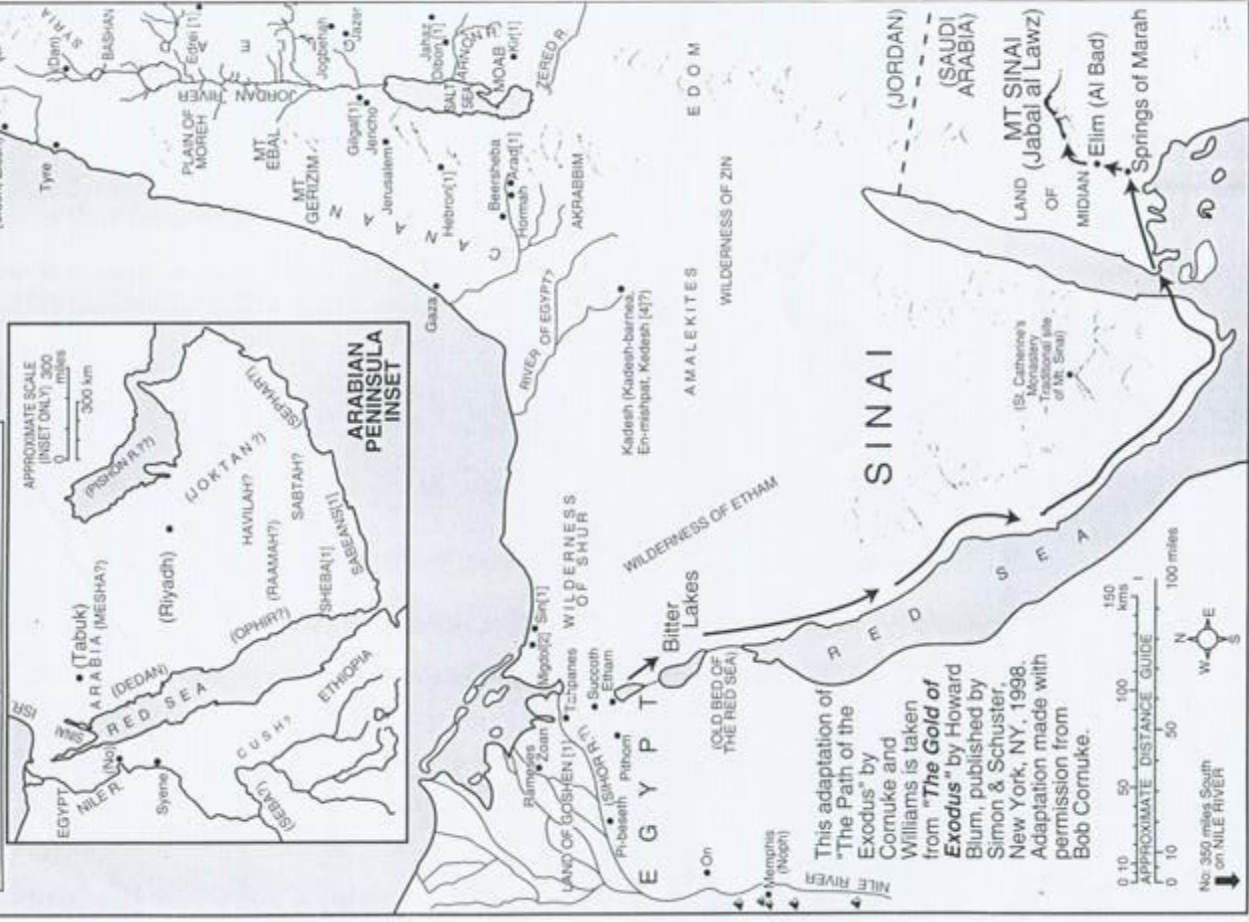
Date and Setting of the Book of Numbers



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MAP SUPPLEMENT TO BIBLE MAP INSERT
NEW LOCATION OF MT. SINAI - SEE PAGE 4; AA-38-14 FOR GRID LOCATION

Era of the Exodus & Wandering
 Adapted from "The Path of the Exodus"
 C.A. 1997 by Cornuke and Williams



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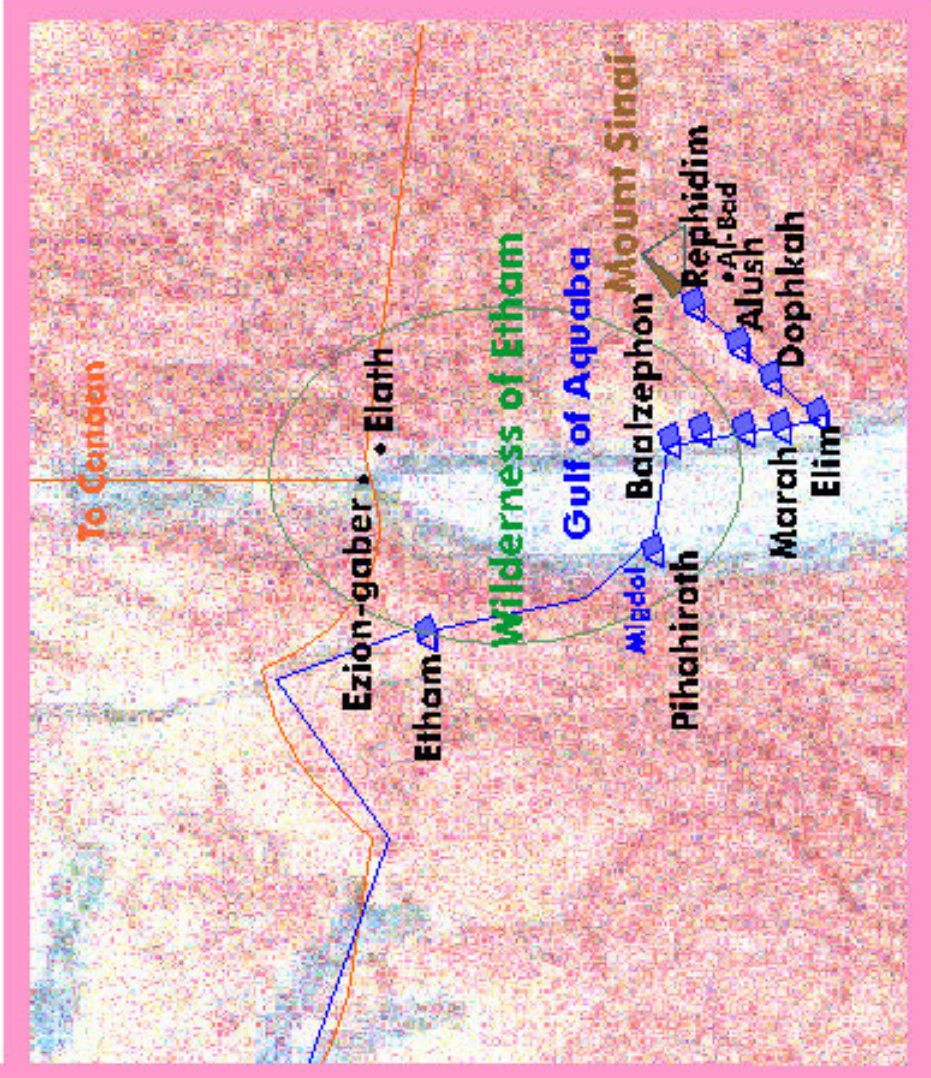
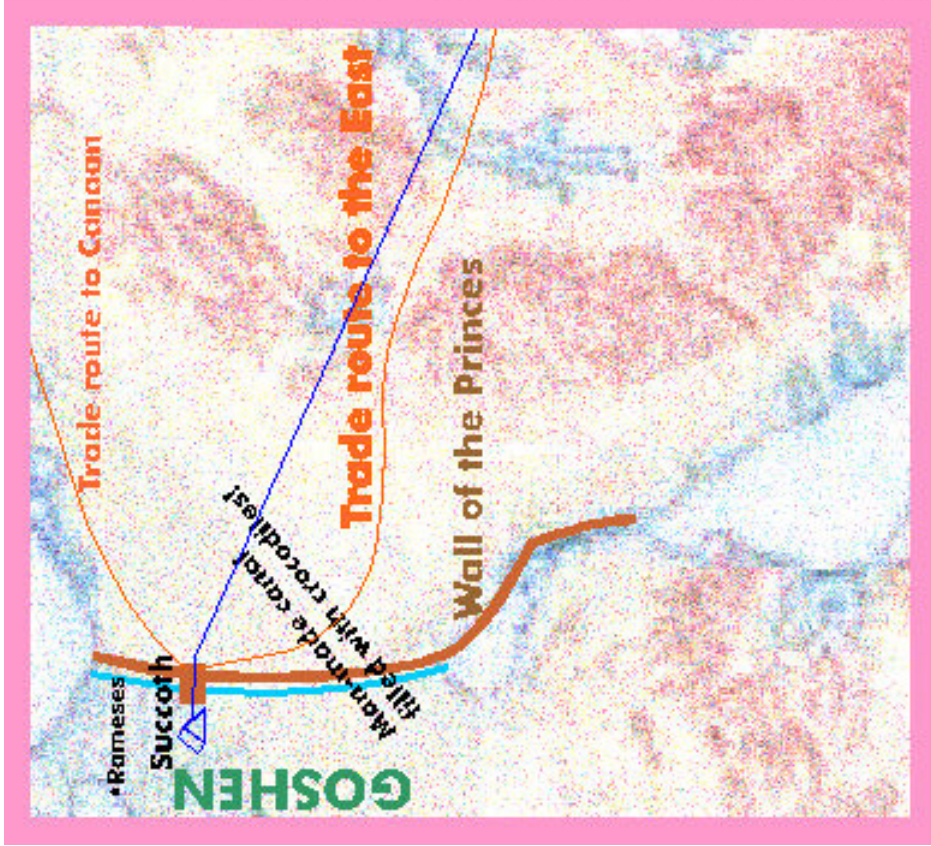
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- **Moses' preparation of conquest involved four stages:**
 - **Celebrating the Passover (9:1-14)**
 - **Numbering the Soldiers (chapter 1)**
 - **Organizing the Tribes (chapter 2)**
 - **Assigning the Priestly Duties (chapters 3-4)**
- **The events in Numbers 7:1-9:15 precede the events in Numbers 1-6**
 - **Numbers 1:1 - Then the LORD spoke to Moses in the wilderness of Sinai, in the tent of meeting, on the first of the second month, in the second year after they had come out of the land of Egypt,**
 - **Numbers 9:1 - Thus 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,**

