



# 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/](http://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.

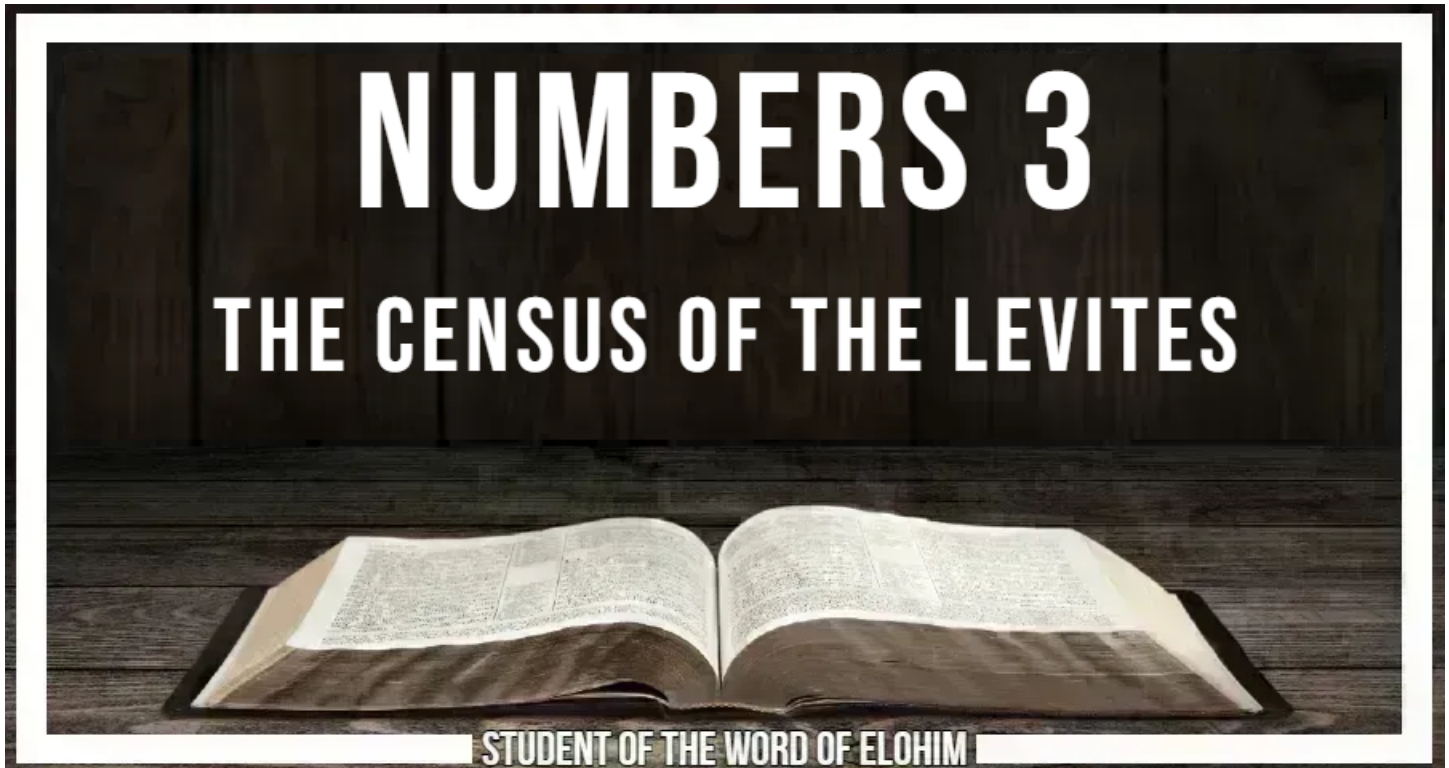
**HALLEY'S BIBLE HANDBOOK - 1924**

**ENJOY THE STUDY!**

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### BEMIDBAR (NUMBERS) 3 – THE CENSUS OF THE LEVITES



#### CHAPTER INTRODUCTION

The tribe of Levi had been exempt from the earlier census by Moses, but here they were counted and organized by families. Each major family group was given a specific duty related to the moving and maintenance of the tabernacle. Because Elohim had already declared that the firstborn males of every family were His, He now told Israel that all the males of Levi would stand in as the redemption for the firstborns of the rest of Israel. When the count was made, the number of firstborns from Israel exceeded Levi's number by 273. That extra number was then redeemed at five shekels each. Contrary to popular belief, Elohim is in the details too.

Numbers chapter 3 provides a detailed account of the census of the Levites, which was conducted by Moses at the command of Elohim. The chapter begins by stating that Elohim had instructed Moses to take a census of the tribe of Levi, and specifically of the descendants of Aaron, who would be responsible for the care and maintenance of the tabernacle, as well as the administration of the Israelites' religious ceremonies. The census was conducted by counting all the males in the tribe of Levi who were one month old or older. The tribe was divided into three main groups: the Gershonites, the Kohathites, and the Merarites, each with their own specific duties related to the maintenance and transport of the tabernacle. The Gershonites were responsible for the care of the curtains and coverings of the tabernacle, as well as the cords and ropes used to hold them in place. The Kohathites were responsible for the care and transport of the most sacred items in the tabernacle, including the ark of the covenant and the various utensils used in the tabernacle service. The Merarites were responsible for the care and transport of the structural elements of the tabernacle, including the boards, bars, and pillars. The census revealed that there were 22,000 Levite males who were one month old or older. Of these, there were 7,500 Gershonites, 8,600 Kohathites, and 6,200 Merarites. Interestingly, the number of Kohathites was larger than that of the other two groups combined, which may reflect the greater importance of

their duties. The chapter also lists the names of the leaders of each of the three groups, as well as their specific duties. The chapter concludes with a statement that all the Levites were counted according to the command of Elohim, and that they were to serve in the tabernacle from the age of 25 until they reached the age of 50. One possible explanation for why Elohim commanded the census of the Levites is that he wanted to ensure that there were enough people to carry out the various tasks required for the proper functioning of the tabernacle. The Levites were the only tribe that did not receive a specific portion of land as an inheritance, and so they were completely dependent on the rest of the Israelites for their support. Therefore, it was important to have an accurate count of the number of Levites, and to ensure that they were being used efficiently in the service of Elohim. Another possible reason for the census is that it served as a reminder of the importance of the Levites' role in the Israelite community. By emphasizing the unique duties and responsibilities of the Levites, Elohim may have been reminding the Israelites of the special relationship they had with him, and of the importance of maintaining the proper worship of him in the tabernacle. The census of the Levites in Numbers chapter 3 provides a detailed account of the organization and structure of the tabernacle service, and emphasizes the importance of the Levites in carrying out the religious duties of the Israelite community. It also serves as a reminder of the unique relationship between Elohim and the Israelites, and of the importance of maintaining proper worship and devotion to him.

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## CHAPTER OUTLINE BEMIDBAR (NUMBERS) 3

### **A. Priests and Levites.**

(1-4) The priests: The family of Aaron.

(5-10) The Levites: Their role in relation to Aaron.

(11-13) The Levites are a special possession to Elohim.

### **B. The census of the tribe of Levi.**

(14-20) The command to number the tribe of Levi.

(21-26) The census and duties of the family of Gershon.

(27-32) The census and duties of the family of Kohath.

(33-37) The census and duties of the family of Merari.

(38-39) The camp of the priests.

(40-51) The exchange of the firstborn.

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## DETAILS OF BEMIDBAR (NUMBERS) 3

The book of Numbers, also known as the fourth book of Moses, is the fourth book of the Hebrew Bible (Old Testament). It is named after the census that was taken of the Israelites in the wilderness, and it contains a variety of narratives and laws that describe the journey of the Israelites from Egypt to the Promised Land.

Chapter 3 of the book of Numbers is primarily concerned with the duties and responsibilities of the Levites, who were the priestly tribe of Israel. The chapter is divided into several sections, each of which describes a different aspect of the Levites' service to Elohim.

Here are the main components of Numbers chapter 3:

- 1. The Sons of Aaron (Numbers 3:1-4):** This section lists the names of the sons of Aaron, who were the first priests of Israel. They were responsible for the daily offerings and sacrifices that were made to Elohim.
- 2. The Levites (Numbers 3:5-13):** This section describes the duties of the Levites, who were set apart to assist the priests in their service. They were responsible for the care and transportation of the tabernacle, as well as for the maintenance of the sacred vessels.
- 3. The Firstborn (Numbers 3:14-39):** This section describes the redemption of the firstborn, who were to be set apart for Elohim. The Levites were chosen to replace the firstborn as the special servants of Elohim.
- 4. The Numbering of the Levites (Numbers 3:40-51):** This section describes the process by which the Levites were numbered and assigned their various duties. The Levites were divided into three families, each of which was responsible for a different area of service.
- 5. Conclusion (Numbers 3:51-54):** This section summarizes the duties of the Levites and concludes with a statement of their importance in the service of Elohim.

