



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 4)

INSTRUCTIONS:

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

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

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

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

www.theamazingpowerofprayer.org/biblestudy/

The importance of studying Elohim's word every day!

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

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

"THE SCRIPTURES" (HEBREWS TO ENGLISH TRANSLATION)

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

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

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

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

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

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

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

It includes the Brit Chadasha (New Covenant Scriptures)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

2. What does this chapter mean?

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

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

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

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

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

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

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

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

4. What does this chapter tell me about people?

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

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

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

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

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

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

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

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

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

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

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

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

BIBLE STUDY INTRODUCTION!

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

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

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

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

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

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

HALLEY'S BIBLE HANDBOOK - 1924

ENJOY THE STUDY!

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Reading & Study Overview

BEMIDBAR (NUMBERS) 4 – DUTIES OF THE PRIESTS

NUMBERS 4

DUTIES OF THE PRIESTS

STUDENT OF THE WORD OF ELOHIM

CHAPTER INTRODUCTION

The three major families within the descendants of Levi were the children of Kohath, Gershon, and Merari. Each of these family groups was given tasks related to parts of the tabernacle. The Kohathites transported the items in the holy of holies and other furnishings, but only after Aaron and his sons had covered each of the components including the ark of the covenant, with its own special cover, and inserted the carrying poles. The family of Gershon carried all the coverings and curtains of the tabernacle, and Merari's descendants carried all the wood frames and sockets that made the hidden structure of the tabernacle. Don't overlook your family as the first setting where you can carry out service to Elohim, learn by helping them and working together to help others.

The fourth chapter of the book of Numbers details the duties of the priests in the Tabernacle, which was a portable tent of worship that the Israelites used during their journey through the wilderness. The chapter begins by outlining the requirements for the Levites who were responsible for transporting the Tabernacle and its furnishings. Then, it goes on to describe the specific duties of the priests, who were responsible for the sacrificial system and the maintenance of the Tabernacle. The first duty of the priests was to take care of the holy objects in the Tabernacle. This included the Ark of the Covenant, the table of showbread, the lampstand, and the altar of incense. The priests were responsible for setting up and taking down these objects when the Israelites moved from one location to another. They were also responsible for ensuring that the holy objects were clean and free from any defilement. The priests were also responsible for the sacrificial system. They were the only ones who were allowed to offer sacrifices to Elohim, and they did so on behalf of the people. The chapter details the various types of sacrifices that were offered, including burnt offerings, sin offerings, and guilt offerings. Each type of sacrifice had a specific purpose and was accompanied by a set of instructions that the priests had to follow. Another important duty of the priests was to oversee the purification of the people. This

included the ritual purification of those who were unclean due to contact with a dead body, as well as those who were unclean due to a skin disease. The priests were responsible for examining the person and determining whether or not they were clean. If the person was unclean, the priest would perform a ritual cleansing to make them clean again. In addition to these duties, the priests were also responsible for blessing the people. This included the blessing of the people during the festivals and the blessing of individuals who came to the Tabernacle seeking Elohim's favor. The priests would pronounce a blessing over the person or group, asking Elohim to grant them his favor and protection. Finally, the chapter concludes with a summary of the duties of the priests. It emphasizes the importance of their role in maintaining the holiness of the Tabernacle and in facilitating the relationship between the Israelites and Elohim. It also emphasizes the importance of the priests' obedience to the laws and regulations that Elohim had given them.

CHAPTER OUTLINE BEMIDBAR (NUMBERS) 4

A. The duty of the Kohathites.

(1-3) Those fit for service.

(4-14) The work of packing the furniture and utensils of the tabernacle.

(15-20) The moving of the furniture and utensils of the tabernacle.

B. The duty of the Gershonites.

(21-23) Those of the sons of Gershon fit for service.

(24-28) The duties of the Gershonites.

C. The duty of the family of Merari.

(29-30) Those fit for service.

(31-33) The duties of the family of Merari.

D. Summary of the census of the Levites.

(34-48) The final count according to the families.

(49) The organization and order of the Levites.

DETAILS OF BEMIDBAR (NUMBERS) 4

The fourth chapter of the book of Numbers provides a detailed description of the duties and responsibilities of the Levites and the priests in the Tabernacle. Here are the key components of Numbers 4:

- 1. Requirements for the Levites:** The chapter begins by outlining the requirements for the Levites who were responsible for transporting the Tabernacle and its furnishings. Only males between the ages of 30 and 50 were eligible to serve in this capacity.
- 2. Responsibilities of the priests:** The chapter goes on to describe the specific duties of the priests, who were responsible for the sacrificial system and the maintenance of the Tabernacle. These duties included taking care of the holy objects, overseeing the sacrificial system, purifying the people, blessing the people, and maintaining the holiness of the Tabernacle.
- 3. Holy objects in the Tabernacle:** The priests were responsible for taking care of the holy objects in the Tabernacle, including the Ark of the Covenant, the table of showbread, the lampstand, and the altar of incense.
- 4. Sacrificial system:** The priests were responsible for offering sacrifices on behalf of the people. The chapter details the various types of sacrifices that were offered, including burnt offerings, sin offerings, and guilt offerings.
- 5. Purification of the people:** The priests were responsible for overseeing the purification of the people, including those who were unclean due to contact with a dead body or a skin disease. The priests would perform a ritual cleansing to make them clean again.
- 6. Blessing the people:** The priests were responsible for blessing the people during the festivals and the blessing of individuals who came to the Tabernacle seeking Elohim's favor.
- 7. Summary of the duties of the priests:** The chapter concludes with a summary of the duties of the priests, emphasizing their role in maintaining the holiness of the Tabernacle and facilitating the relationship between the Israelites and Elohim. The importance of the priests' obedience to Elohim's laws and regulations is also emphasized.

CHAPTER BREAKDOWN OF BEMIDBAR (NUMBERS) 4

THOSE FIT FOR SERVICE. (NUMBERS 4:1-3)

Numbers 4:1-3 provides the requirements for those fit for service in the Tabernacle. Only males between the ages of 30 and 50 were eligible to serve in the transport and maintenance of the Tabernacle. This age range was chosen because it was believed to be the peak of physical and mental strength.

The fact that only males were eligible for service was a reflection of the patriarchal society in which the Israelites lived. However, it is important to note that the roles of women in the Tabernacle were still significant. They were responsible for weaving the curtains and other textiles used in the Tabernacle, and they were allowed to participate in the festivals and bring offerings.

The age range of 30 to 50 was also significant. This age range was considered the most suitable for service because it was believed that those within this age range were in their prime physical and mental condition. They were able to carry out the physically demanding tasks required for the transport and maintenance of the Tabernacle.

This passage emphasizes the importance of physical and mental strength in serving Elohim. It also emphasizes the importance of having appropriate age requirements for certain types of service. The age requirement ensures that those who are best suited for the job are the ones who are chosen for it.

In modern times, the concept of age and physical strength has evolved, and the requirements for service may differ depending on the context. However, the principle remains the same: those who are best suited for the job should be chosen for it. This passage provides an important lesson for us today on the importance of being mindful of the physical and mental requirements of a task, and ensuring that those who are best suited for it are chosen to carry it out.