Historical Setting



The 12 tribal leaders began to bring their gifts on that day (Numbers 7:1), a procedure that lasted 12 days



- This is the second year of Israel's National History (traditional dating, 1444 BC).



- The tabernacle was erected on the 1st day of the 1st month of Nisan (Exodus 40:2,17).
- The 12 Tribal Leaders began to bring their gifts on that day (Numbers 7:1), a procedure that lasted 12 days.
- On the 13th day, the Levites were consecrated (Numbers 8) and on the 14th day they celebrated the Passover (Numbers 9:1-14) – the last Passover they celebrated until Joshua led them into the Promised land nearly 40 years later (Joshua 5:10).

Historical Setting

35,400

BENJAMIN

40,500

EPHRAIM

32,200

MANASSEH

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

54,400

ISSACHAR

74,600

JUDAH

57,400

ZEBULUN

45,650

GAD

46,500

REUBEN

59,300

SIMEON

GERSHONITES

7,500

West

MERARITES

6,200

North

LEVITES

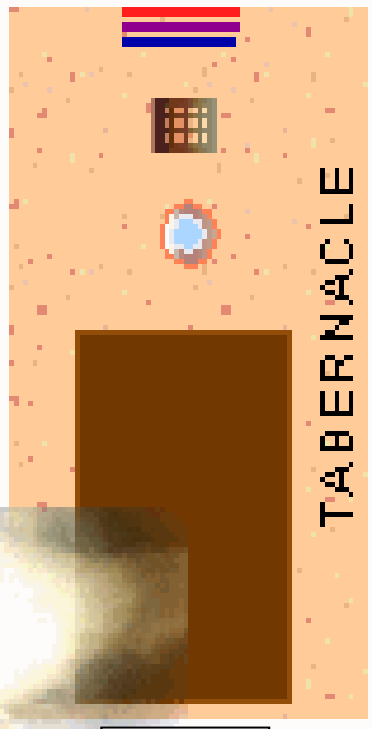
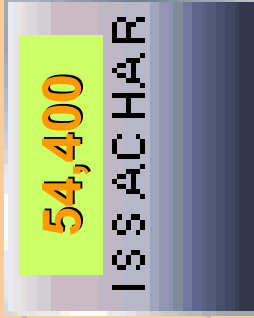
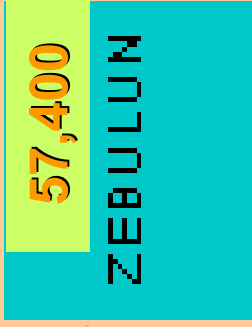
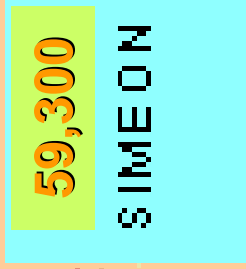
East

TABERNACLE

South

8,600

KOATHITES



Numbers: Man's Failure & God's Faithfulness (Num 14:8-9) (Wiersbe)

I. At Sinai: Obeying the Lord (1:1-9:14)

1. Numbering the Soldiers (1:1-54)
2. Organizing the Tribes (2:134)
3. Assigning the Duties (ch 3-4)
4. Purifying the People (ch 5-6)
5. Dedicating the Tabernacle (ch 7-8)
6. Celebrating the Passover (9:1-14)

II. To Kadesh: Tempting the Lord

(9:15-12:16)

1. The Camp Marches (9:15-10:36)
2. The People Complain (ch 11)
3. Aaron & Miriam Criticize Moses (ch 12)

III. At Kadesh: Rebellling Against the Lord **(ch 13-14)**

1. Exploring the Promised Land (ch 13)
2. Refusing the Claim the Land (14:1-9)
3. Turning away from the Land (14:10-45)

IV. In the Wilderness: Learning from the Lord (15:1-20:13)

1. About Sacrifices (15:1-31)
2. About Authority (15:32-17:13)
3. About Responsibility (ch 18)
4. About Purity (ch 19)
5. About Humility (20:1-13)

V. In Moab: A New Beginning from the Lord **(20:14-36:13)**

1. New Victories (20:14-21; 21:1-35)
2. A New Priest (20:22-29)
3. New Dangers (ch 22-25)
4. A New Generation (ch 26)
5. New Regulations (27:1-11)
6. A New Leader (27:12-23)
7. New Commitment to the Law (ch 28-30)
8. New Commitment to Battle (ch 31-32)
9. New Laws for the New Land (ch 33-36)



Numbers 7 - God having set up house (as it were) in the midst of the camp of Israel, the princes of Israel here come a visiting with their presents, as tenants to their landlord, in the name of their respective tribes.