Overall, Numbers chapter 3 provides important insights into the structure and organization of the Israelite priesthood and the role of the Levites in the worship of Elohim.

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## CHAPTER BREAKDOWN OF BEMIDBAR (NUMBERS) 3

### THE PRIESTS: THE FAMILY OF AARON. (NUMBERS 3:1-4)

Numbers 3:1-4 describes the organization of the priestly family of Aaron. According to this passage, Aaron and his descendants were chosen by Elohim to serve as priests and to minister before Him in the Tabernacle, the sacred tent where the Israelites worshiped Elohim during their journey through the wilderness.

The passage begins by listing the three sons of Aaron: Nadab, Abihu, and Eleazar. However, Nadab and Abihu died before their father, leaving Eleazar as the sole surviving son of Aaron.

Next, the passage describes the role of the Levites in assisting the priests in their duties. The Levites were a tribe of Israelites who were set apart by Elohim to serve in the Tabernacle and to assist the priests in their

duties. The Levites were divided into three families: Gershon, Kohath, and Merari. Each family had a specific set of responsibilities related to the Tabernacle.

The Kohathites, who were the closest relatives of Aaron, were responsible for carrying the most sacred items in the Tabernacle, including the Ark of the Covenant, the table of showbread, the lampstand, and the altar of incense. However, only the priests were allowed to actually perform the sacred rituals associated with these items.

The passage also emphasizes the importance of the priests in leading the worship of the Israelites. They were responsible for conducting the sacrifices and offerings, and for leading the people in prayer and song.

Numbers 3:1-4 provides an overview of the priestly family of Aaron and their role in the worship of Elohim in the Tabernacle. The passage emphasizes the importance of the priests in leading the people in worship, as well as the assistance provided by the Levites in carrying out the sacred duties associated with the Tabernacle.

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### **THE LEVITES: THEIR ROLE IN RELATION TO AARON. (NUMBERS 3:5-10)**

Numbers 3:5-10 describes the role of the Levites in relation to the priests, specifically the family of Aaron. According to this passage, Elohim chose the Levites to assist the priests in their duties and to take care of the Tabernacle, the sacred tent where the Israelites worshiped Elohim during their journey through the wilderness.

The passage begins by emphasizing the special role of Aaron and his sons as priests, chosen by Elohim to minister before Him in the Tabernacle. However, the Levites were also set apart by Elohim for a special role in relation to the priests.

The passage lists the names of the three families of Levites: Gershon, Kohath, and Merari. Each family had a specific set of responsibilities related to the Tabernacle. The Gershonites were responsible for the care and transport of the curtains and hangings of the Tabernacle. The Kohathites, who were the closest relatives of Aaron, were responsible for carrying the most sacred items in the Tabernacle, including the Ark of the Covenant. The Merarites were responsible for the care and transport of the frames, bars, and pillars of the Tabernacle.

However, the passage emphasizes that the Levites were not to take on the role of priests. Only Aaron and his descendants were chosen by Elohim for that special role. Instead, the Levites were to assist the priests in their duties and to take care of the Tabernacle.

The passage goes on to describe how the Levites were to be consecrated to their duties. They were to be cleansed, shaved, and clothed in special garments before they could begin their service. This was to emphasize the sacredness of their role and to show that they were set apart for Elohim's service.

Numbers 3:5-10 describes the role of the Levites in relation to the priests, specifically the family of Aaron. The Levites were chosen by Elohim to assist the priests in their duties and to take care of the Tabernacle, but they were not to take on the role of priests. The passage emphasizes the sacredness of the Levites' role and the importance of their consecration before beginning their service.

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## **THE LEVITES ARE A SPECIAL POSSESSION TO GOD. (NUMBERS 3:11-13)**

Numbers 3:11-13 emphasizes the special relationship between Elohim and the Levites, who were set apart by Him for a special role in the service of the Tabernacle, the sacred tent where the Israelites worshiped Elohim during their journey through the wilderness.

The passage begins by stating that Elohim has chosen the Levites to be His special possession. They were to take care of the Tabernacle and all its furnishings, and to assist the priests in their duties. The Levites were not to have a portion of the land as their inheritance, like the other tribes of Israel. Instead, Elohim was to be their inheritance.

This special relationship between Elohim and the Levites was based on His grace and mercy towards them. The passage emphasizes that Elohim could have chosen any of the tribes of Israel for this special role, but He chose the Levites because of His love for them.

The passage goes on to state that Elohim's choice of the Levites as His special possession was not just for their benefit, but for the benefit of the entire community of Israel. The Levites were to help the people come near to Elohim and to facilitate their worship of Him. By serving as intermediaries between Elohim and the people, the Levites were helping to maintain the relationship between Elohim and His people.

Numbers 3:11-13 emphasizes the special relationship between Elohim and the Levites, who were chosen by Him to be His special possession. This choice was based on His grace and mercy, and was intended to benefit both the Levites and the entire community of Israel. By serving in the Tabernacle and facilitating the worship of Elohim, the Levites were helping to maintain the relationship between Elohim and His people.

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## **THE COMMAND TO NUMBER THE TRIBE OF LEVI. (NUMBERS 3:14-20)**

Numbers 3:14-20 describes Elohim's command to Moses to number the tribe of Levi. This was part of Elohim's plan to organize the Israelites for their journey through the wilderness and their worship of Him in the Tabernacle.

The passage begins by stating that Elohim commanded Moses to number the tribe of Levi, specifically the families of Gershon, Kohath, and Merari. This numbering was to be done by counting all the male Levites who were one month old or older.

The purpose of this numbering was to assign specific duties to each family of Levites in relation to the Tabernacle. The Gershonites were to be responsible for the care and transport of the curtains and hangings of the Tabernacle. The Kohathites, who were the closest relatives of Aaron, were to be responsible for carrying the most sacred items in the Tabernacle, including the Ark of the Covenant. The Merarites were to be responsible for the care and transport of the frames, bars, and pillars of the Tabernacle.

The passage goes on to state that the total number of male Levites who were counted was 22,000. This was a significant number, and it demonstrated the importance of the Levites in the organization of the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle.

Numbers 3:14-20 describes Elohim's command to Moses to number the tribe of Levi. This was done in order to assign specific duties to each family of Levites in relation to the Tabernacle, and to demonstrate the importance

of the Levites in the organization of the Israelites for their journey through the wilderness and their worship of Elohim. The total number of male Levites who were counted was 22,000, which was a significant number.

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### **THE CENSUS AND DUTIES OF THE FAMILY OF GERSHON. (NUMBERS 3:21-26)**

Numbers 3:21-26 describes the census and duties of the family of Gershon, one of the three families of Levites. This census was conducted as part of Elohim's plan to organize the Israelites for their journey through the wilderness and their worship of Him in the Tabernacle.

The passage begins by stating that the total number of male Gershonites who were one month old or older and who were counted in the census was 7,500. This number was significant because it demonstrated the importance of the Gershonites in the organization of the Tabernacle.

The passage goes on to describe the specific duties assigned to the Gershonites in relation to the Tabernacle. They were to be responsible for the care and transport of the curtains and hangings of the Tabernacle, including the curtains of the courtyard, the tent of meeting, and the screen for the entrance of the courtyard.

The Gershonites were to be led by a leader from their own family, named Eliasaph. He and his sons were to be responsible for overseeing the work of the Gershonites and ensuring that it was carried out in an orderly and efficient manner.

Numbers 3:21-26 describes the census and duties of the family of Gershon, one of the three families of Levites. The census was conducted to organize the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle. The Gershonites were responsible for the care and transport of the curtains and hangings of the Tabernacle, and were led by a leader from their own family. The total number of male Gershonites who were counted in the census was 7,500, which demonstrated their importance in the organization of the Tabernacle.

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### **THE CENSUS AND DUTIES OF THE FAMILY OF KOHATH. (NUMBERS 3:27-32)**

Numbers 3:27-32 describes the census and duties of the family of Kohath, one of the three families of Levites. This census was conducted as part of Elohim's plan to organize the Israelites for their journey through the wilderness and their worship of Him in the Tabernacle.

The passage begins by stating that the total number of male Kohathites who were one month old or older and who were counted in the census was 8,600. This number was significant because it demonstrated the importance of the Kohathites in the organization of the Tabernacle.

The passage goes on to describe the specific duties assigned to the Kohathites in relation to the Tabernacle. They were to be responsible for carrying the most sacred items in the Tabernacle, including the Ark of the Covenant, the table of showbread, the lampstand, the altar of incense, and the utensils used for their service.

The Kohathites were to be led by a leader from their own family, named Elizaphan. He and his sons were to be responsible for overseeing the work of the Kohathites and ensuring that it was carried out in an orderly and efficient manner.

However, the passage emphasizes that the Kohathites were not to touch the sacred items or look at them, or they would die. Instead, the priests were to cover the items with special coverings before the Kohathites could carry them.

