



STUDENT OF THE WORD OF ELOHIM

An in depth daily Bible reading & study

A daily Bible reading & study
that is based on the deep foundational principles
of truth written in the authentic and genuine Word of Elohim

DAILY BIBLE STUDY (NUMBERS 1)

INSTRUCTIONS:

If you set aside some quality time each day to spend with Elohim to do these studies, you will not only grow and strengthen your relationship with Him, but you can also learn so much about Elohim and His Word. And you can not only apply what you learn in your life, but you can also share it with others to help them learn and grow in the Word of Elohim and in their faith.

Read the Chapter introduction, read from each of the commentators, browse the chapter outline to familiarize yourself with the outline of the chapter, then read the chapter. Then, after you read the chapter, go through the study questions.

NOTE: If you take the time each day to do these studies according to the instructions, when you read each chapter you will have a thorough mental overview of each chapter, it's purpose, and the people so that you will be able to understand each chapter better and therefore be able to apply it in your life and share what you learn with others.

Feel free to check out all of our studies at the link below:

www.theamazingpowerofprayer.org/biblestudy/

The importance of studying Elohim's word every day!

As brothers and sisters in Yeshua Messiah, we must study Elohim's Word to learn the answers to our questions. We must study Elohim's Word to learn the solutions to our problems. We must study Elohim's Word to learn the right and positive way, and learn how to have the right attitude to handle difficult people and situations in a world that is negative and doing things wrong. We must study Elohim's Word to learn how to apply wisdom in the midst of complete and utter foolishness.

We must study Elohim's Word to learn how to lift people up and give them hope when they are down and feeling hopeless. We must study Elohim's Word to learn how to help people find their way and help them to head in the right direction when they are lost and wondering in the wilderness. We must study Elohim's Word to learn how to be the salt that stings and makes a difference in the midst of mountains of sugar and sweetness. We must study Elohim's Word to learn how to be the light on a top of a hill in the midst of a world that is full of darkness and as a result people are blinded and deceived from the truth. We must study Elohim's Word to learn about the core foundational principles of truth so that we can learn how to discern what is true and what is not according to Elohim so that we don't make foolish choices and decisions based on something that is not true. We must study Elohim's Word to learn about the attributes of Yeshua so that we can live our lives in a way that resembles the life and the actions of Yeshua so that we can be set apart from the world. And, we must study Elohim's Word to learn how to rise above the clutter, the noise, the chaos and the fog, so that we can find clarity, peace and quietness in the midst of this word that is becoming louder and louder with noise and clutter every passing day.

"THE SCRIPTURES" (HEBREWS TO ENGLISH TRANSLATION)

The scripture we use is direct from the original Hebrew letters translated to English.

"The Scriptures" are a literal translation of the Hebrew Scriptures (letters) to English. It is a literal translation of the Tanakh and the Messianic Scriptures.

What are the main differences between The Scriptures and other Bible Translations?

The Scriptures is a literal translation (i.e. not paraphrased).

The only names of the Father YHWH / יהוה, and the Son יהושע are restored in Hebrew type.

All personal names are transliterated into English with the Hebrew equivalent, e.g. Yirmeyahu for Jeremiah, Yohanan for John, Mattithyahu for Matthew etc.

The order of the Tanakh (Old Covenant Scriptures) is restored according to the order of the Hebrew Scriptures, i.e. Torah, Neviim, Kethuvim.

It includes the Brit Chadasha (New Covenant Scriptures)

The names of gentile deities that defile the English language have been eliminated as far as possible.

Alternative translations are explained in footnotes and an Explanatory notes section.

The Names of all the books in the Tanakh are now restored to the original Hebrew, including the books of the Torah: Bereshith (Genesis), Shemoth (Exodus), Wayyiqra (Leviticus), etc., also the book of Psalms, Tehillim, and Proverbs, Mishle.

The traditional rendering of the "Law" has been restored with Torah throughout the translation, retaining the richness and full meaning thereof.

Certain critical words have been retained in Hebrew, with explanations in English in the footnotes or Explanatory notes.

In the New Covenant Writings (Brit Chadasha / New Testament), allusions to the Tanakh are printed in Bold, and cross referenced to the Tanakh (Old Covenant Scriptures).

English: God / Hebrew to English: Elohim (אלוהים)

English: Jesus / Hebrew to English: Yeshua (ישוע)

English: Christ / Hebrew to English: Messiah (משיח)

English: Lord / Hebrew to English: Jehovah (יהוה)

6 Important Questions to ask as you go through this study!

1. What is the main point and purpose of this chapter?

It's important to actually understand what the main point and purpose of the chapter is. Some chapters, especially in the prophetic books, can be really difficult to understand even on the surface. There are so many names, places, and symbols, and it's easy to lose track. As you go through this study, it's important to ask yourself the following:

Who is involved?
What is happening?
When is it happening?
Where is it happening?
Why is it happening?
How is it happening?

2. What does this chapter mean?

Next, ask yourself, "What does this chapter mean?" This is where you will begin to interpret and understand the chapter.

Before you can understand how God wants to speak to you through this chapter, you need to be sure of what it means. We have to be careful not to take the Bible out of context and try to fit it into the circumstances of our own lives. We should study the other way around by discovering the chapter's intended meaning and then drawing an application from it.

Read through the chapter a second time. As you read, ask yourself deeper questions about the details. Pay attention to anything that stands out. Make a note of anything you don't understand. Write down anything that surprises you. Don't be afraid to ask anything that comes to mind. Remember, the best way to learn is by asking frequent questions. You should also review these points as you interpret the chapter:

Type of literature
Historical Context
Cultural Context
Intended Audience
Author
Date of writing

3. What does this chapter tell me about God (Elohim)?

Before considering what this chapter means for your life, think about what it says about God. Primarily, the Bible is a book about God. While it teaches us so much about us, it's mostly about him. We study God's word so that we can know him more. The more we truly know him, the more we love him.

Also, we know ourselves by getting to know God. If we can read and study scripture and understand what it says about God, we will learn what it means for us as well. As you go through this study, it's important to ask yourself the following:

How would you describe God after read/study this chapter?
What do you learn about God's character and nature?
How does this chapter relate to how society defines God?
Did you have a wrong view of God before reading/studying this chapter?
If so, how has your view of him changed?

4. What does this chapter tell me about people?

Reading and studying the Bible will teach us about human nature and how we relate to God and others.

As you go through this study, ask yourself what this chapter tells you about people.

How do they respond to God?
Do they respond with love, or do they disobey God?
Do you notice any notable character traits? Any tendencies?

5. How should I live my life based on what I have read/studied in this chapter?

Finally, apply the chapter and its intended meaning and purpose to your life. Based on what you have learned, how should you be living your life? It's one thing to read scripture and interpret it well, but it's another thing to study it and take what you have learned and let it guide your life. As Christians, we should let the Holy Spirit lead us and transform our lives by the Word. We may read things that encourage us to love God more, things that convict us, things that encourage us to persevere, and things that remind us to love others.

As you go through this study, ask yourself the following questions:

What should I change in my life based on what I've read?
Should I be praying about anything?
Do I need to confess anything?
Are there any promises I need to take hold of?
What truths do I need to receive?

6. How do I apply what I have learned in the chapter to my life?

What does this change in/for me?
What does this mean for my life?
How does this connect with my life in today's world?
How can I apply this to my life right now? Tomorrow?

A great idea is to put what you learned in question two into the form of a question you could ask yourself or someone around you. Listen for God to communicate to you through His Word. Take your time, don't rush. Take the time to prayerfully meditate and discover what God is saying to you.

I hope this list of questions to ask as you study this chapter was helpful for you. It is important to read, study and interpret scripture correctly. We want to make sure that we truly understand. We won't be perfect, and that's why we need the Holy Spirit to help us. But, as we seek to understand God's truth through His word, He will teach us. May we approach Bible Study intentionally and learn what God wants to say to us so that we can grow in Him.

Studying the Bible helps to make the chapters, the passages, the people, the places, and the events in the Bible come to life in new ways, it deepens your understanding, and it makes God's Word part of how you think, act, and live. And as a result, you will learn and grow, and you will be able to apply what you learn in every area of your life.

BIBLE STUDY INTRODUCTION!

The vigor of our Spiritual Life will be in exact proportion to time and the place held by the Bible in our lives and the daily study of it. Great will be the blessings from deep, diligent, thorough, consecutive, daily study of The Word of God (Elohim).

Apart from any theory of inspiration; or any theory of how the Bible books came to their present form; or how much the text may have suffered in transmission at the hands of editors and copyists; apart from the question of how much is to be interpreted literally and how much figuratively, or what is historical and what may be poetical; if we will assume that the Bible is just what it appears to be, and study its books to know their contents, we will find there a Unity of Thought indicating that One Mind inspired the writing and compilation of the whole series of books; that it bears on its face the stamp of its Author; that it is in a unique and distinctive sense THE WORD OF GOD.

There is a present day view, held rather widely in certain intellectual circles, that the Bible is a sort of age-long story of man's effort to find God: a record of man's experiences reaching after God, gradually improving his idea of God by building on the experiences of preceding generations. In those passages, so abundant in the Bible, in which it is said that God spoke, God, according to this view, did not really speak; but men put their ideas in language professing to be the language of God, while in reality it was only what men imagined about God. The Bible is thus reduced to the level of other books, and is made to appear, not a Divine book, but a human book pretending to be Divine.

We reject this view utterly, and with abhorrence. We believe the Bible to be, not man's account of his effort to find God, but rather an account of God's effort to reveal Himself to man: God's own record of His dealings with men, in His unfolding revelation of Himself to the human race: the Revealed Will of the Creator of Man, given to Man by the Creator Himself, for Instruction and Guidance in the Ways of Life.

The books of the Bible were composed by human authors; and it is not even known who some of these authors were. Nor is it known just how God directed these authors to write. But it is asserted that God did direct them; and these books must be exactly what God wanted them to be. It may be that some Bible utterances are "ancient thought-forms" for ideas that we would now express in a different way; for they were expressed in language of ancient times. But even so, the Bible contains precisely the things that God wants mankind to know, in exactly the form in which He wants us to know them. And to the end of time, the Dear Old Book will remain the one and only answer to humanity's quest for God.

EVERYBODY ought to Love the Bible. Everybody ought to be a Regular Reader of the Bible. Everybody ought to study the Bible daily and strive to live by the Bible's teachings. The Bible ought to have Central Place in the Life and Working of Every Church; and in Every Pulpit. THE PULPIT'S ONE BUSINESS IS THE SIMPLE EXPOSITORY TEACHING OF GOD'S WORD.