I. They brought presents,

1. Upon the dedication of the tabernacle, for the service of that (Num_7:1-9).
2. Upon the dedication of the altar, for the use of that (v. 10-88). And,

II. God graciously signified his acceptance of them (Num_7:89).

The two foregoing chapters were the records of additional laws which God gave to Israel, this is the history of the additional services which Israel performed to God.

Matthew Henry on Numbers 7

1 Now it came about on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also.

Numbers 7 – The Offerings of the Leaders



Num 7:1 - Presentation of Dedictory Gifts by the Princes of the Tribes.

Num 7:1. This presentation took place at the time (דִּי') when Moses, after having completed the erection of the tabernacle, anointed and sanctified the dwelling and the altar, together with their furniture (Lev 8:10-11). Chronologically considered, this ought to have been noticed after Lev 8:10. But in order to avoid interrupting the connection of the Sinaitic laws, it is introduced for the first time at this point, and placed at the head of the events which immediately preceded the departure of the people from Sinai, because these gifts consisted in part of materials that were indispensably necessary for the transport of the tabernacle during the march through the desert. Moreover, there was only an interval of at the most forty days between the anointing of the tabernacle, which commenced after the first day of the first month (cf. Exo 40:16 and Lev 8:10), and lasted eight days, and the departure from Sinai, on the twentieth day of the second month (Num 10:11), and from this we have to deduct six days for the Passover, which took place before their departure (Num 9:1.); and it was within this period that the laws and ordinances from Lev 11 to Num 6 had to be published, and the dedicatory offerings to be presented. Now, as the presentation itself was distributed, according to Num 7:11, over twelve or thirteen days, we may very well assume that it did not entirely precede the publication of the laws referred to, but was carried on in part contemporaneously with it. The presentation of the dedicatory gifts of one tribe-prince might possibly occupy only a few hours of the day appointed for the purpose; and the rest of the day, therefore, might very conveniently be made use of by Moses for publishing the laws. In this case the short space of a month and a few days would be amply sufficient for everything that took place.

Keil and Delitzsch on Numbers 7:1



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2 **Then** the leaders of Israel, the heads of their fathers' households, made an offering (they were the leaders of the tribes; they were the ones who were over the numbered men). **3** **When** they brought their offering before the LORD, six covered carts and twelve oxen, a cart for every two of the leaders and an ox for each one, **then** they presented them before the tabernacle.

Numbers 7 – The Offerings of the Leaders



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Num 7:2-3 - the princes of Israel ... brought their offering before the Lord — The finishing of the sacred edifice would, it may well be imagined, be hailed as an auspicious occasion, diffusing great joy and thankfulness throughout the whole population of Israel. But the leading men, not content with participating in the general expression of satisfaction, distinguished themselves by a movement, which, while purely spontaneous, was at the same time so appropriate in the circumstances and so equal in character, as indicates it to have been the result of concerted and previous arrangement. It was an offer of the means of carriage, suitable to the migratory state of the nation in the wilderness, for transporting the tabernacle from place to place. In the pattern of that sacred tent exhibited on the mount, and to which its symbolic and typical character required a faithful adherence, no provision had been made for its removal in the frequent journeyings of the Israelites. **That not being essential to the plan of the divine architect, it was left to be accomplished by voluntary liberality;** and whether we look to the judicious character of the gifts, or to the public manner in which they were presented, **we have unmistakable evidence of the pious and patriotic feelings from which they emanated and the extensive interest the occasion produced.** The offerers were “the princes of Israel, heads of the house of their fathers,” and the offering consisted of six covered wagons or little cars, and twelve oxen, two of the princes being partners in a wagon, and each furnishing an ox.

Robert Jamieson on Numbers 7:2-3



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4 **Then** the LORD spoke to Moses, saying, 5 "Accept these things from them, that they may be used in the service of the tent of meeting, and you shall give them to the Levites, to each man according to his service."

Numbers 7 – The Offerings of the Leaders



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Num 7:4-5 - The Lord spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation — They exhibited a beautiful example to all who are great in dignity and in wealth, to be foremost in contributing to the support and in promoting the interests of religion. The strictness of the injunctions Moses had received to adhere with scrupulous fidelity to the divine model of the tabernacle probably led him to doubt whether he was at liberty to act in this matter without orders. God, however, relieved him by declaring His acceptance of the freewill offerings, as well as by giving instructions as to the mode of their distribution among the Levites. It is probable that in doing so, He merely sanctioned the object for which they were offered, and that the practical wisdom of the offerers had previously determined that they should be distributed “unto the Levites, to every man according to his service” - that is, more or fewer were assigned to each of the Levitical divisions, as their department of duty seemed to require. This divine sanction it is of great importance to notice, as establishing the principle, that while in the great matters of divine worship and church government we are to adhere faithfully to the revealed rule of faith and duty, minor arrangements respecting them may be lawfully made, according to the means and convenience of God’s people in different places. “There is a great deal left to human regulation - appendages of undoubted convenience, and which it were as absurd to resist on the ground that an express warrant cannot be produced for them, as to protest against the convening of the people to divine service, because there is no Scripture for the erection and ringing of a church bell” [Chalmers].

Robert Jamieson on Numbers 7:4-5



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6 So Moses took the carts and the oxen, and gave them to the Levites. **7** Two carts and four oxen he gave to the sons of Gershon, according to their service, **8** and four carts and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. **9 But** he did not give *any* to the sons of Kohath **because** theirs was the service of the holy objects, *which* they carried on the shoulder.

Numbers 7 – The Offerings of the Leaders



Num 7:6-9 - Moses took the wagons and the oxen — The Hebrew word seems to be fairly rendered by the word “wagons.” Wheel carriages of some kind are certainly intended; and as they were covered, the best idea we can form of them is, that they bore some resemblance to our covered wagons. That wheel carriages were anciently used in Egypt, and in what is now Asiatic Turkey, is attested, not only by history, but by existing sculptures and paintings. Some of these the Israelites might have brought with them at their departure; and others, the skilful artisans, who did the mechanical work of the tabernacle, could easily have constructed, according to models with which they had been familiar. Each wagon was drawn by two oxen, and a greater number does not seem to have been employed on any of the different occasions mentioned in Scripture. Oxen seem to have been generally used for draught in ancient times among other nations as well as the Hebrews; and they continue still to be employed in dragging the few carts which are in use in some parts of Western Asia [Kitto].

gave them unto the Levites — The principle of distribution was natural and judicious. **The Merarites** had twice the number of wagons and oxen appropriated to them than **the Gershonites** had, obviously because, while the latter had charge only of the coverings and hangings (the light but precious and richly-embroidered drapery, [Num_4:24-26]) the former were appointed to transport all the heavy and bulky materials (the boards, bars, pillars, and sockets) in short, all the larger articles

Robert Jamieson on Numbers 7:6-9



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of furniture [Num_4:31, 32]. Whoever thinks only of the enormous weight of metal, the gold, silver, brass, etc., that were on the bases, chapiters, and pillars, etc., will probably come to the conclusion that four wagons and eight oxen were not nearly sufficient for the conveyance of so vast a load. Besides, the Merarites were not very numerous, as they amounted only to thirty-two hundred men from thirty years and upward [Num_4:44]; and, therefore, there is reason to suppose that a much greater number of wagons would afterwards be found necessary, and be furnished, than were given on this occasion [Calmet]. Others, who consider the full number of wagons and oxen to be stated in the sacred record, suppose that the Merarites may have carried many of the smaller things in their hands - the sockets, for instance, which being each a talent weight, was one man's burden (2Ki_5:23). The Kohathites had neither wheeled vehicles nor beasts of burden assigned them, because, being charged with the transport of the furniture belonging to the holy place, the sacred worth and character of the vessels entrusted to them (see on Num_4:15) demanded a more honorable mode of conveyance. These were carried by those Levites shoulder high. Even in this minute arrangement every reflecting reader will perceive the evidence of divine wisdom and holiness; and a deviation from the prescribed rule of duty led, in one recorded instance, to a manifestation of holy displeasure, calculated to make a salutary and solemn impression (2Sa_6:6-13 - Uzzah).