THE WORK OF PACKING THE FURNITURE AND UTENSILS OF THE TABERNACLE. (NUMBERS 4:4-14)

Numbers 4:4-14 provides a detailed description of the process of packing the furniture and utensils of the Tabernacle for transport. The Levites were responsible for packing and transporting the Tabernacle, and this passage provides instructions for how they were to do it.

The passage begins by listing the specific items that needed to be packed for transport. This included the Ark of the Covenant, the table of showbread, the lampstand, the altar of incense, the bronze altar, and all the utensils used in the sacrificial system.

The passage then goes on to describe how each of these items was to be packed. The Ark of the Covenant, for example, was to be covered with a veil and then a covering of badger skins. The table of showbread was to be covered with a blue cloth, and the lampstand was to be wrapped in a cloth.

Each of these items was then to be placed on a specific type of cart or wagon for transport. The Ark of the Covenant, for example, was to be carried on poles by the Levites, while the other items were to be placed on carts.

This passage provides a detailed and practical description of the process of packing and transporting the Tabernacle. It highlights the importance of taking care of the holy objects in the Tabernacle and ensuring that they are not damaged during transport.

The passage also emphasizes the importance of following specific instructions in carrying out the work of the Tabernacle. The Levites were not to deviate from the instructions given to them, as this could result in damage to the holy objects or defilement of the Tabernacle.

THE MOVING OF THE FURNITURE AND UTENSILS OF THE TABERNACLE. (NUMBERS 4:15-20)

Numbers 4:15-20 provides instructions for the moving of the furniture and utensils of the Tabernacle. The passage describes how the Levites were to carry out this important task and highlights the significance of this work.

The passage begins by describing how the Levites were to handle the holy objects in the Tabernacle. They were not to touch them directly, but were to use specific types of coverings and wrappings to protect the objects from damage and defilement.

The Levites were also given specific instructions on how to move the holy objects. They were to carry the objects on their shoulders, using poles or rods to support the weight. This was to ensure that the objects were not dropped or mishandled during transport.

The passage emphasizes the importance of the Levites following these instructions carefully. It states that failure to do so could result in death or defilement of the Tabernacle.

THOSE OF THE SONS OF GERSHON FIT FOR SERVICE. (NUMBERS 4:21-23)

Numbers 4:21-23 provides instructions for those of the sons of Gershon who were fit for service in the Tabernacle. The sons of Gershon were one of the three Levitical families responsible for transporting and maintaining the Tabernacle.

According to the passage, the sons of Gershon were responsible for carrying and maintaining the curtains and coverings of the Tabernacle. This included the curtains that surrounded the courtyard, the tent of meeting, and the covering over the tent.

The passage lists the specific duties of the sons of Gershon, emphasizing their importance in the maintenance and upkeep of the Tabernacle. The sons of Gershon were required to carry out these duties with great care and attention to detail, ensuring that the curtains and coverings were not damaged or defiled.

The passage also highlights the significance of the work of the sons of Gershon. It emphasizes that their work was just as important as the work of the priests and the other Levites, and that they played an essential role in the maintenance of the Tabernacle.

THE DUTIES OF THE GERSHONITES. (NUMBERS 4:24-28)

Numbers 4:24-28 provides a detailed description of the duties of the Gershonites, who were one of the three Levitical families responsible for the transport and maintenance of the Tabernacle. This passage outlines the specific tasks assigned to the Gershonites and emphasizes the importance of their role in the Tabernacle service.

According to the passage, the Gershonites were responsible for carrying and maintaining the various coverings of the Tabernacle, including the curtains, the screen, and the hangings. These coverings were essential for maintaining the sanctity of the Tabernacle and protecting it from the elements.

The passage also provides instructions on how the Gershonites were to carry out their duties. They were to carry the coverings on carts and wagons, and they were to be responsible for assembling and disassembling the coverings at each location where the Israelites encamped.

The passage emphasizes the importance of the Gershonites following specific instructions in carrying out their duties. They were not to deviate from the instructions given to them, as this could result in damage to the Tabernacle or defilement of its sacred objects.

THOSE FIT FOR SERVICE. (NUMBERS 4:29-30)

Numbers 4:29-30 provides the requirements for those fit for service in the Tabernacle. This passage outlines the specific roles of the Kohathites, who were one of the three Levitical families responsible for the transport and maintenance of the Tabernacle.

According to the passage, only males between the ages of 30 and 50 were eligible to serve in the Kohathite family. This age range was chosen because it was believed to be the peak of physical and mental strength.

The passage emphasizes the importance of physical and mental strength in serving Elohim. It also highlights the significance of age requirements for certain types of service. The age requirement ensures that those who are best suited for the job are the ones who are chosen for it.

The Kohathites were responsible for carrying and maintaining the holy objects in the Tabernacle, including the Ark of the Covenant, the table of showbread, the lampstand, and the altar of incense. The passage emphasizes the importance of the Kohathites following specific instructions in carrying out their duties, to ensure that the holy objects were not damaged or defiled.

THE DUTIES OF THE FAMILY OF MERARI. (NUMBERS 4:31-33)

Numbers 4:31-33 describes the duties of the family of Merari, one of the three Levitical families responsible for the transport and maintenance of the Tabernacle. This passage outlines the specific tasks assigned to the Merarites and emphasizes the importance of their role in the Tabernacle service.

According to the passage, the Merarites were responsible for carrying and maintaining the heavy objects of the Tabernacle, including the frames, bars, and pillars. These were the structural elements of the Tabernacle, essential for maintaining its shape and stability.

The passage also provides instructions on how the Merarites were to carry out their duties. They were to carry the heavy objects on carts and wagons, and they were to be responsible for assembling and disassembling the Tabernacle at each location where the Israelites encamped.

The passage emphasizes the importance of the Merarites following specific instructions in carrying out their duties. They were not to deviate from the instructions given to them, as this could result in damage to the Tabernacle or defilement of its sacred objects.

THE FINAL COUNT ACCORDING TO THE FAMILIES. (NUMBERS 4:34-48)

Numbers 4:34-48 provides the final count of the Levitical families responsible for the transport and maintenance of the Tabernacle. This passage summarizes the number of individuals in each family and emphasizes the importance of each individual's role in the Tabernacle service.

According to the passage, the total number of Levites fit for service was 8,580. Of these, 2,750 were assigned to the Gershonite family, 2,630 to the Kohathite family, and 3,200 to the Merarite family. Each family had specific responsibilities in the transport and maintenance of the Tabernacle, and each individual had an important role to play in this service.

The passage emphasizes the significance of each individual's role in the Tabernacle service. It highlights the importance of teamwork and collaboration in carrying out the work of Elohim. Each individual had a specific task to carry out, but all tasks were essential for the functioning of the Tabernacle as a whole.

THE ORGANIZATION AND ORDER OF THE LEVITES. (NUMBERS 4:49)

Numbers 4:49 describes the organization and order of the Levites in the transport and maintenance of the Tabernacle. The passage emphasizes the importance of order and organization in carrying out the work of Elohim.