HALLEY'S BIBLE HANDBOOK - 1924

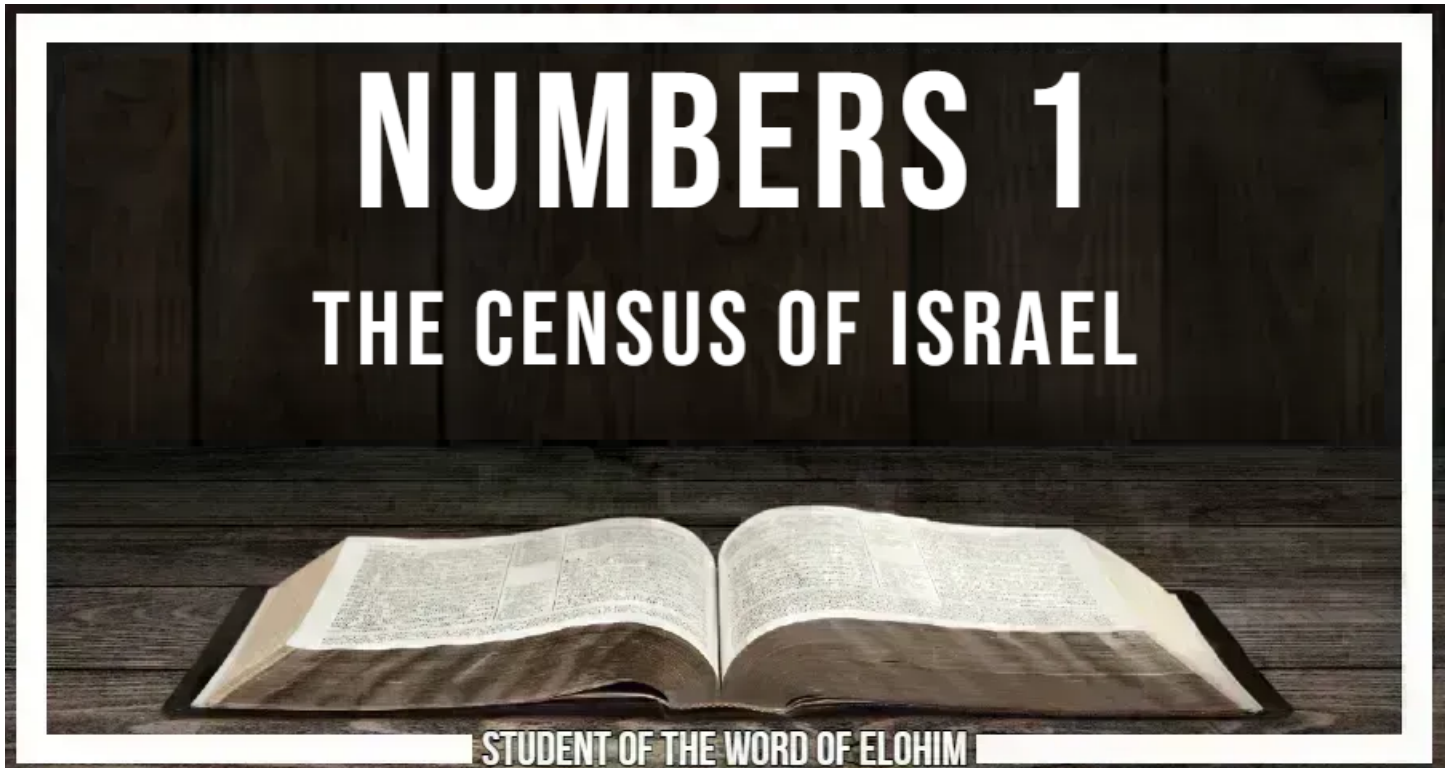
ENJOY THE STUDY!

TABLE OF CONTENTS FOR BEMIDBAR (NUMBERS) 1

- I. CHAPTER INTRODUCTION**
- II. CHAPTER OUTLINE**
- III. DETAILS OF THIS CHAPTER**
- IV. THEME OF THIS CHAPTER**
- V. NARRATIVE CATEGORIES**
- VI. THE INTENDED AUDIENCE**
- VII. LITERARY WRITING TYPE AND STYLE**
- VIII. CHAPTER EVENTS**
- IX. TIMEFRAME OF EVENTS**
- X. PURPOSE OF THIS CHAPTER**
- XI. HISTORICAL AND CULTURAL CONTEXT**
- XII. RELIGIOUS AND CULTURAL PRACTICES**
- XIII. DOCTRINAL OVERVIEW**
- XIV. MATTHEW HENRY COMMENTARY**
- XV. G. CAMPBELL MORGAN COMMENTARY**
- XVI. WHAT CAN WE LEARN FROM THIS CHAPTER**
- XVII. HOW CAN WE APPLY THE LESSONS FROM THIS CHAPTER**
- XVIII. CROSS-REFERENCES FOR THIS CHAPTER**
- XIX. SCRIPTURAL INSIGHT FOR THIS CHAPTER**
- XX. KEY TAKEAWAYS FROM THIS CHAPTER**
- XXI. STUDY POINTS FOR THIS CHAPTER**
- XXII. STUDY QUESTIONS FOR THIS CHAPTER**

Reading & Study Overview

BEMIDBAR (NUMBERS) 1 – THE CENSUS OF ISRAEL



CHAPTER INTRODUCTION

The book of Numbers begins shortly after the events that conclude the book of Exodus. Elohim instructed Moses to take a census of Israel, identifying the men of fighting age from each of the twelve tribes. The Levites were not counted, for they were set aside for special service to Elohim, but Joseph's house included two half-tribes. Each of the tribes would camp in a designated place, but the Levites would camp around the tabernacle itself and take care of dismantling, moving, setting up, and maintaining the place of Elohim's presence. A journey with a nation, as when traveling with an army or a family, runs more smoothly with order and organization.

Numbers 1, also known as the "Census of Israel," describes the counting of the Israelites in the wilderness after they left Egypt. This census was significant because it marked the beginning of the Israelites' journey to the Promised Land, and it demonstrated Elohim's faithfulness to His people. In this study, we will provide a detailed description of Numbers 1, including its historical context, purpose, and significance.

Historical Context:

The book of Numbers takes place during the Israelites' journey from Egypt to the Promised Land. After the Israelites were enslaved in Egypt for over 400 years, Elohim sent Moses to deliver them from Pharaoh's hand. After ten plagues, Pharaoh finally let the Israelites go, but he changed his mind and pursued them with his army. Elohim miraculously parted the Red Sea, allowing the Israelites to pass through on dry land, but the Egyptian army was drowned in the sea.

After crossing the Red Sea, the Israelites traveled to Mount Sinai, where Elohim gave them the Ten Commandments and other laws. They stayed at Mount Sinai for almost a year, receiving instructions from Elohim on how to worship Him and live as His people. After leaving Mount Sinai, the Israelites continued their journey to the Promised Land, but their journey was not easy. They faced many challenges along the way, including hunger, thirst, and attacks from other nations.

Purpose of the Census:

In Numbers 1, Elohim commanded Moses to take a census of the Israelites, counting all males over the age of 20 who were able to go to war. The purpose of the census was to prepare the Israelites for battle and to organize them according to their tribes. Each tribe had its own leader, and they were responsible for the well-being of their people.

The census was significant because it demonstrated Elohim's faithfulness to His people. Despite the challenges they faced in the wilderness, Elohim promised to be with them and to lead them to the Promised Land. The census also showed that Elohim was preparing the Israelites for battle, as they would need to fight for their land when they arrived in Canaan.

Significance of the Census:

The census of Israel had several significant implications. First, it demonstrated Elohim's sovereignty and His faithfulness to His people. Despite their disobedience and unbelief, Elohim continued to provide for and protect the Israelites. The census also showed that Elohim had a plan for the Israelites, and He was preparing them for the battles they would face in the Promised Land.

Second, the census showed the importance of organization and leadership. Each tribe had its own leader, and they were responsible for the well-being of their people. The census helped to ensure that each tribe was properly represented and prepared for battle.

Finally, the census demonstrated the unity of the Israelites. Despite their differences, they were all part of the same community, and they were all working toward the same goal. The census helped to reinforce this sense of community and reminded the Israelites that they were all part of Elohim's chosen people.

Numbers 1 is an important chapter in the Bible that describes the census of Israel. This census was significant because it demonstrated Elohim's faithfulness to His people, prepared the Israelites for battle, and reinforced their sense of community and unity. As we study the book of Numbers, we can learn important lessons about leadership, organization, and the sovereignty of Elohim.

CHAPTER OUTLINE BEMIDBAR (NUMBERS) 1

A. The book of Numbers: In the Wilderness.

- (1) Elohim spoke to Moses in the Wilderness of Sinai.
- (2-3) The command to take a census.

B. Israel takes inventory: The census of Numbers 1.

- (4-16) The heads of the tribes.
- (17-19) The assembly of the leaders.

C. The count of the tribes.

- (20-21) The Tribe of Reuben: 46,500 available soldiers.
- (22-23) The Tribe of Simeon: 59,300 available soldiers.
- (24-25) The Tribe of Gad: 45,650 available soldiers.
- (26-27) The Tribe of Judah: 74,600 available soldiers.
- (28-29) The Tribe of Issachar: 54,400 available soldiers.
- (30-31) The Tribe of Zebulun: 57,400 available soldiers.
- (32-33) The Tribe of Ephraim: 40,500 available soldiers.
- (34-35) The Tribe of Manasseh: 32,200 available soldiers.
- (36-37) The Tribe of Benjamin: 35,400 available soldiers.
- (38-39) The Tribe of Dan: 62,700 available soldiers.
- (40-41) The Tribe of Asher: 41,500 available soldiers.
- (42-43) The Tribe of Naphtali: 53,400 available soldiers.
- (44-46) Summary of the tribes: 603,550 available soldiers in Israel.
- (47-54) The special case of the tribe of Levi.

DETAILS OF BEMIDBAR (NUMBERS) 1

1. Elohim commands Moses to take a census of the Israelites (verse 1)
2. The census is to include all men who are at least 20 years old and able to serve in the army (verse 3)
3. Moses is to be assisted by one leader from each tribe (verse 4)
4. The names of the leaders of each tribe are listed (verses 5-15)
5. The number of eligible men in each tribe is counted and recorded (verses 16-46)
6. The total number of men counted is 603,550 (verse 46)

7. The tribe of Levi is not included in the census, as they are set apart for the service of the tabernacle (verse 47)
 8. The Levites are to be responsible for the care and transport of the tabernacle (verse 50)
 9. Moses and Aaron are to be assisted by the leaders of the Levites (verse 53)
 10. Moses carries out Elohim's command and takes a census of the Israelites according to their clans and families (verse 54)
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CHAPTER BREAKDOWN OF BEMIDBAR (NUMBERS) 1

GOD SPOKE TO MOSES IN THE WILDERNESS OF SINAI. (NUMBERS 1:1)

This verse sets the scene for the book of Numbers, which is largely concerned with the Israelites' journey through the wilderness after their exodus from Egypt.

The verse begins with the phrase "Elohim spoke to Moses," indicating that what follows is a direct message from Elohim to Moses. This is a common theme throughout the Hebrew Bible, with many of the books containing messages from Elohim to various prophets and leaders.

The location of this message is also significant. The Wilderness of Sinai was the place where the Israelites received the Ten Commandments from Elohim, and it was also where they built the Tabernacle, the portable sanctuary that housed the Ark of the Covenant.

