

Numbers 9-10 - Thursday, July 8th, 2010

- Now we jump into chapter nine which deals with the Passover celebration which is at the one year mark of their Exodus out of Egypt.

9:1 Now the LORD spoke to Moses in the Wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying: 2 "Let the children of Israel keep the Passover at its appointed time. 3 On the fourteenth day of this month, at twilight, you shall keep it at its appointed time. According to all its rites and ceremonies you shall keep it." 4 So Moses told the children of Israel that they should keep the Passover. 5 And they kept the Passover on the fourteenth day of the first month, at twilight, in the Wilderness of Sinai; according to all that the LORD commanded Moses, so the children of Israel did.

- The importance of the Passover should never be underestimated and can never really be understated, as it relates to our salvation.
- The Passover would prophetically point to the first coming of Jesus Christ Who became the fulfillment of the Passover celebration.

1 Corinthians 5:7b ...For Christ, our Passover lamb, has been sacrificed. NIV

6 Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day; and they came before Moses and Aaron that day. 7 And those men said to him, "We became defiled by a human corpse. Why are we kept from presenting the offering of the LORD at its appointed time among the children of Israel?" 8 And Moses said to them, "Stand still, that I may hear what the LORD will command concerning you."

- This is interesting; these "certain men" had become disqualified from celebrating the Passover because they had touched a dead body.
- We're told that they came before Moses and Aaron wanting to know what could be done so that they too could celebrate Passover.
- Moses responds by telling them to stand still and wait while he inquires of the Lord as to what can be done concerning this matter.

- We'll see what the Lord tells Moses to do about it in verse nine, but before we get to that, I want to look at two very important lessons.
- First, these men really wanted to celebrate the Passover. In other words, they deemed it an unspeakable privilege to take part in this.
- Second, Moses' response to this dilemma teaches us how we too should respond; "we should wait on the Lord and inquire of the Lord."
- There's something else here before we move on, it is very likely that these were not the only ones to be defiled and disqualified.
- However, they were the only ones who came forward and confessed as to what happened which means that the others didn't want to.

9 Then the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, saying: 'If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep the LORD's Passover. 11 On the fourteenth day of the second month, at twilight, they may keep it. They shall eat it with unleavened bread and bitter herbs. 12 They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it.

- Here we have the Lord's answer to these men. They may still keep the Lord's Passover but they will have to wait one month to do it.
- For them to do it any earlier or even later would in effect ruin the typology because Jesus fulfilled this on exactly the 14th day at twilight.

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

- Now the Lord deals with the ones who refuse of their own volition to keep the Passover by declaring that they are to be cut off.
- In other words because they refuse to partake of the Passover celebration, their own sin will be upon them for them to bear themselves.

14 "And if a stranger dwells among you, and would keep the LORD's Passover, he must do so according to the rite of the Passover and according to its ceremony; you shall have one ordinance, both for the stranger and the native of the land."

- This is interesting because even if they were not a Jew, they could still keep the Passover as a stranger who dwells among them.
- This gives us a snapshot of how salvation in Christ is for Jew and Gentile alike. Anyone regardless of their ethnicity can be saved.

15 Now on the day that the tabernacle was raised up, the cloud covered the tabernacle, the tent of the Testimony; from evening until morning it was above the tabernacle like the appearance of fire. 16 So it was always: the cloud covered it by day, and the appearance of fire by night.

- We were first introduced to the cloud by day and fire by night back in the book of Exodus, and here we have it mentioned yet again.
- It's important to understand that this was God's way of both directing and protecting the Israelites by manifesting His presence.
- The cloud would shade them from the deadly sun during the day, and the fire would warm them from the deadly cold during the night.

17 Whenever the cloud was taken up from above the tabernacle, after that the children of Israel would journey; and in the place where the cloud settled, there the children of Israel would pitch their tents. 18 At the command of the LORD the children of Israel would journey, and at the command of the LORD they would camp; as long as the cloud stayed above the tabernacle they remained encamped. 19 Even when the cloud continued long, many days above the tabernacle, the children of Israel kept the charge of the LORD and did not journey. 20 So it was, when the cloud was above the tabernacle a few days: according to the command of the LORD they would remain encamped, and according to the command of the LORD they would journey. 21 So it was, when the cloud remained only from evening until morning: when the cloud was taken up in the morning, then they would journey; whether by day or by night, whenever the cloud was taken up, they would journey. 22 Whether it was two days, a month, or a year that the cloud remained above the tabernacle, the children of Israel would remain encamped and not journey; but when it was taken up, they would journey. 23 At the command of the LORD they remained encamped, and at the command of the LORD they journeyed; they kept the charge of the LORD, at the command of the LORD by the hand of Moses.