Robert Jamieson on Numbers 7:6-9

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Num 7:1-9 Here is the offering of the princes to the service of the tabernacle. Observe,

I. When it was; not till it was *fully set up, Num_7:1.* When all things were done both about the tabernacle itself, and the camp of Israel which surrounded it, according to the directions given, then they began their presents, probably about the eighth day of the second month. Note, Necessary observances must always take place of free-will offerings: first those, and then these.

II. Who it was that offered: *The princes of Israel, heads of the house of their fathers, Num_7:2.* Note, Those that are above others in power and dignity ought to go before others, and endeavour to go beyond them, in every thing that is good. The more any are advanced the more is expected from them, on account of the greater opportunity they have of serving God and their generation. What are wealth and authority good for, but as they enable a man to do so much the more good in the world?

III. What was offered: *six wagons, with each of them a yoke of oxen to draw them, Num_7:3.* Doubtless these wagons were agreeable to the rest of the furniture of the tabernacle and its appurtenances, the best of the kind, like the carriages which great princes use when they go in procession.

Matthew Henry on Numbers 7:1-9

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Some think that God, by Moses, intimated to them what they should bring, or their own consideration perhaps suggested to them to make this present. Though God's wisdom had ordained all the essentials of the tabernacle, yet it seems these accidental conveniences were left to be provided by their own discretion, which was to set in order that which was wanting (Tit_1:5), and these wagons were not refused, though no pattern of them was shown to Moses in the mount. **Note**, It must not be expected that the divine institution of ordinances should descend to all those circumstances which are determinable, and are fit to be left alterable, by human prudence, that wisdom which is profitable to direct. Observe, No sooner is the tabernacle fully set up than this provision is made for the removal of it. **Note**, Even when we are but just settled in the world, and think we are beginning to take root, we must be preparing for changes and removes, especially for the great change. While we are here in this world, every thing must be accommodated to a militant and movable state. When the tabernacle was framing, the princes were very generous in their offerings, for then they brought *precious stones, and stones to be set (Exo_35:27)*, yet now they bring more presents. **Note**, Those that have done good should study to abound therein yet more and more, and not be *weary of well-doing*.

Matthew Henry on Numbers 7:1-9

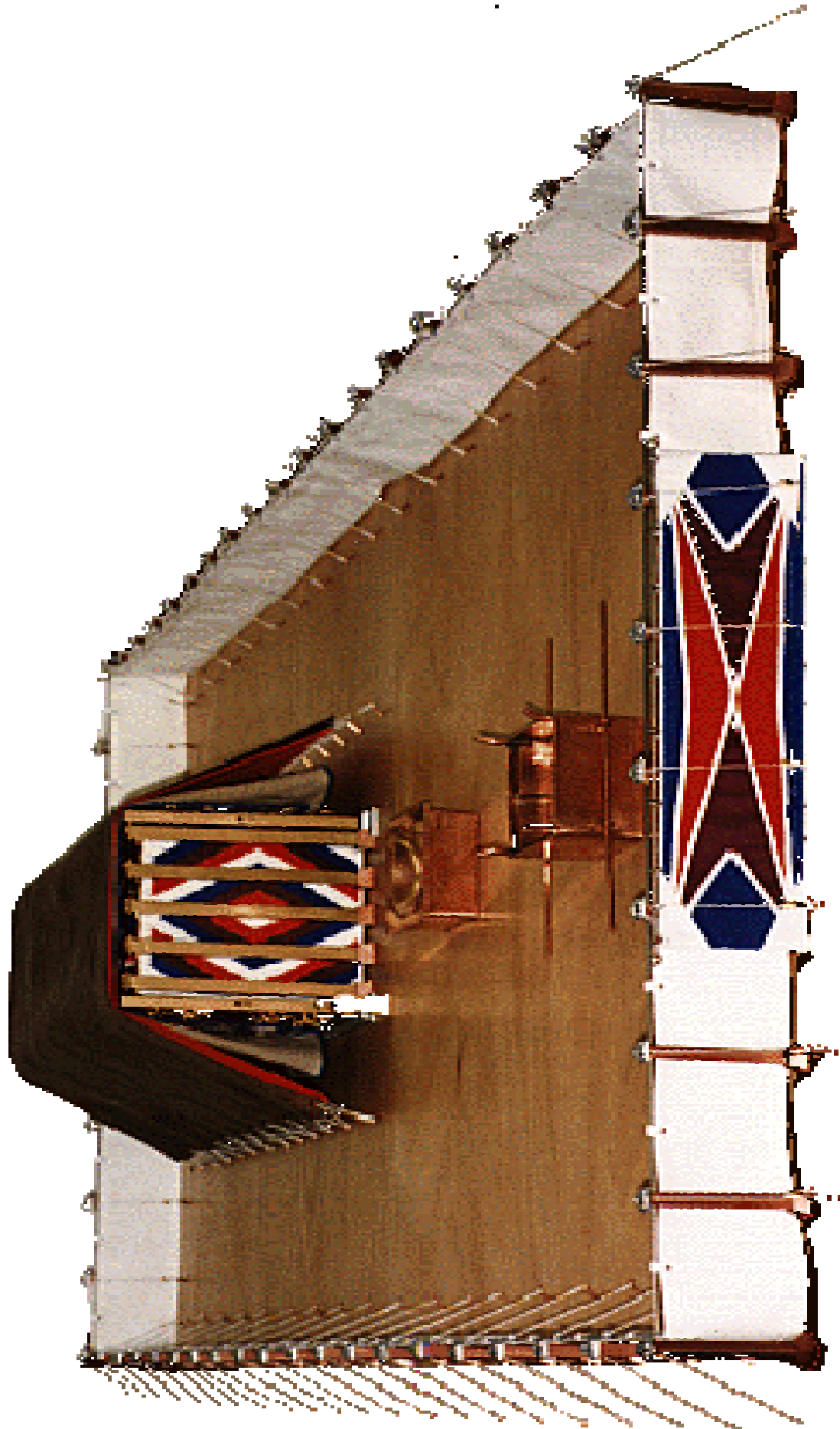
 Entrusting the Word to the Faithful

IV. How the offering was disposed of, and what use was made of it: the wagons and oxen were given to the Levites, to be used in carrying the tabernacle, both for their ease (for God would not have any of his servants overburdened with work), and for the more safe and right conveyance of the several parts of the tabernacle, which would be best kept together, and sheltered from the weather, in wagons.