The mention of the Wilderness of Sinai in this verse serves as a reminder of the Israelites' connection to Elohim and their journey to the Promised Land. It also sets the stage for the rest of the book, which will detail the Israelites' trials and tribulations as they make their way through the wilderness.

Numbers 1:1 is an important verse that sets the tone for the book of Numbers and reminds readers of the Israelites' connection to Elohim and their journey through the wilderness.

THE COMMAND TO TAKE A CENSUS. (NUMBERS 1:2-3)

Numbers 1:2-3 contains the command given by Elohim to Moses to take a census of the Israelites. This census was an important task, as it would provide an accurate count of the number of men who were available for military service and would therefore be crucial in planning for the conquest of the Promised Land.

The verse begins with the phrase "Take a census," indicating that this was a direct command from Elohim to Moses. The census was to be taken of all the men of Israel who were twenty years old or older, and it was to be conducted according to their ancestral families and their tribes.

This careful organization of the census reflects the importance of lineage and tribal affiliation in ancient Israelite society. The verse goes on to list the twelve tribes of Israel, emphasizing the idea that each tribe was a distinct and important part of the community.

The command to take a census also underscores the military nature of the Israelites' journey through the wilderness. The census was intended to provide an accurate count of the number of men who were available for military service, and it was a crucial step in preparing for the conquest of the Promised Land.

Numbers 1:2-3 highlights the importance of organization, lineage, and military preparation in ancient Israelite society. The command to take a census serves as a reminder of the challenges that the Israelites faced on their journey through the wilderness and the importance of careful planning in achieving their goals.

THE HEADS OF THE TRIBES. (NUMBERS 1:4-16)

Numbers 1:4-16 provides a detailed account of the twelve men who were appointed to serve as the heads of the tribes of Israel. These men were chosen to assist Moses in the task of taking a census of the Israelites, as well as to serve as leaders of their respective tribes.

The verse begins by listing the twelve tribes of Israel, each of which was named after one of the sons of Jacob. This underscores the importance of lineage and family ties in ancient Israelite society, as well as the idea that each tribe was a distinct and important part of the community.

The verse then goes on to list the names of the twelve men who were appointed as the heads of the tribes. Each of these men was chosen based on their leadership qualities, their military prowess, and their ability to represent their tribe effectively.

The role of the heads of the tribes was an important one, as they were responsible for leading their people through the wilderness and ensuring that they remained loyal to Elohim and to Moses. They were also responsible for maintaining order within their tribes and resolving disputes among their people.

The appointment of these twelve men also reflects the idea that leadership in ancient Israelite society was often based on a combination of hereditary and merit-based factors. While the heads of the tribes were chosen based on their individual qualities, they also held a position of authority that was closely tied to their ancestral lineage.

Numbers 1:4-16 provides a detailed account of the twelve men who were appointed as the heads of the tribes of Israel. Their appointment reflects the importance of lineage, family ties, and leadership qualities in ancient Israelite society, as well as the challenges that the Israelites faced in their journey through the wilderness.

THE ASSEMBLY OF THE LEADERS. (NUMBERS 1:17-19)

Numbers 1:17-19 describes the assembly of the leaders of the tribes of Israel, who were gathered together in preparation for the census that was about to be taken. This passage highlights the importance of unity and cooperation among the leaders of Israel, as well as their shared responsibility for the well-being of the community.

The passage begins with the phrase "Moses and Aaron took these men who had been designated by name," indicating that the assembly was carefully organized and that each of the leaders had been chosen for a specific purpose. The men who were assembled were described as "the heads of the Israelite houses," emphasizing their importance as representatives of their respective tribes.

The assembly of the leaders was an important step in preparing for the census, as it allowed for a coordinated and organized approach to the task. By bringing together the heads of the tribes, Moses and Aaron were able to ensure that each tribe was represented fairly and that the census would be conducted in a thorough and accurate manner.

The passage also emphasizes the importance of community in ancient Israelite society. The leaders of the tribes were responsible not only for their own people but for the well-being of the entire community. This shared responsibility required a high degree of cooperation and collaboration among the leaders, as well as a willingness to put aside personal interests in favor of the greater good.

Overall, Numbers 1:17-19 provides a glimpse into the organizational and leadership structures of ancient Israelite society. The assembly of the leaders highlights the importance of unity, cooperation, and shared responsibility, as well as the challenges that the Israelites faced in their journey through the wilderness.

THE TRIBE OF REUBEN: 46,500 AVAILABLE SOLDIERS. (NUMBERS 1:20-21)

Numbers 1:20-21 provides a detailed account of the number of available soldiers in the tribe of Reuben. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Reuben, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Reuben, by their ancestral houses and by their clans, numbered forty-six thousand five hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The importance of military preparedness in ancient Israelite society is emphasized throughout the Hebrew Bible, with many of the books containing detailed descriptions of military campaigns and battles. The high number of available soldiers in the tribe of Reuben highlights the Israelites' commitment to maintaining a strong military presence, both for the purposes of defense and for the conquest of the Promised Land.

The significance of the tribes as units of organization within the community is also highlighted in this passage. The number of available soldiers is listed specifically for the tribe of Reuben, reflecting the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

Numbers 1:20-21 provides a glimpse into the military organization and preparedness of ancient Israelite society. The number of available soldiers in the tribe of Reuben highlights the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community.

THE TRIBE OF SIMEON: 59,300 AVAILABLE SOLDIERS. (NUMBERS 1:22-23)

Numbers 1:22-23 provides a detailed account of the number of available soldiers in the tribe of Simeon. This passage highlights the importance of military preparedness in ancient Israelite society and the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Simeon, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Simeon, by their ancestral houses and by their clans, numbered fifty-nine thousand three hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Simeon reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Simeon, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

The tribe of Simeon was also significant in other ways. According to the Hebrew Bible, the tribe of Simeon was closely associated with the tribe of Judah, and the two tribes often worked together in military campaigns and other endeavors. The high number of available soldiers in the tribe of Simeon would have been an important asset in these joint efforts.

Numbers 1:22-23 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Simeon reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community.

THE TRIBE OF GAD: 45,650 AVAILABLE SOLDIERS. (NUMBERS 1:24-25)

Numbers 1:24-25 provides a detailed account of the number of available soldiers in the tribe of Gad. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Gad, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Gad, by their ancestral houses and by their clans, numbered forty-five thousand six hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Gad reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Gad, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

The tribe of Gad was also significant in other ways. According to the Hebrew Bible, the tribe of Gad was closely associated with the tribes of Reuben and Manasseh, and the three tribes often worked together in military campaigns and other endeavors. The high number of available soldiers in the tribe of Gad would have been an important asset in these joint efforts.

Numbers 1:24-25 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Gad reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community.

THE TRIBE OF JUDAH: 74,600 AVAILABLE SOLDIERS. (NUMBERS 1:26-27)

Numbers 1:26-27 provides a detailed account of the number of available soldiers in the tribe of Judah. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Judah, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Judah, by their ancestral houses and by their clans, numbered seventy-four thousand six hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Judah reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The tribe of Judah was also significant in other ways. According to the Hebrew Bible, Judah was one of the most powerful and influential tribes of Israel, and was associated with kingship and leadership. This may explain why the tribe of Judah had such a high number of available soldiers, as they would have played a crucial role in the leadership and defense of the Israelite community.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Judah, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

Numbers 1:26-27 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Judah reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community. The significance of the tribe of Judah as a powerful and influential group within the Israelite community is also highlighted in this passage.

THE TRIBE OF ISSACHAR: 54,400 AVAILABLE SOLDIERS. (NUMBERS 1:28-29)

Numbers 1:28-29 provides a detailed account of the number of available soldiers in the tribe of Issachar. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Issachar, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Issachar, by their ancestral houses and by their clans, numbered fifty-four thousand four hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Issachar reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Issachar, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

The tribe of Issachar was also significant in other ways. According to the Hebrew Bible, the tribe of Issachar was closely associated with the tribe of Zebulun, and the two tribes often worked together in military campaigns and other endeavors. The high number of available soldiers in the tribe of Issachar would have been an important asset in these joint efforts.

Numbers 1:28-29 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Issachar reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community. The significance of the tribe of Issachar as a closely associated group with the tribe of Zebulun is also highlighted in this passage.

THE TRIBE OF ZEBULUN: 57,400 AVAILABLE SOLDIERS. (NUMBERS 1:30-31)

Numbers 1:30-31 provides a detailed account of the number of available soldiers in the tribe of Zebulun. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Zebulun, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Zebulun, by their ancestral houses and by their clans, numbered fifty-seven thousand four hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Zebulun reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Zebulun, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

The tribe of Zebulun was also significant in other ways. According to the Hebrew Bible, the tribe of Zebulun was closely associated with the tribe of Issachar, and the two tribes often worked together in military campaigns and other endeavors. The high number of available soldiers in the tribe of Zebulun would have been an important asset in these joint efforts.

Numbers 1:30-31 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Zebulun reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community. The

significance of the tribe of Zebulun as a closely associated group with the tribe of Issachar is also highlighted in this passage.

THE TRIBE OF EPHRAIM: 40,500 AVAILABLE SOLDIERS. (NUMBERS 1:32-33)

Numbers 1:32-33 provides a detailed account of the number of available soldiers in the tribe of Ephraim. This passage highlights the importance of military preparedness in ancient Israelite society, as well as the significance of the tribes as units of organization within the community.

The passage begins by listing the name of the tribe of Ephraim, one of the twelve tribes of Israel. This is followed by the statement that "those enrolled in the tribe of Ephraim, by their ancestral houses and by their clans, numbered forty thousand five hundred." This number refers specifically to the number of available soldiers in the tribe, who were eligible for military service.

The high number of available soldiers in the tribe of Ephraim reflects the Israelites' commitment to maintaining a strong military presence. Military preparedness was crucial in ancient Israelite society, both for the purposes of defense and for the conquest of the Promised Land.

The tribe of Ephraim was also significant in other ways. According to the Hebrew Bible, Ephraim was one of the largest and most powerful tribes of Israel, and was associated with leadership and strength. This may explain why the tribe of Ephraim had a relatively high number of available soldiers, as they would have played a crucial role in the leadership and defense of the Israelite community.

The passage also underscores the significance of the tribes as units of organization within the community. The number of available soldiers is listed specifically for the tribe of Ephraim, emphasizing the idea that each tribe was responsible for its own military defense and for contributing to the overall strength of the Israelite army.

Numbers 1:32-33 provides important insights into the military organization and preparedness of ancient Israelite society. The high number of available soldiers in the tribe of Ephraim reflects the Israelites' commitment to maintaining a strong military presence, while the emphasis on the tribe as a unit of organization underscores the importance of community and shared responsibility within the Israelite community. The significance of the tribe of Ephraim as a large and powerful group within the Israelite community is also highlighted in this passage.

THE TRIBE OF MANASSEH: 32,200 AVAILABLE SOLDIERS. (NUMBERS 1:34-35)

In Numbers 1:34-35, the tribe of Manasseh is listed as having 32,200 available soldiers. This passage provides insight into the military strength of the tribes of Israel during their time in the wilderness.