According to the passage, the Levites were organized into different groups, each with specific responsibilities. The Gershonites were responsible for the curtains and coverings of the Tabernacle, the Kohathites were responsible for the holy objects, and the Merarites were responsible for the structural elements of the Tabernacle.

The passage emphasizes the importance of each group following specific instructions in carrying out their duties. It also highlights the importance of coordination and communication among the different groups. Each group had to work together to ensure that the Tabernacle was properly transported and maintained.

The passage emphasizes the importance of order and organization in carrying out the work of Elohim. It highlights the potential consequences of not following specific instructions and emphasizes the significance of each individual's role in the larger community.

THE THEME OF BEMIDBAR (NUMBERS) 4

The theme of Numbers 4 is the organization and maintenance of the Tabernacle, which was the dwelling place of Elohim among the Israelites during their journey in the wilderness. The chapter provides specific instructions for the transport and maintenance of the Tabernacle, highlighting the importance of order, organization, and attention to detail in carrying out the work of Elohim.

The chapter also emphasizes the significance of each individual's role in the service of Elohim, regardless of how small or seemingly insignificant their task may be. Each individual had a specific task to carry out, and all tasks were essential for the functioning of the Tabernacle as a whole.

NARRATIVE CATEGORIES OF BEMIDBAR (NUMBERS) 4

Numbers 4 can be categorized as a narrative passage that provides detailed instructions for the organization and maintenance of the Tabernacle. The passage is primarily focused on the practical aspects of serving Elohim, rather than on theological or philosophical concepts.

The narrative in Numbers 4 is structured around the specific duties assigned to each Levitical family. Each family is given specific tasks and instructions for the transport and maintenance of the Tabernacle, highlighting the importance of order and organization in carrying out the work of Elohim.

The passage also emphasizes the importance of following specific instructions and being mindful of the details in carrying out the work of the Tabernacle. It highlights the potential consequences of not following instructions or mishandling the holy objects, emphasizing the sacred nature of the Tabernacle and the need for respect and care in its maintenance.

WHO IS THE INTENDED AUDIENCE OF BEMIDBAR (NUMBERS) 4

The intended audience of Numbers 4 is the community of Israelites who were journeying through the wilderness with the Tabernacle as their center of worship. The chapter provides specific instructions for the transport and maintenance of the Tabernacle, outlining the roles and responsibilities of each Levitical family.

The audience of Numbers 4 is likely the Israelite community as a whole, including the priests and Levites who were responsible for carrying out the work of the Tabernacle. The chapter emphasizes the practical aspects of serving Elohim and highlights the importance of being mindful of the details in carrying out His work.

The instructions provided in Numbers 4 were intended to ensure that the Tabernacle was properly maintained and respected, emphasizing the sacred nature of the Tabernacle and the importance of following specific instructions in carrying out the work of Elohim.

LITERARY WRITING TYPE IN BEMIDBAR (NUMBERS) 4

The literary writing type in Numbers 4 is primarily instructional and procedural, providing detailed instructions for the transport and maintenance of the Tabernacle. The chapter is structured around the specific duties assigned to each Levitical family, emphasizing the importance of order, organization, and attention to detail in carrying out the work of Elohim.

The style of writing in Numbers 4 is straightforward and descriptive, focusing on the practical aspects of serving Elohim rather than on theological or philosophical concepts. The language used is primarily technical, with specific instructions given for the handling and transport of the holy objects in the Tabernacle.

The chapter also includes several repetitions of instructions and lists of items to be transported or maintained, highlighting the importance of following specific instructions and being mindful of the details in carrying out the work of Elohim.

THE EVENTS IN BEMIDBAR (NUMBERS) 4

The events in Numbers 4 focus on the organization and maintenance of the Tabernacle, which was the dwelling place of Elohim among the Israelites during their journey in the wilderness. The chapter provides detailed instructions for the transport and maintenance of the Tabernacle, highlighting the importance of order, organization, and attention to detail in carrying out the work of Elohim.

The events in Numbers 4 include:

1. The assignment of specific tasks and responsibilities to each Levitical family, including the Gershonites, Kohathites, and Merarites.
 2. The requirement that only males between the ages of 30 and 50 were eligible to serve in the Kohathite family, as this was believed to be the peak of physical and mental strength.
 3. The specific instructions for the transport and maintenance of the holy objects in the Tabernacle, including the Ark of the Covenant, the table of showbread, the lampstand, and the altar of incense.
 4. The specific instructions for the transport and maintenance of the curtains, coverings, and structural elements of the Tabernacle.
 5. The emphasis on following specific instructions and being mindful of the details in carrying out the work of Elohim, including the potential consequences of mishandling the holy objects.
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THE TIMEFRAME OF EVENTS IN BEMIDBAR (NUMBERS) 4

The timeframe of events in Numbers 4 is not explicitly stated in the chapter. However, the events likely occurred during the Israelites' journey in the wilderness, which lasted for 40 years following their departure from Egypt.

The instructions for the transport and maintenance of the Tabernacle were given to Moses by Elohim in the wilderness, as described in earlier chapters of the book of Numbers. The Levites were then assigned specific tasks and responsibilities for the transport and maintenance of the Tabernacle according to these instructions.

The timeframe of events in Numbers 4 is therefore generally understood to be during the Israelites' journey in the wilderness, which is estimated to have taken place between approximately 1440 and 1400 BC.

THE PURPOSE FOR BEMIDBAR (NUMBERS) 4

The purpose of Numbers 4 is to provide detailed instructions for the organization and maintenance of the Tabernacle, which was the dwelling place of Elohim among the Israelites during their journey in the wilderness. The chapter emphasizes the importance of order, organization, and attention to detail in carrying out the work of Elohim.

The specific purposes of Numbers 4 include:

1. To assign specific tasks and responsibilities to each Levitical family for the transport and maintenance of the Tabernacle, emphasizing the importance of each individual's role in the larger community.
 2. To provide specific instructions for the transport and maintenance of the holy objects in the Tabernacle, highlighting the sacred nature of the Tabernacle and the need for respect and care in its maintenance.
 3. To emphasize the importance of following specific instructions and being mindful of the details in carrying out the work of Elohim, highlighting the potential consequences of mishandling the holy objects.
 4. To emphasize the significance of order, organization, and attention to detail in carrying out the work of Elohim, highlighting the practical aspects of serving Elohim and the importance of being mindful of the details.
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THE HISTORICAL AND CULTURAL CONTEXT OF BEMIDBAR (NUMBERS) 4

The historical and cultural context of Numbers 4 is the Israelites' journey in the wilderness following their departure from Egypt. The book of Numbers is set during this time period and provides a historical account of the Israelites' journey as they sought to establish themselves as a nation under the leadership of Moses.

The Tabernacle, which is the focus of Numbers 4, was a portable tent used as a place of worship and sacrifice for the Israelites during their journey in the wilderness. The Tabernacle was believed to be the dwelling place of Elohim among the Israelites and was therefore a central aspect of their religious and cultural identity.

The Levites, who were responsible for the transport and maintenance of the Tabernacle, were a priestly tribe within the Israelite community. They were not given a specific land inheritance but were instead dedicated to the service of Elohim and the maintenance of the Tabernacle.