1. The Gershonites, that had the light carriage, the curtains and hangings, had but two wagons, and two yoke of oxen (Num_7:7); when they had loaded these, they must carry the rest, if any remained, upon their shoulders.
2. The Merarites, that had the heavy carriage, and that which was most unwieldy, the boards, pillars, sockets, etc., had four wagons, and four yoke of oxen allotted them (Num_7:8); and yet, if they had not more wagons of their own, they would be obliged to carry a great deal upon their backs too, for the silver sockets alone weighed 100 talents, which was above four tons, and that was enough to load four wagons that were drawn but by one yoke of oxen a-piece. But each socket being a talent weight, which is about a man's burden (as appears, 2Ki_5:23) probably they carried those on their backs, and put the boards and pillars into the wagons. Observe here, How God wisely and graciously ordered the most strength to those that had the most work. Each had wagons according to their service. Whatever burden God in his providence lays upon us, he will by his sufficient grace proportion the strength to it, 1Co_10:13.
3. The Kohathites, that had the most sacred carriage, had no wagons at all, because they were to carry their charge upon their shoulders (Num_7:9), with a particular care and veneration. When in David's time they carried the ark in a cart, God made them to know to their terror, by the death of Uzza, that they did not seek *him in the due order*. See 1Ch_15:13.

Matthew Henry on Numbers 7:1-9

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10 And the leaders offered the dedication offering for the altar **when** it was anointed, **so** the leaders offered their offering before the altar. 11 **Then** the LORD said to Moses, "Let them present their offering, one leader each day, for the dedication of the altar."

Numbers 7 – The Offerings of the Leaders



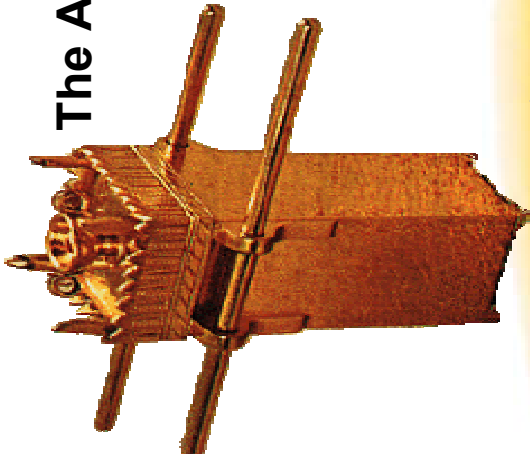
Num 7:10-11 - the princes offered for dedicating of the altar, etc. — “Altar” is here used in the singular for the plural; for it is evident, from the kind of offerings, that the altars of burnt offering and incense are both referred to. This was not the first or proper dedication of those altars, which had been made by Moses and Aaron some time before [Lev_8:11]. But it might be considered an additional “dedication” - those offerings being the first that were made for particular persons or tribes.

Num 7:11 - They shall offer ... each prince on his day, etc. — Eastern princes were accustomed anciently, as they are in Persia still on a certain yearly festival, to sit upon their thrones in great state, when the princes and nobles, from all parts of their dominions, appear before them with tributary presents, which form a large proportion of their royal revenue. And in the offering of all gifts or presents to great personages, every article is presented singly and with ostentatious display. The tabernacle being the palace of their great King, as well as the sanctuary of their God, the princes of Israel may be viewed, on the occasion under notice, as presenting their tributary offerings, and in the same manner of successive detail, which accords with the immemorial usages of the East. A day was set apart for each, as much for the imposing solemnity and splendor of the ceremony, as for the prevention of disorder and hurry; and it is observable that, in the order of offering, regard was paid to priority not of birth, but of rank and dignity as they were ranked in the camp - beginning at the east, proceeding to the south, then to the west, and closing with the north, according to the course of the sun.

Robert Jamieson on Numbers 7:10-11

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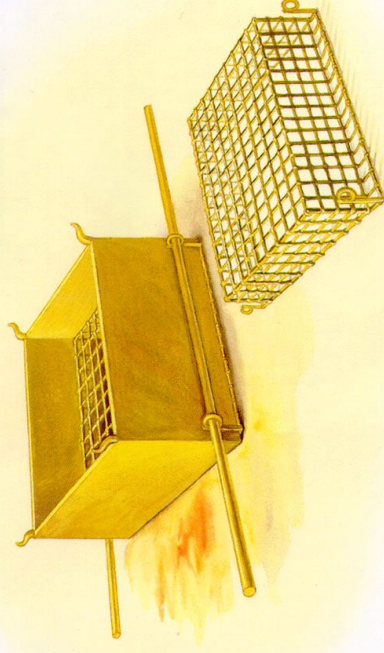
The Altar of Incense



*Priest working at the Tabernacle
Copyright © 1995 David Graves*



Brazen Altar



35,400

BENJAMIN

40,500

EPHRAIM

32,200

MANASSEH

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

MERARITES

6,200

North

2

ISSACHAR

54,400

1

74,600

JUDAH

West

GERSHONITES

7,500

East

LEVITES

South

8,600

KOATHITES

3

57,400

ZEBULUN

45,650

GAD

46,500

REUBEN

59,300

SIMEON

TABERNACLE



12 Now the one who presented his offering **on the first day** was **Nahshon the son of Amminadab, of the tribe of Judah**; **13** and his offering was **one silver dish** whose weight was one hundred and **thirty shekels, one silver bowl** of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; **14 one gold pan** of ten **shekels**, full of incense; **15 one bull, one ram, one male lamb one year old**, for a burnt offering; **16 one male goat** for a sin offering; **17** and for the sacrifice of peace offerings, **two oxen, five rams, five male goats, five male lambs one year old**. This was the offering of **Nahshon the son of Amminadab**.

Numbers 7 – The Offerings of the Leaders



Num 7:12-17 - He that offered his offering the first day was Nahshon ... of the tribe of Judah, etc. — Judah having had the precedence assigned to it, the prince or head of that tribe was the first admitted to offer as its representative; and his offering, as well as that of the others, is thought, from its costliness, to have been furnished not from his own private means, but from the general contributions of each tribe. Some parts of the offering, as the animals for sacrifice, were for the ritual service of the day, **the peace offerings being by much the most numerous, as the princes and some of the people joined with the priests afterwards in celebrating the occasion with festive rejoicing.** Hence the feast of dedication became afterwards an anniversary festival. Other parts of the offering were intended for permanent use, as utensils necessary in the service of the sanctuary; such as an immense platter and bowl (Exo_25:29). Being of silver, they were to be employed at the altar of burnt offering, or in the court, not in the holy place, all the furniture of which was of solid or plated gold; and there was a golden spoon, the contents of which show its destination to have been the altar of incense. The word rendered “spoon” means a hollow cup, in the shape of a hand, with which the priests on ordinary occasions might lift a quantity from the incense-box to throw on the altar-fire, or into the censers; but on the ceremonial day of the annual atonement no instrument was allowed but the high priest’s own hands (Lev_16:12).

Robert Jamieson on Numbers 7:12-17



Entrusting the Word to the Faithful

Num 7:15 - One young bullock,.... Of three years old, as the Targums of Jonathan and Jerusalem: **one ram;** of two years old, as the same Targums: **one lamb of the first year, for a burnt offering;** of which see Lev 1:3.

Num 7:16 - One kid of the goats for a sin offering. Though these offerings of the princes were by way of thanksgiving, and to express their joy and gladness at the erection of the tabernacle, its altars, and the service thereof; yet as this might not be without sin, which attends the best and purest performances of men, a sin offering was required, teaching us to look to Christ, who was made an offering for sin, for the taking away the sins of our holy things.