The tribe of Manasseh was one of the twelve tribes of Israel, and it was descended from Manasseh, who was one of the sons of Joseph. The tribe was divided into two sub-tribes, which were named after Manasseh's two sons, Machir and Gilead. The tribe of Manasseh was located on the eastern side of the Jordan River, and it was known for its strong and courageous warriors.

The listing of the number of available soldiers from each tribe was significant because it was an indication of the military strength of the nation of Israel. The Israelites were preparing to enter the Promised Land, which

was inhabited by hostile nations. The number of available soldiers from each tribe was crucial in determining how many men could be drafted into the Israelite army.

The fact that the tribe of Manasseh had 32,200 available soldiers was an indication of its military strength. This number was relatively high compared to some of the other tribes, such as the tribe of Simeon, which only had 22,200 available soldiers. This suggests that the tribe of Manasseh was a formidable force that could contribute significantly to the Israelite army.

The strength of the tribe of Manasseh can be attributed to several factors. First, the tribe was located in an area that was prone to attack, which meant that its people were constantly on guard and ready to defend themselves. Second, the tribe had a history of producing strong and courageous warriors, which may have been due to their ancestry. Finally, the tribe had a strong sense of unity and cooperation, which enabled them to work together effectively in times of war.

The listing of the number of available soldiers from each tribe in Numbers 1:34-35 provides insight into the military strength of the tribes of Israel. The fact that the tribe of Manasseh had 32,200 available soldiers indicates that it was a formidable force that could contribute significantly to the Israelite army. The strength of the tribe can be attributed to several factors, including their location, ancestry, and sense of unity. Overall, this passage highlights the importance of military strength in the ancient world and the role that each tribe played in contributing to the defense of the nation of Israel.

THE TRIBE OF BENJAMIN: 35,400 AVAILABLE SOLDIERS. (NUMBERS 1:36-37)

In Numbers 1:36-37, the tribe of Benjamin is listed as having 35,400 available soldiers. This passage provides valuable information about the military strength of the Israelites during their time in the wilderness.

The tribe of Benjamin was one of the twelve tribes of Israel, descended from Benjamin, the youngest son of Jacob. The tribe was located in the central region of Israel, just north of Judah, and was known for its skillful archers. The tribe played an important role in the history of Israel, producing notable figures such as King Saul and the apostle Paul.

The listing of the number of available soldiers from each tribe was crucial in determining the military strength of the Israelites as they prepared to enter the Promised Land. The number of available soldiers from each tribe helped determine how many men could be drafted into the Israelite army, and therefore, how strong their defense would be.

The fact that the tribe of Benjamin had 35,400 available soldiers indicates that they were a strong and formidable tribe. This number was relatively high compared to some of the other tribes, such as the tribe of Asher, which had only 41,500 available soldiers. This suggests that the tribe of Benjamin was well-equipped to contribute to the Israelite army and defend their land.

The strength of the tribe of Benjamin can be attributed to several factors. First, their location in the central region of Israel made them strategically important, as they were situated near the capital city of Jerusalem. This made them an ideal location for defense and helped to ensure their military strength. Second, the tribe had a strong sense of identity and unity, which enabled them to work together effectively in times of war. Third, the tribe had a long history of producing skillful archers, which would have been a valuable asset in battle.

The listing of the number of available soldiers from each tribe in Numbers 1:36-37 provides valuable information about the military strength of the Israelites. The fact that the tribe of Benjamin had 35,400 available soldiers indicates that they were a strong and formidable tribe, well-equipped to contribute to the Israelite army and defend their land. The strength of the tribe can be attributed to several factors, including their location, sense of identity and unity, and their history of producing skillful archers. Overall, this passage highlights the importance of military strength in ancient times and the critical role that each tribe played in contributing to the defense of the nation of Israel.

THE TRIBE OF DAN: 62,700 AVAILABLE SOLDIERS. (NUMBERS 1:38-39)

In Numbers 1:38-39, the tribe of Dan is listed as having 62,700 available soldiers. This passage provides important insights into the military strength of the Israelites during their time in the wilderness.

The tribe of Dan was one of the twelve tribes of Israel, and it was descended from Dan, who was one of the sons of Jacob. The tribe was located in the northern region of Israel, between the tribes of Ephraim and Asher. The tribe was known for its bravery and was often referred to as "a lion's whelp" in the Bible.

The listing of the number of available soldiers from each tribe was significant because it helped determine the military strength of the Israelites as they prepared to enter the Promised Land. The number of available soldiers from each tribe played a crucial role in determining how many men could be drafted into the Israelite army, and thus how strong their defense would be.

The fact that the tribe of Dan had 62,700 available soldiers indicates that they were a powerful tribe with a significant military force. This number was much higher than some of the other tribes, such as the tribe of Issachar, which had only 54,400 available soldiers. This suggests that the tribe of Dan had a large population and was well-equipped to contribute to the Israelite army.

The strength of the tribe of Dan can be attributed to several factors. First, their location in the northern region of Israel made them strategically important, as they were situated near the borders of the land. This made them an ideal location for defense and helped to ensure their military strength. Second, the tribe had a strong sense of identity and unity, which enabled them to work together effectively in times of war. Third, the tribe had a history of bravery and was often praised for their courage.

The listing of the number of available soldiers from each tribe in Numbers 1:38-39 provides valuable information about the military strength of the Israelites. The fact that the tribe of Dan had 62,700 available soldiers indicates that they were a powerful tribe with a significant military force. The strength of the tribe can be attributed to several factors, including their location, sense of identity and unity, and their history of bravery. Overall, this passage highlights the importance of military strength in ancient times and the critical role that each tribe played in contributing to the defense of the nation of Israel.

THE TRIBE OF ASHER: 41,500 AVAILABLE SOLDIERS. (NUMBERS 1:40-41)

In Numbers 1:40-41, the tribe of Asher is listed as having 41,500 available soldiers. This passage provides insights into the military strength of the Israelites during their time in the wilderness.

The tribe of Asher was one of the twelve tribes of Israel, descended from Asher, one of the sons of Jacob. The tribe was located in the northern region of Israel, near the Mediterranean Sea. The tribe was known for their agricultural abilities and was described in the Bible as "a royal dainty".

The listing of the number of available soldiers from each tribe was significant because it helped determine the military strength of the Israelites as they prepared to enter the Promised Land. The number of available soldiers from each tribe played a crucial role in determining how many men could be drafted into the Israelite army and thus, how strong their defense would be.

The fact that the tribe of Asher had 41,500 available soldiers indicates that they were a tribe with a significant military force, although not as large as some of the other tribes such as the tribe of Dan which had 62,700 available soldiers. However, their agricultural abilities could have been a valuable asset during times of war, as they would have been able to provide food for the Israelite army.

The strength of the tribe of Asher can be attributed to several factors. First, their location near the Mediterranean Sea made them strategically important, as they had access to trade routes and could provide resources for the Israelite army. Second, the tribe had a strong sense of identity and unity, which enabled them to work together effectively in times of war. Third, their agricultural abilities allowed them to provide food for the Israelite army, which was a valuable asset during times of war.

The listing of the number of available soldiers from each tribe in Numbers 1:40-41 provides valuable information about the military strength of the Israelites. The fact that the tribe of Asher had 41,500 available soldiers indicates that they were a tribe with a significant military force, although not as large as some of the other tribes. The strength of the tribe can be attributed to several factors, including their location, sense of identity and unity, and their agricultural abilities. Overall, this passage highlights the importance of military strength in ancient times and the critical role that each tribe played in contributing to the defense of the nation of Israel.

THE TRIBE OF NAPHTALI: 53,400 AVAILABLE SOLDIERS. (NUMBERS 1:42-43)

In Numbers 1:42-43, the tribe of Naphtali is listed as having 53,400 available soldiers. This passage provides important insights into the military strength of the Israelites during their time in the wilderness.

The tribe of Naphtali was one of the twelve tribes of Israel, descended from Naphtali, one of the sons of Jacob. The tribe was located in the northern region of Israel, and it was known for its skilled archers. The tribe played an important role in the history of Israel, producing notable figures such as Barak, who was a military leader during the time of the Judges.

The listing of the number of available soldiers from each tribe was crucial in determining the military strength of the Israelites as they prepared to enter the Promised Land. The number of available soldiers from each tribe played a crucial role in determining how many men could be drafted into the Israelite army and thus, how strong their defense would be.

The fact that the tribe of Naphtali had 53,400 available soldiers indicates that they were a powerful tribe with a significant military force. This number was higher than some of the other tribes, such as the tribe of Gad, which had only 45,650 available soldiers. This suggests that the tribe of Naphtali had a large population and was well-equipped to contribute to the Israelite army.

The strength of the tribe of Naphtali can be attributed to several factors. First, their location in the northern region of Israel made them strategically important, as they were situated near the borders of the land. This made them an ideal location for defense and helped to ensure their military strength. Second, the tribe had a strong sense of identity and unity, which enabled them to work together effectively in times of war. Third, the tribe had a long history of producing skilled archers, which would have been a valuable asset in battle.

The listing of the number of available soldiers from each tribe in Numbers 1:42-43 provides important insights into the military strength of the Israelites. The fact that the tribe of Naphtali had 53,400 available soldiers indicates that they were a powerful tribe with a significant military force. The strength of the tribe can be attributed to several factors, including their location, sense of identity and unity, and their history of producing skilled archers. Overall, this passage highlights the importance of military strength in ancient times and the critical role that each tribe played in contributing to the defense of the nation of Israel.

SUMMARY OF THE TRIBES: 603,550 AVAILABLE SOLDIERS IN ISRAEL. (NUMBERS 1:44-46)

In Numbers 1:44-46, a summary of the tribes of Israel is provided. The passage states that there were 603,550 available soldiers in Israel at the time, which provides valuable information about the military strength of the Israelites during their time in the wilderness.

The listing of the number of available soldiers from each tribe was significant because it helped determine the military strength of the Israelites as they prepared to enter the Promised Land. The number of available soldiers from each tribe played a crucial role in determining how many men could be drafted into the Israelite army and thus, how strong their defense would be.

The fact that there were 603,550 available soldiers in Israel at the time indicates that the Israelites had a significant military force. This large number was the result of the contributions of each of the twelve tribes. The tribes of Judah, Issachar, and Zebulun had the largest number of available soldiers, while the tribes of Simeon and Gad had the fewest.

The strength of the Israelite army can be attributed to several factors. First, the Israelites were united under a common cause, which was to take possession of the Promised Land. Second, the Israelites had a strong sense of identity and purpose, which enabled them to work together effectively in times of war. Third, the Israelites were well-equipped to fight, as many of the tribes had a long history of producing skilled warriors and fighters.

The summary of the tribes in Numbers 1:44-46 provides valuable information about the military strength of the Israelites during their time in the wilderness. The fact that there were 603,550 available soldiers in Israel at the time indicates that they were a significant military force, and their strength can be attributed to their unity, sense of identity and purpose, and their history of producing skilled warriors. Overall, this passage highlights the importance of military strength in ancient times and the critical role that each tribe played in contributing to the defense of the nation of Israel.