Numbers 3:27-32 describes the census and duties of the family of Kohath, one of the three families of Levites. The census was conducted to organize the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle. The Kohathites were responsible for carrying the most sacred items in the Tabernacle, and were led by a leader from their own family. The total number of male Kohathites who were counted in the census was 8,600, which demonstrated their importance in the organization of the Tabernacle. However, the passage also emphasizes the sacredness of the items they were carrying, and the need for the Kohathites to approach them with reverence and caution.

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### **THE CENSUS AND DUTIES OF THE FAMILY OF MERARI. (NUMBERS 3:33-37)**

Numbers 3:33-37 describes the census and duties of the family of Merari, one of the three families of Levites. This census was conducted as part of Elohim's plan to organize the Israelites for their journey through the wilderness and their worship of Him in the Tabernacle.

The passage begins by stating that the total number of male Merarites who were one month old or older and who were counted in the census was 6,200. This number was significant because it demonstrated the importance of the Merarites in the organization of the Tabernacle.

The passage goes on to describe the specific duties assigned to the Merarites in relation to the Tabernacle. They were to be responsible for the care and transport of the frames, bars, and pillars of the Tabernacle, as well as the sockets and ropes used to hold it up.

The Merarites were to be led by a leader from their own family, named Zuriel. He and his sons were to be responsible for overseeing the work of the Merarites and ensuring that it was carried out in an orderly and efficient manner.

Numbers 3:33-37 describes the census and duties of the family of Merari, one of the three families of Levites. The census was conducted to organize the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle. The Merarites were responsible for the care and transport of the frames, bars, and pillars of the Tabernacle, and were led by a leader from their own family. The total number of male Merarites who were counted in the census was 6,200, which demonstrated their importance in the organization of the Tabernacle.

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### **THE CAMP OF THE PRIESTS. (NUMBERS 3:38-39)**

Numbers 3:38-39 describes the camp of the priests, specifically the family of Aaron. According to this passage, the Levites were to camp around the Tabernacle in a specific order, with the family of Aaron, the priests, at the center.

The passage begins by stating that the family of Aaron was to camp on the west side of the Tabernacle, with the tribe of Ephraim to their west. Moses and his family were to camp on the south side, with the tribe of Reuben to their south. The family of Kohath was to camp on the south side, with the tribe of Simeon to their

south. The family of Gershon was to camp on the west side, with the tribe of Manasseh to their west. The family of Merari was to camp on the north side, with the tribe of Dan to their north.

The family of Aaron was to be in the center of the camp, with the Tabernacle and the altar in between them and the rest of the Levites. This arrangement emphasized the special role of the priests in leading the worship of the Israelites, and their centrality in the organization of the Tabernacle.

The passage goes on to state that the total number of Levites who were counted in the census, including the family of Aaron, was 22,000. This number was significant because it demonstrated the importance of the Levites in the organization of the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle.

Numbers 3:38-39 describes the camp of the priests, specifically the family of Aaron, in relation to the Tabernacle and the other Levites. The family of Aaron was to be in the center of the camp, with the Tabernacle and the altar in between them and the rest of the Levites. This arrangement emphasized the special role of the priests in leading the worship of the Israelites, and their centrality in the organization of the Tabernacle. The total number of Levites who were counted in the census was 22,000, which demonstrated the importance of the Levites in the organization of the Israelites.

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## **THE EXCHANGE OF THE FIRSTBORN. (NUMBERS 3:40-51)**

Numbers 3:40-51 describes the exchange of the firstborn among the Israelites. This exchange was a way for the Levites to take the place of the firstborn sons of the other tribes, who were set apart for service to Elohim.

The passage begins by stating that Elohim commanded Moses to number all the firstborn males of the Israelites who were one month old or older. This numbering was to include all the tribes of Israel, except for the tribe of Levi, which was set apart for service to Elohim.

The total number of firstborn males who were counted was 22,273. However, the number of Levites was only 22,000, which meant that there were 273 firstborn males who were not accounted for. To resolve this discrepancy, Elohim commanded that the Levites should take the place of the firstborn males of the other tribes.

The passage goes on to describe the process of the exchange. Each firstborn male of the other tribes was to be redeemed, or bought back, by a payment of five shekels of silver. This payment was to be made to Aaron and his descendants, who were the priests.

The Levites were then set apart for service to Elohim in place of the firstborn males of the other tribes. They were to assist the priests in their duties and to take care of the Tabernacle. This exchange demonstrated the special relationship between Elohim and the Levites, and their importance in the worship of Elohim among the Israelites.

Numbers 3:40-51 describes the exchange of the firstborn among the Israelites. The Levites were set apart for service to Elohim in place of the firstborn males of the other tribes. This exchange was made possible through a payment of five shekels of silver for each firstborn male, which was given to the priests. The Levites were then assigned specific duties in relation to the Tabernacle and the priests. This exchange demonstrated the special relationship between Elohim and the Levites, and their importance in the worship of Elohim among the Israelites.

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## THE THEME OF BEMIDBAR (NUMBERS) 3

The theme of Numbers 3 is the organization of the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle. The chapter begins by describing the census of the Levites, who were set apart by Elohim for service in the Tabernacle. The Levites were organized into three families, each with specific duties in relation to the Tabernacle. The family of Aaron, the priests, were at the center of the camp, emphasizing their special role in leading the worship of the Israelites.

The chapter also describes the exchange of the firstborn among the Israelites, which allowed the Levites to take the place of the firstborn sons of the other tribes who were set apart for service to Elohim. This exchange demonstrated the special relationship between Elohim and the Levites and their importance in the worship of Elohim among the Israelites.

The theme of Numbers 3 is the importance of organization and order in the worship of Elohim, and the role of the Levites, especially the family of Aaron, in leading the Israelites in their worship. The chapter emphasizes the special relationship between Elohim and the Levites and their centrality in the organization of the Tabernacle and the Israelites for their journey through the wilderness.

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## NARRATIVE CATEGORIES OF BEMIDBAR (NUMBERS) 3

Numbers 3 contains several narrative categories, including genealogy, census, and duties.

The chapter begins with a genealogy of Aaron and his sons, who were designated as the priests to serve in the Tabernacle. This genealogy establishes the lineage of the priesthood and highlights the importance of the family of Aaron in the worship of Elohim.

The chapter then describes a census of the Levites, who were set apart for service in the Tabernacle. The Levites were organized into three families: the Gershonites, the Kohathites, and the Merarites, each with specific duties in relation to the Tabernacle. The census establishes the number and importance of the Levites in the organization of the Israelites for their journey through the wilderness and their worship of Elohim.

The chapter also describes the exchange of the firstborn among the Israelites, which allowed the Levites to take the place of the firstborn sons of the other tribes who were set apart for service to Elohim. This exchange highlights the special relationship between Elohim and the Levites and their importance in the worship of Elohim among the Israelites.

The narrative categories of Numbers 3 include genealogy, census, and duties, each emphasizing the importance of organization and order in the worship of Elohim and the role of the Levites, especially the family of Aaron, in leading the Israelites in their worship.

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## WHO IS THE INTENDED AUDIENCE OF BEMIDBAR (NUMBERS) 3

The intended audience of Numbers 3 is the ancient Israelites, who were on a journey through the wilderness towards the promised land. The book of Numbers is part of the Torah, the first five books of the Hebrew Bible, and is considered a sacred text by Jews and Christians alike.

The purpose of Numbers 3 was to instruct the Israelites on how to organize themselves for their journey through the wilderness and their worship of Elohim in the Tabernacle. The chapter outlines the duties of the Levites, the exchange of the firstborn, and the importance of the family of Aaron in leading the Israelites in their worship.

The narrative categories of genealogy, census, and duties were intended to demonstrate the importance of order and organization in the worship of Elohim, and the special role of the Levites, especially the family of Aaron, in leading the Israelites in their worship.

The intended audience of Numbers 3 was the ancient Israelites, who were seeking guidance and instruction on how to worship Elohim and organize themselves for their journey through the wilderness.

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## LITERARY WRITING TYPE IN BEMIDBAR (NUMBERS) 3

Numbers 3 is primarily a historical narrative, documenting the organization of the Israelites for their journey through the wilderness and their worship of Elohim in the Tabernacle. The chapter is written in a straightforward and factual style, with a focus on the details of the organization and duties of the Levites.

The writing style in Numbers 3 is generally formal and authoritative, reflecting the sacred and instructive nature of the text. The chapter uses a variety of literary devices, including genealogies and censuses, to establish the importance of the Levites in the organization of the Israelites and their worship of Elohim.

The language in Numbers 3 is generally descriptive and specific, with a focus on the details of the duties assigned to the Levites. The chapter also includes specific instructions and guidelines for the Levites in carrying out their duties, emphasizing the importance of order and obedience in the worship of Elohim.

The literary writing type and style in Numbers 3 is primarily historical and instructional, with a focus on establishing the importance of the Levites in the organization of the Israelites and their worship of Elohim, and providing specific instructions for carrying out their duties.

