



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 2)

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!

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Reading & Study Overview

BEMIDBAR (NUMBERS) 2 – THE CAMP OF ISRAEL

NUMBERS 2

THE CAMP OF ISRAEL

STUDENT OF THE WORD OF ELOHIM

CHAPTER INTRODUCTION

Each of the tribes of Israel received a designated camping area related to the four directions around the tabernacle, three tribes on each of the sides. The tribes were instructed to break camp in a clockwise manner, beginning with the three east-side tribes. Next, the Levite families of Gershon and Merari were to carry the broken down tabernacle framework and would travel second in sequence. Then came the three tribes on the south, followed by the Levite Kohath family carrying the ark and other furnishings of the temple. Each tribe had a designated leader. Elohim delights in order. This plan is a visual reminder that when we do things Elohim's way, a difficult journey moves forward. When we insist on our way, however, a difficult journey becomes significantly more difficult.

Numbers 2 begins with the story of the camp of Israel in the wilderness. This camp is described in detail in Numbers 2, which outlines the arrangement of the tribes of Israel around the Tabernacle. In this study we will explore the significance of Numbers 2 and what it reveals about the organization and identity of the Israelites in the wilderness. The chapter opens with Elohim's command to Moses and Aaron to take a census of the Israelites, and to organize them into their respective tribes and clans. The census reveals that the Israelites numbered 603,550 men of fighting age, and this does not include women, children, or elderly men. This was a significant increase from the 70 individuals who entered Egypt with Jacob, and it demonstrated Elohim's faithfulness to His promise to make the descendants of Abraham as numerous as the stars in the sky. The tribes of Israel were organized into four camps, each with three tribes, which were situated on the east, south, west, and north sides of the Tabernacle. The camp on the east was led by Judah, and included Issachar and Zebulun. The camp on the south was led by Reuben, and included Simeon and Gad. The camp on the west was led by Ephraim, and included Manasseh and Benjamin. The camp on the north was led by Dan, and included Asher and Naphtali. Each tribe had a specific banner or flag, which was carried by the tribal leader.

The banner was emblazoned with the tribe's symbol, which represented the tribe's identity and history. For example, Judah's symbol was a lion, which symbolized its role as the ruling tribe of Israel and its connection to the line of David. Reuben's symbol was a man, which represented the tribe's firstborn status and its connection to the patriarch Jacob. Each banner also had a specific color, which represented the tribe's spiritual significance. Judah's banner was blue, which represented its connection to the heavenly realm, while Reuben's banner was red, which represented its connection to blood and sacrifice. The organization of the Israelite camp reveals several important truths about their identity and purpose. Firstly, it demonstrates their unity and cohesion as a people. Despite being divided into different tribes and clans, the Israelites were united under the banner of the Tabernacle and their shared identity as Elohim's chosen people. Secondly, it reveals the importance of order and structure in their worship and daily life. The arrangement of the tribes around the Tabernacle was not arbitrary, but rather reflected the divine order of creation, with the holy of holies at the center and the four camps surrounding it. Thirdly, it highlights the spiritual significance of the individual tribes and their role in fulfilling Elohim's purposes. Each tribe had a unique identity and destiny, which was reflected in their banner and symbol.

CHAPTER OUTLINE BEMIDBAR (NUMBERS) 2

A. The tribes of Israel arranged around the tabernacle.

- (1-2) The command to arrange around the tabernacle.
 - (3-9) The tribes camped to the east of the tabernacle.
 - (10-16) The tribes camped to the south of the tabernacle.
 - (17) The tribe in the middle, with the tabernacle: Levi.
 - (18-24) The tribes camped to the west of the tabernacle.
 - (25-31) The tribes camped to the north of the tabernacle.
 - (32-34) Summary: Israel's order around the tabernacle.
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DETAILS OF BEMIDBAR (NUMBERS) 2

Numbers Chapter 2 describes the arrangement of the tribes of Israel around the Tabernacle in the wilderness. It provides a detailed account of the positions and organization of the twelve tribes during their journey through the wilderness.

Here are the main components in Numbers Chapter 2:

1. Jehovah spoke to Moses and Aaron and gave them instructions on how the Israelites were to camp around the Tabernacle.
2. The twelve tribes were divided into four groups, each with three tribes.
3. The tribes of Judah, Issachar, and Zebulun camped on the east side of the Tabernacle.

4. The tribes of Reuben, Simeon, and Gad camped on the south side of the Tabernacle.
 5. The tribes of Ephraim, Manasseh, and Benjamin camped on the west side of the Tabernacle.
 6. The tribes of Dan, Asher, and Naphtali camped on the north side of the Tabernacle.
 7. Each tribe had a specific position in the camp, based on their family and the order in which they were to march.
 8. The Levites, who were responsible for the care of the Tabernacle, camped around it in a separate area.
 9. The total number of Israelites counted in the census was 603,550.
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CHAPTER BREAKDOWN OF BEMIDBAR (NUMBERS) 2

THE COMMAND TO ARRANGE AROUND THE TABERNACLE. (NUMBERS 2:1-2)

Numbers 2:1-2 is a commandment given to Moses and Aaron by Jehovah, instructing the Israelites on how to arrange themselves around the tabernacle during their travels in the wilderness.

The tabernacle was the portable sanctuary that the Israelites carried with them during their journey through the wilderness. It was a sacred space where Elohim was believed to dwell, and it served as the focal point of their worship. Jehovah's commandment to arrange themselves around the tabernacle in a specific way demonstrated the importance of this sacred space and the need for order and organization within the community.

The commandment required each tribe to camp in a specific location around the tabernacle. The tribe of Judah was to camp to the east, with their standard bearing the image of a lion. The tribe of Reuben was to camp to the south, with their standard bearing the image of a man. The tribe of Ephraim was to camp to the west, with their standard bearing the image of an ox. And the tribe of Dan was to camp to the north, with their standard bearing the image of an eagle.

The placement of each tribe around the tabernacle was significant because it represented their position in relation to Elohim. The tribe of Judah, for example, was believed to be closest to Elohim because they were located to the east, where the sun rises, and the direction of light and life. The tribe of Dan, on the other hand, was furthest from the tabernacle, representing the concept of being far from Elohim.

Each tribe also had a standard or banner bearing the image of their family. These standards were significant because they symbolized the unique identity and heritage of each tribe. They were also a visual reminder of the covenant that Elohim had made with each of the twelve tribes and their ancestor, Jacob.

Furthermore, the arrangement around the tabernacle also had practical purposes. It ensured that each tribe had enough space to set up their tents, and it also helped to create a sense of order and unity within the community. The commandment also served as a reminder that the Israelites were one people, united under the same Elohim, and each tribe had a role to play in the larger community.

THE TRIBES CAMPED TO THE EAST OF THE TABERNACLE. (NUMBERS 2:3-9)

Numbers 2:3-9 describes the placement of the tribes camped to the east of the tabernacle, as part of Jehovah's command to Moses and Aaron on how to arrange the Israelites around the sacred space during their journey in the wilderness. This passage details the position of the tribes of Judah, Issachar, and Zebulun, and explains the significance of their placement in relation to the tabernacle.

The tribe of Judah was commanded to camp on the east side of the tabernacle, closest to the entrance. This tribe was one of the largest and most powerful in Israel, and it was fitting that they should occupy the most prestigious position. Judah was also the tribe from which the royal line of David would eventually come, and it was believed that the Messiah would come from this tribe. The standard of Judah bore the image of a lion, a symbol of strength and courage, fitting for the tribe that would lead the Israelites into battle.

The tribe of Issachar was commanded to camp next to Judah, on the eastern side of the tabernacle. This tribe was known for its wisdom and scholarship, and it was believed that they would assist in interpreting the law and advising the leaders of the community. The standard of Issachar bore the image of a sun and moon, representing their understanding of the cycles of time and their knowledge of the heavens.

The tribe of Zebulun was commanded to camp next to Issachar, also on the eastern side of the tabernacle. This tribe was known for its skill in seafaring and trading, and it was believed that they would provide economic support for the community. The standard of Zebulun bore the image of a ship, representing their maritime expertise.