THE SPECIAL CASE OF THE TRIBE OF LEVI. (NUMBERS 1:47-54)

In Numbers 1:47-54, the tribe of Levi is listed as having a different status from the other twelve tribes of Israel. This passage provides important insights into the special case of the tribe of Levi.

The tribe of Levi was one of the twelve tribes of Israel, descended from Levi, one of the sons of Jacob. The Levites were set apart from the other tribes because they were not given a specific portion of land in the Promised Land. Instead, they were chosen to serve as the priests and caretakers of the Tabernacle and the Temple.

In the listing of the number of available soldiers from each tribe, the Levites were not included. Instead, they were counted separately, and their number was not used to determine the military strength of the Israelites. The reason for this was that the Levites were not expected to serve in the army, as their duties as priests and caretakers of the Tabernacle were considered more important.

The special status of the Levites can be attributed to several factors. First, the Levites were chosen by Elohim to serve as priests and caretakers of the Tabernacle and the Temple. This was considered to be a high and holy calling, and it required a different set of skills and abilities than those required for military service. Second, the Levites were given a different role in the Israelite society, which was to serve as teachers and spiritual leaders. This required a different kind of preparation and training than that required for military service.

The special case of the tribe of Levi in Numbers 1:47-54 provides valuable insights into the unique status of the Levites in Israelite society. The fact that the Levites were not included in the listing of the number of available soldiers from each tribe indicates that their duties as priests and caretakers of the Tabernacle were considered more important than military service. The special status of the Levites can be attributed to their high and holy calling as priests and caretakers of the Tabernacle and the Temple, and their role as teachers and spiritual leaders. Overall, this passage highlights the importance of recognizing and honoring different roles and callings within a society.

THE THEME OF BEMIDBAR (NUMBERS) 1

The theme of Numbers 1 is the organization and preparation of the Israelites for their journey towards the Promised Land. The chapter begins with Elohim commanding Moses to take a census of all the men who are able to serve in the army. The purpose of this census is to determine the military strength of the Israelites and to prepare for the conquest of the Promised Land.

The chapter provides a detailed listing of the number of available soldiers from each tribe, indicating the size and strength of each tribe. The listing also highlights the importance of each tribe and their contribution to the Israelite army.

Through the organization of the Israelites, the chapter emphasizes the importance of preparation and order in fulfilling Elohim's plans. It also shows the significance of unity and the working together of each tribe towards a common goal.

In addition, the chapter highlights the role of Elohim in the organization and preparation of the Israelites. The census is commanded by Elohim, and it is through His guidance that the Israelites are prepared for their journey towards the Promised Land.

The overall theme of Numbers 1 emphasizes the importance of preparation, organization, unity, and the role of Elohim in the fulfillment of His plans. It sets the stage for the journey towards the Promised Land and the challenges that the Israelites will face along the way.

NARRATIVE CATEGORIES OF BEMIDBAR (NUMBERS) 1

Numbers 1 is primarily a narrative chapter that serves to set the stage for the journey of the Israelites towards the Promised Land. The chapter can be divided into several narrative categories:

1. Elohim's command - The chapter begins with Elohim commanding Moses to take a census of all the men who are able to serve in the army. This sets the stage for the rest of the chapter and emphasizes the importance of Elohim's guidance in the organization and preparation of the Israelites.
2. Census - The bulk of the chapter is dedicated to the census itself. Each tribe is listed, and the number of available soldiers from each tribe is given. This emphasizes the importance of each tribe and their contribution to the Israelite army.
3. Leadership - The chapter also emphasizes the role of leadership in the organization and preparation of the Israelites. Moses and Aaron are mentioned as being responsible for carrying out the census and overseeing the tribes.
4. Unity - The listing of each tribe's number of available soldiers highlights the importance of unity and working together towards a common goal. This is emphasized through the inclusion of the total number of available soldiers, which shows the strength of the Israelites as a whole.
5. The special case of the tribe of Levi - The chapter ends with a special mention of the tribe of Levi, who were not included in the census because they were not expected to serve in the army. This highlights the unique role of the Levites as priests and caretakers of the Tabernacle and the Temple.

WHO IS THE INTENDED AUDIENCE OF BEMIDBAR (NUMBERS) 1

The intended audience of Numbers 1 is the ancient Israelites who were preparing to enter the Promised Land. The book of Numbers as a whole was likely written to provide historical and religious instruction for the Israelites during their time in the wilderness and as they established themselves in the Promised Land.

The book of Numbers would have been particularly relevant to the Israelites at the time because it deals with their journey from Mount Sinai to the Promised Land, including their struggles and challenges along the way. Numbers 1, in particular, provides information about the military strength of each tribe and emphasizes the importance of preparation, organization, and unity.

The intended audience of Numbers 1 would have been those Israelites who were responsible for leading and organizing their respective tribes. This would have included leaders such as Moses and Aaron, as well as tribal leaders and military commanders.

LITERARY WRITING TYPE IN BEMIDBAR (NUMBERS) 1

The literary writing type and style in Numbers 1 is primarily that of historical narrative. The chapter provides a detailed account of the census taken by Moses and Aaron and the number of available soldiers from each tribe. The narrative style is straightforward, providing a factual account of the events without embellishment or interpretation.

The language used in Numbers 1 is generally formal and structured, with a focus on conveying information rather than conveying emotion or opinions. The chapter uses a lot of repetition, listing each tribe and their number of available soldiers in a consistent manner. This repetition serves to emphasize the importance of each tribe and their contribution to the Israelite army.

In addition, Numbers 1 also includes some legal language, as the chapter details the specific instructions given by Elohim to Moses regarding the census. The chapter also includes some poetry, such as the listing of the tribes in a particular order that follows a poetic structure.

The literary writing type and style in Numbers 1 is that of historical narrative, using a straightforward and structured language to convey factual information about the organization and preparation of the Israelites for their journey towards the Promised Land.

THE EVENTS IN BEMIDBAR (NUMBERS) 1

Numbers 1 primarily focuses on the census taken by Moses and Aaron of all the men who are able to serve in the army of Israel. The chapter provides a detailed listing of the number of available soldiers from each of the twelve tribes of Israel, as well as information about the leadership structure and organization of the Israelite community.

The events in Numbers 1 can be summarized as follows:

1. Elohim commands Moses to take a census of all the men who are able to serve in the army.
 2. Moses and Aaron take the census, listing each tribe and their number of available soldiers.
 3. The number of available soldiers from each tribe is given, with the total number of available soldiers being 603,550.
 4. The tribe of Levi is not included in the census, as they are not expected to serve in the army due to their duties as priests and caretakers of the Tabernacle and the Temple.
 5. Moses and Aaron are responsible for overseeing the census and the organization of the Israelite community.
 6. The listing of the number of available soldiers from each tribe emphasizes the importance of each tribe and their contribution to the Israelite army.
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THE TIMEFRAME OF EVENTS IN BEMIDBAR (NUMBERS) 1

The timeframe of the events in Numbers 1 is immediately after the Israelites had left Mount Sinai and were still in the wilderness. The census was taken on the first day of the second month of the second year after the Israelites had left Egypt, as stated in Numbers 1:1-2.

This means that the events in Numbers 1 took place approximately one year after the Israelites had been delivered from slavery in Egypt and had received the Ten Commandments at Mount Sinai. The census was taken before the Israelites began their journey towards the Promised Land, which would take them through the wilderness for 40 years.

The timeframe of the events in Numbers 1 is important because it provides context for the Israelites' situation at the time. They were still relatively early in their journey towards the Promised Land, and their organization and preparation were crucial in ensuring their success in conquering the land. The events in Numbers 1 set the stage for the challenges that the Israelites would face along the way and emphasize the importance of unity and working together towards a common goal.

THE PURPOSE FOR BEMIDBAR (NUMBERS) 1

The purpose of Numbers 1 is to provide historical and religious instruction for the Israelites during their time in the wilderness and as they established themselves in the Promised Land. Specifically, the chapter serves to:

- 1. Establish the military strength of the Israelites:** The primary purpose of Numbers 1 is to provide a census of all the men who are able to serve in the army of Israel. This census was important for determining the military strength of the Israelites and preparing for the conquest of the Promised Land.
 - 2. Emphasize the importance of organization and preparation:** The census in Numbers 1 emphasizes the importance of organization and preparation in fulfilling Elohim's plans. It highlights the role of leadership in organizing the Israelite community and preparing them for their journey towards the Promised Land.
 - 3. Emphasize the importance of unity:** The listing of the number of available soldiers from each tribe in Numbers 1 emphasizes the importance of unity and working together towards a common goal. It highlights the significance of each tribe and their contribution to the Israelite army.
 - 4. Set the stage for the journey towards the Promised Land:** The events in Numbers 1 set the stage for the challenges that the Israelites would face along the way towards the Promised Land. The chapter provides important context for the Israelites' situation at the time and emphasizes the importance of trusting in Elohim's guidance and protection.
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THE HISTORICAL AND CULTURAL CONTEXT OF BEMIDBAR (NUMBERS) 1

The historical and cultural context of Numbers 1 is important in understanding the events and themes of the chapter. At the time the chapter was written, the Israelites were still in the wilderness, having left Egypt after being delivered from slavery. The events in Numbers 1 took place approximately one year after the Israelites had left Egypt and had received the Ten Commandments at Mount Sinai.

During this time, the Israelites were in a state of transition, having left Egypt but not yet fully established themselves in the Promised Land. The wilderness was a challenging environment, and the Israelites faced many obstacles along the way. The listing of the number of available soldiers from each tribe in Numbers 1 emphasizes the importance of preparation and organization in overcoming these challenges and fulfilling Elohim's plans.

The cultural context of Numbers 1 is also important. At the time, the Israelites were organized into twelve tribes, each with their own distinct culture and identity. The census taken in Numbers 1 highlights the significance of each tribe and their contribution to the Israelite community as a whole. The chapter also emphasizes the unique role of the Levites as priests and caretakers of the Tabernacle and the Temple.

Furthermore, the events in Numbers 1 are set against the backdrop of the broader narrative of the Israelites' journey towards the Promised Land. The challenges and struggles that the Israelites faced in the wilderness were an important part of their overall journey and served to strengthen their faith and trust in Elohim's guidance and protection.

The historical and cultural context of Numbers 1 provides important background information for understanding the events and themes of the chapter. It highlights the challenges and obstacles that the Israelites faced in the wilderness and emphasizes the importance of preparation, organization, and unity in fulfilling Elohim's plans.

THE RELIGIOUS AND CULTURAL PRACTICES IN BEMIDBAR (NUMBERS) 1

The religious and cultural practices in Numbers 1 reflect the importance of faith and obedience in the Israelite community. The chapter emphasizes the role of Elohim in the organization and preparation of the Israelites, and highlights the importance of following His guidance in fulfilling His plans.

One of the primary religious practices in Numbers 1 is the taking of the census by Moses and Aaron. This was done in obedience to Elohim's command and was an important part of preparing for the conquest of the Promised Land. The listing of the number of available soldiers from each tribe in the census emphasizes the importance of each tribe and their contribution to the Israelite community as a whole.