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## THE EVENTS IN BEMIDBAR (NUMBERS) 3

Numbers 3 records several important events that took place among the Israelites during their journey through the wilderness. These events include:

- 1. The census of the Levites:** Elohim commanded Moses to take a census of the Levites, who were set apart for service in the Tabernacle. The Levites were organized into three families, each with specific duties in relation to the Tabernacle.

**2. The genealogy of Aaron:** The chapter includes a genealogy of Aaron and his sons, who were designated as the priests to serve in the Tabernacle. This genealogy establishes the lineage of the priesthood and highlights the importance of the family of Aaron in the worship of Elohim.

**3. The exchange of the firstborn:** The chapter describes the exchange of the firstborn among the Israelites, which allowed the Levites to take the place of the firstborn sons of the other tribes who were set apart for service to Elohim. This exchange demonstrates the special relationship between Elohim and the Levites and their importance in the worship of Elohim among the Israelites.

**4. The organization of the Levites:** The chapter outlines the specific duties of each of the Levite families, including the Gershonites, the Kohathites, and the Merarites. The Levites were responsible for the care and transport of the Tabernacle and its contents, as well as assisting the priests in their duties.

**5. The placement of the Levite camps:** The chapter describes the placement of the Levite camps around the Tabernacle, with the family of Aaron, the priests, at the center. This arrangement emphasizes the special role of the priests in leading the worship of the Israelites.

Numbers 3 records several important events related to the organization and worship of the Israelites during their journey through the wilderness, emphasizing the importance of the Levites and the family of Aaron in leading the Israelites in their worship of Elohim.

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## THE TIMEFRAME OF EVENTS IN BEMIDBAR (NUMBERS) 3

The events in Numbers 3 take place during the second year after the Israelites had left Egypt (Numbers 1:1). Jehovah commanded Moses to take a census of the people, including the Levites, and specifically the family of Aaron, who were to serve as priests in the tabernacle (Numbers 3:1-4). This census took place in the Sinai Desert, near Mount Sinai (Numbers 1:19).

The Levites were to be responsible for the care and transportation of the tabernacle and its components, and they were to be assisted by the family of Aaron in their priestly duties (Numbers 3:5-10). Jehovah also instructed Moses to appoint the Levites to their specific tasks, based on their family clans (Numbers 3:11-13).

The Levites were counted separately from the other tribes, and the total number of Levites from the age of one month and upward was 22,000 (Numbers 3:14-15). The family of Aaron was further counted separately, and the number of males from the age of one month and upward was 8,580 (Numbers 3:39).

The Levites were then consecrated by Jehovah as His own in place of the firstborns of Israel, who were spared from the final plague in Egypt (Numbers 3:11-13). Jehovah claimed the Levites as His own because they had remained faithful to Him during the incident of the golden calf (Exodus 32:25-29).

The events in Numbers 3 took place during the second year after the Israelites had left Egypt, specifically in the Sinai Desert near Mount Sinai. Jehovah commanded a census of the Levites, including the family of Aaron, who were to serve as priests in the tabernacle. The Levites were then consecrated by Jehovah as His own, in place of the firstborns of Israel.

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## THE PURPOSE FOR BEMIDBAR (NUMBERS) 3

The book of Numbers serves as a historical account of the Israelites' journey from Mount Sinai to the edge of the Promised Land. The purpose of Numbers 3 specifically is to establish the Levites, and the family of Aaron, as the designated tribe and family responsible for the service of the tabernacle.

The chapter begins with a census of the Levites, including the family of Aaron, which establishes their number and lineage. The Levites were responsible for the care and transportation of the tabernacle and its components, and the family of Aaron was to serve as priests in the tabernacle.

The chapter also highlights the importance of the priesthood in Israel's worship practices. Aaron and his descendants were set apart for the specific task of serving Elohim in the tabernacle, and their duties were crucial to the functioning of the worship system. The priests were responsible for ensuring that the people of Israel could approach Elohim in the prescribed manner and receive His blessings.

Furthermore, the chapter establishes the Levites as a separate tribe, set apart for service to Jehovah, and consecrated in place of the firstborns of Israel. This highlights the importance of dedication and service to Jehovah, even among a specific tribe or family.

The purpose of Numbers 3 is to establish the Levites and the family of Aaron as the designated tribe and family responsible for the service of the tabernacle, highlighting the importance of the priesthood in Israel's worship practices and emphasizing the importance of dedication and service to Jehovah.

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## THE HISTORICAL AND CULTURAL CONTEXT OF BEMIDBAR (NUMBERS) 3

The historical and cultural context of Numbers 3 is that of the Israelites in the wilderness after their escape from Egypt. They were a people who had been in bondage for over 400 years and were now journeying through the wilderness towards the land that Elohim had promised to their ancestors.

At this time, the Israelites were still in the early stages of their journey, having only recently left Mount Sinai after receiving the Ten Commandments and other laws from Elohim. They were organized into tribes and had a system of leadership with Moses as their leader and Aaron as the high priest.

In the cultural context, the tabernacle played a central role in the Israelites' worship practices. The tabernacle was a portable sanctuary where the Israelites could offer sacrifices and approach Elohim through the priesthood. The Levites were responsible for the care and transportation of the tabernacle and its components, and the family of Aaron was to serve as priests in the tabernacle.

The Israelites were also in the midst of a process of learning and adapting to their new identity as Elohim's chosen people. They had been delivered from slavery and were now in a covenant relationship with Elohim. This covenant included the laws and commandments that Elohim had given them, which were meant to guide their behavior and set them apart as a holy people.

The historical and cultural context of Numbers 3 is that of a people on a journey through the wilderness, learning to live according to Elohim's laws and establishing a system of worship centered around the tabernacle and the priesthood.

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## THE RELIGIOUS AND CULTURAL PRACTICES IN BEMIDBAR (NUMBERS) 3

Numbers 3 provides a detailed account of the religious and cultural practices of the Israelites, specifically regarding the tabernacle and the priesthood.

The tabernacle was a central place of worship for the Israelites, where they could approach Elohim through the priesthood. The Levites were responsible for the care and transportation of the tabernacle and its components, and the family of Aaron was to serve as priests in the tabernacle. The tabernacle had a specific layout, with a courtyard, a tent of meeting, and the Holy of Holies.

The priesthood played a crucial role in Israel's worship practices. The family of Aaron was set apart as priests, and their duties included offering sacrifices, burning incense, and carrying out other rituals in the tabernacle. The priests were responsible for ensuring that the people of Israel could approach Elohim in the prescribed manner and receive His blessings.

The chapter also establishes the Levites as a separate tribe, set apart for service to Jehovah, and consecrated in place of the firstborns of Israel. This emphasizes the importance of dedication and service to Jehovah, even among a specific tribe or family.

The religious and cultural practices in Numbers 3 revolve around the tabernacle and the priesthood. The tabernacle was a central place of worship, and the priesthood was responsible for facilitating the people's access to Elohim. The chapter emphasizes the importance of dedication and service to Jehovah, both for the priests and for the Levites as a separate tribe set apart for Elohim's service.

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## DOCTRINAL OVERVIEW OF BEMIDBAR (NUMBERS) 3

Numbers 3 provides important doctrinal insights regarding the priesthood, the tabernacle, and Elohim's plan for His people.

First, the chapter establishes the Levites, and specifically the family of Aaron, as the designated tribe and family responsible for the service of the tabernacle. This emphasizes the importance of priesthood and the role of the priests in facilitating the worship of Elohim.

Second, the chapter highlights the importance of the tabernacle as the central place of worship for the Israelites. The tabernacle served as a physical representation of Elohim's presence among His people, and the Israelites were to approach Elohim through the tabernacle and the priesthood.

Third, the chapter emphasizes the importance of dedication and service to Jehovah, as seen in the consecration of the Levites and their appointment to specific tasks based on their family clans. This highlights the idea of being set apart for Elohim's service and the importance of obeying His commands.

Fourth, the chapter reinforces the idea of Elohim's grace and mercy towards His people, as seen in His sparing of the firstborns of Israel and consecrating the Levites in their place. This demonstrates Elohim's faithfulness to His promises and His desire for His people to serve Him according to His will.

Numbers 3 provides important doctrinal insights regarding the priesthood, the tabernacle, and Elohim's plan for His people. It emphasizes the importance of worship and obedience to Elohim, the role of the priesthood in facilitating worship, and the idea of being set apart for Elohim's service.

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## **MATTHEW HENRY ON BEMIDBAR (NUMBERS) 3**

This chapter and the next are concerning the tribe of Levi, which was to be mustered and marshalled by itself, and not in common with the other tribes, intimating the particular honour put upon them and the particular duty and service required from them.

The Levites are in this chapter considered,

I. As attendants on, and assistants to, the priests in the temple-service. And so we have an account,

1. Of the priests themselves (Numbers 3:1-4) and their work, Numbers 3:10.

2. Of the gift of the Levites to them (Numbers 3:5-9), in order to which they are mustered (Numbers 3:14-16), and the sum of them taken, Numbers 3:39. Each particular family of them is mustered, has its place assigned and its charge, the Gershonites (Numbers 3:17-26), the Kohathites (Numbers 3:27-32), the Merarites, Numbers 3:33-39.