The placement of these tribes on the eastern side of the tabernacle had significant symbolic meaning. In Hebrew tradition, the east is associated with the direction of light and life, and it is believed that the Garden of Eden was located in the east. The placement of Judah, Issachar, and Zebulun on the eastern side of the tabernacle signified that they were closest to Elohim, and that they played a central role in the life of the community. It also emphasized the importance of wisdom, strength, and prosperity in the community's relationship with Elohim.

In addition to their symbolic significance, the placement of these tribes on the eastern side of the tabernacle also had practical implications. The position allowed these tribes to have easy access to the entrance of the tabernacle, where they could worship and make sacrifices. It also allowed them to be the first to set out on the journey when the Israelites moved camp.

THE TRIBES CAMPED TO THE SOUTH OF THE TABERNACLE. (NUMBERS 2:10-16)

Numbers 2:10-16 describes the placement of the tribes camped to the south of the tabernacle, as part of Jehovah's command to Moses and Aaron on how to arrange the Israelites around the sacred space during their journey in the wilderness. This passage details the position of the tribes of Reuben, Simeon, and Gad, and explains the significance of their placement in relation to the tabernacle.

The tribe of Reuben was commanded to camp on the south side of the tabernacle, next to the tribe of Judah. This tribe was named after Jacob's firstborn son, and it was one of the largest and most prominent tribes in Israel. The standard of Reuben bore the image of a man, representing the patriarchal lineage of the tribe. The placement of Reuben on the south side of the tabernacle signified their importance as leaders and their proximity to the center of the community.

The tribe of Simeon was commanded to camp next to Reuben, also on the south side of the tabernacle. This tribe was known for its fierce loyalty to the family and its willingness to defend the community. The standard of Simeon bore the image of a city, representing the tribe's role in defending their people. The placement of Simeon next to Reuben emphasized their relationship as brothers, with Reuben representing the leadership and Simeon representing the defenders of the community.

The tribe of Gad was commanded to camp next to Simeon, also on the south side of the tabernacle. This tribe was known for its expertise in cattle and sheep farming, and it was believed that they would provide for the community's needs. The standard of Gad bore the image of a campsite, representing their role as providers for the community. The placement of Gad on the south side of the tabernacle emphasized their importance in providing for the community's physical needs.

The placement of these tribes on the south side of the tabernacle had significant symbolic meaning. In Hebrew tradition, the south is associated with the direction of heat and fire, and it is believed to be the direction of judgment. The placement of Reuben, Simeon, and Gad on the south side of the tabernacle signified that they were responsible for the judgment and defense of the community. It also emphasized the importance of leadership, loyalty, and provision in the community's relationship with Elohim.

In addition to their symbolic significance, the placement of these tribes on the south side of the tabernacle also had practical implications. The position allowed these tribes to have easy access to water and pastureland for their livestock. It also allowed them to be the first to receive the sun's warmth and light, which was beneficial for their farming and herding practices.

THE TRIBE IN THE MIDDLE, WITH THE TABERNACLE: LEVI. (NUMBERS 2:17)

Numbers 2:17 describes the placement of the tribe of Levi in the middle of the Israelite camp, with the tabernacle at the center. This passage details the unique position of the Levites and their role in the Israelite community.

The tribe of Levi was not given a specific location around the tabernacle like the other tribes. Instead, they were commanded to camp around the tabernacle, forming a protective barrier between the other tribes and the sacred space. This placement allowed the Levites to be in constant proximity to the tabernacle and to fulfill their duties as the priests and caretakers of the sacred space.

The Levites were responsible for the maintenance and transportation of the tabernacle, as well as for performing the rituals and sacrifices that took place within it. They were also responsible for teaching the law to the other tribes and serving as judges in disputes. The placement of the Levites around the tabernacle emphasized their role as the spiritual leaders and protectors of the community.

Furthermore, the placement of the Levites in the middle of the Israelite camp had symbolic significance. The tabernacle, which represented the presence of Elohim, was at the center, with the Levites forming a protective circle around it. This placement signified that the Levites were responsible for maintaining the community's relationship with Elohim and protecting the community from outside influences that might threaten their faith.

In addition to their symbolic and practical roles, the Levites were also unique in that they did not receive a land inheritance like the other tribes. Instead, they were given cities scattered throughout the land of Israel, where they could live and serve as priests and judges. This position of being set apart from the other tribes emphasized the special role and status of the Levites within the community.

THE TRIBES CAMPED TO THE WEST OF THE TABERNACLE. (NUMBERS 2:18-24)

Numbers 2:18-24 describes the placement of the tribes camped to the west of the tabernacle, as part of Jehovah's command to Moses and Aaron on how to arrange the Israelites around the sacred space during their journey in the wilderness. This passage details the position of the tribes of Ephraim, Manasseh, and Benjamin, and explains the significance of their placement in relation to the tabernacle.

The tribe of Ephraim was commanded to camp on the west side of the tabernacle, next to the tribe of Judah. This tribe was one of the most prominent tribes in Israel, and it was believed that they would become a great nation. The standard of Ephraim bore the image of an ox, representing strength and power. The placement of Ephraim on the west side of the tabernacle signified their importance as leaders and their proximity to the center of the community.

The tribe of Manasseh was commanded to camp next to Ephraim, also on the west side of the tabernacle. This tribe was named after Joseph's firstborn son, and it was believed that they would become a great nation. The standard of Manasseh bore the image of a tree, representing their growth and prosperity. The placement of Manasseh next to Ephraim emphasized their relationship as brothers and their shared destiny.

The tribe of Benjamin was commanded to camp next to Manasseh, also on the west side of the tabernacle. This tribe was known for its military prowess and its skill in archery. The standard of Benjamin bore the image of a wolf, representing their ferocity in battle. The placement of Benjamin on the west side of the tabernacle emphasized their role as protectors of the community.

The placement of these tribes on the west side of the tabernacle had significant symbolic meaning. In Hebrew tradition, the west is associated with the direction of darkness and death, and it is believed to be the direction of judgment. The placement of Ephraim, Manasseh, and Benjamin on the west side of the tabernacle signified that they were responsible for the judgment and protection of the community. It also emphasized the importance of strength, growth, and protection in the community's relationship with Elohim.

In addition to their symbolic significance, the placement of these tribes on the west side of the tabernacle also had practical implications. The position allowed these tribes to have easy access to the setting sun, which was beneficial for their farming practices. It also allowed them to be the last to set out on the journey when the Israelites moved camp.

THE TRIBES CAMPED TO THE NORTH OF THE TABERNACLE. (NUMBERS 2:25-31)

Numbers 2:25-31 describes the placement of the tribes camped to the north of the tabernacle, as part of Jehovah's command to Moses and Aaron on how to arrange the Israelites around the sacred space during their journey in the wilderness. This passage details the position of the tribes of Dan, Asher, and Naphtali, and explains the significance of their placement in relation to the tabernacle.

The tribe of Dan was commanded to camp on the north side of the tabernacle, next to the tribe of Ephraim. This tribe was known for its expertise in crafts and metalworking, and it was believed that they would provide for the community's material needs. The standard of Dan bore the image of a serpent, representing their cunning and skill in warfare. The placement of Dan on the north side of the tabernacle emphasized their role as providers and protectors of the community.

The tribe of Asher was commanded to camp next to Dan, also on the north side of the tabernacle. This tribe was known for its prosperity and abundance, and it was believed that they would provide for the community's physical needs. The standard of Asher bore the image of an olive tree, representing their fertility and wealth. The placement of Asher next to Dan emphasized their shared role as providers for the community.

The tribe of Naphtali was commanded to camp next to Asher, also on the north side of the tabernacle. This tribe was known for its strength and skill in battle, and it was believed that they would protect the community from outside threats. The standard of Naphtali bore the image of a deer, representing their agility and swiftness in battle. The placement of Naphtali on the north side of the tabernacle emphasized their role as defenders of the community.