Another important religious practice in Numbers 1 is the role of the Levites as priests and caretakers of the Tabernacle and the Temple. This is highlighted by the fact that the Levites were not included in the census, as they were not expected to serve in the army due to their duties as priests and caretakers. This emphasizes the importance of the Levites' role in the Israelite community and their unique position as spiritual leaders.

The cultural practices in Numbers 1 reflect the organization and structure of the Israelite community. The Israelites were organized into twelve tribes, each with their own distinct culture and identity. The census taken in Numbers 1 emphasizes the significance of each tribe and their contribution to the Israelite community as a whole. The chapter also highlights the importance of leadership and organization in the Israelite community,

with Moses and Aaron being responsible for overseeing the census and the organization of the Israelite community.

The religious and cultural practices in Numbers 1 reflect the importance of faith, obedience, and organization in the Israelite community. They emphasize the role of Elohim in the organization and preparation of the Israelites, and the significance of each tribe and their unique contribution to the community.

DOCTRINAL OVERVIEW OF BEMIDBAR (NUMBERS) 1

Numbers 1 provides important doctrinal teachings related to the organization and preparation of the Israelites for their journey towards the Promised Land. Here are some key doctrinal teachings found in Numbers 1:

1. Elohim's guidance and protection: The events in Numbers 1 emphasize the role of Elohim in guiding and protecting the Israelites on their journey towards the Promised Land. The census taken by Moses and Aaron was commanded by Elohim, and it was through His guidance that the Israelites were prepared for their journey.

2. The importance of preparation and organization: The census in Numbers 1 highlights the importance of preparation and organization in fulfilling Elohim's plans. The listing of the number of available soldiers from each tribe emphasizes the significance of each tribe and their unique contribution to the Israelite community as a whole.

3. The significance of unity: The events in Numbers 1 emphasize the importance of unity and working together towards a common goal. The listing of the number of available soldiers from each tribe highlights the significance of each tribe and their contribution to the Israelite army.

4. The role of leadership: The events in Numbers 1 also emphasize the importance of leadership in the organization and preparation of the Israelites. Moses and Aaron are mentioned as being responsible for overseeing the census and the organization of the Israelite community.

5. The unique role of the Levites: The chapter highlights the unique role of the Levites as priests and caretakers of the Tabernacle and the Temple. They were not included in the census because they were not expected to serve in the army, but their role as spiritual leaders was crucial to the Israelite community.

The doctrinal teachings in Numbers 1 emphasize the importance of following Elohim's guidance and protection, preparing and organizing for His plans, working together in unity towards a common goal, and recognizing the unique role of leadership and spiritual leadership within the community.

MATTHEW HENRY ON BEMIDBAR (NUMBERS) 1

Israel was now to be formed into a commonwealth, or rather a kingdom; for "Jehovah was their King" (1 Samuel 12:12), their government a theocracy, and Moses under him was king in Jeshurun, Deuteronomy 33:5. Now, for the right settlement of this holy state, next to the institution of good laws was necessary the institution of good order; and account therefore must be taken of the subjects of this kingdom, which is done in this chapter, where we have,

- I. Orders given to Moses to number the people, Numbers 1:1-4.
 - II. Persons nominated to assist him herein, Numbers 1:5-16.
 - III. The particular number of each tribe, as it was given in to Moses, Numbers 1:17-43.
 - IV. The sum total of all together, Numbers 1:44-46.
 - V. An exception of the Levites, Numbers 1:47-54.
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VERSES 1-16

The Numbering of the Israelites.

I. We have here a commission issued out for the numbering of the people of Israel; and David, long after, paid dearly for doing it without a commission.

Here is,

1. The date of this commission, v. 1.

(1.) The place: it is given at Elohim's court in the wilderness of Sinai, from his royal palace, the tabernacle of the congregation.

(2.) The time: In the second year after they came up out of Egypt; we may call it the second year of that reign. The laws in Leviticus were given in the first month of that year; these orders were given in the beginning of the second month.

2. The directions given for the execution of it, v. 2, 3.

(1.) None were to be numbered but the males, and those only such as were fit for war. None under twenty years old; for, though some such might have bulk and strength enough for military service, yet, in compassion to their tender years, Elohim would not have them put upon it to bear arms.

(2.) Nor were any to be numbered who through age, or bodily infirmity, blindness, lameness, or chronical diseases, were unfit for war. The church being militant, those only are reputed the true members of it that have enlisted themselves soldiers of Yeshua Messiah; for our life, our Christian life, is a warfare.

(3.) The account was to be taken according to their families, that it might not only be known how many they were, and what were their names, but of what tribe and family, or clan, nay, of what particular house every person was; or, reckoning it the muster of an army, to what regiment every man belonged, that he might know his place himself and the government might know where to find him. They were numbered a little before this, when their poll-money was paid for the service of the tabernacle, Ex. 38:25, 26. But it should seem they were not then registered by the house of their fathers, as now they were. Their number was the same then that it was now: 603,550 men; for as many as had died since then, and were lost in the account, so many had arrived to be twenty years old, and were added to the account.

Note, As one generation passeth away another generation cometh.

As vacancies are daily made, so recruits are daily raised to fill up the vacancies, and Providence takes care that, one time or other, in one place or other, the births shall balance the burials, that the race of mankind and the holy seed may not be cut off and become extinct.

3. Commissioners are named for the doing of this work. Moses and Aaron were to preside (v. 3), and one man of every tribe, that was renowned in his tribe, and was presumed to know it well, was to assist in it—the princes of the tribes, v. 16.

Note, Those that are honourable should study to be serviceable; he that is great, let him be your minister, and show, by his knowing the public, that he deserves to be publicly known. The charge of this muster was committed to him who was the lord-lieutenant of that tribe.

Now,

II. Why was this account ordered to be taken and kept? For several reasons.

1. To prove the accomplishment of the promise made to Abraham, that Elohim would multiply his seed exceedingly, which promise was renewed to Jacob (Gen. 28:14), that his seed should be as the dust of the earth. Now it appears that there did not fail one tittle of that good promise, which was an encouragement to them to hope that the other promise of the land of Canaan for an inheritance should also be fulfilled in its season. When the number of a body of men is only guessed at, upon the view, it is easy for one that is disposed to cavil to surmise that the conjecture is mistaken, and that, if they were to be counted, they would not be found half so many; therefore Elohim would have Israel numbered, that it might be upon record how vastly they were increased in a little time, that the power of Elohim's providence and the truth of his promise may be seen and acknowledged by all. It could not have been expected, in any ordinary course of nature, that seventy-five souls (which was the number of Jacob's family when he went down into Egypt) should in 215 years (and it was no longer) multiply into so many hundred thousands. It is therefore to be attributed to an extraordinary virtue in the divine promise and blessing.

2. It was to intimate the particular care which Elohim himself would take of his Israel, and which Moses and the inferior rulers were expected to take of them. Elohim is called the Shepherd of Israel, Ps. 80:1. Now the shepherds always kept count of their flocks, and delivered them by number to their under-shepherds, that they might know if any were missing; in like manner Elohim numbers his flock, that of all which he took into his fold he might lose none but upon a valuable consideration, even those that were sacrificed to his justice.

3. It was to put a difference between the true born Israelites and the mixed multitude that were among them; none were numbered but Israelites: all the world is but lumber in comparison with those jewels. Little account is made of others, but the saints Elohim has a particular property in and concern for. Jehovah knows those that are his (2 Tim. 2:19), knows them by name, Phil, 4:3. The hairs of their head are numbered; but he will say to others, "I never knew you, never made any account of you."

4. It was in order to their being marshalled into several districts, for the more easy administration of justice, and their more regular march through the wilderness. It is a rout and a rabble, not an army, that is not mustered and put in order.

VERSES 17-43

We have here the speedy execution of the orders given for the numbering of the people. It was begun the same day that the orders were given, The first day of the second month; compare v. 18 with v. 1.

Note, When any work is to be done for Elohim it is good to set about it quickly, while the sense of duty is strong and pressing.

And, for aught that appears, it was but one day's work, for many other things were done between this and the twentieth day of this month, when they removed their camp, ch. 10:11. Joab was almost ten months numbering the people in David's time (2 Sa. 24:8); but then they were dispersed, now they lived closely together; then Satan proposed the doing of it, now Elohim commanded it. It was the sooner and more easily done now because it had been done but a little while ago, and they needed but review the old books, with the alterations since made, which probably they had kept an account of as they occurred.

In the particulars here left upon record, we may observe,

1. That the numbers are registered in words at length (as I may say), and not in figures; to every one of the twelve tribes it is repeated, for the greater ceremony and solemnity of the account, that they were numbered by their generations, after their families, by the house of their fathers, according to the number of the names, to show that every tribe took and gave in the account by the same rule and in the same method, though so many hands were employed in it, setting down the genealogy first, to show that their family descended from Israel, then the families themselves in their order, then dividing each family into the houses, or subordinate families, that branched from it, and under these the names of the particular persons, according to the rules of heraldry. Thus every man might know who were his relations or next of kin, on which some laws we have already met with did depend: besides that the nearer any are to us in relation the more ready we should be to do them good.

2. That they all end with hundreds, only Gad with fifty (v. 25), but none of the numbers descend to units or tens. Some think it was a special providence that ordered all the tribes just at this time to be even numbers, and no odd or broken numbers among them, to show them that there was something more than ordinary designed in their increase, there being this uncommon in the circumstance of it. It is rather probable that Moses having some time before appointed rulers of hundreds, and rulers of fifties (Ex. 18:25), they numbered the people by their respective rulers, which would bring the numbers to even hundreds or fifties.

3. That Judah is the most numerous of them all, more than double to Benjamin and Manasseh, and almost 12,000 more than any other tribe, v. 27. It was Judah whom his brethren must praise because from him Messiah the Prince was to descend; but, because that was a thing at a distance, Elohim did in many ways honour that tribe in the mean time, particularly by the great increase of it, for his sake who was to spring out of Judah (Heb. 7:14) in the fulness of time. Judah was to lead the van through the wilderness, and therefore was furnished accordingly with greater strength than any other tribe.

4. Ephraim and Manasseh, the sons of Joseph, are numbered as distinct tribes, and both together made up almost as many as Judah; this was in pursuance of Jacob's adoption of them, by which they were equalled

with their uncles Reuben and Simeon, Gen. 48:5. It was also the effect of the blessing of Joseph, who was to be a fruitful bough, Gen. 49:22. And Ephraim the younger is put first, and is more numerous than Manasseh, for Jacob had crossed hands, and foreseen ten thousands of Ephraim and thousands of Manasseh. The fulfilling of this confirms our faith in the spirit of prophecy with which the patriarchs were endued.

5. When they came down into Egypt Dan had but one son (Gen. 46:23), and so his tribe was but one family, ch. 26:42. Benjamin had then ten sons (Gen. 46:21), yet now the tribe of Dan is almost double in number to that of Benjamin.