Num 7:17 - And for a sacrifice of peace offerings,.... So that here were all sorts of offerings on this occasion, meat and drink offerings, burnt offerings, sin offerings, and peace offerings: and for the latter were brought **two oxen, five rams, five he goats, five lambs of the first year;** the reason why so many were brought and used for this sort of sacrifice was, because with these a feast was made, of which not only the priests partook, but the princes, and as many of their friends and acquaintance as they thought fit to invite:

John Gill on Numbers 7:13-18



Entrusting the Word to the Faithful

this was the offering of Nahshon the son of Amminadab: which he offered out of his own substance, as the Targums of Jonathan and Jerusalem paraphrase it; though some have thought, that the presents and offerings were so large, and the princes not so very rich, or so much above the common people, as may be thought, that therefore they were assisted by the several tribes they were princes of: and as was this prince's offering, so were all the rest that follow in the order, according to their encampment under the several standards where they were fixed; and which were offered successively every day, the sabbath day or days not excepted, these being religious services, until the whole twelve were finished; and their presents and their offerings were exactly the same, and the account of them is given in the same words; they either agreeing together to make the same presents and offerings, or else they were directed to do so by the Spirit of God; whereby might be signified the common and equal right that they, and the tribes they represented, had in the altars, and the benefits arising from thence; as those that believe in Christ have an altar which is himself, they have a joint right to partake of, and have an equal share in the benefits of righteousness, peace, pardon, and atonement by him; see Heb_13:10...

John Gill on Numbers 7:13-18



Entrusting the Word to the Faithful

Tribe	Chief	Verse	Location
1. Judah	Nahshon	12	East
2. Issachar	Nathanael	18	
3. Zebulun	Eliab	24	
4. Reuben	Elizur	30	South
5. Simeon	Shelumiel	36	
6. Gad	Eliasaph	42	
7. Ephraim	Elishama	48	West
8. Manasseh	Gamaliel	54	
9. Benjamin	Abidan	60	
10. Dan	Ahiezer	66	North
11. Asher	Pagiel	72	
12. Naphtali	Ahira	78	

It is worthy of remark that the different tribes are represented here as bringing their offerings precisely in the same order in which they encamped about the tabernacle. See Numbers 2 and Numbers 10.

Adam Clarke on Numbers 7:13-14



Entrusting the Word to the Faithful

It is worthy of remark also, that every tribe offers the same kind of offering, and in the same quantity, to show, that as every tribe was equally indebted to God for its support, so each should testify an equal sense of obligation. Besides, the vessels were all sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore every thing was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them; hence there were fine flour and oil, for a meat-offering, Num_7:13. A bullock, a ram, and a lamb, for a burnt-offering, Num_7:15, 16. Five oxen, five rams, five he-goats, and five lambs, for a peace-offering, Num_7:17. Thus, as the priests, altars, etc., were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a religious act.

“Thus,” says Mr. Ainsworth, “by sacrifices of all sorts, figuring the death of Christ, and the benefits that were to be received thereby, they reconciled and made themselves and theirs acceptable to God, and were made partakers of his grace, to remission of sins, and sanctification through faith, and in the work of the Holy Ghost, in the communion and feeling whereof they rejoiced before God.”

Adam Clarke on Numbers 7:13-14



Entrusting the Word to the Faithful

18 On the second day Nethanel the son of Zuar, leader of Issachar, presented an offering; 19 he presented as his offering one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 20 one gold pan of ten shekels, full of incense; 21 one bull, one ram, one male lamb one year old, for a burnt offering; 22 one male goat for a sin offering; 23 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nethanel the son of Zuar.

Numbers 7 – The Offerings of the Leaders



Num 7:18-83 - On the second day Nethaneel ... prince of Issachar, did offer

— This tribe being stationed on the right side of Judah, offered next through its representative; then Zebulun, which was on the left side; and so on in orderly succession, every tribe making the same kind of offering and in the same amount, to show that, as each was under equal obligation, each rendered an equal tribute. **Although each offering made was the same in quantity as well as quality, a separate notice is given of each, as a separate day was appointed for the presentation, that equal honor might be conferred on each, and none appear to be overlooked or slighted.** And as the sacred books were frequently read in public, posterity, in each successive age, would feel a livelier interest in the national worship, from the permanent recognition of the offerings made by the ancestors of the respective tribes. But while this was done in one respect, as subjects offering tribute to their king, it was in another respect, a purely religious act. **The vessels offered were for a sacrificial use - the animals brought were clean and fit for sacrifice, both symbolically denoting, that while God was to dwell among them as their Sovereign, they were a holy people, who by this offering dedicated themselves to God.**

Robert Jamieson on Numbers 7:18-83



Entrusting the Word to the Faithful

24 On the third day it was Eliab the son of Helon, leader of the sons of Zebulun; 25 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 26 one gold pan of ten shekels, full of incense; 27 one young bull, one ram, one male lamb one year old, for a burnt offering; 28 one male goat for a sin offering; 29 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliab the son of Helon.

Numbers 7 – The Offerings of the Leaders



35,400
BENJAMIN

40,500
EPHRAIM

32,200
MANASSEH

41,500
ASHER

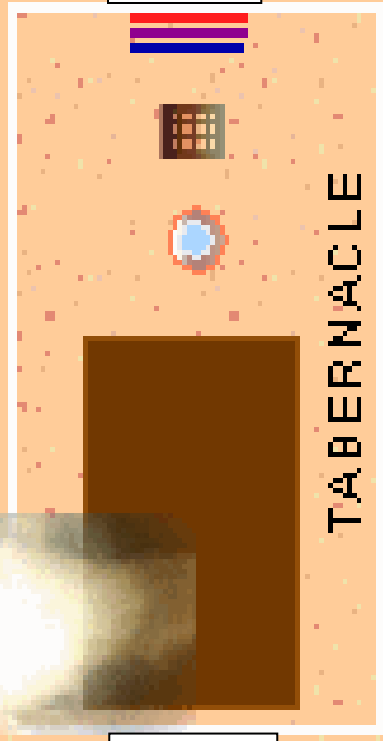
62,700
DAN

53,400
NAPHTALI

MERARITES
6,200
North

54,400
ISSACHAR
2

7,500
GERSHONITES



West

East

LEVITES

74,600
JUDAH
1

7,500

8,600
South

KOATHITES

6

45,650
GAD

46,500
REUBEN

5

59,300
SIMEON

3

57,400
ZEBULUN

30 On the fourth day it was Elizur the son of Shedeur, leader of the sons of Reuben; 31 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 32 one gold pan of ten shekels, full of incense; 33 one bull, one ram, one male lamb one year old, for a burnt offering; 34 one male goat for a sin offering; 35 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elizur the son of Shedeur.

Numbers 7 – The Offerings of the Leaders



Entrusting the Word to the Faithful

36 On the fifth day it was Shelumiel the son of Zurishaddai, leader of the children of Simeon; 37 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 38 one gold pan of ten shekels, full of incense; 39 one bull, one ram, one male lamb one year old, for a burnt offering; 40 one male goat for a sin offering; 41 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Shelumiel the son of Zurishaddai.

Numbers 7 – The Offerings of the Leaders



42 On the sixth day it was Eliasaph the son of Deuel, leader of the sons of Gad; 43 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 44 one gold pan of ten shekels, full of incense; 45 one bull, one ram, one male lamb one year old, for a burnt offering; 46 one male goat for a sin offering; 47 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliasaph the son of Deuel.