- These last verses of this chapter are very telling because the children of Israel would only journey when they were led to do so.
- What's interesting about this is that there were very long periods of time when they would just simply have to stay put and wait patiently.

- As we get into chapter 10, we're going to study the "two silver trumpets" that the Lord tells Moses to make in order to move their camps.
- Though we've talked about this in a previous study I would be grossly remiss were I not to take this opportunity to mention it again here.
- The reason I say this is because of what these two silver trumpets were for. As we're about to see they have profound application to us.

10:1 And the LORD spoke to Moses, saying: 2 "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps.3 When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting.4 But if they blow only one, then the leaders, the heads of the divisions of Israel, shall gather to you.

- The Lord tells Moses that these two trumpets will have two distinct purposes, one for their convocation and the other for their relocation.
- In other words, these trumpets were the means with which God would provide the needed communication when He was calling them.
- If both trumpets were sounded they were to gather "at the door" of the tabernacle. If only one sounded then only the heads gathered.

5 When you sound the advance, the camps that lie on the east side shall then begin their journey.6 When you sound the advance the second time, then the camps that lie on the south side shall begin their journey; they shall sound the call for them to begin their journeys.7 And when the assembly is to be gathered together, you shall blow, but not sound the advance.

- Notice that depending on the sound of the trumpet, each of the groups of camps would know when they were to begin their journey.

As one commentator wrote; "If we follow Jewish tradition, long blasts were used to assemble the people to Moses, to the tent of meeting and for worship. Short staccato blasts were used in battle and to order the camps to move off."

8 The sons of Aaron, the priests, shall blow the trumpets; and these shall be to you as an ordinance forever throughout your generations. 9 "When you go to war in your land against the enemy who oppresses you, then you shall sound an alarm with the trumpets, and you will be remembered before the LORD your God, and you will be saved from your enemies.10 **Also in the day of your gladness, in your appointed feasts**, and at the beginning of your months, you shall blow the trumpets over your burnt offerings and over the sacrifices of your peace offerings; and they shall be a memorial for you before your God: I am the LORD your God."

- Here's where it gets very interesting; the sounding of the trumpets was to be an ordinance forever throughout all of their generations.
- It was to be for the "day of gladness," according to the appointed feasts which was a celebration for their salvation, from their enemies.
- These two trumpets with different signals were for the purpose of assembling God's people for a celebration or a confrontation.

- That's where the Feasts or Jewish Festivals come in, namely, the Feast of Trumpets, which was what this celebration was all about.
- The Seven Feasts of Israel point to an "appointed" (moad) time when Jesus would come and fulfill them at His first and second coming.
- The Feast of Trumpets is unique because it is the one that separates the first and second coming of Christ, as it's fulfilled at the rapture.

REFERENCE	FEAST	FULFILLMENT
(Leviticus 23:5)	Passover	The Crucifixion
(Leviticus 23:6-8)	Unleavened Bread	The Burial
(Leviticus 23:9-14)	First-Fruits	The Resurrection
(Leviticus 23:15-22)	Pentecost	The Church Age
Leviticus 23:23-25)	Trumpets	The Rapture of the Church
(Leviticus 23:26-32)	Day of Atonement	The 2 nd Coming
(Leviticus 23:33-43)	Tabernacles	The Kingdom Age and Heaven

FEAST	WHAT THIS MEANS	WHAT THIS MEANS TO ME
Trumpets – (Rosh Hashanah). (One day) The Rapture of the Church (Leviticus 23:23-25)	On the first day of the month Tishri on the Jewish ceremonial calendar, the feast of trumpets was held; trumpets were blown to gather together God's people for a holy convocation, relocation, or confrontation.	The feast of Trumpets is a picture of a holy convocation at the sound of a trumpet for the relocation we call the rapture of the Church (I Thessalonians 4:13-18 and I Corinthians 15:52). A second trumpet is for a holy convocation of Israel's confrontation for the last days.

THE LAST TRUMPET FOR US	THE FIRST TRUMPET FOR ISRAEL
1 Corinthians 15:51-52	Exodus 19:16-17 On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled. Then Moses led the people out of the camp to meet with God , and they stood at the foot of the mountain.
Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound , and the dead in Christ shall be raised incorruptible, and we shall be changed.	
The last trumpet is not the 7 th trump in Revelation 10:7 at the middle of the tribulation but the trump of Revelation 4:1 at the beginning of the tribulation.	The first trumpet the morning of the third day (Hosea 6:2) is for Israel to meet the Lord, which could possibly be the same as the first day of the seventh month.