The placement of these tribes on the north side of the tabernacle had significant symbolic meaning. In Hebrew tradition, the north is associated with the direction of cold and darkness, and it is believed to be the direction of chaos and confusion. The placement of Dan, Asher, and Naphtali on the north side of the tabernacle signified that they were responsible for protecting the community from outside threats and maintaining order within the community. It also emphasized the importance of provision, prosperity, and strength in the community's relationship with Elohim.

In addition to their symbolic significance, the placement of these tribes on the north side of the tabernacle also had practical implications. The position allowed these tribes to have easy access to the cool breeze and the abundant rainfall that came from the north. It also allowed them to be the first to arrive when the Israelites moved camp.

SUMMARY: ISRAEL'S ORDER AROUND THE TABERNACLE. (NUMBERS 2:32-34)

Numbers 2:32-34 provides a summary of Jehovah's command to Moses and Aaron on how to arrange the Israelites around the tabernacle during their journey in the wilderness. This passage summarizes the position of each tribe around the tabernacle and emphasizes the importance of order and organization in the life of the community.

The passage begins by stating that the Israelites camped around the tabernacle in their respective positions, as Jehovah had commanded Moses. The tribe of Judah was on the east side of the tabernacle, with the tribes of Issachar and Zebulun camping next to them. The tribe of Reuben was on the south side of the tabernacle, with the tribes of Simeon and Gad camping next to them. The tribe of Ephraim was on the west side of the tabernacle, with the tribes of Manasseh and Benjamin camping next to them. Finally, the tribe of Dan was on the north side of the tabernacle, with the tribes of Asher and Naphtali camping next to them. In the center of the camp, surrounding the tabernacle, were the Levites, responsible for the maintenance and protection of the sacred space.

This summary emphasizes the importance of order and organization in the life of the community. Jehovah's command to arrange the Israelites in a specific pattern around the tabernacle demonstrated the importance of structure and discipline in the community's relationship with Elohim. Each tribe had a specific role to play and a specific place to be, emphasizing the interdependence and cooperation necessary for the community's success.

Furthermore, the summary demonstrates the significance of the tabernacle in the community's relationship with Elohim. The tabernacle was the center of the community, with each tribe arranged in a specific position around

it. This arrangement emphasized the importance of the community's relationship with Elohim and the central role that the tabernacle played in that relationship.

THE THEME OF BEMIDBAR (NUMBERS) 2

The theme of Numbers 2 is the organization and arrangement of the Israelites around the tabernacle during their journey in the wilderness. This chapter details Jehovah's command to Moses and Aaron on how to arrange the tribes around the tabernacle, with each tribe having a specific position and role to play in the community.

The emphasis on organization and order in Numbers 2 reflects the importance of structure and discipline in the life of the community. Jehovah's command to arrange the tribes in a specific pattern around the tabernacle demonstrated the interdependence and cooperation necessary for the community's success. It also emphasized the importance of each tribe's unique role and contribution to the community.

Furthermore, the arrangement of the tribes around the tabernacle reflects the significance of the sacred space in the community's relationship with Elohim. The tabernacle was the center of the community, and each tribe was arranged in a specific position around it, emphasizing the importance of the community's relationship with Elohim and the central role that the tabernacle played in that relationship.

NARRATIVE CATEGORIES OF BEMIDBAR (NUMBERS) 2

Numbers 2 can be categorized as a narrative that describes Jehovah's command to Moses and Aaron on how to arrange the Israelites around the tabernacle during their journey in the wilderness. This chapter is primarily concerned with the actions and instructions given to the Israelites, with a focus on the physical arrangement of the community and the importance of each tribe's role.

The narrative of Numbers 2 is structured around the arrangement of the tribes around the tabernacle. The chapter begins by stating that Jehovah spoke to Moses and Aaron, commanding them to arrange the tribes in a specific pattern around the tabernacle. The narrative then proceeds to describe the placement of each tribe around the tabernacle, with a focus on the symbolism and significance of each tribe's position.

Throughout the chapter, there is a clear focus on the actions and instructions given to the Israelites. Jehovah's command to arrange the tribes around the tabernacle is a central part of the narrative, and the placement of each tribe is described in detail. The actions and instructions given to the Levites, who were responsible for the maintenance and protection of the tabernacle, are also described.

In addition to its narrative focus on the physical arrangement of the community, Numbers 2 also includes elements of symbolism and ritual. The placement of each tribe around the tabernacle is described in terms of its symbolic significance, with each tribe representing a particular aspect of the community's relationship with Elohim.

The narrative categories of Numbers 2 include a focus on action and instruction, symbolism and ritual, and the physical arrangement of the community. The chapter emphasizes the importance of order and structure in the life of the community and the significance of the tabernacle in the community's relationship with Elohim.

WHO IS THE INTENDED AUDIENCE OF BEMIDBAR (NUMBERS) 2

The intended audience of Numbers 2 is the ancient Israelites, particularly the leaders and members of the twelve tribes of Israel. The chapter details Jehovah's command to Moses and Aaron on how to arrange the Israelites around the tabernacle during their journey in the wilderness, with a focus on the physical arrangement of the community and the significance of each tribe's role.

The arrangement of the tribes around the tabernacle was intended to serve as a model for the Israelites as they traveled through the wilderness. The specific placement of each tribe around the tabernacle was designed to symbolize the interdependence and cooperation necessary for the community's success and the importance of each tribe's unique role and contribution to the community.

The narrative of Numbers 2 was likely intended to be shared and transmitted orally, with the leaders of each tribe responsible for communicating the details of Jehovah's command to their respective communities. The narrative likely served as a means of reinforcing the importance of order and structure in the life of the community and the significance of the tabernacle in the community's relationship with Elohim.

The intended audience of Numbers 2 is the ancient Israelites, particularly the leaders and members of the twelve tribes of Israel, with a focus on the physical arrangement of the community and the symbolism and significance of each tribe's role. The chapter emphasizes the importance of order and structure in the life of the community and the significance of the tabernacle in the community's relationship with Elohim.

LITERARY WRITING TYPE IN BEMIDBAR (NUMBERS) 2

The literary writing type used in Numbers 2 is primarily historical narrative. The chapter provides a detailed account of the order in which the twelve tribes of Israel were arranged around the Tabernacle during their time in the wilderness. It lists each tribe by name, describes their location, and outlines their duties and responsibilities within the camp. The historical narrative style provides a clear and factual account of events, and it is used throughout the Book of Numbers to recount the Israelites' journey through the wilderness.

In addition to historical narrative, there are also elements of symbolism and metaphor in Numbers 2. The arrangement of the tribes around the Tabernacle reflects their social and religious order, as well as their relationship with Elohim. The tribe of Judah, the largest and most powerful tribe, was placed at the front of the camp to the east of the Tabernacle, signifying its importance and honor. The location of each tribe in relation to the Tabernacle also reflected its specific duties and responsibilities within the community. This use of symbolism and metaphor provides deeper meaning and significance to the historical narrative.

The style of writing used in Numbers 2 is descriptive and detailed. The chapter provides specific information about each tribe, including its location, banner, leader, and role within the camp. The language used is often formal and elevated, reflecting the importance and sacredness of the subject matter. The use of lists, repetition, and detailed descriptions also contributes to the formal style of the writing. The author's attention to detail and precision in language creates a clear and vivid image of the Camp of Israel.

Numbers 2 is an example of historical narrative with elements of symbolism and metaphor. The detailed and descriptive style of writing used in the chapter provides a clear and factual account of the arrangement of the

tribes of Israel around the Tabernacle. The author's use of formal language and attention to detail adds depth and meaning to the historical narrative. Overall, the literary writing type and style used in Numbers 2 contributes to its importance and significance as a piece of biblical literature.