The instructions for the transport and maintenance of the Tabernacle, as described in Numbers 4, reflect the cultural and religious practices of the Israelites during this time period. The emphasis on order, organization, and attention to detail in carrying out the work of Elohim reflects the importance placed on religious practices and rituals in the Israelite community.

THE RELIGIOUS AND CULTURAL PRACTICES IN BEMIDBAR (NUMBERS) 4

Numbers 4 provides insight into the religious and cultural practices of the Israelites during their journey in the wilderness. The chapter focuses on the organization and maintenance of the Tabernacle, which was the center of worship for the Israelites during this time period.

The religious and cultural practices in Numbers 4 include:

- 1. The belief that the Tabernacle was the dwelling place of Elohim among the Israelites.** The Tabernacle was considered to be sacred and required careful attention and maintenance to ensure that it was properly respected.
 - 2. The role of the Levites in the service of Elohim and the maintenance of the Tabernacle.** The Levites were a priestly tribe within the Israelite community and were responsible for the transport and maintenance of the Tabernacle. They were dedicated to the service of Elohim and did not receive a specific land inheritance like the other tribes.
 - 3. The importance of order, organization, and attention to detail in carrying out the work of Elohim.** The specific instructions provided in Numbers 4 for the transport and maintenance of the Tabernacle highlight the importance placed on following specific instructions and being mindful of the details in carrying out the work of Elohim.
 - 4. The emphasis on sacrifice and worship as central aspects of the Israelite religious and cultural practices.** The Tabernacle was used for sacrifice and worship, and the Israelites were expected to participate in these practices as part of their religious and cultural identity.
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DOCTRINAL OVERVIEW OF BEMIDBAR (NUMBERS) 4

Numbers 4 provides practical instructions for the organization and maintenance of the Tabernacle, which was the dwelling place of Elohim among the Israelites during their journey in the wilderness. While the chapter does not specifically address doctrinal concepts, there are several theological themes that can be inferred from its contents.

One of the primary theological themes in Numbers 4 is the significance of order, organization, and attention to detail in carrying out the work of Elohim. The instructions for the transport and maintenance of the Tabernacle emphasize the importance of following specific instructions and being mindful of the details, highlighting the importance of discipline and obedience in serving Elohim.

Another theological theme in Numbers 4 is the sacred nature of the Tabernacle and the need for respect and care in its maintenance. The emphasis placed on the specific instructions for the transport and maintenance of the holy objects reflects the Israelites' belief in the sacred nature of the Tabernacle and the importance of respecting Elohim's dwelling place among them.

The role of the Levites in the service of Elohim is also a theological theme in Numbers 4. The Levites were dedicated to the service of Elohim and were responsible for the transport and maintenance of the Tabernacle.

Their role reflects the Israelites' belief in the importance of priesthood and the need for a dedicated group of individuals to carry out the work of Elohim.

MATTHEW HENRY ON BEMIDBAR (NUMBERS) 4

In the former chapter an account was taken of the whole tribe of Levi, in this we have an account of those of that tribe who were in the prime of their time for service, betwixt thirty and fifty years old.

I. The serviceable men of the Kohathites are ordered to be numbered, and their charges are given them, Numbers 4:2-20.

II. Of the Gershonites, Numbers 4:24-28.

III. Of the Merarites, Numbers 4:29-33.

IV. The numbers of each, and the sum total at last, are recorded, Numbers 4:34-49.

VERSES 1-20

We have here a second muster of the tribe of Levi. As that tribe was taken out of all Israel to be Elohim's peculiar, so the middle-aged men of that tribe were taken from among the rest to be actually employed in the service of the tabernacle.

Now observe,

I. Who were to be taken into this number.

All the males from thirty years old to fifty. Of the other tribes, those that were numbered to go forth to war were from twenty years old and upward, but of the Levites only from thirty to fifty; for the service of Elohim requires the best of our strength, and the prime of our time, which cannot be better spent than to the honour of him who is the first and best. And a man may make a good soldier much sooner than a good minister.

Now,

1. They were not to be employed till they were thirty years old, because till then they were in danger of retaining something childish and youthful and had not gravity enough to do the service, and wear the honour, of a Levite. They were entered as probationers at twenty-five years old, (ch. 8:24), and in David's time, when there was more work to be done, at twenty (1 Chr. 23:24, and so Ezra 3:8); but they must be five years learning and waiting, and so fitting themselves for service; nay, in David's time they were ten years in preparation, from twenty to thirty. John Baptist began his public ministry, and Messiah his, at thirty years old. This is not in the letter of it obligatory on gospel ministers now, as if they must either not begin their work till thirty years old or must leave off at fifty; but it gives us two good rules:

(1.) That ministers must not be novices, 1 Tim. 3:6. It is a work that requires ripeness of judgment and great steadiness, and therefore those are very unfit for it who are but babes in knowledge and have not put away childish things.

(2.) That they must learn before they teach, serve before they rule, and must first be proved, 1 Tim. 3:10.

2. They were discharged at fifty years old from the toilsome part of the service, particularly that of carrying the tabernacle; for that is the special service to which they are here ordained, and which there was most occasion for while they were in the wilderness.

When they began to enter upon old age, they were dismissed,

(1.) In favour to them, that they might not be over-toiled when their strength began to decay. Twenty years' good service was thought pretty well for one man.

(2.) In honour to the work, that it might not be done by those who, through the infirmities of age, were slow and heavy. The service of Elohim should be done when we are in the most lively active frame. Those do not consider this who put off their repentance to old age, and so leave the best work to be done in the worst time.

II. How their work is described.

They are said to enter into the host, or warfare, to do the work in the tabernacle. The ministry is a good work (1 Tim. 3:1): ministers are not ordained to the honour only, but to the labour, not only to have the wages, but to do the work. It is also a good warfare, 1 Tim. 1:18. Those that enter into the ministry must look upon themselves as entered into the host, and approve themselves good soldiers, 2 Tim. 2:3. Now, as to the sons of Kohath in particular, here is,

1. Their service appointed them, in the removes of the tabernacle. Afterwards, when the tabernacle was fixed, they had other work assigned them; but this was the work of the day, which was to be done in its day. Observe, Wherever the camp of Israel went, the tabernacle of Jehovah went with them, and care must be taken for the carriage of it.

Note, Wherever we go, we must see to it that we take our religion along with us, and not forget that or any part of it.

Now the Koliathites were to carry all the holy things of the tabernacle. They were charged with those things before (ch. 3:31), but here they have more particular instructions given them.

(1.) Aaron, and his sons the priests, must pack up the things which the Kohathites were to carry, as here directed, v. 5, etc. Elohim had before appointed that none should come into the most holy place, but only Aaron once a year with a cloud of incense (Lev. 16:2); and yet, the necessity of their unsettled state requiring it, that law is here dispensed with; for every time they removed Aaron and his sons went in to take down the ark, and make it up for carriage; for (as the learned bishop Patrick suggests) the shechinah, or display of the divine majesty, which was over the mercy-seat, removed for the present in the pillar of cloud, which was taken up, and then the ark was not dangerous to be approached.