Numbers 7 – The Offerings of the Leaders



Entrusting the Word to the Faithful

ASHER

41,500

DAN

62,700

NAPHTALI

53,400

35,400

BENJAMIN

9

40,500

EPHRAIM

7

GERSHONITES

7,500

32,200

MANASSEH

8

MERARITES

6,200

North

West

East

TABERNACLE

LEVITES

74,600

JUDAH

1

8,600

South

KOATHITES

4

57,400

ZEBULUN

3

45,650

GAD

6

46,500

REUBEN

5

59,300

SIMEON

54,400

ISSACHAR

2

48 On the seventh day it was Elishama the son of Ammihud, leader of the sons of Ephraim; 49 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 50 one gold pan of ten shekels, full of incense; 51 one bull, one ram, one male lamb one year old, for a burnt offering; 52 one male goat for a sin offering; 53 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elishama the son of Ammihud.

Numbers 7 – The Offerings of the Leaders



54 On the eighth day it was Gamaliel the son of Pedahzur, leader of the sons of Manasseh; 55 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 56 one gold pan of ten shekels, full of incense; 57 one bull, one ram, one male lamb one year old, for a burnt offering; 58 one male goat for a sin offering; 59 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old.
This was the offering of Gamaliel the son of Pedahzur.

Numbers 7 – The Offerings of the Leaders



60 On the ninth day it was Abidan the son of Gideoni, leader of the sons of Benjamin; 61 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 62 one gold pan of ten shekels, full of incense; 63 one bull, one ram, one male lamb one year old, for a burnt offering; 64 one male goat for a sin offering; 65 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Abidan the son of Gideoni.

Numbers 7 – The Offerings of the Leaders



Entrusting the Word to the Faithful

35,400
BENJAMIN

9

40,500
EPHRAIM

7

32,200
MANASSEH

8

GERSHONITES

7,500



West



TABERNACLE

East

LEVIITES

41,500
ASHER

11

62,700
DAN

10

MERARITES

6,200

North

53,400
NAPHTALI

12

54,400
ISSACHAR

2

74,600
JUDAH

1

57,400
ZEBULUN

3

South

KOATHITES

8,600

4

5

45,650
GAD

6

46,500
REUBEN

59,300
SIMEON

66 On the tenth day it was Ahiezer the son of Ammishaddai, leader of the sons of Dan; 67 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 68 one gold pan of ten shekels, full of incense; 69 one bull, one ram, one male lamb one year old, for a burnt offering; 70 one male goat for a sin offering; 71 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahiezer the son of Ammishaddai.

Numbers 7 – The Offerings of the Leaders



72 On the eleventh day it was Pagiel the son of Ochran, leader of the sons of Asher; 73 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 74 one gold pan of ten shekels, full of incense; 75 one bull, one ram, one male lamb one year old, for a burnt offering; 76 one male goat for a sin offering; 77 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Pagiel the son of Ochran.

Numbers 7 – The Offerings of the Leaders



78 On the twelfth day it was Ahira the son of Enan, leader of the sons of Naphtali; 79 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; 80 one gold pan of ten shekels, full of incense; 81 one bull, one ram, one male lamb one year old, for a burnt offering; 82 one male goat for a sin offering; 83 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahira the son of Enan.

Numbers 7 – The Offerings of the Leaders



Entrusting the Word to the Faithful



84 This was the dedication offering for the altar from the leaders of Israel **when** it was anointed: **twelve silver dishes, twelve silver bowls, twelve gold pans, 85 each silver dish weighing one hundred and thirty shekels and each bowl seventy; all the silver of the utensils was 2,400 shekels, according to the shekel of the sanctuary; 86 the twelve gold pans, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary, all the gold of the pans 120 shekels; 87 all the oxen for the burnt offering twelve bulls, all the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve; 88 and all the oxen for the sacrifice of peace offerings 24 bulls, all the rams 60, the male goats 60, the male lambs one year old 60. This was the dedication offering for the altar after it was anointed.**

Numbers 7 – The Offerings of the Leaders



Entrusting the Word to the Faithful

Num 7:10-89 - We have here an account of the great solemnity of dedicating the altars, both that of burnt-offerings and that of incense; they had been sanctified before, when they were anointed (Lev_8:10, 11), but now they were laden, as it were, by the princes, with their free-will offerings. They began the use of them with rich presents, great expressions of joy and gladness, and extraordinary respect to those tokens of God's presence with them. Now observe here,

I. That the princes and great men were first and forwardest in the service of God. Those that are entitled to precedence should go before in good works, and that is true honour. Here is an example to the nobility and gentry, those that are in authority and of the first rank in their country; they ought to improve their honour and power, their estate and interest, for the promoting of religion, and the service of God, in the places where they live. It is justly expected that those who have more than others should do more good than others with what they have, else they are unfaithful stewards, and will not make up their account with joy. Nay, great men must not only with their wealth and power assist and protect those that serve God, but they must make conscience of being devout and religious themselves, and employing themselves in the exercises of piety, which will greatly redound to the honour of God (Psa_138:4, 5), and have a good influence upon others, who will be the more easily persuaded to acts of devotion when they see them thus brought into reputation. It is certain that the greatest of men is less than the least of the ordinances of God; nor are the meanest services of religion any disparagement to those that make the greatest figure in the world.

Matthew Henry on Numbers 7:10-89

 Entrusting the Word to the Faithful

II. The offerings they brought were very rich and valuable, so rich that some think there was not so great a difference in estate between them and others as that they were able to bear the expense of them themselves, but that the heads of each tribe contributed to the offering which their prince brought.

1. They brought some things to remain for standing service, twelve large silver dishes, each about sixty ounces weight, as many large silver cups, or bowls, of about thirty-five ounces - the former to be used for the meat-offerings, the latter for the drink-offerings - the former for the flesh of the sacrifices, the latter for the blood. The latter was God's table (as it were), and it was fit that so great a King should be served in plate. The golden spoons being filled with incense were intended, it is probable, for the service of the golden altar, for both the altars were anointed at the same time. **Note**, In works of piety and charity we ought to be generous according as our ability is. He that is the best should be served with the best we have. The Israelites indeed might well afford to part with their gold and silver in abundance to the service of the sanctuary, for they needed it not to buy meat and victual their camp, being daily fed with bread from heaven; nor did they need it to buy land, or pay their army, for they were shortly to be put in possession of Canaan.
2. They brought some things to be used immediately, offerings of each sort, burnt-offerings, sin-offerings, and a great many peace-offerings (on part of which they were to feast with their friends), and the meat-offerings that were to be annexed to them. Hereby they signified their thankful acceptance of, and cheerful submission to, all those laws concerning the sacrifices which God had lately by Moses delivered to them. And, though it was a time of joy and rejoicing, yet it is observable that still in the midst of their sacrifices we find a *sin-offering*. Since in our best services we are conscious to ourselves that there is a mixture of sin, it is fit that there should be even in our most joyful services a mixture of repentance. In all our approaches to God, we must by faith have an eye to Christ as the great sin-offering, and make mention of him.

Matthew Henry on Numbers 7:10-89

 Entrusting the Word to the Faithful

3. They brought their offerings each on a separate day, in the order that they had been lately put into, so that the solemnity lasted twelve days. So God appointed (Num_7:11): *They shall bring their offering, each prince on his day*, and so they did. One sabbath must needs fall within the twelve days, if not two, but it should seem they did not intermit on the sabbath, for it was holy work, proper enough for a holy day. God appointed that it should thus be done on several days,
- (1.) That solemnity might be prolonged, and so might be universally taken notice of by all Israel, and the remembrance of it more effectually preserved.
 - (2.) That an equal honour might thereby be put upon each tribe respectively; in Aaron's breast-plate each had his precious stone, so in this offering each had his day.
 - (3.) Thus it would be done more decently and in order; God's work should not be done confusedly, and in a hurry; take time, and we shall have done the sooner, or at least we shall have done the better.
 - (4.) God hereby signified how much pleased he is, and how much pleased we should be, with the exercises of piety and devotion. The repetition of them should be a continual pleasure to us, and we must not be weary of well doing. If extraordinary service be required to be done for twelve days together, we must not shrink from it, nor call it a task and a burden.
 - (5.) The priests and Levites, having this occasion to offer the same sacrifices, and those some of every sort, every day, for so many days together, would have their hands well set in, and would be well versed in the laws concerning them.
 - (6.) The peace-offerings were all to be eaten the same day they were offered, and two oxen, five rams, five he-goats, and five lambs, were enough for one day's festival; had there been more, especially if all had been brought on one day, there might have been danger of excess. The virtue of temperance must not be left, under pretence of the religion of feasting.