THE EVENTS IN BEMIDBAR (NUMBERS) 2

This chapter provides a detailed account of the location, banner, leader, and role of each tribe within the camp. Here are the key events described in Numbers 2:

- 1. The organization of the tribes:** The chapter begins by outlining the organization of the tribes around the Tabernacle. The tribes are divided into four main groups, each led by one of the tribes of Judah, Reuben, Ephraim, and Dan. The tribe of Judah is given the position of honor at the front of the camp to the east of the Tabernacle, and the other tribes are arranged around it according to their respective groups.
- 2. The tribe of Judah:** The tribe of Judah is the largest and most powerful tribe, and it is placed at the front of the camp. The chapter describes the location, banner, leader, and role of each clan within the tribe of Judah.
- 3. The tribe of Reuben:** The tribe of Reuben is placed at the south of the Tabernacle. The chapter describes the location, banner, leader, and role of each clan within the tribe of Reuben.
- 4. The tribe of Ephraim:** The tribe of Ephraim is placed at the west of the Tabernacle. The chapter describes the location, banner, leader, and role of each clan within the tribe of Ephraim.
- 5. The tribe of Dan:** The tribe of Dan is placed at the north of the Tabernacle. The chapter describes the location, banner, leader, and role of each clan within the tribe of Dan.
- 6. The roles and responsibilities of each tribe:** The chapter outlines the specific duties and responsibilities of each tribe within the community. The tribes of Judah and Issachar are responsible for waking up early to perform the necessary duties of the camp. The tribes of Reuben, Simeon, and Gad are responsible for carrying the Tabernacle and other heavy equipment during the day. The tribes of Ephraim, Manasseh, and Benjamin are responsible for guarding the camp at night. Finally, the tribes of Dan, Asher, and Naphtali are responsible for carrying the baggage of the camp during the day.

THE TIMEFRAME OF EVENTS IN BEMIDBAR (NUMBERS) 2

The events described in Numbers 2 take place during the time that the Israelites spent in the wilderness after their Exodus from Egypt. According to the biblical account, the Israelites left Egypt under the leadership of Moses, after they were freed from slavery by a series of miraculous plagues. After crossing the Red Sea, they spent 40 years in the wilderness, during which time they received the Ten Commandments and other laws from Elohim through Moses.

Numbers 2 specifically describes the organization of the tribes of Israel around the Tabernacle during their time in the wilderness. The chapter provides a detailed account of the location, banner, leader, and role of each

tribe within the camp. This arrangement was designed to reflect the Israelites' social and religious order, as well as their relationship with Elohim.

It is difficult to determine the exact timeframe of the events in Numbers 2, as the Book of Numbers does not provide specific dates or chronologies. However, it is generally believed that the events described in Numbers 2 took place during the first year of the Israelites' time in the wilderness, as they prepared to continue their journey towards the Promised Land.

THE PURPOSE FOR BEMIDBAR (NUMBERS) 2

The purpose of Numbers 2 is to provide a detailed description of the organization of the twelve tribes of Israel around the Tabernacle during their time in the wilderness after the Exodus from Egypt. The chapter outlines the specific location, banner, leader, and role of each tribe within the camp, and it also describes their duties and responsibilities.

One of the main purposes of Numbers 2 is to emphasize the importance of order and organization within the Israelite community. By arranging the tribes in a specific way around the Tabernacle, the Israelites were able to maintain a sense of cohesion and solidarity, even in the midst of a vast and dangerous wilderness. The chapter also highlights the practical and strategic implications of this organization, as each tribe had specific duties and responsibilities that contributed to the survival and success of the community as a whole.

In addition to its practical and strategic significance, Numbers 2 also has symbolic and metaphorical meaning. The arrangement of the tribes around the Tabernacle serves as a reminder of the Israelites' relationship with Elohim and their obligation to honor and worship Him. It also reflects the Israelites' social and religious order, with the tribe of Judah at the front of the camp and other tribes arranged according to their respective groups.

The main purpose of Numbers 2 is to provide a comprehensive understanding of the organization and order of the Israelite community during their time in the wilderness. The chapter serves as a reminder of the importance of unity and cohesion within a community, as well as the significance of religion and faith in guiding and directing human behavior.

THE HISTORICAL AND CULTURAL CONTEXT OF BEMIDBAR (NUMBERS) 2

Numbers 2 describes the arrangement of the twelve tribes of Israel around the Tabernacle during their time in the wilderness after the Exodus from Egypt. The historical and cultural context of Numbers 2 is important for understanding its significance and meaning.

Historically, the events described in Numbers 2 are believed to have taken place during the Israelites' journey through the wilderness, which lasted for 40 years. This period followed their liberation from slavery in Egypt and their crossing of the Red Sea, as described in the Book of Exodus. During this time, the Israelites received the Ten Commandments and other laws from Elohim through Moses, and they were organized into a community under the guidance of their leaders.

Culturally, Numbers 2 reflects the religious beliefs and practices of the Israelites during this time period. The Tabernacle, around which the tribes were arranged, was a portable sanctuary that served as the central

location for religious worship and sacrifice. It was believed to be the physical representation of Elohim's presence among the Israelites, and the organization of the tribes around it reflected their relationship with Elohim and their obligation to honor and worship Him.

The arrangement of the tribes of Israel around the Tabernacle also reflects the social and political order of the Israelite community. The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp, while the other tribes were arranged around it according to their respective groups. This arrangement reflected the Israelites' social hierarchy and the importance of order and organization within the community.

The historical and cultural context of Numbers 2 is important for understanding its significance and meaning within the larger narrative of the Israelites' journey through the wilderness. The chapter reflects the religious beliefs and practices of the Israelites, as well as their social and political order, and it serves as a reminder of the importance of unity, cohesion, and faith in guiding and directing human behavior.

THE RELIGIOUS AND CULTURAL PRACTICES IN BEMIDBAR (NUMBERS) 2

Numbers 2 describes the organization of the twelve tribes of Israel around the Tabernacle during their time in the wilderness after the Exodus from Egypt. The chapter reflects the religious and cultural practices of the Israelites during this time period.

Religiously, the Tabernacle was the central location for religious worship and sacrifice among the Israelites. It was a portable sanctuary that served as the physical representation of Elohim's presence among them. The arrangement of the tribes around the Tabernacle reflected their relationship with Elohim and their obligation to honor and worship Him. The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp to the east of the Tabernacle, reflecting the importance of the tribe and its role in leading the community in worship.

The cultural practices in Numbers 2 also reflect the importance of order and organization within the Israelite community. The arrangement of the tribes around the Tabernacle was designed to reflect their social hierarchy and their specific duties and responsibilities within the community. Each tribe had a specific role to play in the maintenance and survival of the community, and the organization of the tribes helped to ensure that everyone had a part to play.

In addition to reflecting religious and cultural practices, Numbers 2 also provides insight into the social and political order of the Israelite community. The chapter reflects the importance of unity and cohesion within the community, as well as the significance of leadership and hierarchy. The tribes were arranged in a specific way around the Tabernacle to reflect their respective roles and responsibilities, and this organization helped to ensure the success and survival of the community in the harsh wilderness environment.

The religious and cultural practices in Numbers 2 reflect the importance of worship, order, and organization within the Israelite community during their time in the wilderness. The chapter serves as a reminder of the significance of faith, leadership, and community in guiding and directing human behavior.

DOCTRINAL OVERVIEW OF BEMIDBAR (NUMBERS) 2

One of the main doctrinal teachings reflected in Numbers 2 is the importance of order and organization within the Israelite community. The arrangement of the tribes around the Tabernacle reflects the social and political order of the community, with each tribe assigned specific roles and responsibilities. This emphasis on order and organization reflects the Israelites' belief in the importance of structure and hierarchy in guiding and directing human behavior.

Another key doctrinal principle reflected in Numbers 2 is the importance of faith and worship in the Israelite religion. The Tabernacle, around which the tribes were organized, was the central location for religious worship and sacrifice. It served as the physical representation of Elohim's presence among the Israelites, and the organization of the tribes around it reflected their relationship with Elohim and their obligation to honor and worship Him. This emphasis on worship reflects the Israelites' belief in the importance of honoring and serving Elohim through religious practice.

The importance of leadership is also reflected in Numbers 2. The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp, reflecting the importance of leadership and hierarchy within the Israelite community. This emphasis on leadership reflects the Israelites' belief in the importance of strong and effective leadership in guiding and directing the community towards its goals.