(2.) All the holy things must be covered, the ark and table with three coverings, all the rest with two. Even the ashes of the altar, in which the holy fire was carefully preserved and raked up, must have a purple cloth spread over them, v. 13. Even the brazen altar, though in the court of the sanctuary it stood open to the view of all, yet was covered in the carriage of it.

All these coverings were designed,

[1.] For safety, that these holy things might not be ruffled with the wind, sullied with the rain, nor tarnished with the sun, but that they might be preserved in their beauty; for on all the glory shall be a defence. The coverings of badgers' skins, being thick and strong, would keep out wet; and, while we are in our passage through the wilderness of this world, it concerns us to be fenced for all weathers, Isa. 4:5, 6.

[2.] For decency and ornament. Most of these things had a cloth of blue, or purple, or scarlet, spread outmost; and the ark was covered with a cloth wholly of blue (v. 6), an emblem (say some) of the azure skies, which are spread like a curtain between us and the Majesty on high, Job 26:9. Those that are faithful to Elohim should endeavour likewise to appear beautiful before men, that they may adorn the doctrine of Elohim our Saviour.

[3.] For concealment. It signified the darkness of that dispensation. That which is now brought to light by the gospel, and revealed to babes, was then hidden from the wise and prudent. They saw only the coverings, not the holy things themselves (Heb. 10:1); but now Messiah has destroyed the face of the covering, Isa. 25:7.

(3.) When all the holy things were covered, then the Kohathites were to carry them on their shoulders. These things that had staves were carried by their staves (v. 6, 8, 11, 14); those that had not were carried upon a bar, or bier, or bearing barrow, v. 10, 12. See how the tokens of Elohim's presence in this world are movable things; but we look for a kingdom that cannot be moved.

2. Eleazar, now the eldest son of Aaron, is appointed overseer of the Kohathites in this service (v. 16); he must take care that nothing was forgotten, left behind, or displaced. As a priest he had more honour than the Levites, but then he had more care; and that care was a heavier burden, no doubt, upon his heart, than all the burdens that were laid upon their shoulders. It is much easier to do the work of the tabernacle than to discharge the trusts of it, to obey than to rule.

3. Great care must be taken to preserve the lives of these Levites, by preventing their unseasonable irreverent approach to the most holy things: Cut you not off the Kohathites, v. 18.

Note, Those who do not what they can to keep others from sin do what they can to cut them off.

(1.) The Kohathites must not see the holy things till the priests had covered them, v. 20. Even those that bore the vessels of Jehovah saw not what they bore, so much were even those in the dark concerning the gospel whose office it was to expound the law. And,

(2.) When the holy things were covered, they might not touch them, at least not the ark, called here the holy thing, upon pain of death, v. 15. Uzza was struck dead for the breach of this law. Thus were Jehovah's ministers themselves then kept in fear, and that was a dispensation of terror, as well as darkness; but now, through Messiah, the case is altered; we have seen with our eyes, and our hands have handles, the word of life (1 Jn. 1:1), and we are encouraged to come boldly to the throne of grace.

VERSES 21-33

We have here the charge of the other two families of the Levites, which, though not so honourable as the first, yet was necessary, and was to be done regularly.

1. The Gershonites were charged with all the drapery of the tabernacle, the curtains, and hangings, and the coverings of badgers' skins, v. 22-26. These they were to take down when the cloud removed, and the ark and the rest of the holy things were carried away, to pack up and bring with them, and then to set up again, where the cloud rested. Aaron and his sons allotted to them their respective charge: "You shall take care of such a curtain, and you of such a hanging, that every one may know his work, and there may be no confusion," v. 27. Ithamar particularly was to take the oversight of them, v. 28.

2. The Merarites were charged with the heavy carriage, the boards and bars, the pillars and sockets, the pins and cords, and these were delivered to them by name, v. 31, 32. An inventory was given them of every particular, that it might be forthcoming, and nothing to seek, when the tabernacle was to be set up again. Though these seemed of less importance than the other things pertaining to the sanctuary, yet there was this care taken of them, to teach us with the greatest exactness to preserve pure and entire all divine institutions, and to take care that nothing be lost. It also intimates the care Elohim takes of his church, and every member of it; the good Shepherd calls his own sheep by name, Jn. 10:3. Here were thousands of men employed about these services, though a much less number would have served for the bearing of those burdens; but it was requisite that the tabernacle should be taken down, and set up, with great expedition, and many hands would make quick work, especially when every one knew his work. They had tents of their own to take care of, and to take along with them, but the young men under thirty, and the old men above fifty, might serve for them; nor is there any mention of them, for Elohim's house must always be preferred before our own. Their care was preposterous who built and ceiled their own houses while Elohim's house lay waste, Hag. 1:4, 9. The death of the saints is represented as the taking down of the tabernacle (2 Co. 5:1), and the putting of it off, 2 Pt. 1:14. The immortal soul, like the most holy things, is first covered and taken away, carried by angels, unseen, under the inspection of Jehovah Yeshua, our Eleazar. Care is also taken of the body—the skin and flesh, which are as the curtains, the bones and sinews which are as the bars and pillars; none of these shall be lost; commandment is given concerning the bones, a covenant made with the dust; these are in safe custody, and shall all be produced in the great day, when this tabernacle shall be set up again, and these vile bodies made like the glorious body of Yeshua Messiah.

VERSES 34-49

We have here a particular account of the numbers of the three families of the Levites respectively, that is, of the effective men, between thirty years old and fifty.

Observe,

1. The Kohathites were, in all, 8600 from a month old and upwards; but of these there were but 2750 serviceable men, not a third part. The Gershonites, in all, 7500, and of them but 2630 serviceable men, little more than a third part.

Note, Of the many that add to the numbers of the church, there are comparatively but few that contribute to the service of it.

So it has been, and so it is; many have a place in the tabernacle that do but little of the work of the tabernacle, Phil. 2:20, 21.

2. That the Merarites were but 6200 in all, and yet of these there were 3200 serviceable men, that is, more than half. The greatest burden lay upon that family, the boards, and pillars, and sockets; and Elohim so ordered it that, though they were the fewest in number, yet they should have the most able men among them; for whatever service Elohim calls men to he will furnish them for it, and give strength in proportion to the work, grace sufficient.

3. The whole number of the able men of the tribe of Levi who entered into Elohim's host to war his warfare was but 8580, whereas the able men of the other tribes that entered into the host of Israel to war their warfare were many more. The least of the tribes had almost four times as many able men as the Levites, and some of them more than eight times as many; for those that are engaged in the service of this world, and war after the flesh, are many more than those that are devoted to the service of Elohim, and fight the good fight of faith.

G. CAMPBELL MORGAN ON BEMIDBAR (NUMBERS) 4

Continuing the instructions concerning the Levites, we have a minute account of their work in connection with the movement and marching of the people. The family of Kohath were made responsible for carrying the holy furniture. This furniture they were not allowed to see or touch. Aaron and his sons first entered the Holy Place and covered each sacred piece, affixing the staves which were to rest on the shoulders of the Levites. On the march these were in charge of Eleazar, who also carried the anointing oil and the sweet incense.