II. As equivalents for the first-born, Numbers 3:11-13.

1. The first-born are numbered, and the Levites taken instead of them, as far as the number of the Levites went, Numbers 3:40-45.

2. What first-born there were more than the Levites were redeemed, Numbers 3:46-51.

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## **VERSES 1-13**

Here,

### **I. The family of Aaron is confirmed in the priests' office, v. 10.**

They had been called to it before, and consecrated; here they are appointed to wait on their priests' office: the apostle uses this phrase (Rom. 12:7), Let us wait on our ministry. The office of the ministry requires a constant attendance and great diligence; so frequent are the returns of its work, and yet so transient its favourable opportunities, that it must be waited on. Here is repeated what was said before (ch. 1:51): The stranger that cometh nigh shall be put to death, which forbids the invading of the priest's office by any other person whatsoever; none must come nigh to minister but Aaron and his sons only, all others are strangers. It also lays a charge on the priests, as door-keepers in Elohim's house, to take care that none should come near who were forbidden by the law; they must keep off all intruders, whose approach would be to the profanation of the holy things, telling them that if they came near it was at their peril, they would die by the hand of Elohim, as Uzza did. The Jews say that afterwards there was hung over the door of the temple a golden sword (perhaps

alluding to that flaming sword at the entrance of the garden of Eden), on which was engraven, The stranger that cometh nigh shall be put to death.

## **II. A particular account is given of this family of Aaron; what we have met with before concerning them is here repeated.**

1. The consecration of the sons of Aaron, v. 3. They were all anointed to minister before Jehovah, though it appeared afterwards, and Elohim knew it, that two of them were wise and two were foolish.

2. The fall of the two elder (v. 4): they offered strange fire, and died for so doing, before Jehovah. This is mentioned here in the preamble to the law concerning the priesthood, for a warning to all succeeding priests; let them know, by this example, that Elohim is a jealous Elohim, and will not be mocked; the holy anointing oil was an honour to the obedient, but not a shelter to the disobedient. It is here said, They had no children, Providence so ordering it, for their greater punishment, that none of their descendants should remain to be priests, and so bear up their name who had profaned Elohim's name.

3. The continuance of the two younger: Eleazar and Ithamar ministered in the sight of Aaron.

It intimates,

(1.) The care they took about their ministration not to make any blunders; they kept under their father's eye, and took instruction from him in all they did, because, probably, Nadab and Abihu got out of their father's sight when they offered strange fire.

Note, It is good for young people to act under the direction and inspection of those that are aged and experienced.

(2.) The comfort Aaron took in it; it pleased him to see his younger sons behave themselves prudently and gravely, when his two elder had miscarried.

Note, It is a great satisfaction to parents to see their children walk in the truth, 3 Jn. 4.

## **III. A grant is made of the Levites to be assistants to the priests in their work: Give the Levites to Aaron, v. 9.**

Aaron was to have a greater propriety in, and power over, the tribe of Levi than any other of the tribes had in and over their respective tribes. There was a great deal of work belonging to the priests' office, and there were now only three pairs of hands to do it all, Aaron's and his two sons'; for it does not appear that they had either of them any children at this time, at least not any that were of age to minister, therefore Elohim appoints the Levites to attend upon them.

Note, Those whom Elohim finds work for his will find help for.

Here is,

1. The service for which the Levites were designed: they were to minister to the priests in their ministration to Jehovah (v. 6), and to keep Aaron's charge (v. 7), as the deacons to the bishops in the evangelical constitution, serving at tables, while the bishops waited on their ministry. The Levites killed the sacrifices, and then the priests needed only to sprinkle the blood and burn the fat: the Levites prepared the incense, the priests burnt it. They were to keep, not only Aaron's charge, but the charge of the whole congregation.

Note, It is a great trust that is reposed in ministers, not only for the glory of Messiah, but for the good of his church; so that they must not only keep the charge of the great high priest, but must also be faithful to the souls of men, in trust for whom a dispensation is committed to them.

2. the consideration upon which the Levites were demanded; they were taken instead of the first-born. The preservation of the first-born of Israel, when all the first-born of the Egyptians (with whom they were many of them mingled) were destroyed, was looked upon by him who never makes any unreasonable demands as cause sufficient of the appropriating of all the first-born thenceforward to himself (v. 13): All the first-born are mine. That was sufficient to make them his, though he had given no reason for it, for he is the sole fountain and Jehovah of all beings and powers; but because all obedience must flow from love, and acts of duty must be acts of gratitude, before they were challenged into peculiar services they were crowned with peculiar favours.

Note, When he that made us saves us we are thereby laid under further obligations to serve him and live to him.

Elohim's right to us by redemption corroborates the right he has to us by creation. Now because the first-born of a family are generally the favourites, and some would think it a disparagement to have their eldest sons servants to the priests, and attending before the door of the tabernacle, Elohim took the tribe of Levi entire for his own, in lieu of the first-born, v. 12.

Note, Elohim's institutions put no hardships upon men in any of their just interests or reasonable affections.

It was presumed that the Israelites would rather part with the Levites than with the first-born, and therefore Elohim graciously ordered the exchange; yet for us he spared not his own Son.

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## VERSES 14-39

The Levites being granted to Aaron to minister to him, they are here delivered to him by tale, that he might know what he had, and employ them accordingly. Observe,

### **I. By what rule they were numbered: Every male from a month old and upward, v. 15.**

The rest of the tribes were numbered only from twenty years old and upwards, and of them those only that were able to go forth to war; but into the number of the Levites they must take in both infants, and infirm; being exempted from the war, it was not insisted upon that they should be of age and strength for the wars. Though it appears afterwards that little more than a third part of the Levites were fit to be employed in the service of the tabernacle (about 8000 out of 22,000, ch. 4:47, 48), yet Elohim would have them all numbered as retainers to his family; that none may think themselves disowned and rejected of Elohim because they are not in a capacity of doing him that service which they see others do him. The Levites of a month old could not honour Elohim and serve the tabernacle, as those that had grown up; yet out of the mouths of babes and sucklings the Levites' praise was perfected. Let not little children be hindered from being enrolled among the disciples of Messiah, for such was the tribe of Levi, of such is the kingdom of heaven, that kingdom of priests. The redemption of the first-born was reckoned from a month old (ch. 18:15, 16), therefore from that age the Levites were numbered. They were numbered after the house of their fathers, not their mothers, for, if the daughter of a Levite married one of another tribe, her son was not a Levite; but we read of a spiritual priest to out Elohim who inherited the unfeigned faith which dwelt in his mother and grandmother, 2 Tim. 1:5.

## **II. How they were distributed into three classes, according to the number of the sons of Levi, Gershon, Kohath, and Merari, and these subdivided into several families, v. 17-20.**

1. Concerning each of these three classes we have an account,

(1.) Of their number. The Gershonites were 7500. The Kohathites were 8600. The Merarites were 6200. The rest of the tribes had not their subordinate families numbered by themselves as those of Levi; this honour Elohim put upon his own tribe.

(2.) Of their post about the tabernacle on which they were to attend. The Gershonites pitched behind the tabernacle, westward, v. 23. The Kohathites on the right hand, southward, v. 29. The Merarites on the left hand, northward, v. 35. And, to complete the square, Moses and Aaron, with the priests, encamped in the front, eastward, v. 38. Thus was the tabernacle surrounded with its guards; and thus does the angel of Jehovah encamp round about those that fear him, those living temples, Ps. 34:7. Every one knew his place, and must therein abide with Elohim.

(3.) Of their chief or head. As each class had its own place, so each had its own prince. The commander of the Gershonites was Eliasaph (v. 24); of the Kohathites Elizaphan (v. 30), of whom we read (Lev. 10:4) that he was one of the bearers at the funeral of Nadab and Abihu; of the Merarites Zuriel, v. 35.

(4.) Of their charge, when the camp moved. Each class knew their own business; it was requisite they should, for that which is every body's work often proves nobody's work. The Gershonites were charged with the custody and carriage of all the curtains and hangings and coverings of the tabernacle and court (v. 25, 26), the Kohathites of all the furniture of the tabernacle—the ark, altar, table, etc. (v. 31, 32), the Merarites of the heavy carriage, boards, bars, pillars, etc., v. 36, 37.

2. Here we may observe,

(1.) That the Kohathites, though they were the second house, yet were preferred before the elder family of the Gershonites. Besides that Aaron and the priests were of that family, they were more numerous, and their post and charge more honourable, which probably was ordered to put an honour upon Moses, who was of that family. Yet,

(2.) The posterity of Moses were not at all dignified or privileged, but stood upon the level with other Levites, that it might appear he did not seek the advancement of his own family, nor to entail any honours upon it either in church or state; he that had honour enough himself coveted not to have his name shine by that borrowed light, but rather to have the Levites borrow honour from his name. Let none think contemptibly of the Levites, though inferior to the priests, for Moses himself thought it preferment enough for his sons to be Levites. Probably it was because the family of Moses were Levites only that in the title of this chapter, which is concerning that tribe (v. 1), Aaron is put before Moses.