THE TRUMPET OF GOD FOR US	THE TRUMPET OF ANGELS FOR ISRAEL
<p>1Thessalonians 4:16-17</p> <p>For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.</p>	<p>Matthew 24:20-22,31 But pray ye that your flight be not in the winter, neither on the sabbath day; For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 31- And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.</p>
<p>This is the voice of the archangel with the trumpet call of God for us at the rapture.</p>	<p>This is the last trumpet; it's of angels for Israel (Gods elect) at the end of the tribulation.</p>

11 Now it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony. 12 And the children of Israel set out from the Wilderness of Sinai on their journeys; then the cloud settled down in the Wilderness of Paran. 13 So they started out for the first time according to the command of the LORD by the hand of Moses.

- Now we see the moving of the cloud as the children of Israel set out for the first time from Sinai settling in the Wilderness of Param.
- The Lord has invested about a year in their preparation, organization, and communication, and now their headed for their destination.

14 The standard of the camp of the children of Judah set out first according to their armies; over their army was Nahshon the son of Amminadab. 15 Over the army of the tribe of the children of Issachar was Nethanel the son of Zuar. 16 And over the army of the tribe of the children of Zebulun was Eliab the son of Helon. 17 Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari set out, carrying the tabernacle. 18 And the standard of the camp of Reuben set out according to their armies; over their army was Elizur the son of Shedeur. 19 Over the army of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai. 20 And over the army of the tribe of the children of Gad was Eliasaph the son of Deuel. 21 Then the Kohathites set out, carrying the holy things. (The tabernacle would be prepared for their arrival.) 22 And the standard of the camp of the children of Ephraim set out according to their armies; over their army was Elishama the son of Ammihud. 23 Over the army of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. 24 And over the army of the tribe of the children of Benjamin was Abidan the son of Gideon. 25 Then the standard of the camp of the children of Dan (the rear guard of all the camps) set out according to their armies; over their army was Ahiezer the son of Ammishaddai. 26 Over the army of the tribe of the children of Asher was Pagiel the son of Ocran. 27 And over the army of the tribe of the children of Naphtali was Ahira the son of Enan. 28 Thus was the order of march of the children of Israel, according to their armies, when they began their journey.

- Notice that the tribe of Judah set out first. I believe that this speaks to Jesus as the firstborn from the Lion of the tribe of Judah.
- Also, as one has suggested; because Judah means praise, the Israelites were entering the Promised-Land through praise.

Psalm 100:4 Enter into His gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name. NKJV

29 Now Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out for the place of which the LORD said, 'I will give it to you.' Come with us, and we will treat you well; for the LORD has promised good things to Israel." 30 And he said to him, "I will not go, but I will depart to my own land and to my relatives." 31 So Moses said, "Please do not leave, inasmuch as you know how we are to camp in the wilderness, and you can be our eyes. 32 And it shall be, if you go with us -- indeed it shall be -- that whatever good the LORD will do to us, the same we will do to you."

- Here we see Moses persistently and tenaciously asking his father-in-law to go with them. Some see this as Moses needing some help.
- I on the other hand, believe that while this may have some merit, it was Moses honoring his father-in-law, given the cultural dynamics.
- In other words, we need to not only honor our father and mother, we also need to honor our father-in-law, and mother-in-law as well.
- For Moses to do this suggests that he is not only honoring his father-in-law, but also wanting him to come to faith in the God of Israel.

"We should talk to our friend's and kinsfolk of the advantages which arise out of connection with the people of God; it may be they will be led to cast in their lot with us. Those who are converted to the faith often become of great service to the church, and this should urge us the more eagerly to seek their conversion. Thus the compact was made to share and share alike. This was true brotherhood. Believers know that the Lord dealth with all his servants as He is wont to do unto those who fear His name. He feeds them with the same bread of life, clothes them with the same righteousness, shelters them beneath the same providential care, and brings them by the same grace to the same glory. Those who truly join with us in Christ's church shall enjoy all the privileges with which we are enriched."

Charles Spurgeon

33 So they departed from the mountain of the LORD on a journey of three days; and the ark of the covenant of the LORD went before them for the three days' journey, to search out a resting place for them. 34 And the cloud of the LORD was above them by day when they went out from the camp. 35 So it was, whenever the ark set out, that Moses said: "Rise up, O LORD! Let Your enemies be scattered, And let those who hate You flee before You." 36 And when it rested, he said: "Return, O LORD, To the many thousands of Israel."

- How exciting was this for them? One can only imagine the thrill of finally leaving Sinai on their way to the Promised-Land.