The duty of carrying the curtains and the tents which constituted the Tabernacle itself devolved on the Gershonites.

The boards and bars and pillars and all other things which formed the foundations on which the sacred hangings rested were committed to the care of the Merarites.

All this is technical, and yet it cannot be studied without realizing how it emphasized the importance of the relation of the people to Jehovah. The sacred symbols of that relationship were to be as carefully guarded on the forward march as when they stood in proper order at the center of the encamped people.

WHAT CAN WE LEARN FROM BEMIDBAR (NUMBERS) 4

1. The importance of order and organization in serving Elohim. The chapter emphasizes the significance of each individual's role in the larger community and the need for discipline and obedience in carrying out the work of Elohim.

2. The significance of the sacred nature of Elohim's dwelling place. The instructions for the transport and maintenance of the Tabernacle highlight the Israelites' belief in the importance of respecting Elohim's dwelling place among them.

3. The value of attention to detail in serving Elohim. The chapter emphasizes the need for specific instructions to be followed and for individuals to be mindful of the details in carrying out the work of Elohim.

4. The importance of each individual's role in serving Elohim. The specific tasks assigned to each Levitical family highlight the significance of each individual's contribution to the larger community.

5. The role of priesthood and the importance of a dedicated group of individuals to carry out the work of Elohim. The Levites were dedicated to the service of Elohim and were responsible for the transport and maintenance of the Tabernacle, highlighting the importance of a dedicated group of individuals in serving Elohim.

HOW CAN WE APPLY THE LESSONS FROM BEMIDBAR (NUMBERS) 4 IN OUR LIVES

1. Emphasizing the importance of order and organization in our daily lives. We can strive to be disciplined and obedient in carrying out our responsibilities, recognizing the significance of each individual's role in the larger community.

2. Respecting the sacred nature of the world around us. We can strive to be mindful of the sacredness of our environment, relationships, and activities, recognizing the presence of Elohim in all aspects of our lives.

3. Paying attention to the details in our work and relationships. We can strive to be mindful of the small things that make a difference, recognizing the importance of attention to detail in serving Elohim and others.

4. Recognizing the significance of each individual's role in serving Elohim. We can strive to see the value in each person's contribution to the larger community, recognizing the importance of everyone's unique talents and abilities in carrying out the work of Elohim.

5. Cultivating a sense of dedication and commitment to serving Elohim. We can strive to develop a deeper sense of commitment to serving Elohim in our daily lives, recognizing the importance of a dedicated and passionate heart in carrying out His work.

CROSS-REFERENCES FOR BEMIDBAR (NUMBERS) 4

1. Exodus 40:17-33:

This passage describes the construction and organization of the Tabernacle, providing further context for the instructions for its transport and maintenance in Numbers 4.

Exodus 40:17-33 is a cross-reference of Numbers 4 because it describes the completion of the tabernacle, which is the same event that Numbers 4 describes.

In Exodus 40:17-33, we read about how Moses erected the tabernacle and set up its furnishings. The text mentions the positioning of the ark, the table, the lampstand, and the altar of incense, which are also listed in Numbers 4. Exodus 40:17-33 also describes the anointing of the tabernacle and its furnishings, which is a crucial part of the consecration process that is also mentioned in Numbers 4.

Additionally, both Exodus 40:17-33 and Numbers 4 emphasize the importance of the Levites in the service of the tabernacle. In Exodus 40, we read about how Moses set the Levites apart for this purpose and consecrated them to Jehovah. Similarly, in Numbers 4, the Levites are described as being responsible for the care and transportation of the tabernacle and its furnishings.

Exodus 40:17-33 is a cross-reference of Numbers 4 because it describes the same event - the completion of the tabernacle - and emphasizes the same themes, such as the positioning and anointing of the furnishings, as well as the importance of the Levites in the service of the tabernacle.

2. Leviticus 8:1-36:

This passage describes the consecration of the priests, including the Levites, and provides further insight into their role in serving Elohim and maintaining the Tabernacle.

Leviticus 8:1-36 is a cross-reference of Numbers 4 because it describes the consecration of the priests, which is a crucial part of the service of the tabernacle that is also mentioned in Numbers 4.

In Leviticus 8, we read about how Aaron and his sons were consecrated as priests by Moses. This involved a series of rituals, including washing, dressing in special garments, anointing with oil, and the offering of sacrifices. These rituals were performed to set the priests apart for service to Jehovah and to ensure that they were pure and holy.

Similarly, in Numbers 4, the Levites are described as being responsible for the care and transportation of the tabernacle and its furnishings. This includes the responsibility for packing and unpacking the tabernacle, covering the furnishings, and carrying them to the next location. This was an important task that required the Levites to be consecrated and set apart for service to Jehovah.

Both Leviticus 8 and Numbers 4 emphasize the importance of consecration in the service of the tabernacle. The priests and Levites were not just ordinary people, but were specially chosen and consecrated for this important task. This ensured that they were pure and holy and able to carry out their duties effectively.

Leviticus 8:1-36 is a cross-reference of Numbers 4 because it describes the same theme - the consecration of the priests and Levites for service to Jehovah in the tabernacle. Both passages emphasize the importance of consecration and set apart the priests and Levites as special servants of Jehovah.

3. Numbers 3:5-13:

This passage outlines the specific tasks and responsibilities assigned to the Levites, providing further context for the specific instructions for their work in Numbers 4.

Numbers 3:5-13 is a cross-reference of Numbers 4 because it describes the role and responsibilities of the Levites, who were responsible for the care and transportation of the tabernacle and its furnishings, as mentioned in Numbers 4.

In Numbers 3:5-13, we read about how the Levites were chosen by Jehovah to be his special servants in the tabernacle. They were responsible for the care and maintenance of the tabernacle, including its furnishings, as

well as for the safety and security of the people of Israel. The Levites were divided into three main groups: the Gershonites, the Kohathites, and the Merarites, each with their specific tasks and responsibilities.

Similarly, in Numbers 4, we read about the specific duties and responsibilities of the Levites in the service of the tabernacle. The Gershonites were responsible for the care and transportation of the curtains and coverings of the tabernacle, while the Kohathites were responsible for the care and transportation of the furnishings, including the ark, the table, the lampstand, and the altar of incense. The Merarites were responsible for the care and transportation of the heavier items, such as the frames and poles of the tabernacle.

Both Numbers 3:5-13 and Numbers 4 emphasize the importance of the Levites in the service of the tabernacle. The Levites were chosen by Jehovah for this important task, and their specific roles and responsibilities were carefully assigned and structured. This ensured that the tabernacle and its furnishings were properly cared for and that the service of Jehovah was carried out effectively.

Numbers 3:5-13 is a cross-reference of Numbers 4 because it describes the same theme - the role and responsibilities of the Levites in the service of the tabernacle. Both passages emphasize the importance of the Levites in the care and maintenance of the tabernacle and its furnishings, and both passages highlight the specific duties assigned to each group of Levites.

4. Numbers 7:1-89:

This passage describes the dedication of the Tabernacle, providing further context for the significance of the sacred objects and the need for their careful transport and maintenance.