## **III. The sum total of the numbers of this tribe.**

They are computed in all 22,000, v. 39. The sum of the particular families amounts to 300 more; if this had been added to the sum total, the Levites, instead of being 273 fewer than the first-born, as they were (v. 43), would have been twenty-seven more, and so the balance would have fallen the other way; but it is supposed that the 300 which were struck off from the account when the exchange was to be made were the first-born of the Levites themselves, born since their coming out of Egypt, which could not be put into the exchange, because they were already sanctified to Elohim. But that which is especially observable here is that the tribe of Levi was by much the least of all the tribes.

Note, Elohim's part in the world is too often the smallest part. His chosen are comparatively a little flock.

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## VERSES 41-51

Here is the exchange made of the Levites for the first-born.

1. The first-born were numbered from a month old, v. 42, 43. Those certainly were not reckoned who, though first-born, had become heads of families themselves, but those only that were under age; and the learned bishop Patrick is decidedly of opinion that none were numbered but those only that were born since their coming out of Egypt, when the first-born were sanctified, Ex. 13:2. If there were 22,000 first-born males, we may suppose as many females, and all these brought forth in the first year after they came out of Egypt, we must hence infer that in the last year of their servitude, even when it was in the greatest extremity, there were abundance of marriages made among the Israelites; they were not discouraged by the present distress, but married in faith, expecting that Elohim would shortly visit them with mercy, and that their children, though born in bondage, should live in liberty and honour. And it was a token of good to them, an evidence that they were blessed of Jehovah, that they were not only kept alive, but greatly increased, in a barren wilderness.

2. The number of the first-born, and that of the Levites, by a special providence, came pretty near to each other; thus, when he divided the nations, he set the bounds of the people according to the number of the children of Israel, Deu. 32:8. Known unto Elohim are all his works beforehand, and there is an exact proportion between them, and so it will appear when they come to be compared. The Levites' cattle are said to be taken instead of the firstlings of the cattle of the children of Israel, that is, the Levites, with all their possessions, were devoted to Elohim instead of the first-born and all theirs; for, when we give ourselves to Elohim, all we have passes as appurtenances with the premises.

3. The small number of first-born which exceeded the number of the Levites (273 in all) were to be redeemed, at five shekels apiece, and the redemption-money given to Aaron; for it would not do well to have them added to the Levites. It is probable that in the exchange they began with the eldest of the first-born, and so downward, so that those were to be redeemed with money who were the 273 youngest of the first-born; more likely so than either that it was determined by lot or that the money was paid out of the public stock. The church is called the church of the first-born, which is redeemed, not as these were, with silver and gold, but, being devoted by sin to the justice of Elohim, is ransomed with the precious blood of the Son of Elohim.

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## G. CAMPBELL MORGAN ON BEMIDBAR (NUMBERS) 3

The account of the arrangements for the service of the Levites is fully and carefully given in this and the following chapter. In the rites are certain matters of principle which are of permanent value. First there is the fact of the separation of this tribe by divine arrangement to the sacred service of the sanctuary. It must ever be borne in mind that the Levites occupied that position in a representative capacity. The original provision was that the first-born in every family should be set apart to the work of priesthood. In all probability for the sake of cohesion and order this tribe was now appointed to represent the first-born. This they did, man for man, their number at this period being twenty-two thousand. When the census of the first-born was taken, it was found that there were 273 more first-born than Levites. These unrepresented first-born were commanded to pay a redemption price devoted to the service of the sanctuary. All these arrangements solemnly emphasized for the people the supreme importance of worship and at the same time revealed to them the orderliness of Jehovah.

It is of interest to remember that while Our Jehovah after the flesh was not of the tribe of Levi, He was the Firstborn and so, according to the original provision, a Priest.

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### WHAT CAN WE LEARN FROM BEMIDBAR (NUMBERS) 3

- 1. Elohim is intentional in His plan for His people.** He chose the Levites and specifically the family of Aaron to serve as priests in the tabernacle, and this underscores the importance of following Elohim's plan for our lives.
- 2. The importance of worship in our lives.** The tabernacle served as a central place of worship for the Israelites, and it highlights the importance of dedicating time to worship and seeking Elohim's presence.
- 3. The significance of service and dedication to Elohim.** The Levites were consecrated and set apart for Elohim's service, and this emphasizes the importance of serving Elohim with our whole heart and being dedicated to His purposes.
- 4. The importance of obedience.** The Levites were appointed specific tasks based on their family clans, and this demonstrates the importance of obeying Elohim's commands and following His plan for our lives.
- 5. Elohim's grace and mercy towards His people.** Elohim spared the firstborns of Israel and consecrated the Levites in their place, demonstrating His faithfulness to His promises and His desire for His people to serve Him according to His will.

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### HOW CAN WE APPLY THE LESSONS FROM BEMIDBAR (NUMBERS) 3 IN OUR LIVES

- 1. Seek Elohim's plan for our lives.** Just as Elohim had a specific plan for the Levites and the family of Aaron, we should seek Elohim's plan for our lives and be obedient to His leading.
  - 2. Dedicate time to worship.** We should prioritize worship in our lives, setting aside time to seek Elohim's presence and give Him praise and adoration.
  - 3. Serve Elohim with our whole heart.** We should be dedicated to serving Elohim and His purposes in our lives, using our talents and abilities to advance His kingdom.
  - 4. Be obedient to Elohim's commands.** We should strive to follow Elohim's commands and obey His will for our lives, even when it may be difficult or unpopular.
  - 5. Trust in Elohim's grace and mercy.** We should remember that Elohim is gracious and merciful towards His people, and trust in His faithfulness to His promises.
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## CROSS-REFERENCES FOR BEMIDBAR (NUMBERS) 3

### 1. Exodus 28:1-3:

This passage describes the clothing that Aaron and his sons were to wear as priests, emphasizing the importance of the priesthood in Israel's worship practices.

Exodus 28:1-3 and Numbers 3 are two passages in the Bible that are interconnected and can be seen as cross-referencing each other. Both passages deal with the appointment of Aaron and his sons as priests in the service of Elohim.

In Exodus 28:1-3, Elohim commands Moses to appoint Aaron and his sons as priests, indicating that they were to be set apart for the special task of ministering to Him. This appointment is a direct result of the events in the previous chapters, where Elohim has delivered the Israelites from slavery in Egypt and established a covenant with them.

In Numbers 3, we see a more detailed account of the appointment of Aaron and his sons as priests. This passage provides a genealogy of the descendants of Aaron and explains their specific duties in the tabernacle. It also emphasizes the importance of their role as mediators between Elohim and the people.

The connection between these two passages is significant because it highlights the continuity of Elohim's plan throughout the Old Testament. The appointment of Aaron and his sons as priests was not a one-time event, but rather an ongoing part of Elohim's plan for the Israelites. By cross-referencing Exodus 28:1-3 and Numbers 3, we see how Elohim's plan was carried out through successive generations of priests and how their duties and responsibilities were defined and refined over time.

Moreover, the appointment of Aaron and his sons as priests was an essential part of the Israelites' relationship with Elohim. The priestly duties of offering sacrifices and performing other rituals were designed to maintain the purity and holiness of the tabernacle, which was the dwelling place of Elohim among the Israelites. The appointment of Aaron and his sons, as well as the detailed instructions given for their work, demonstrate Elohim's desire to be in close relationship with His people and the importance of maintaining that relationship through the proper administration of the tabernacle.

Exodus 28:1-3 and Numbers 3 are two passages in the Bible that are connected and cross-reference each other. They provide insight into the ongoing plan of Elohim and the important role of the priesthood in maintaining the relationship between Elohim and His people.

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### 2. Exodus 32:25-29:

This passage recounts the incident of the golden calf, where the Levites remained faithful to Elohim and were consecrated as His own. This sets the stage for the Levites to be designated as the tribe responsible for the service of the tabernacle in Numbers 3.

Exodus 32:25-29 and Numbers 3 are two passages in the Bible that are interconnected and can be seen as cross-referencing each other. Both passages deal with the consequences of disobedience to Elohim's commands, specifically in regards to the priesthood.

In Exodus 32:25-29, we see the aftermath of the golden calf incident, where the Israelites had turned away from Elohim and worshiped an idol. In response, Moses commands the Levites to take up their swords and kill the idolaters, even if it meant killing their own family members. The Levites obeyed Moses' command, and as a result, were set apart as the priestly tribe.

In Numbers 3, we see a more detailed account of the appointment of the Levites as the priestly tribe. This passage provides a genealogy of the descendants of Levi and explains their specific duties in the tabernacle. It also emphasizes the importance of their role as mediators between Elohim and the people.