Finally, Numbers 2 reflects the Israelites' belief in the importance of community and unity. The arrangement of the tribes around the Tabernacle helped to ensure that everyone had a part to play in the maintenance and survival of the community. This emphasis on community and unity reflects the Israelites' belief in the importance of collective action and shared responsibility in achieving common goals.

The doctrinal overview of Numbers 2 reflects the Israelites' belief in the importance of order, worship, leadership, and community in guiding and directing human behavior towards serving and honoring Elohim.

MATTHEW HENRY ON BEMIDBAR (NUMBERS) 2

The thousands of Israel, having been mustered in the former chapter, in this are marshalled, and a regular disposition is made of their camp, by a divine appointment.

Here is,

I. A general order concerning it, Numbers 2:1; Numbers 2:2.

II. Particular directions for the posting of each of the tribes, in four distinct squadrons, three tribes in each squadron.

1. In the van-guard on the east were posted Judah, Issachar, and Zebulun, Numbers 2:3-9.

2. In the right wing, southward, Reuben, Simeon, and Gad, Numbers 2:10-16.

3. In the rear, westward, Ephraim, Manasseh, and Benjamin, Numbers 2:18-24.

4. In the left wing, northward, Dan, Asher, and Naphtali, Numbers 2:25-31.

5. The tabernacle in the centre, Numbers 2:17.

III. The conclusion of this appointment, Numbers 2:32.

VERSES 1-2

Here is the general appointment given both for their orderly encampment where they rested and their orderly march when they moved. Some order, it is possible, they had observed hitherto; they came out of Egypt in rank and file (Ex. 13:18), but now they were put into a better model.

1. They all dwelt in tents, and when they marched carried all their tents along with them, for they found no city to dwell in, Ps. 107:4. This represents to us our state in this world. It is a movable state (we are here to-day and gone to-morrow); and it is a military state: is not our life a warfare? We do but pitch our tents in this world, and have in it no continuing city. Let us, therefore, while we are pitching in this world, be pressing through it.

2. Those of a tribe were to pitch together, every man by his own standard.

Note, It is the will of Elohim that mutual love and affection, converse and communion, should be kept up among relations.

Those that are of kin to each other should, as much as they can, be acquainted with each other; and the bonds of nature should be improved for the strengthening of the bonds of Christian communion.

3. Every one must know his place and keep in it; they were not allowed to fix where they pleased, nor to remove when they pleased, but Elohim quarters them, with a charge to abide in their quarters.

Note, It is Elohim that appoints us the bounds of our habitation, and to him we must refer ourselves.

He shall choose our inheritance for us (Ps. 47:4), and in his choice we must acquiesce, and not love to flit, nor be as the bird that wanders from her nest.

4. Every tribe had its standard, flag, or ensign, and it should seem every family had some particular ensign of their father's house, which was carried as with us the colours of each troop or company in a regiment are. These were of use for the distinction of tribes and families, and the gathering and keeping of them together, in allusion to which the preaching of the gospel is said to lift up an ensign, to which the Gentiles shall seek, and by which they shall pitch, Isa. 11:10, 12.

Note, Elohim is the Elohim of order, and not of confusion.

These standards made this mighty army seem more beautiful to its friends and more formidable to its enemies. The church of Messiah is said to be as terrible as an army with banners, Cant. 6:10. It is uncertain how these standards were distinguished: some conjecture that the standard of each tribe was of the same colour with the precious stone in which the name of that tribe was written in the high priest's ephod, and that this was all the difference. Many of the modern Jews think there was some coat of arms painted in each standard, which had reference to the blessing of that tribe by Jacob. Judah bore a lion, Dan a serpent, Naphtali a hind, Benjamin a wolf, etc. Some of them say the four principal standards were, Judah a lion, Reuben a man, Joseph an ox, and Dan an eagle, making the appearances in Ezekiel's vision to allude it. Others say the name of each tribe was written in its standard. Whatever it was, no doubt it gave a certain direction.

5. They were to pitch about the tabernacle, which was to be in the midst of them, as the tent of pavilion of a general in the centre of an army. They must encamp round the tabernacle,

(1.) That it might be equally a comfort and joy to them all, as it was a token of Elohim's gracious presence with them. Ps. 46:5, Elohim is in the midst of her, she shall not be moved. Their camp had reason to be hearty, when thus they had Elohim in the heart of them. To have bread from heaven every day round about their camp, and fire from heaven, with other tokens of Elohim's favour, in the midst of their camp, was abundantly sufficient to answer that question, Is Jehovah among us, or is he not? Happy art thou, O Israel! It is probable that the doors of all their tents were made to look towards the tabernacle from all sides, for every Israelite should have his eyes always towards Jehovah; therefore they worshipped at the tent-door. The tabernacle was in the midst of the camp, that it might be near to them; for it is a very desirable thing to have the solemn administrations of holy ordinances near us and within our reach. The kingdom of Elohim is among you.

(2.) That they might be a guard and defence upon the tabernacle and the Levites on every side. No invader could come near Elohim's tabernacle without first penetrating the thickest of their squadrons.

Note, If Elohim undertake the protection of our comforts, we ought in our places to undertake the protection of his institutions, and stand up in defence of his honour, and interest, and ministers.

6. Yet they were to pitch afar off, in reverence to the sanctuary, that it might not seem crowded and thrust up among them, and that the common business of the camp might be no annoyance to it. They were also taught to keep their distance, lest too much familiarity should breed contempt. It is supposed (from Joshua 3:4) that the distance between the nearest part of the camp and the tabernacle (or perhaps between them and the camp of the Levites, who pitched near the tabernacle) was 2000 cubits, that is, 1000 yards, little more than half a measured mile with us; but the outer parts of the camp must needs be much further off. Some compute that the extent of their camp could be no less than twelve miles square; for it was like a movable city, with streets and lanes, in which perhaps the manna fell, as well as on the outside of the camp, that they might have it at their doors. In the Christian church we read of a throne (as in the tabernacle there was a mercy-seat) which is called a glorious high throne from the beginning (Jer. 17:12), and that throne surrounded by spiritual Israelites, twenty-four elders, double to the number of the tribes, clothed in white raiment (Rev. 4:4), and the banner over them is Love; but we are not ordered, as they were, to pitch afar off; no, we are invited to draw near, and come boldly. The saints of the Most High are said to be round about him, Ps. 76:11. Elohim by his grace keep us close to him!

VERSES 3-34

We have here the particular distribution of the twelve tribes into four squadrons, three tribes in a squadron, one of which was to lead the other two.

Observe,

1. Elohim himself appointed them their place, to prevent strife and envy among them. Had they been left to determine precedency among themselves, they would have been in danger of quarrelling with one another (as the disciples who strove which should be greatest); each would have had a pretence to be first, or at least not to be last. Had it been left to Moses to determine, they would have quarrelled with him, and charged him with partiality; therefore Elohim does it, who is himself the fountain and judge of honour, and in his appointment all must acquiesce. If Elohim in his providence advance others above us, and abase us, we ought to be as well satisfied in his doing it in that way as if he did it, as this was done here, by a voice out of the tabernacle; and

this consideration, that it appears to be the will of Elohim it should be so, should effectually silence all envies and discontents. And as far as our place comes to be our choice our Saviour has given us a rule in Lu. 14:8, Sit not down in the highest room; and another in Mt. 20:27, He that will be chief, let him be your servant. Those that are most humble and most serviceable are really most honourable.

2. Every tribe had a captain, a prince, or commander-in-chief, whom Elohim himself nominated, the same that had been appointed to number them, ch. 1:5. Our being all the children of one Adam is so far from justifying the levellers, and taking away the distinction of place and honour, that even among the children of the same Abraham, the same Jacob, the same Judah, Elohim himself appointed that one should be captain of all the rest. There are powers ordained of Elohim, and those to whom honour and fear are due and must be paid. Some observe the significancy of the names of these princes, at least, in general, how much Elohim was in the thoughts of those that gave them their names, for most of them have El, Elohim, at one end or other of their names. Nethaneel, the gift of Elohim; Eliab, my Elohim a Father; Elizur, my Elohim a rock; Shelumiel, Elohim my peace; Eliasaph, Elohim has added; Elishama, my Elohim has heard: Gamaliel, Elohim my reward; Pagiel, Elohim has met me. By this it appears that the Israelites in Egypt did not quite forget the name of their Elohim, but, when they wanted other memorials, preserved the remembrance of it in the names of their children, and therewith comforted themselves in their affliction.