Numbers 7:1-89 is a cross-reference of Numbers 4 because it describes the dedication of the tabernacle and its furnishings, which were the responsibility of the Levites, as mentioned in Numbers 4.

In Numbers 7, we read about how the leaders of each tribe of Israel brought offerings to the tabernacle in honor of its completion. These offerings included silver and gold articles, animal sacrifices, and grain offerings. The Levites were responsible for receiving and managing these offerings, as well as for setting up and dismantling the tabernacle when the Israelites traveled.

Similarly, in Numbers 4, the Levites are responsible for the care and transportation of the tabernacle and its furnishings. They were responsible for setting up and dismantling the tabernacle when the Israelites traveled, as well as for covering and transporting the furnishings, such as the ark, the table, the lampstand, and the altar of incense.

Both Numbers 7:1-89 and Numbers 4 emphasize the importance of the Levites in the service of the tabernacle. The Levites were responsible for the care and maintenance of the tabernacle and its furnishings, and they were also responsible for managing the offerings brought to the tabernacle by the Israelites. The dedication of the tabernacle and its furnishings was a significant event, and the Levites played a key role in ensuring that the service of Jehovah was carried out effectively.

5. 1 Chronicles 23-26:

These chapters provide further details on the organization and responsibilities of the Levitical families, providing additional context for the instructions for their work in Numbers 4.

First Chronicles 23-26 is a cross-reference of Numbers 4 because it describes the organization and responsibilities of the Levites in the service of the temple, which is similar to the organization and responsibilities of the Levites in the service of the tabernacle, as mentioned in Numbers 4.

In First Chronicles 23-26, we read about the organization of the Levites and their specific tasks and responsibilities in the service of the temple. The Levites were divided into several groups, each with their specific tasks, such as the gatekeepers, the musicians, and the priests. The text also mentions the specific tasks and responsibilities of the Levites in the maintenance of the temple, including the care and transportation of the furnishings and the preparation of the sacrifices.

Similarly, in Numbers 4, we read about the organization of the Levites and their specific tasks and responsibilities in the service of the tabernacle. The Levites were divided into three main groups: the Gershonites, the Kohathites, and the Merarites, each with their specific tasks and responsibilities. The Gershonites were responsible for the care and transportation of the curtains and coverings of the tabernacle, while the Kohathites were responsible for the care and transportation of the furnishings, including the ark, the table, the lampstand, and the altar of incense. The Merarites were responsible for the care and transportation of the heavier items, such as the frames and poles of the tabernacle.

Both First Chronicles 23-26 and Numbers 4 emphasize the importance of the Levites in the service of the temple or the tabernacle, respectively. The Levites were organized into specific groups, and each group had their specific tasks and responsibilities. This ensured that the temple or tabernacle was properly cared for and that the service of Jehovah was carried out effectively.

SCRIPTURAL INSIGHT FOR BEMIDBAR (NUMBERS) 4

Numbers 4 provides valuable insights into the organization and responsibilities of the Levites in the service of the tabernacle. The Levites were chosen by Jehovah to be his special servants, and they were responsible for the care and transportation of the tabernacle and its furnishings.

One of the key insights of Numbers 4 is the importance of specific assignments and responsibilities. The Levites were divided into three main groups, each with their specific tasks and responsibilities. This ensured that the tabernacle and its furnishings were properly cared for and that the service of Jehovah was carried out effectively. This emphasis on specific assignments and responsibilities can be applied to our lives today, as we seek to serve Jehovah in our various capacities. We can learn from the Levites and seek to identify our specific assignments and responsibilities, so that we can carry out our service to Jehovah effectively.

Another insight of Numbers 4 is the importance of preparation and consecration. Before the Levites could begin their service in the tabernacle, they had to undergo a period of preparation and consecration. This involved a series of rituals, including washing, dressing in special garments, anointing with oil, and the offering of sacrifices. This ensured that the Levites were pure and holy and able to carry out their duties effectively. Similarly, as we seek to serve Jehovah, we need to be prepared and consecrated, and we need to be pure and holy in our service to Him.

STUDY POINT #1

THE OIL FOR THE LIGHT: THE PRIESTS SUPPLIED OIL FOR THE LAMPSTANDS AND KEPT THE LAMPS BURNING.

In Numbers, chapter 4, we find a detailed account of the duties assigned to the priests of the tribe of Levi in the service of the tabernacle. One of their most important tasks was to supply oil for the lampstands and keep the lamps burning. This duty was so crucial that it was assigned to the high priest himself.

The lampstand, or menorah, was a central fixture in the tabernacle. It was made of pure gold and had seven branches, each with its own lamp. The lamps were fueled by pure olive oil and were to be kept burning constantly, both day and night, as a symbol of the perpetual light of Elohim's presence.

The task of supplying oil for the lampstands was not a simple one. The oil had to be of the highest quality, made from the first pressing of the olives, and free from impurities. The priests were responsible for ensuring that the oil was properly prepared and stored, and that it was always available when needed.

In addition to supplying the oil, the priests were also responsible for cleaning and maintaining the lampstands and lamps. This involved trimming the wicks and replacing them when necessary, as well as keeping the lamps and their surroundings clean and free from debris.

The duty of supplying oil for the lampstands was not only a practical one, but it also held great symbolic significance. The light of the lamps was seen as a symbol of Elohim's presence among his people. The priests were responsible for ensuring that this symbol was kept burning brightly, as a constant reminder of Elohim's faithfulness and grace.

This duty also served as a reminder of the importance of spiritual preparation and readiness. Just as the priests had to be diligent in their preparation and maintenance of the oil and lamps, so too were they to be diligent in their own spiritual preparation, so that they might be ready to serve Elohim at all times.

STUDY POINT #2

THE SWEET INCENSE: THE PRIESTS PREPARED AND BURNED THE INCENSE FOR THE ALTAR OF INCENSE.

In Numbers, chapter 4, we find a detailed account of the duties assigned to the priests of the tribe of Levi in the service of the tabernacle. One of their most important tasks was to prepare and burn incense for the altar of incense. This duty was not only practical, but it also held great symbolic significance.

The altar of incense was located in the Holy Place, just before the Holy of Holies, where the ark of the covenant was kept. It was made of acacia wood and overlaid with pure gold. The priests were instructed to burn incense on the altar every morning and evening, as a symbol of the prayers and praises of Elohim's people ascending to heaven.

The incense used on the altar was a special blend of fragrant spices and resins, carefully prepared according to Elohim's instructions. The recipe included frankincense, myrrh, cinnamon, and other aromatic substances. The priests were responsible for grinding the spices into a fine powder and then mixing them together in the proper proportions.

Once the incense was prepared, the priests would take a censer and fill it with live coals from the altar of burnt offering. They would then sprinkle the incense over the coals, causing a fragrant cloud of smoke to rise up and fill the Holy Place.

The burning of incense on the altar served as a symbol of the prayers and praises of Elohim's people rising up to heaven. It also represented the sweet fragrance of Messiah's sacrifice on the cross, which is a pleasing aroma to Elohim.