The connection between these two passages is significant because it highlights the consequences of disobedience to Elohim's commands. The Israelites' worship of the golden calf was a blatant violation of Elohim's commandments, and it had severe consequences. However, even in the midst of this disobedience, we see Elohim's grace and mercy in choosing the Levites to be His priests, despite their past mistakes.

Moreover, the appointment of the Levites as priests was a reminder to the Israelites of the seriousness of their relationship with Elohim. The priesthood was not to be taken lightly, and those who were called to serve in this role had to be committed to upholding Elohim's commands and maintaining the purity and holiness of the tabernacle.

Exodus 32:25-29 and Numbers 3 are two passages in the Bible that are connected and cross-reference each other. They provide insight into the consequences of disobedience to Elohim's commands and the importance of the priesthood in maintaining the relationship between Elohim and His people.

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### **3. Leviticus 10:1-3:**

This passage describes the deaths of Nadab and Abihu, the sons of Aaron, who were consumed by fire when they offered unauthorized incense to Jehovah. This underscores the importance of following Elohim's commands and the seriousness of violating them.

Leviticus 10:1-3 and Numbers 3 are two passages in the Bible that are interconnected and can be seen as cross-referencing each other. Both passages deal with the responsibilities and consequences of serving as a priest in the tabernacle.

In Leviticus 10:1-3, we see the tragic story of Aaron's sons, Nadab and Abihu, who offered "unauthorized fire" before Jehovah and were struck dead as a result. This event serves as a warning to all priests that they must be careful to follow Elohim's instructions and not deviate from them in any way.

In Numbers 3, we see a detailed account of the duties and responsibilities of the priests in the tabernacle. This passage provides a genealogy of the descendants of Aaron and explains their specific roles in the service of Elohim. It emphasizes the importance of their obedience to Elohim's commands and their commitment to maintaining the purity and holiness of the tabernacle.

The connection between these two passages is significant because it highlights the seriousness of serving as a priest in the tabernacle. Leviticus 10:1-3 demonstrates the consequences of not following Elohim's commands, even for those who are appointed as priests. It serves as a warning to all priests that they must be careful to uphold Elohim's standards and not take their roles lightly.

Moreover, the events of Leviticus 10:1-3 provide context for the detailed instructions given in Numbers 3. The appointment of the priests was not a trivial matter, and their duties and responsibilities were not to be taken lightly. The tragic consequences of Nadab and Abihu's disobedience underscore the importance of obedience to Elohim's commands and the seriousness of serving as a mediator between Elohim and His people.

Leviticus 10:1-3 and Numbers 3 are two passages in the Bible that are connected and cross-reference each other. They provide insight into the seriousness of serving as a priest in the tabernacle, the importance of obedience to Elohim's commands, and the consequences of deviating from them.

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#### **4. Numbers 1:1-3:**

This passage establishes the context of Numbers 3, describing how the Israelites were organized into tribes and preparing to journey through the wilderness towards the Promised Land.

Numbers 1:1-3 and Numbers 3 are two passages in the Bible that are interconnected and can be seen as cross-referencing each other. Both passages deal with the genealogy of the Israelites and the specific duties of the Levites in the tabernacle.

In Numbers 1:1-3, we see the Israelites counted and organized by their tribes, in preparation for the journey to the Promised Land. This census serves as a way to establish the number of fighting men and to ensure that each tribe is appropriately represented in the journey. This passage emphasizes the importance of the Israelites' unity and their readiness for the journey ahead.

In Numbers 3, we see a detailed account of the genealogy of the Levites, who were set apart as the priestly tribe. This passage explains their specific duties in the tabernacle, including the care and transport of the tabernacle and its furnishings, and the guarding of the sanctuary. It emphasizes the importance of their role as mediators between Elohim and the people and the seriousness of their responsibilities.

The connection between these two passages is significant because it highlights the importance of organization and preparation in the service of Elohim. The census taken in Numbers 1:1-3 was not merely a count of people, but a way to ensure that the Israelites were ready for the journey to the Promised Land and that each tribe was represented. Similarly, the genealogy of the Levites in Numbers 3 serves as a way to establish their specific roles and responsibilities in the service of Elohim.

Moreover, the emphasis on the Levites' duties and responsibilities in Numbers 3 underscores the importance of their role in maintaining the purity and holiness of the tabernacle. The organization and preparation of the Israelites in Numbers 1:1-3 were crucial in ensuring that the tabernacle was transported and guarded correctly, and that the priests were able to perform their duties properly.

Numbers 1:1-3 and Numbers 3 are two passages in the Bible that are connected and cross-reference each other. They provide insight into the importance of organization and preparation in the service of Elohim, the significance of the Levites' role as mediators, and the seriousness of their duties and responsibilities in maintaining the purity and holiness of the tabernacle.

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## 5. Hebrews 7:23-28:

This passage compares the priesthood of Aaron to the priesthood of Yeshua Messiah, emphasizing the superiority of Messiah's priesthood and the importance of having a high priest who can sympathize with our weaknesses.

Hebrews 7:23-28 and Numbers 3 are two passages in the Bible that are interconnected and can be seen as cross-referencing each other. Both passages deal with the priesthood and the role of the high priest in mediating between Elohim and His people.

In Hebrews 7:23-28, the author emphasizes the superiority of Yeshua's priesthood over the Levitical priesthood. The Levitical priests were mortal and had to be replaced, but Yeshua, as an eternal high priest, offers a permanent sacrifice for sins. The author argues that Yeshua's priesthood is superior to that of the Levites because it is not limited by human weakness and mortality.

In Numbers 3, we see a detailed account of the genealogy of the Levites and their specific duties in the tabernacle. This passage emphasizes the importance of their role as mediators between Elohim and the people and the seriousness of their responsibilities.

The connection between these two passages is significant because it highlights the continuity and fulfillment of Elohim's plan throughout the Old and New Testaments. The Levitical priesthood was an essential part of the Israelites' relationship with Elohim, and the detailed instructions given in Numbers 3 were designed to maintain the purity and holiness of the tabernacle.

However, Hebrews 7:23-28 demonstrates that the Levitical priesthood was not sufficient to permanently reconcile humanity to Elohim. Yeshua, as an eternal high priest, offers a permanent sacrifice for sins, which the Levites were unable to do. His priesthood is superior because it is not limited by human weakness and mortality.

Moreover, Hebrews 7:23-28 provides a bridge between the Old and New Testaments, demonstrating the fulfillment of Elohim's plan in Yeshua Messiah. The Levitical priesthood was a foreshadowing of the eternal priesthood of Yeshua, and His sacrifice on the cross fulfilled the requirements of the Law and provided a way for humanity to be reconciled to Elohim.

Hebrews 7:23-28 and Numbers 3 are two passages in the Bible that are connected and cross-reference each other. They provide insight into the continuity and fulfillment of Elohim's plan throughout the Old and New Testaments, the importance of the Levitical priesthood in maintaining the purity and holiness of the tabernacle, and the superiority of Yeshua's priesthood in offering a permanent sacrifice for sins.

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### SCRIPTURAL INSIGHT FOR BEMIDBAR (NUMBERS) 3

Numbers 3 provides important scriptural insight into the role of the Levites and the establishment of the priesthood in the Israelite community. The chapter begins by providing a genealogy of the descendants of Aaron, who were set apart as the priestly tribe, and emphasizes their specific duties in the tabernacle.

One important insight from Numbers 3 is the importance of obedience to Elohim's commands in the service of the tabernacle. The Levites were entrusted with the care and transport of the tabernacle and its furnishings,

and the guarding of the sanctuary. They were responsible for maintaining the purity and holiness of the tabernacle, and any deviation from Elohim's commands could result in severe consequences.

Another insight from Numbers 3 is the importance of the Levites' role as mediators between Elohim and the people. They were responsible for offering sacrifices on behalf of the people and interceding for them before Elohim. Their role was crucial in maintaining the relationship between Elohim and His people.

Numbers 3 also highlights the importance of unity and organization in the service of Elohim. The Levites were divided into different clans, each with specific responsibilities in the service of the tabernacle. Their organization and coordination were crucial in ensuring that the tabernacle was transported and guarded correctly, and that the priests were able to perform their duties properly.

Numbers 3 provides important scriptural insight into the establishment of the priesthood in the Israelite community and the importance of obedience to Elohim's commands, the role of the Levites as mediators between Elohim and the people, and the importance of unity and organization in the service of Elohim.

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## STUDY POINT #1

### THE FAMILIES OF THE TRIBE OF LEVI

In the Bible, the tribe of Levi was one of the twelve tribes of Israel and was set apart for priestly duties. According to the Book of Exodus, Levi had three sons: Gershon, Kohath, and Merari. These three sons became the heads of three Levitical families or clans:

**1. The Gershonites:** This family was named after Levi's son Gershon. They were responsible for transporting the curtains, screens, and other items associated with the tabernacle and were assisted by the Merarites.