3. Those tribes were placed together under the same standard that were nearest of kin to each other; Judah, Issachar, and Zebulun, were the three younger sons of Leah, and they were put together; and Issachar and Zebulun would not grudge to be under Judah, since they were his younger brethren. Reuben and Simeon would not have been content in their place. Therefore Reuben, Jacob's eldest son, is made chief of the next squadron; Simeon, no doubt, is willing to be under him, and Gad, the son of Zilpah, Leah's handmaid, is fitly added to them in Levi's room: Ephraim, Manasseh, and Benjamin, are all the posterity of Rachel. Dan, the eldest son of Bilhah, is made a leading tribe, though the son of a concubine, that more abundant honour might be bestowed on that which lacked; and it was said, Dan should judge his people, and to him were added two younger sons of the handmaids. Thus unexceptionable was the order in which they were placed.

4. The tribe of Judah was in the first post of honour, encamped towards the rising sun, and in their marches led the van, not only because it was the most numerous tribe, but chiefly because from that tribe Messiah was to come, who is the Lion of the tribe of Judah, and was to descend from the loins of him who was now nominated chief captain of that tribe. Nahshon is reckoned among the ancestors of Messiah, Mt. 1:4. So that, when he went before them, Messiah himself went before them in effect, as their leader. Judah was the first of the twelve sons of Jacob that was blessed. Reuben, Simeon, and Levi, were censured by their dying father; he therefore being first in blessing, though not in birth, is put first, to teach children how to value the smiles of their godly parents and dread their frowns.

5. The tribes of Levi pitched closely about the tabernacle, within the rest of their tribes, v. 17. They must defend the sanctuary, and then the rest of the tribes must defend them. Thus, in the vision which John saw of the glory of heaven, between the elders and the throne were four living creatures full of eyes, Rev. 4:6, 8. Civil powers should protect the religious interests of a nation, and be a defence upon that glory.

6. The camp of Dan (and so that tribe is called long after their settlement in Canaan (Jdg. 13:25), because celebrated for their military prowess), though posted in the left wing when they encamped, was ordered in their march to bring up the rear, v. 31. They were the most numerous, next to Judah, and therefore were ordered into a post which, next to the front, required the most strength, for as the strength is so shall the day be. Lastly, The children of Israel observed the orders given them, and did as Jehovah commanded Moses, v. 34. They put themselves in the posts assigned them, without murmuring or disputing, and, as it was their safety, so it was their beauty; Balaam was charmed with the sight of it: How goodly are thy tents, O Jacob! ch. 24:5. Thus the gospel church, called the camp of saints, ought to be compact according to the scripture model, every one knowing and keeping his place, and then all that wish well to the church rejoice, beholding their order, Col. 2:5.

G. CAMPBELL MORGAN ON BEMIDBAR (NUMBERS) 2

This host of Elohim was not merely a mob or an aggregation of individuals.

It must be a disciplined and ordered company, and here we find the instructions concerning the relative positions to be occupied by the tribes, both in times of encampment and when on the march. It would be an interesting and helpful thing for the reader of this chapter to draw a diagram of the encampment as described.

At the center of everything was the Tabernacle, the very dwelling place of Elohim, as to His manifestation. Around this the Levites were encamped on two sides and at the back. Moses and the priests were to occupy the fourth side close to the courts of worship on the east, confronting the entrance. Outside the enclosure and beyond this encampment of priests and Levites, the tribes of the nation took up their positions. Judah, Issachar, and Zebulun encamped on the east, confronting the entrance to the courts. Ephraim, Manasseh, and Benjamin were on the west; Reuben, Simeon, and Gad on the south; with Dan, Asher, and Naphtali, on the north.

On the march, Judah, Issachar, and Zebulun led. Reuben, Simeon, and Gad followed. Then at the center came the Tabernacle priests and Levites. These were followed by Ephraim, Manasseh, and Benjamin; Dan, Asher, and Naphtali marching last in order. Whereas this is a technical chapter with a technical note, one great fact stands out, that, whether encamped or on the march, there was a divine order; and that in each case at the center of everything, the Tabernacle took its place.

WHAT CAN WE LEARN FROM BEMIDBAR (NUMBERS) 2

- 1. The importance of order and organization:** The arrangement of the tribes around the Tabernacle reflects the importance of order and organization within a community. Each tribe had a specific role to play in the maintenance and survival of the community, and the organization of the tribes helped to ensure that everyone had a part to play.
- 2. The importance of faith and worship:** The Tabernacle was the central location for religious worship and sacrifice, and the organization of the tribes around it reflected their relationship with Elohim and their obligation to honor and worship Him. This emphasis on worship reflects the importance of honoring and serving Elohim through religious practice.
- 3. The importance of leadership:** The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp, reflecting the importance of strong and effective leadership in guiding and directing the community towards its goals.
- 4. The importance of community and unity:** The arrangement of the tribes around the Tabernacle helped to ensure that everyone had a part to play in the maintenance and survival of the community. This emphasis on community and unity reflects the importance of collective action and shared responsibility in achieving common goals.

5. The importance of reflection and introspection: By reflecting on the organization of the tribes around the Tabernacle, we can learn about the social, political, and religious beliefs and practices of the Israelites during their time in the wilderness. This reflection can help us to gain insight into the importance of structure, hierarchy, and faith in guiding and directing human behavior.

HOW CAN WE APPLY THE LESSONS FROM BEMIDBAR (NUMBERS) 2 IN OUR LIVES

1. Emphasize the importance of order and organization: Just as the arrangement of the tribes around the Tabernacle reflected the importance of order and organization within the Israelite community, we too can benefit from implementing structure and organization in our lives. By establishing routines, setting goals, and prioritizing tasks, we can ensure that we are living our lives in a purposeful and intentional way.

2. Prioritize faith and worship: Just as the Tabernacle was the central location for religious worship and sacrifice among the Israelites, we too can benefit from prioritizing faith and worship in our lives. Whether through attending religious services, practicing meditation or prayer, or engaging in acts of service and kindness, we can honor and serve Elohim through our religious practice.

3. Cultivate effective leadership skills: Just as the tribe of Judah was given the position of honor at the front of the camp, we too can benefit from cultivating effective leadership skills in our personal and professional lives. By taking responsibility for our actions, communicating effectively, and leading by example, we can inspire and motivate those around us to achieve their goals and fulfill their potential.

4. Foster a sense of community and unity: Just as the arrangement of the tribes around the Tabernacle helped to ensure that everyone had a part to play in the maintenance and survival of the community, we too can benefit from fostering a sense of community and unity in our lives. By building strong relationships with family, friends, and colleagues, and by engaging in acts of kindness and generosity, we can contribute to a more harmonious and supportive community.

5. Reflect on our beliefs and practices: Just as reflecting on the organization of the tribes around the Tabernacle can help us to gain insight into the beliefs and practices of the Israelites, we too can benefit from reflecting on our own beliefs and practices. By taking the time to reflect on our values, our goals, and our relationships, we can gain a deeper understanding of ourselves and the world around us, and can make more informed decisions about how we want to live our lives.

CROSS-REFERENCES FOR BEMIDBAR (NUMBERS) 2

1. Exodus 40:17-38:

This passage describes the construction and setting up of the Tabernacle, around which the tribes of Israel were organized in Numbers 2.

Exodus 40:17-38 is a cross-reference of Numbers 2 because it describes the construction and setting up of the Tabernacle, around which the tribes of Israel were organized in Numbers 2.