In addition to its symbolic significance, the burning of incense had practical benefits as well. The fragrant smoke would help to mask the odor of animal sacrifices, which were also offered on the altar of burnt offering. It was also believed to have medicinal properties, and was used to ward off sickness and disease.

STUDY POINT #3

THE DAILY GRAIN OFFERING: THE PRIESTS BROUGHT A DAILY OFFERING TO THE ALTAR OF BURNT OFFERING.

In Numbers, chapter 4, we find a detailed account of the duties assigned to the priests of the tribe of Levi in the service of the tabernacle. One of their most important tasks was to bring a daily grain offering to the altar of burnt offering. This duty was not only practical, but it also held great symbolic significance.

The daily grain offering, also known as the meal offering, was a symbol of gratitude and thanksgiving to Elohim for his provision. It was made from fine flour, oil, and frankincense, and was prepared in a specific way. The priest would take a handful of the flour and mix it with oil and frankincense, then burn it on the altar of burnt offering as a pleasing aroma to Elohim.

This offering was to be brought every morning and evening, as a way of acknowledging Elohim's provision and faithfulness. It was also a symbol of the people's dedication to Elohim and their desire to honor him in all that they did.

The priests were responsible for preparing the grain offering and bringing it to the altar of burnt offering. They were to ensure that the offering was made in the proper way, with the correct proportions of flour, oil, and frankincense. They were also responsible for ensuring that the fire on the altar was kept burning, so that the offering would be consumed by the flames.

The daily grain offering served as a reminder of the importance of gratitude and thanksgiving in our relationship with Elohim. It was a way of acknowledging Elohim's provision and faithfulness, and of expressing our dedication to him.

In addition to its symbolic significance, the daily grain offering had practical benefits as well. The offering was often shared with the priests, providing them with a source of sustenance. It was also a way of supporting the work of the tabernacle, as the offerings helped to fund the various expenses associated with its operation.

STUDY POINT #4

THE ANOINTING OIL: THE PRIESTS KEPT AND APPLIED THE HOLY ANOINTING OIL, USED TO ANOINT RULERS AND PRIESTS AND OTHERS DESIGNATED BY GOD.

In Numbers, chapter 4, we find a detailed account of the duties assigned to the priests of the tribe of Levi in the service of the tabernacle. One of their most important tasks was to keep and apply the holy anointing oil, which was used to consecrate rulers, priests, and other individuals designated by Elohim for special service. This duty was not only practical, but it also held great symbolic significance.

The holy anointing oil was a special mixture of fragrant spices and oils, carefully prepared according to Elohim's instructions. The recipe included myrrh, cinnamon, calamus, cassia, and olive oil. The oil was to be kept in a special container and was only to be used for anointing purposes.

The anointing oil was used to consecrate rulers, priests, and other individuals designated by Elohim for special service. The oil was applied to the head or forehead of the person being anointed, as a symbol of their dedication to Elohim and their commissioning for service.

The priests were responsible for keeping the anointing oil, ensuring that it was properly prepared and stored, and that it was always available when needed. They were also responsible for applying the oil to those designated by Elohim for special service.

The anointing oil served as a symbol of the Holy Spirit's empowering and enabling of individuals for service. It was a tangible reminder that the person being anointed was set apart for a special purpose and was being empowered by Elohim's Spirit to fulfill that purpose.

In addition to its symbolic significance, the anointing oil had practical benefits as well. The oil was believed to have medicinal properties and was used to treat various ailments. It was also used in the embalming process, as a way of preserving the body and preventing decay.

STUDY POINT #5

THE OVERSIGHT OF ALL THE TABERNACLE, OF ALL THAT IS IN IT, WITH THE SANCTUARY AND ITS FURNISHINGS: THE PRIESTS WERE RESPONSIBLE FOR EVERYTHING AT THE TABERNACLE IN GENERAL.

In Numbers, chapter 4, we find a detailed account of the duties assigned to the priests of the tribe of Levi in the service of the tabernacle. One of their most important tasks was the oversight of all that was in the tabernacle, including the sanctuary and its furnishings. This duty was not only practical, but it also held great symbolic significance.

The tabernacle, or the house of Elohim, was the central place of worship for the people of Israel during their journey in the wilderness. It was a portable structure that consisted of the outer court, the holy place, and the most holy place (also known as the sanctuary). The tabernacle was designed according to Elohim's

instructions, and its furnishings were made of the finest materials and adorned with intricate carvings and designs.

The oversight of the tabernacle was a crucial responsibility of the priests. They were responsible for ensuring that the tabernacle was set up and taken down properly, and that all of its furnishings were cared for and maintained. They were also responsible for ensuring that all of the offerings and sacrifices were made according to Elohim's instructions and that the tabernacle was kept clean and holy.

The priests were the only ones authorized to enter the sanctuary, and they were responsible for all of its furnishings, including the ark of the covenant, the table of showbread, and the golden lampstand. They were also responsible for the care and maintenance of the altar of burnt offering, the laver, and all of the other furnishings of the tabernacle.

The oversight of the tabernacle was not only a practical responsibility, but it also held great symbolic significance. The tabernacle was the dwelling place of Elohim among his people, and the priests were responsible for ensuring that it was kept holy and set apart for his purposes.

In addition to their oversight of the tabernacle, the priests were also responsible for its protection. The tabernacle was not under the authority of the civil leaders of Israel, such as kings, magistrates, elders, or even other priests. It was supervised solely by the priests, who were charged with protecting it from any harm or defilement.

STUDY QUESTIONS ON BEMIDBAR (NUMBERS) 4

1. In Numbers 4, the Levites were assigned specific tasks and responsibilities in the service of the tabernacle. How can we apply this principle of specific assignments and responsibilities in our service to Jehovah today?
2. In Numbers 4, the Levites had to undergo a period of preparation and consecration before they could begin their service in the tabernacle. How can we prepare and consecrate ourselves for service to Jehovah today?
3. The organization and responsibilities of the Levites in the service of the tabernacle were crucial for the effective functioning of the tabernacle. How can we apply the principle of organization and responsibility in our own lives and in our service to Jehovah?
4. The Levites were chosen by Jehovah to be his special servants. What does this teach us about the nature of service to Jehovah and our own calling to serve Him?
5. In Numbers 4, the Levites were responsible for the care and transportation of the tabernacle and its furnishings. How can we care for and steward the resources and gifts that Jehovah has given us?
6. The Levites in Numbers 4 had to work together in order to carry out their tasks effectively. How can we work together as the body of Messiah to carry out our collective mission and purpose?
7. In Numbers 4, the Levites were responsible for the safety and security of the people of Israel. How can we ensure the safety and security of those around us, both physically and spiritually?
8. The Levites in Numbers 4 were set apart for service to Jehovah. How can we live lives that are set apart

for Jehovah and dedicated to His service?

9. In Numbers 4, the Levites had to be pure and holy in their service to Jehovah. How can we maintain purity and holiness in our own lives and in our service to Jehovah?

10. The Levites in Numbers 4 were chosen by Jehovah for a specific purpose. How can we discern our own calling and purpose in life, and how can we fulfill it to the best of our abilities?

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