**2. The Kohathites:** This family was named after Levi's son Kohath. They were responsible for carrying the holy items within the tabernacle, including the ark of the covenant, the table of showbread, and the menorah. The Kohathites were the most important of the Levitical families because they were responsible for the most sacred items.

**3. The Merarites:** This family was named after Levi's son Merari. They were responsible for transporting the boards, bars, pillars, sockets, and other items associated with the tabernacle.

These three families were further divided into sub-families and clans, each with their own specific duties within the tabernacle and later the temple.

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## STUDY POINT #2

### THE GERSHONITES

The Gershonites were one of the three main clans of the tribe of Levi in ancient Israel, along with the Kohathites and Merarites. The Levites were the priestly tribe of Israel, and the Gershonites were responsible for transporting and caring for the curtains, hangings, and coverings of the Tabernacle, which was the portable sanctuary used by the Israelites during their journey through the wilderness.

According to the Bible, the Gershonites were descended from Gershon, who was the eldest son of Levi, the eponymous ancestor of the Levites. The Gershonites were divided into two branches: the Libnites and the Shimeites. The Libnites were responsible for the curtains and hangings of the Tabernacle's innermost chamber, the Holy of Holies, while the Shimeites were responsible for the curtains and hangings of the outer chamber, the Holy Place.

The Gershonites played an important role in the construction and maintenance of the Tabernacle. They were responsible for the transport of the curtains and hangings, which were made of fine linen and embroidered with blue, purple, and scarlet thread. The curtains were arranged in a specific pattern, with the most sacred ones covering the Ark of the Covenant and the mercy seat. The Gershonites were also responsible for the cords, pegs, and poles that were used to support the curtains and hangings.

The Gershonites were not allowed to touch the sacred objects that were housed inside the Tabernacle, such as the Ark of the Covenant, the Table of Showbread, and the Altar of Incense. Only the Kohathites, who were responsible for transporting these objects, were allowed to touch them, and even then, only after they had been covered with special cloths.

The Gershonites' service to the Tabernacle was not limited to its physical transport and care. They were also responsible for singing and playing music during worship services. The Gershonites were skilled musicians and were known for their ability to play a variety of instruments, including harps, lyres, and cymbals. They were often accompanied by the Kohathites, who played trumpets and other wind instruments.

The Gershonites continued to play an important role in Israel's worship after the Tabernacle was replaced by the Temple in Jerusalem. They were responsible for the maintenance of the curtains and hangings in the Temple, as well as for the musical accompaniment during worship services. The Gershonites were also involved in the education of the people, teaching them the Law and providing spiritual guidance.

The Gershonites were an important clan of the Levites who played a crucial role in the transport, care, and maintenance of the Tabernacle and later the Temple. They were skilled musicians who provided the musical accompaniment during worship services, and they also played a role in the education and spiritual guidance of the people. The Gershonites' service to Elohim and their community was essential to Israel's religious life, and their legacy is still felt today in the Jewish tradition.

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## STUDY POINT #3

### THE KOHATHITES

The Kohathites were another one of the families of the tribe of Levi in ancient Israel, who descended from Kohath, the son of Levi. They played a significant role in the religious and social life of the Israelites during the time of the Old Testament.

The Kohathites were responsible for the transportation and maintenance of the Tabernacle, which was the portable sanctuary used by the Israelites during their journey from Egypt to the Promised Land. The Tabernacle was a tent that housed the Ark of the Covenant, which contained the Ten Commandments, and other sacred items used in worship. The Kohathites were responsible for packing up and transporting the Tabernacle whenever the Israelites moved to a new location.

The Kohathites were also responsible for the care of the sacred objects within the Tabernacle, such as the Ark of the Covenant, the Table of Showbread, and the Golden Lampstand. These objects were considered holy and could only be handled by the Kohathites, who were set apart for this purpose.

In addition to their duties related to the Tabernacle, the Kohathites played a role in the musical worship of the Israelites. They were responsible for playing instruments and singing during the sacrificial services and other religious ceremonies. This role was important because music was an integral part of worship in ancient Israel, and the Kohathites helped to create an atmosphere of reverence and devotion through their music.

The Kohathites were also involved in the distribution of the Levitical cities, which were designated as places for the Levites to live. The Kohathites were given ten cities, which were spread throughout the land of Israel. These cities provided a place for the Kohathites to live and carry out their duties related to the Tabernacle and other religious services.

The Kohathites were not without their challenges, however. In the book of Numbers, we read about a rebellion led by Korah, a Kohathite, who challenged the leadership of Moses and Aaron. Korah and his followers were ultimately punished by Elohim for their disobedience, but this incident shows that even among the chosen people of Elohim, there were those who would rebel and cause trouble.

Despite these challenges, the Kohathites played a vital role in the religious and social life of the Israelites. They helped to maintain the Tabernacle, which was a symbol of Elohim's presence among His people, and provided the music and instruments used in worship. They were also given a place to live and carry out their duties as Levites, which allowed them to fully devote themselves to their service to Elohim.

The Kohathites were an important part of the Levitical priesthood and played a significant role in the religious and social life of the Israelites. Their duties related to the Tabernacle, music, and distribution of the Levitical cities helped to maintain the worship of Elohim and the unity of the people. Despite the challenges they faced, the Kohathites remained faithful to their calling and were a vital part of Elohim's plan for His people.

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## STUDY POINT #4

### THE MERARITES

The Merarites were the final of the three major clans or families among the Levites in Israel, who descended from Merari, the son of Levi. The Levites were set apart by Elohim to serve in the temple, to assist the priests, and to help with the worship of Elohim. The Merarites were responsible for the transportation and care of the tabernacle, which was the portable temple used by the Israelites during their wilderness wanderings.

The Merarites were descended from Merari, who was the third son of Levi. The other two sons of Levi were Gershon and Kohath. Each of these three sons of Levi had their own clan or family within the Levites. The Merarites were known for their strength and their ability to carry heavy loads. They were responsible for the transport and care of the tabernacle, which was a portable structure that served as the dwelling place of Elohim among the Israelites.

The tabernacle was made up of several parts, including the tent of meeting, the Ark of the Covenant, the altar of burnt offering, and the bronze basin. The Merarites were responsible for the transportation of all of these parts, as well as the curtains, cords, and other materials that were used to construct the tabernacle. They were also responsible for setting up and taking down the tabernacle whenever the Israelites moved to a new location during their wilderness wanderings.

The Merarites were organized into four clans or families, each of which had specific responsibilities related to the transportation and care of the tabernacle. The clans were named after the sons of Merari: Mahli and Mushi. The Mahli clan was responsible for the care of the frames, crossbars, pillars, and sockets of the tabernacle. The Mushi clan was responsible for the care of the curtains, screens, and coverings of the tabernacle. The other two clans, the Jaaziah and the Benoites, were responsible for the care of the other materials used in the construction of the tabernacle.

The Merarites played a significant role in the history of Israel. During the time of Moses, they were responsible for the transportation and care of the tabernacle as the Israelites journeyed through the wilderness. When the Israelites entered the Promised Land under Joshua, the Merarites were given towns and villages in the territories of Reuben, Gad, and Manasseh as their inheritance (Joshua 21:7). In the time of King David, the Merarites played a significant role in the establishment of the temple in Jerusalem. They were responsible for the transportation of the ark of the covenant and other sacred items from the house of Obed-Edom to the city of David (1 Chronicles 15:1-4).

The Merarites were one of the three major clans or families among the Levites. They were known for their strength and their ability to carry heavy loads. They were responsible for the transportation and care of the tabernacle, which was the portable temple used by the Israelites during their wilderness wanderings. The Merarites played a significant role in the history of Israel, and their work was essential to the worship of Elohim during the time of Moses, Joshua, and King David.

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## STUDY QUESTIONS ON BEMIDBAR (NUMBERS) 3

1. Discuss the significance of the genealogy of the Levites in Numbers 3 and how it relates to their role as mediators between Elohim and the people.
2. Explain the importance of obedience to Elohim's commands in the service of the tabernacle, as emphasized in Numbers 3.
3. How does the organization and coordination of the Levites in Numbers 3 contribute to the purity and holiness of the tabernacle?
4. Discuss the significance of the Levites' role as guardians of the sanctuary and the tabernacle in Numbers 3.
5. How does Numbers 3 demonstrate the continuity of Elohim's plan throughout the Old Testament and the importance of the priesthood in maintaining the relationship between Elohim and His people?
6. Explain the significance of the Levites' responsibility for the transport of the tabernacle and its furnishings in Numbers 3.
7. Discuss the importance of the Levitical priesthood in maintaining the purity and holiness of the tabernacle and the implications of any deviation from Elohim's commands.
8. How does Numbers 3 highlight the importance of unity and organization in the service of Elohim?
9. Discuss the significance of the Levites' role as mediators between Elohim and the people in Numbers 3 and how it relates to the concept of priesthood in the Old Testament.
10. Explain the importance of the Levites' role in the service of Elohim and the significance of the genealogy of Aaron in Numbers 3 for the establishment of the priesthood in the Israelite community.

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