In Exodus 40, Elohim instructs Moses to erect the Tabernacle on the first day of the first month of the second year after the Israelites left Egypt. The Tabernacle was a portable sanctuary that served as the central location for religious worship and sacrifice among the Israelites. The chapter provides a detailed description of the materials used in constructing the Tabernacle, as well as the placement of its various components.

The importance of the Tabernacle is also emphasized in Numbers 2, which describes the organization of the twelve tribes of Israel around the Tabernacle during their time in the wilderness. The arrangement of the tribes around the Tabernacle reflected their relationship with Elohim and their obligation to honor and worship Him. The chapter provides a detailed account of the location, banner, leader, and role of each tribe within the camp.

Exodus 40 and Numbers 2 are cross-referenced because they both emphasize the importance of the Tabernacle as a central location for religious worship and sacrifice among the Israelites. The Tabernacle served as a physical representation of Elohim's presence among the Israelites, and the organization of the tribes around it reflected their social, political, and religious order. Overall, the cross-reference between Exodus 40 and Numbers 2 underscores the significance of the Tabernacle in shaping the beliefs and practices of the Israelite community during their time in the wilderness.

2. Numbers 1:

This chapter describes the census of the Israelites, which is the basis for the organization of the tribes around the Tabernacle in Numbers 2.

Numbers 1 is a cross-reference of Numbers 2 because it describes the census of the Israelites, which is the basis for the organization of the tribes around the Tabernacle in Numbers 2.

In Numbers 1, Elohim commands Moses to take a census of the Israelites in order to determine the number of men who were able to serve in the army. The census was conducted by tribe, and the results were recorded for each tribe. The total number of men who were able to serve in the army was 603,550.

The census recorded in Numbers 1 serves as the basis for the organization of the tribes around the Tabernacle in Numbers 2. Each tribe was assigned a specific location in the camp, based on their population size and their relationship to the Tabernacle. The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp to the east of the Tabernacle. The other tribes were arranged around Judah according to their respective groups.

Numbers 1 and Numbers 2 are cross-referenced because they both provide a detailed account of the organization of the Israelites during their time in the wilderness. While Numbers 1 focuses on the census and the population size of each tribe, Numbers 2 focuses on the specific location and arrangement of each tribe around the Tabernacle. Together, these chapters provide insight into the social, political, and religious order of the Israelite community, and emphasize the importance of unity, cohesion, and faith in guiding and directing human behavior.

3. Leviticus 16:

This chapter describes the Day of Atonement, which was one of the most important religious holidays for the Israelites and involved the Tabernacle as a central location for worship and sacrifice.

Leviticus 16 is a cross-reference of Numbers 2 because it describes the Day of Atonement, which was one of the most important religious holidays for the Israelites and involved the Tabernacle as a central location for worship and sacrifice.

In Leviticus 16, Elohim instructs Moses on the rituals and ceremonies to be performed on the Day of Atonement. The Day of Atonement was a solemn occasion in which the Israelites sought forgiveness for their sins and purification from impurities. The ceremony involved the High Priest entering the Holy of Holies in the Tabernacle and making atonement for the sins of the people.

The Tabernacle served as a central location for the Day of Atonement and other religious holidays and ceremonies among the Israelites. It was a portable sanctuary that served as the physical representation of Elohim's presence among them. The arrangement of the tribes around the Tabernacle in Numbers 2 reflected their relationship with Elohim and their obligation to honor and worship Him.

Leviticus 16 and Numbers 2 are cross-referenced because they both emphasize the importance of the Tabernacle as a central location for religious worship and sacrifice among the Israelites. The Day of Atonement, which is described in Leviticus 16, highlights the significance of the Tabernacle in the Israelite religion and underscores the importance of seeking forgiveness and purification from sin. Overall, the cross-reference between Leviticus 16 and Numbers 2 underscores the significance of the Tabernacle in shaping the beliefs and practices of the Israelite community during their time in the wilderness.

4. Deuteronomy 31:14-30:

This passage describes the reading of the law to the Israelites by Moses, which took place around the Tabernacle, emphasizing its importance as a central location for religious and social events.

Deuteronomy 31:14-30 is a cross-reference of Numbers 2 because it describes the reading of the law to the Israelites by Moses, which took place around the Tabernacle, emphasizing its importance as a central location for religious and social events.

In Deuteronomy 31, Moses gathers the Israelites together to read the law to them before his death. The law was a set of guidelines and commandments given to the Israelites by Elohim, which they were to follow in order to maintain their covenant with Him. The reading of the law took place around the Tabernacle, which served as a central location for religious and social events among the Israelites.

Similarly, Numbers 2 emphasizes the importance of the Tabernacle as a central location for the organization and worship of the Israelite community. The arrangement of the tribes around the Tabernacle in Numbers 2 reflects their relationship with Elohim and their obligation to honor and worship Him. The Tabernacle served as a physical representation of Elohim's presence among the Israelites and was a central location for religious and social events.

Deuteronomy 31:14-30 and Numbers 2 are cross-referenced because they both emphasize the importance of the Tabernacle as a central location for religious and social events among the Israelites. The reading of the law

to the Israelites by Moses around the Tabernacle underscores the significance of the Tabernacle as a location for the transmission of religious knowledge and the reaffirmation of their covenant with Elohim. Overall, the cross-reference between Deuteronomy 31:14-30 and Numbers 2 highlights the importance of the Tabernacle in shaping the beliefs and practices of the Israelite community during their time in the wilderness.

5. Joshua 18:1-10:

This passage describes the distribution of the land of Canaan among the tribes of Israel, which reflects the organization of the tribes around the Tabernacle in Numbers 2 and the importance of social and political order in the Israelite community.

Joshua 18:1-10 is a cross-reference of Numbers 2 because it describes the distribution of the land of Canaan among the tribes of Israel, which reflects the organization of the tribes around the Tabernacle in Numbers 2 and the importance of social and political order in the Israelite community.

In Joshua 18, the Israelites have completed their conquest of Canaan and are preparing to divide the land among the twelve tribes. The chapter describes the process by which the land was distributed, with the tribe of Judah receiving the first allocation, followed by the other tribes in turn.

Similarly, Numbers 2 emphasizes the importance of the social and political order among the tribes of Israel during their time in the wilderness. The arrangement of the tribes around the Tabernacle in Numbers 2 reflects their relationship with Elohim and their obligation to honor and worship Him. The organization of the tribes in Numbers 2 provided a sense of structure and order that helped to maintain the unity and cohesion of the Israelite community.

Joshua 18:1-10 and Numbers 2 are cross-referenced because they both emphasize the importance of social and political order among the Israelites. The distribution of the land in Joshua 18 reflects the organization of the tribes around the Tabernacle in Numbers 2, and the importance of maintaining a sense of structure and order in the Israelite community. Overall, the cross-reference between Joshua 18:1-10 and Numbers 2 underscores the significance of social and political order in guiding and directing human behavior towards achieving common goals.

SCRIPTURAL INSIGHT FOR BEMIDBAR (NUMBERS) 2

1. The importance of order and organization: The organization of the tribes around the Tabernacle reflects the importance of order and organization within a community. Each tribe had a specific role to play in the maintenance and survival of the community, and the organization of the tribes helped to ensure that everyone had a part to play (Numbers 2:2-34).

2. The importance of faith and worship: The Tabernacle was the central location for religious worship and sacrifice, and the organization of the tribes around it reflected their relationship with Elohim and their obligation to honor and worship Him (Numbers 2:17).

3. The importance of leadership: The tribe of Judah, the largest and most powerful tribe, was given the position of honor at the front of the camp, reflecting the importance of strong and effective leadership in guiding and directing the community towards its goals (Numbers 2:3).

4. The importance of community and unity: The arrangement of the tribes around the Tabernacle helped to ensure that everyone had a part to play in the maintenance and survival of the community. This emphasis on community and unity reflects the importance of collective action and shared responsibility in achieving common goals (Numbers 2:17).

5. The importance of reflection and introspection: By reflecting on the organization of the tribes around the Tabernacle, we can learn about the social, political, and religious beliefs and practices of the Israelites during their time in the wilderness. This reflection can help us to gain insight into the importance of structure, hierarchy, and faith in guiding and directing human behavior (Numbers 2:2-34).