Note, The increasing and diminishing of families do not always go by probabilities.

Some are multiplied greatly, and again are diminished, while others that were poor have families made them like a flock, Ps. 107:38, 39, 41; and see Job 12:23.

6. It is said of each of the tribes that those were numbered who were able to go forth to war, to remind them that they had wars before them, though now they were in peace and met with no opposition. Let not him that girdeth on the harness boast as though he had put it off.

VERSES 44-46

We have here the sum total at the foot of the account; they were in all 600,000 fighting men, and 3550 over. Some think that when this was their number some months before (Ex. 38:26) the Levites were reckoned with them, but now that tribe was separated for the service of Elohim, yet so many more had by this time attained to the age of twenty years as that still they were the same number, to show that whatever we part with for the honour and service of Elohim it shall certainly be made up to us one way or other. Now we see what a vast body of men they were.

Let us consider,

1. How much went to maintain all these (besides twice as many more, no question, of women and children, sick and aged, and the mixed multitude) for forty years together in the wilderness; and they were all at Elohim's finding every day, having their food from the dew of heaven, and not from the fatness of the earth. O what a great and good housekeeper is our Elohim, that has such numbers depending on him and receiving from him every day!

2. What work sin makes with a people; within forty years most of them would indeed have died of course for the common sin of mankind; for, when sin entered into the world, death came with it, and how great are the desolations which it makes in the earth! But, for the particular sin of unbelief and murmuring, all those that were now numbered, except two, laid their bones under their iniquity, and perished in the wilderness.

3. What a great multitude Elohim's spiritual Israel will amount to at last; though at one time, and in one place, they seem to be but a little flock, yet when they come all together they shall be a great multitude, innumerable, Rev. 7:9. And, though the church's beginning be small, its latter end shall greatly increase. A little one shall become a thousand.

VERSES 47-54

Care is here taken to distinguish from the rest of the tribes the tribe of Levi, which, in the matter of the golden calf, had distinguished itself, Ex. 32:26.

Note, Singular services shall be recompensed with singular honours.

Now,

I. It was the honour of the Levites that they were made guardians of the spiritualities; to them was committed the care of the tabernacle and the treasures thereof, both in their camps and in their marches.

1. When they moved the Levites were to take down the tabernacle, to carry it and all that belonged to it, and then to set it up again in the place appointed, v. 50, 51. It was for the honour of the holy things that none should be permitted to see them, or touch them, but those only who were called of Elohim to the service. Thus we all are unfit and unworthy to have fellowship with Elohim until we are first called by his grace into the fellowship of his Son Yeshua Messiah our Jehovah, and so, being the spiritual seed of that great high priest, are made priests to our Elohim; and it is promised that Elohim would take Levites to himself, even from the Gentiles, Isa. 66:21.

2. When they rested the Levites were to encamp round about the tabernacle (v. 50, 53), that they might be near their work, and resident upon their charge, always ready to attend, and that they might be a guard upon the tabernacle, to preserve it from being either plundered or profaned. They must pitch round about the tabernacle, that there be no wrath upon the congregation, as there would be if the tabernacle and the charge of it were neglected, or those crowded upon it that were not allowed to come near.

Note, Great care must be taken to prevent sin, because the preventing of sin is the preventing of wrath.

II. It was their further honour that as Israel, being a holy people, was not reckoned among the nations, so they, being a holy tribe, were not reckoned among other Israelites, but numbered afterwards by themselves, v. 49.

The service which the Levites were to do about the sanctuary is called (as we render it in the margin) a warfare, ch. 4:23. And, being engaged in that warfare, they were discharged from military services, and therefore not numbered with those that were to go out to war.

Note, Those that minister about holy things should neither entangle themselves, nor be entangled, in secular affairs.

The ministry is itself work enough for a whole man, and all little enough to be employed in it. It is an admonition to ministers to distinguish themselves by their exemplary conversation from common Israelites, not affecting to seem greater, but aiming to be really better, every way better than others.

G. CAMPBELL MORGAN ON BEMIDBAR (NUMBERS) 1

The Book of Numbers deals with the wilderness. It is the story of a long discipline resulting from disobedience. History moves forward, for Elohim ever protects His own purposes from the failure of His chosen instruments. The story begins and ends on the margin of the land.

The Book opens with the command of Elohim to number the men of war from twenty years and upwards, and then contains the census of the fighting forces of the nation. The total reached 603,550. The Levites were carefully exempt from this numbering because of their consecration to the sacred service of the Tabernacle, all of which is more particularly dealt with afterwards.

Here, then, we have the first movement in preparation for the coming of the people into the land which Elohim had given to them. As we have constantly seen, the nation had been created to carry out a larger divine purpose.

This purpose was, first, necessarily punitive. Corrupt peoples were to be swept out in the interests of purity and the people of Elohim were to be the instrument of the divine visitation. They must be prepared for warfare, which was the reason for taking the census of the men of war.

WHAT CAN WE LEARN FROM BEMIDBAR (NUMBERS) 1

1. The importance of preparation and organization: The census taken in Numbers 1 highlights the importance of preparation and organization in fulfilling Elohim's plans. As we journey through life, it is important to prepare and organize ourselves to be effective in fulfilling Elohim's purpose for our lives.

2. The significance of each individual's contribution: The listing of the number of available soldiers from each tribe in Numbers 1 emphasizes the significance of each individual's contribution to the community. Each person has a unique contribution to make, and it is important to recognize and appreciate the contributions of others.

3. The importance of unity: The events in Numbers 1 emphasize the importance of unity and working together towards a common goal. As members of a community, it is important to work together in unity and cooperation to achieve shared goals and objectives.

4. The unique role of leadership: The events in Numbers 1 highlight the importance of leadership in the organization and preparation of the Israelites. As leaders, it is important to take responsibility for organizing and preparing those we lead and to lead by example.

5. The significance of faith and trust in Elohim: The events in Numbers 1 emphasize the role of Elohim in guiding and protecting the Israelites. As we journey through life, it is important to have faith and trust in Elohim's guidance and protection, knowing that He is with us every step of the way.

HOW CAN WE APPLY THE LESSONS FROM BEMIDBAR (NUMBERS) 1 IN OUR LIVES

- 1. Preparation and organization:** We can apply the lesson of preparation and organization in our personal and professional lives by setting goals and developing plans to achieve them. By being well-organized and prepared, we can be more effective in fulfilling our purpose.
- 2. Recognizing the significance of each individual's contribution:** We can apply the lesson of recognizing the significance of each individual's contribution by valuing and appreciating the contributions of those around us, whether in our personal or professional lives. By doing so, we can build stronger relationships and create a more supportive and collaborative environment.
- 3. Working together in unity:** We can apply the lesson of working together in unity by fostering teamwork and cooperation in our personal and professional relationships. By collaborating towards a common goal, we can achieve greater success and accomplish more together.
- 4. Leadership:** We can apply the lesson of leadership by taking responsibility for our actions and decisions, and by leading by example. By doing so, we can inspire and motivate those around us to be their best selves and to work towards fulfilling their purpose.
- 5. Faith and trust in Elohim:** We can apply the lesson of faith and trust in Elohim by recognizing that He is with us every step of the way, and by placing our trust in Him to guide and protect us on our journey through life.

CROSS-REFERENCES FOR BEMIDBAR (NUMBERS) 1

1. Exodus 30:12-16:

This passage also involves the taking of a census, in this case to determine the number of males over the age of 20 who were able to serve in the Tabernacle.

Exodus 30:12-16 and Numbers 1 are two passages in the Old Testament that are connected through a common theme: the numbering of the people of Israel. Both passages provide instructions for the counting of the Israelites, although they do so in different contexts.

In Exodus 30:12-16, Elohim commands Moses to take a census of the Israelites by collecting a half-shekel from each man who is twenty years old or older. This money is to be used for the service of the tent of meeting, and the census is meant to ensure that the Israelites are counted accurately and equally. The passage also makes it clear that this census is not intended to determine the military strength of Israel, as the number of soldiers is later determined through a separate census (Numbers 1).

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to determine the number of men who are able to serve in the army. The census is taken by counting the number of men who are twenty years old or older and who are able to go to war. The passage provides a detailed list of the numbers of men from each tribe, and it emphasizes the importance of having an accurate count of the fighting men in order to ensure the strength and readiness of the Israelite army.

Thus, while both Exodus 30:12-16 and Numbers 1 deal with the numbering of the people of Israel, they do so in different contexts and for different purposes. Exodus 30:12-16 is concerned with ensuring that the Israelites are counted accurately and equally for the purposes of funding the service of the tent of meeting, while Numbers 1 is concerned with determining the military strength of Israel by counting the number of able-bodied men who can serve in the army. Together, these two passages provide a picture of the importance of accurate counting and the different contexts in which counting can be used to serve the needs of the community.

2. Joshua 1:10-18:

This passage describes the preparation and organization of the Israelites for the conquest of the Promised Land under the leadership of Joshua, Moses' successor.

Joshua 1:10-18 and Numbers 1 are two passages in the Old Testament that are connected through a common theme: the organization and leadership of the people of Israel. Both passages provide instructions for the organization of the Israelite tribes and emphasize the importance of strong leadership in the community.

In Joshua 1:10-18, Elohim commands Joshua to prepare the people of Israel to cross the Jordan River and enter the Promised Land. Joshua is instructed to select one man from each tribe to serve as a representative and leader for the people. These men are to help Joshua in his leadership role and to ensure that the Israelites remain united and strong as they face the challenges of conquering the land. The passage emphasizes the importance of obedience and loyalty to Joshua as the appointed leader, and it makes it clear that the success of the Israelites is dependent on their unity and cooperation.

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to organize them into tribes and to determine their military strength. The census is taken by counting the number of able-bodied men who are twenty years old or older and who can serve in the army. The passage provides a detailed list of the numbers of men from each tribe, and it emphasizes the importance of organization and leadership in ensuring the strength and readiness of the Israelite army.

Thus, while Joshua 1:10-18 and Numbers 1 deal with different aspects of organization and leadership in the Israelite community, they both emphasize the importance of strong and effective leadership in achieving the goals of the community. In Joshua 1:10-18, the focus is on the selection of representatives from each tribe to support Joshua as the leader of the community, while in Numbers 1, the focus is on the organization of the tribes and the selection of military leaders to ensure the strength of the Israelite army. Together, these two passages provide a picture of the importance of organization, leadership, and unity in achieving the goals of the community and fulfilling the promises of Elohim.

3. 1 Chronicles 12:23-40:

This passage lists the numbers of soldiers who joined David in his fight against Saul and shows the importance of unity and organization in military matters.

1 Chronicles 12:23-40 and Numbers 1 are two passages in the Old Testament that are connected through a common theme: the numbering and organization of the military forces of the people of Israel. Both passages provide a detailed list of the numbers of men from each tribe who are able to go to war, and they emphasize the importance of strong and effective leadership in the community.

