

"MARCHING ORDERS" **Numbers Chapters 7 – 10**

Chapter 7 – "ISRAEL'S CONSECRATION & DEDICATION"

According to Ex. 40:17, the tabernacle was raised up on the first day of the first month of the second year. Thus the tabernacle was set up 11½ months after the Exodus from Egypt.

(v1) **Moses anoints and consecrates the tabernacle and its furnishings.**

- **ANOINTING** – Under the Mosaic law persons and things set apart for sacred purposes were anointed with the "holy anointing oil" (Exodus 30:23-25,30-33).
- **CONSECRATION**: The act of setting apart, or dedicating, something or someone for God's use.

(v2-3) **The leaders of Israel make an offer.**

(v4-9) **The LORD tells Moses to distribute these gifts to the Levites.**

(v10-83) **Each day a leader of from each tribe of Israel gives the prescribed offering for the dedication of the altar.** (**DEDICATION**: (Heb. *hanak*, to "initiate"; Grk. *qadash*, to "pronounce clean"). A religious service whereby anything is dedicated or consecrated to the service of God; as the dedication of the Tabernacle by Moses (Exodus 40; Numbers 7:1); the altar (Numbers 7:84,88); the Temple, by Solomon (1 Kings 8); the Temple, by the returned exiles (Ezra 6:16-17); the Temple built by Herod (Josephus *Ant.* 15.11.6; see **Temple**). Dedicatory solemnities were observed with respect to cities, walls, gates, and private houses (Deuteronomy 20:5; Psalms 30:1, title; Nehemiah 12:27). The custom still lingers in the dedication of churches, "opening" of roads, bridges, etc.) (from The New Unger's Bible Dictionary)

OFFERINGS DEFINED:

- **GRAIN OFFERING** - Meal offerings were prepared and presented to God as a meal, symbolically presenting the best fruits of human living to God to be consumed or used as He desired (Hebrews 10:5-10). A notable exception to this is that poor people could present meal offerings as sin offerings. In the meal offering a person presented to God a vicarious consecration of the perfect life and total property of another (Christ).
- **INCENSE** – A sweet-smelling substance that was burned as an offering to God on the altar in the tabernacle and the Temple. The purpose of this incense offering was to honor God. Incense symbolized and expressed the prayers of the Hebrew people, which were considered a pleasant aroma offered to God.
- **BURNT OFFERING** - This kind of offering was described as "that which goes up (to God)." It was termed "whole" (Leviticus 6:22) because the entire offering was to be burnt upon the altar. It was termed "continual" (Exodus 29:38-42) to teach the nation of Israel that their sinfulness required a complete and continual atonement and consecration.
- **SIN OFFERING** – This bloody offering, also known as a guilt offering, was presented for unintentional or intentional sins for which there was no possible restitution (Leviticus 4:5-13; 6:24-30). If the offering was not accompanied by repentance, divine forgiveness was withheld (Numbers 15:30). Expiation or covering (forgiveness) of sin was represented by the blood smeared on the horns of the altar of incense or burnt offering and poured out at the base of the altar. The size (value) and sex of the beast offered depended on the rank of the offerer. The higher his post the more responsibility he bore. The penalty for all sin, death, was vicariously inflicted on the sacrificial animal. Guilt for the worshiper's sin was transferred symbolically to the animal through the laying on of the offerer's hands.
- **PEACE OFFERING** - This sacrificial offering was also called a heave offering and a wave offering. This was a bloody offering presented to God. Part of the offering was eaten by the priest (representing God's acceptance) and part was eaten by the worshiper and his guests (non-officiating priests or Levites and the poor, Deuteronomy 12:18; 16:11). Thus, God hosted the meal, communing with the worshiper and other participants. This sacrifice celebrated covering of sin, forgiveness by God, and the restoration of a right and meaningful relationship with God and with life itself (Judges 20:26; 21:4).

(Each of these offerings speak of Christ: (1) the burnt offering speaks of who He; (2) the meal offering speaks of His sinless perfection; (3) the peace offering speaks of the fact that He made peace by the blood of His cross; (4) the sin offering speaks of what He has done for us.)
(v84-89) Summary of the leader's gifts and God speaks to Moses from above the Mercy Seat of the Ark of the Covenant.

CHAPTER 8 – "THE LIGHT & THE LEVITES"

(v1-4) The lamps, the light & the lampstand – the lighting of the lamps of the lampstand was cited as a feature of the inauguration of the tabernacle service (in addition to the dedication of the altar, chap. 7).

(v5-14) Before the Levites begin their service to the LORD for the tabernacle they are to be: (1) cleansed; (2) laid hands on by the children of Israel; (3) Aaron to offer the Levites as a wave offering (see peace offering above); (4) make atonement for the Levites; (5) and separate them from the children of Israel for they belong to God.

(v15-22) And so the did what the LORD had spoken. (Side-note on verses 16-18: At the Exodus, the Lord claimed for Himself the firstborn of Israel's males (cf. Ex. 13:1, 2). The firstborn was to act as the family priest. But when the full ministry of the Mosaic economy came in, God transferred the priestly duties to the Levites, perhaps partly because of their holy zeal in the golden calf incident (cf. Ex. 32:29). The Levites substituted for the firstborn.¹)

(v23-26) Age limits in regards to the Levites service.