Matthew Henry on Numbers 7:10-89



4. All their offerings were exactly the same, without any variation, though it is probable that neither the princes nor the tribes were all alike rich; but thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. Though one tribe was posted more honourably in the camp than another, yet they and their services were all alike acceptable to God. Nor must we have faith of our Lord Jesus Christ with respect to persons, Jam_2:1.
5. Nahshon, the prince of the tribe of Judah, offered first, because God had given that tribe the first post of honour in the camp; and the rest of the tribes acquiesced, and offered in the same order in which God had appointed them to encamp. Judah, of which tribe Christ came, first, and then the rest; thus, in the dedication of souls to God, every man is presented in his own order, Christ the first-fruits, 1Co_15:23. Some observe that Nahshon is the only one that is not expressly called a prince (Num_7:12), which the Jews give this account of: he is not called a prince, that he might not be puffed up because he offered first; and all the others are called princes because they (though some of them of the elder house) submitted, and offered after him. Or, because the title of prince of Judah did more properly belong to Christ, for unto him shall the gathering of the people be.
6. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. We are sure there are no vain repetitions in scripture; what then shall we make of these repetitions? Might it not have served to say of this noble jury that the same offering which their foreman brought each on his day brought likewise? No, God would have it specified for each tribe: and why so?
 - (1.) It was for the encouragement of these princes, and of their respective tribes, that each of their offerings being recorded at large no slight might seem to be put upon them; for rich and poor meet together before God.
 - (2.) It was for the encouragement of all generous acts of piety and charity, by letting us know that what is so given is lent to the Lord, and he carefully records it, with every one's name prefixed to his gift, because what is so given he will pay again, and even a cup of cold water shall have its reward. He is not unrighteous, to forget either the cost or the labour of love, Heb_6:10. We find Christ taking particular notice of what was cast into the treasury, Mar_12:41. Though what is offered be but little, though it be a contribution to the charity of others, yet if it be according to our ability it shall be recorded, that it may be recompensed in the resurrection of the just.

Matthew Henry on Numbers 7:10-89



Entrusting the Word to the Faithful

7. The sum total is added at the foot of the account (Num_7:84-88), to show how much God was pleased with the mention of his freewill-offerings, and what a great deal they amounted to in the whole, when every prince brought in his quota! How greatly would the sanctuary of God be enriched and beautified if all would in their places do their part towards it, by exemplary purity and devotion, extensive charity, and universal usefulness!
8. God signified his gracious acceptance of these presents that were brought him, by speaking familiarly to Moses, as a man speaks to his friend, from off the mercy-seat (Num_7:89, 12:8); and in speaking to him he did in effect speak to all Israel, showing them this token for good, Psa_103:7. **Note**, By this we may know that God hears and accepts our prayers if he gives us grace to hear and receive his word, for thus our communion with him is maintained and kept up. **I know not why we may not suppose that upon each of the days on which these offerings were brought (probably while the priests and offerers were feasting upon the peace-offerings) Moses was in the tabernacle, receiving some of those laws and orders which we have already met with in this and the foregoing book.** And here the excellent bishop Patrick observes that God's speaking to Moses thus by an audible articulate voice, as if he had been clothed with a holy body, might be looked upon as an earnest of the incarnation of the Son of God in the fulness of time, when the Word should be made flesh, and speak in the language of the sons of men. For, however God at *sundry times and in divers manners spoke unto the fathers, he has in these last days spoken unto us by his Son*. And that he who now spoke to Moses, as the *shechinah* or divine Majesty, from between the cherubim, was the eternal Word, the second person in the Trinity, was the pious conjecture of many of the ancients; for all God's communion with man is by his Son, by whom he made the world, and rules the church, and who is *the same yesterday, today, and for ever*.

Matthew Henry on Numbers 7:10-89

 Entrusting the Word to the Faithful



89 Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, **so** He spoke to him.

Numbers 7 – The Offerings of the Leaders



Num 7:89 - With him - i. e. as marginal, “with God,” not (as some) with himself.

He heard the voice of one speaking - Rather, he heard the voice speaking, or conversing. The effect was as though Moses was audibly addressed by another person: how this effect was produced we are not told.

Thus was the promise of Exo_25:20-22 fulfilled; and that as an immediate response on the part of God to the cheerful readiness with which the tribes had made their offerings, and supplied everything needful for the Holy place and its service. **All being now complete as God had appointed, and the camp purified from defilements, God meets Moses the mediator of the people, not as before on the peak of Sinai far away, but in the midst of them, in the dwelling-place which He henceforth vouchsafed to tenant.**

Albert Barnes on Numbers 7:89



22 **Then** the LORD spoke to Moses, saying, 23 "**Speak to Aaron and to his sons, saying, 'Thus you shall bless the sons of Israel. You shall say to them:**

24 The LORD bless you, and keep you;

25 The LORD make His face shine on you,

And be gracious to you;

26 The LORD lift up His countenance on you,

And give you peace.'

27 "**So** they shall invoke My name on the sons of Israel, and I **then** will bless them."

The Aaronic Blessing

Detailed Outline of the Book of Numbers

I. Preparations for Travel (Numbers 1:1-10:10)

- A. The First Census (chapter 1)
- B. The Order of the Tribes (chapter 2)
- C. The Census and Duties of the Levites (chapters 3-4)
- D. Cleansing and Consecration (chapters 5-6)
- E. The Tabernacle Service (chapters 7-8)
- E. The Supplementary Passover (chapter 9:1-14)
- F. The Fiery Cloud and the Silver Trumpets (chapters 9:15-10:10)

II. The Journey to Kadesh Barnea (Numbers 10:11-14:45)

- A. The Departure from Sinai (chapters 10:11-36)
- B. The Rebellion of the People (chapter 11)
- C. The Rebellion of Miriam and Aaron (chapter 12)
- D. Spying out the Promised Land (chapter 13)
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III. The Journey to the Plains of Moab (Numbers 15:1-22:1)

- A. Covenant Statutes Reviewed (chapter 15)
- B. The Rebellion of Korah (chapter 16)

- C. The Budding of Aaron's Rod (chapter 17)
- D. The Responsibility of Priests and Levites (chapter 18)
- E. The Red Heifer Sacrifice (chapter 19)
- F. The Waters of Meribah, Edom, Aaron's death (chapter 20)
- G. Journey to Moab (chapters 21:1-22:1)
- F. Balak and Balaam (chapters 22:2-24:25)
- G. The Idolatry of Israel (chapter 25)

IV. Final Preparations for Entering Canaan (Numbers 26:1-36:13)

- A. The Second Census (chapter 26)
- B. Daughters of Zelophehad (chapter 27:1-11)
- C. Joshua appointed as Moses' Successor (chapter 27:12-23)
- D. Laws concerning Offerings and Vows (chapters 28-30)
- E. The War against Midian (chapter 31)
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