In 1 Chronicles 12:23-40, the passage describes the gathering of men from the tribes of Israel who came to support David as he became king over all of Israel. The passage provides a detailed list of the numbers of men from each tribe who came to support David, along with a description of the military equipment they brought with them. The passage emphasizes the importance of unity and support for the leader, and it underscores the significance of the gathering of the tribes in order to establish a strong and effective military force.

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to organize them into tribes and to determine their military strength. The census is taken by counting the number of able-bodied men who are twenty years old or older and who can serve in the army. The passage provides a detailed list of the numbers of men from each tribe who are able to go to war, and it emphasizes the importance of strong and effective leadership in the community.

Thus, while 1 Chronicles 12:23-40 and Numbers 1 deal with different aspects of the military organization of the Israelites, they both emphasize the importance of strong and effective leadership in achieving military success. In 1 Chronicles 12:23-40, the focus is on the support of David as the leader of the community, while in Numbers 1, the focus is on the selection of military leaders to ensure the strength of the Israelite army. Together, these two passages provide a picture of the importance of organization, leadership, and unity in achieving military success and fulfilling the promises of Elohim.

4. Ephesians 4:11-13:

This passage emphasizes the significance of leadership and unity within the Christian community, and the importance of working together to build up the body of Messiah.

Ephesians 4:11-13 and Numbers 1 are two passages in the Bible that are connected through a common theme: the role of leadership in building and strengthening the community. Both passages emphasize the importance of strong and effective leadership in order to achieve unity and growth within the community.

In Ephesians 4:11-13, the passage describes the different roles that Elohim has given to leaders within the church community. The passage lists apostles, prophets, evangelists, pastors, and teachers, and explains that these leaders have been given their roles in order to equip the members of the community for the work of ministry and to build up the body of Messiah. The passage emphasizes the importance of unity and growth within the community, and it underscores the significance of effective leadership in achieving these goals.

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to organize them into tribes and to determine their military strength. The census is taken by counting the number of able-bodied men who are twenty years old or older and who can serve in the army. The passage provides a detailed list of the numbers of men from each tribe, and it emphasizes the importance of strong and effective leadership in building and strengthening the community.

Thus, while Ephesians 4:11-13 and Numbers 1 deal with different aspects of leadership within different communities, they both emphasize the importance of strong and effective leadership in building and strengthening the community. In Ephesians 4:11-13, the focus is on the role of leaders within the church community, while in Numbers 1, the focus is on the selection of military leaders to ensure the strength of the Israelite army. Together, these two passages provide a picture of the importance of effective leadership in achieving unity, growth, and success within the community, whether it be a church community or a military community.

5. Hebrews 11:

This chapter highlights the importance of faith and trust in Elohim throughout history, emphasizing the role of faith in the lives of individuals such as Abraham, Moses, and others. This echoes the emphasis on faith and trust in Elohim in Numbers 1.

Hebrews 11 and Numbers 1 are two passages in the Bible that are connected through a common theme: faith and obedience to Elohim. Both passages emphasize the importance of faith and obedience to Elohim in fulfilling his promises and achieving success.

In Hebrews 11, often called the "faith chapter," the passage describes the faith of many figures from the Old Testament, including Abel, Enoch, Noah, Abraham, Sarah, Moses, and many others. The passage emphasizes the importance of faith in Elohim and obedience to his commands, and it provides examples of how faith and obedience led these individuals to achieve great things and receive blessings from Elohim.

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to organize them into tribes and to determine their military strength. The census is taken by counting the number of able-bodied men who are twenty years old or older and who can serve in the army. The passage emphasizes the importance of obedience to Elohim's commands and his promises to the Israelites that he would make them into a great nation and give them the land of Canaan.

Thus, while Hebrews 11 and Numbers 1 deal with different aspects of faith and obedience within different contexts, they both emphasize the importance of faith and obedience to Elohim in achieving success and fulfilling his promises. In Hebrews 11, the focus is on the faith and obedience of individuals, while in Numbers 1, the focus is on the obedience of the Israelites as a community. Together, these two passages provide a picture of the importance of faith and obedience to Elohim, both on an individual level and as a community, in achieving success and fulfilling his promises.

SCRIPTURAL INSIGHT FOR BEMIDBAR (NUMBERS) 1

Numbers 1 is an important chapter that details the organization and military preparation of the people of Israel as they journeyed through the wilderness towards the Promised Land. Here are some scriptural insights from Numbers 1:

1. Elohim cares about the organization of his people: The chapter begins with Elohim commanding Moses to take a census of the Israelites, tribe by tribe, in order to organize them and determine their military strength. This highlights the importance of organization in Elohim's plan and the need for proper preparation in order to fulfill his promises.

2. Every person has a role to play: The census taken in Numbers 1 is not just about counting the number of able-bodied men for military service, but also includes the Levites who are exempt from military service and have a different role in the community. This shows that every person has a unique role to play in the community and that each person's contribution is valued.

3. Unity is key to success: The census also shows the importance of unity in achieving success. Each tribe is counted separately, but the total number of men is recorded together. This emphasizes the need for each tribe to work together towards a common goal, rather than focusing solely on their individual interests.

4. Elohim keeps his promises: The book of Numbers was written during a time when the Israelites were wandering in the wilderness and facing many challenges. However, Elohim's promise to make them into a great nation and give them the land of Canaan still stands. The census in Numbers 1 is a reminder of this promise and the importance of obedience in fulfilling it.

5. Leadership is important: The census also includes the names of the leaders from each tribe who are responsible for their people. This highlights the importance of strong and effective leadership in achieving success and fulfilling Elohim's plan. It also shows that leadership is not just about power, but also about responsibility and accountability.

Numbers 1 provides important insights into the organization, preparation, and leadership of the people of Israel. It highlights the importance of unity, obedience, and faith in fulfilling Elohim's promises and achieving success.

STUDY POINT

CHOSEN TRIBAL LEADERS

These are the names of the men: Some find interest in the names of these chosen tribal leaders and the possible meaning of their names. In general, the names have a significant and positive spiritual meaning, saying something good about the spiritual life of the Israeli community that left Egypt. These are Hebrew names. believing names; not Egyptian names. Most all the names make reference to Elohim.

- From the tribe of Reuben, Elizur - whose name can mean, (My) Elohim Is a Rock.
- From the tribe of Simeon, Shelumiel - whose name can mean, (My) Peace Is Elohim.
- From the tribe of Judah, Nahshon - whose name can mean, (My) People Are Noble.
- From the tribe of Issachar, Nethanel - whose name can mean, Gift of Elohim.
- From the tribe of Zebulun, Eliab - whose name can mean, (My) Elohim Is Father.
- From the tribe of Ephraim, Elishama - whose name can mean, (My) Elohim Hears. This man was the grandfather of Joshua (1 Chronicles 7:26-27).
- From the tribe of Manasseh, Gamaliel - whose name can mean, Reward of Elohim.
- From the tribe of Benjamin, Abidan - whose name can mean, (My) Father Is Judge.
- From the tribe of Dan, Ahiezer - whose name can mean, (My) Brother Is a Helper.
- From the tribe of Asher, Pagiel - whose name can mean, Met by Elohim.

- From the tribe of Gad, Eliasaph - whose name can mean, (My) Elohim Has Added, Multiplied.
- From the tribe of Naphtali, Ahira - whose name can mean, (My) Brother Is Evil.

In Numbers 1, Elohim commands Moses to take a census of the Israelites, counting all males over the age of 20 who were able to go to war. Along with the counting, Elohim also commanded that a leader from each tribe be chosen to assist Moses in leading the people. These chosen leaders were significant in the organization and leadership of the Israelite community. In this study point, we will provide a detailed description of the chosen tribal leaders in Numbers 1, including their selection process and their role in the community.

The selection process for the chosen tribal leaders was significant in demonstrating the sovereignty of Elohim. Elohim commanded Moses to choose a leader from each tribe who was "a man who is head of his father's household" (Numbers 1:4-16). These men were chosen based on their family lineage and their ability to lead their households.

The selection of the leaders was also significant in demonstrating the unity of the Israelite community. Each leader was chosen from within their own tribe, and they were responsible for representing the interests of their tribe within the larger community.

The chosen tribal leaders had a significant role in the organization and leadership of the Israelite community. They were responsible for assisting Moses in leading the people and ensuring that each tribe was properly represented. They were also responsible for making decisions on behalf of their tribes and for communicating with Moses and the other leaders.

The leaders were responsible for ensuring that their tribes were prepared for battle and that they had the necessary resources to survive in the wilderness. They were also responsible for settling disputes within their tribes and ensuring that everyone in their tribe was treated fairly.

The selection of the chosen tribal leaders in Numbers 1 was significant in several ways. First, it demonstrated the importance of leadership within the Israelite community. Each tribe had its own leader who was responsible for the well-being of their people. This helped to ensure that each tribe was properly represented and that their interests were taken into account.

Second, the chosen tribal leaders demonstrated the unity of the Israelite community. Despite their differences, the Israelites were all part of the same community, and they were all working toward the same goal. The leaders helped to reinforce this sense of community and reminded the Israelites that they were all part of Elohim's chosen people.

Finally, the chosen tribal leaders demonstrated the sovereignty of Elohim. Elohim was in control of the selection process, and He chose the leaders based on His own criteria. This helped to reinforce the Israelites' faith in Elohim and reminded them that He was always with them, guiding and leading them.

The chosen tribal leaders in Numbers 1 were significant in the organization and leadership of the Israelite community. They were responsible for representing the interests of their tribes, settling disputes, and ensuring that their tribes were prepared for battle. The selection of the leaders demonstrated the importance of leadership, the unity of the Israelite community, and the sovereignty of Elohim. As we study the book of Numbers, we can learn important lessons about leadership, unity, and faith in Elohim.

STUDY QUESTIONS ON BEMIDBAR (NUMBERS) 1

1. What was the significance of the census taken in Numbers 1? How did it help to prepare the Israelites for their journey to the Promised Land?
2. How does the structure of the census in Numbers 1 reflect the importance of community and unity within the Israelite tribes? What can we learn from this about the role of community in our lives today?
3. What role did the Levites play in the census taken in Numbers 1, and what does this reveal about their place within the Israelite community?
4. How did the census taken in Numbers 1 relate to the military strength of the Israelites, and why was this important as they prepared to enter the Promised Land?
5. What was the significance of the tribal leaders being included in the census taken in Numbers 1? How did they serve as representatives of their tribes?
6. How did the census taken in Numbers 1 relate to Elohim's promise to make the Israelites into a great nation and give them the land of Canaan? What role did obedience play in fulfilling this promise?
7. What lessons can we learn from the leadership roles assigned to the tribal leaders in Numbers 1? How can we apply these lessons to our own lives and communities today?
8. How does the census taken in Numbers 1 connect to other themes and events throughout the book of Numbers? What is the overarching message of the book as a whole?
9. What was the significance of the numbering of the Israelites by tribe in Numbers 1, and how did this help to establish their identity as a people? How does this relate to our own sense of identity and community?
10. What can we learn from the census taken in Numbers 1 about the importance of preparation, unity, and leadership in achieving success and fulfilling Elohim's plan for our lives? How can we apply these lessons to our own journeys of faith and life?

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