CHAPTER 9 – "THE PASSOVER & THE GUIDING CLOUD"

(v1-14) The LORD commands the PASSOVER to be kept at the appointed time. (The Passover was the first of the three great festivals of the Hebrew people. It referred to the sacrifice of a lamb in Egypt when the people of Israel were slaves. The Hebrews smeared the blood of the lamb on their doorposts as a signal to God that He should "pass over" their houses when He destroyed all the firstborn of Egypt to persuade Pharaoh to let His people go. Passover was observed on the 14th day of the first month, Abib, with the service beginning in the evening (Leviticus 23:6). It was on the evening of this day that Israel left Egypt. In New Testament times, Passover became a pilgrim festival. Large numbers gathered in Jerusalem to observe this annual celebration. Jesus was crucified in the city during one of these Passover celebrations. He and His disciples ate a Passover meal together on the eve of His death. Like the blood of the lamb which saved the Hebrew people from destruction in Egypt, His blood, as the ultimate Passover sacrifice, redeems us from the power of sin and death. (Nelson's Illustrated Bible Dictionary)

(v15-23) God's guiding cloud told the children of Israel when and where to journey and when and where to camp.

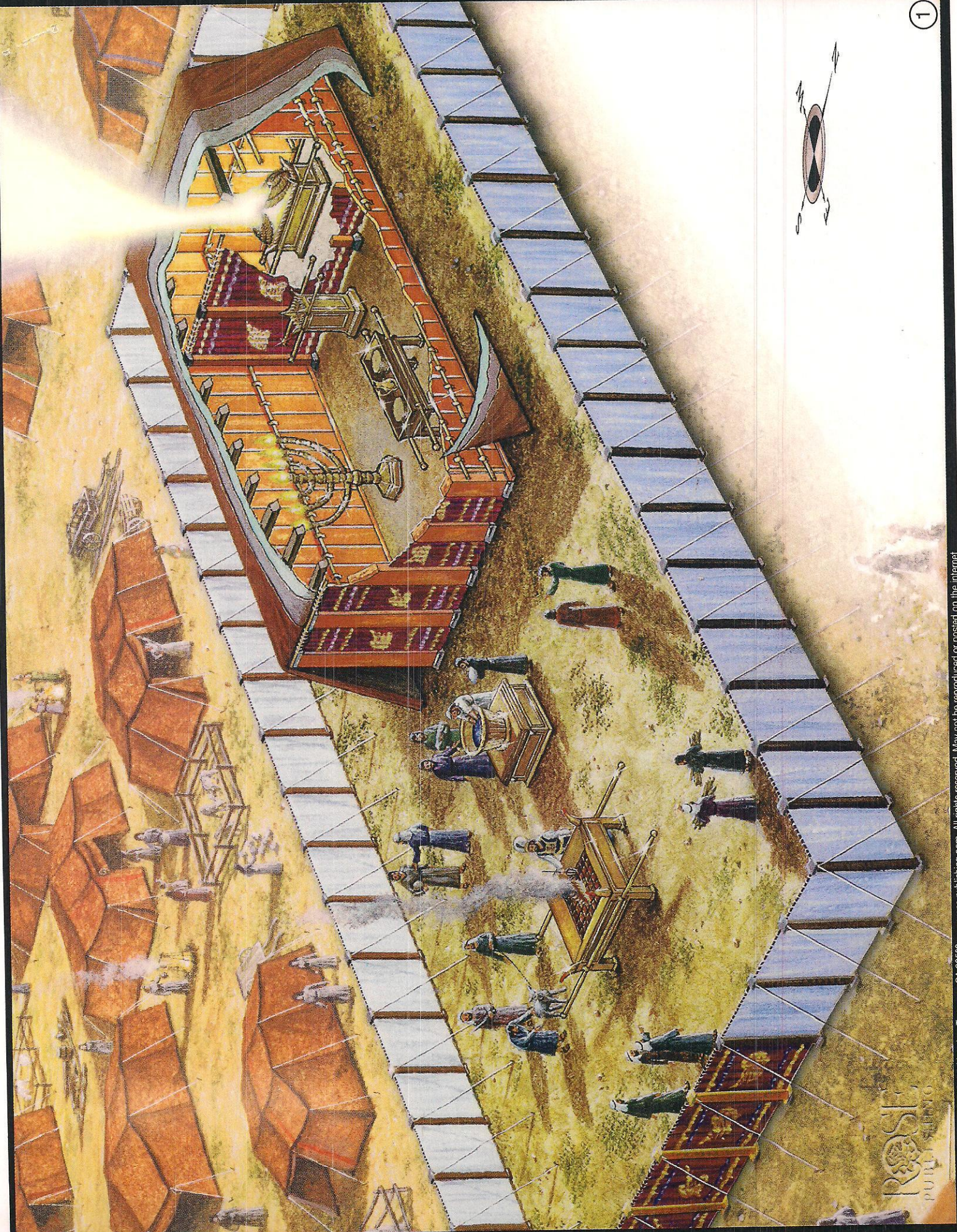
CHAPTER 10 – "TRUMPETS & TRAVELING"

(v1-10) Instructions regarding the blowing of the silver trumpets.

(v11-28) From Sinai to the plains of Moab we see the traveling tribes of Israel.

(v29-36) Moses invites his father-in-law to join their journey and experience the provision, protection and blessings of the LORD!

¹John F. MacArthur, Jr., *The MacArthur Study Bible*, (Dallas: Word Publishing) 1997.



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