STUDY POINT

THE CAMP OF ISRAEL AND THE 12 TRIBES

The Camp of Israel refers to the organization of the twelve tribes of Israel during their time in the wilderness after their exodus from Egypt. This organizational structure played a crucial role in their survival and helped to reinforce their unity as a people. In this study point, we will explore the significance of the Camp of Israel and the twelve tribes.

After leaving Egypt, the Israelites were guided by Elohim through the wilderness. The camp was organized into four divisions, with three tribes assigned to each division. The division of the camp was based on the position of the tribes around the Tabernacle, the portable sanctuary that housed the Ark of the Covenant and other sacred objects.

The tribe of Judah led the first division, which included the tribes of Issachar and Zebulun. The second division was led by the tribe of Reuben, which included the tribes of Simeon and Gad. The tribe of Ephraim led the third division, which included the tribes of Manasseh and Benjamin. Finally, the tribe of Dan led the fourth division, which included the tribes of Asher and Naphtali.

Each division was organized with a specific purpose in mind. The tribe leading each division was responsible for setting up and taking down the Tabernacle, while the other two tribes in the division were responsible for protecting it. The Levites, who were responsible for the service of the Tabernacle, were encamped around it.

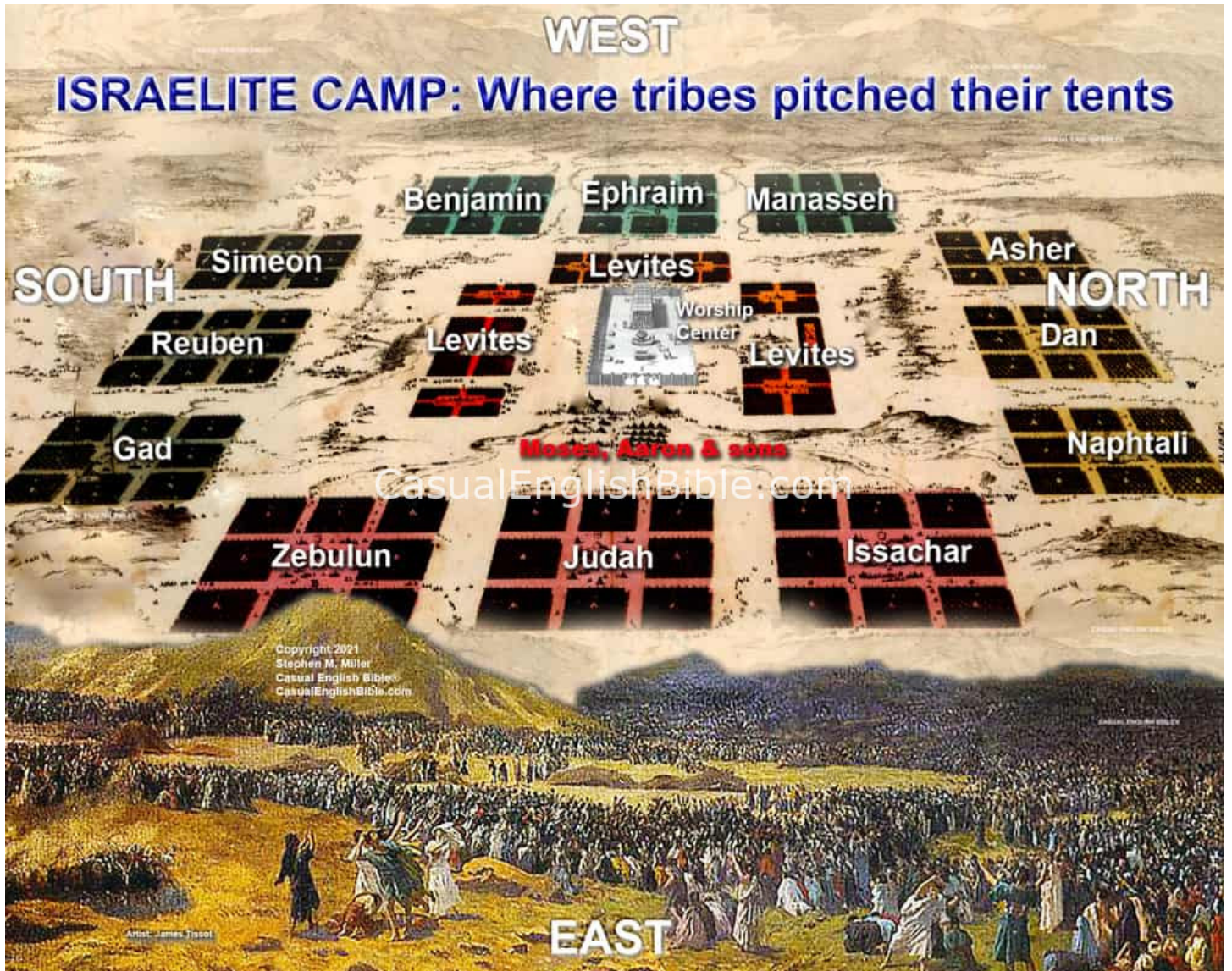
The Camp of Israel served several important purposes. First, it helped to maintain order and organization within the community. The tribes knew their roles and responsibilities, which helped to prevent confusion and chaos. This was especially important in the harsh and unpredictable environment of the wilderness.

Second, the Camp of Israel helped to reinforce the unity of the twelve tribes. Although the tribes had distinct identities and characteristics, they were all part of a larger community. By organizing themselves around the Tabernacle, the tribes were reminded of their common purpose and shared history.

Finally, the Camp of Israel served a spiritual purpose. The Tabernacle was the dwelling place of Elohim, and the organization of the camp helped to create a sense of reverence and awe for the divine presence. The

Levites were responsible for performing the rituals and sacrifices required by the Tabernacle, which helped to reinforce the spiritual significance of the community's organization.

The Camp of Israel and the twelve tribes played a crucial role in the survival and unity of the Israelites during their time in the wilderness. The organization of the camp helped to maintain order, reinforce unity, and create a sense of reverence for the divine presence. The legacy of the twelve tribes continues to be felt in the modern world, as their descendants continue to celebrate their shared history and identity.



STUDY QUESTIONS ON BEMIDBAR (NUMBERS) 2

1. Discuss the significance of the organization of the tribes around the Tabernacle in Numbers 2, and its impact on the social, political, and religious order of the Israelite community.
2. How does the arrangement of the tribes around the Tabernacle in Numbers 2 reflect the importance of order and organization within a community? What lessons can we learn from this emphasis on structure and hierarchy?
3. How does the Tabernacle serve as a central location for religious worship and sacrifice among the Israelites, and what is the significance of this emphasis on faith and devotion?
4. Discuss the role of effective leadership in the organization and maintenance of the Israelite community, as reflected in the arrangement of the tribes around the Tabernacle in Numbers 2.
5. How does the arrangement of the tribes around the Tabernacle in Numbers 2 reflect the importance of community and unity in achieving common goals? What lessons can we learn from this emphasis on collective action and shared responsibility?
6. Discuss the role of reflection and introspection in understanding the social, political, and religious beliefs and practices of the Israelites during their time in the wilderness, as reflected in the organization of the tribes around the Tabernacle in Numbers 2.
7. What is the significance of the Day of Atonement, as described in Leviticus 16, and how does it relate to the organization and worship of the Israelite community around the Tabernacle in Numbers 2?
8. How does the reading of the law to the Israelites by Moses in Deuteronomy 31:14-30 reflect the importance of the Tabernacle as a central location for religious and social events among the Israelites, as reflected in Numbers 2?
9. Discuss the distribution of the land of Canaan among the tribes of Israel, as described in Joshua 18:1-10, and how it relates to the organization of the tribes around the Tabernacle in Numbers 2.
10. How can we apply the lessons learned from the organization of the tribes around the Tabernacle in Numbers 2 to our own lives today, particularly in terms of the importance of order and organization, faith and worship, effective leadership, community and unity, and reflection?

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