

200311-4 Nu 7, The Dedication & Christening of the Brazen Altar—CThurman

There was in the previous chapter the text concerning the vow of the Nazarite. Nazarite is the name given to one that נָזַר, na-zar, separates or consecrates himself specially to God. Anyone, man or woman, desiring to specially devote himself to the service of the LORD took this vow. It is understood that to make such a vow one must be clean of any uncleanness and remain so until the term of the vow was satisfied or the vow must be renewed. Under this vow the Nazarite was banned of the use of all substances derived from the *grape vine* and all other fermented drinks and vinegars (wines & vinegars, whether made of grapes, grains, or honey). In Scripture fermented drinks & vinegar was shown to impair judgment & dull the senses in some, whereas in others abstaining was a mark of sharp discernment.. (Lev.10.1-11; Mt.27.34)

Now the princes of each of the twelve tribes of Israel that are situated afar off on the four sides of the tabernacle come voluntarily to officially dedicate & christen the brazen altar with their *gifts*. There was no commandment for them to do this. In my opinion, at the raising up of the tabernacle the children of Israel became joyful in the LORD. It could be that what the princes brought to the brazen altar is a collection of things that each tribe gathered for this occasion.

1 ¶ And it came to pass on the day that Moses had fully set up the tabernacle,

fully, כָּלֹת, kal-loth, Piel (Intensive act.) inf. of כָּלַה, ka-lah; the infin. is tss. *to make an end, to do, to finish, to accomplish, to consume, to destroy.*

had ... set up, לָהֵקִים, l^e-ha-qim, Hiphil (Causative act.) inf. of קָוַם, qoom; the infin. is tss. *to set up, to rear up, to establish, to perform.*

and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them;

Probably parallel to:

Lev.8.10 And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

2 That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:

The princes had been set apart by the LORD to be leaders in the camps of Israel. These were *proven* leaders in Israel. (So is the case in a church, 1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.)

Nu 1:16 These were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.

So is the case in a church, 1Ti 3:10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

So, the tent is erected. The priests are clothed. Every vessel and all the furniture had been anointed by the blood of the sacrifices. And as we read in this book so far they knew the number of their able warriors; they knew where their camps were positioned; they knew how many firstborn there were in Israel and how many little ones in Levi; they knew what their work was, the camp was purged of the defiled, they knew how to be restored from trespasses, they knew how to commit themselves by vow to the LORD's service, & they had the blessing of God upon them. Now they would voluntarily dedicate & christen (*anoint*, He. מִשַׁח, ma-shach; LXX χρίω, chriō, vss. 10, 84, 88) the brazen altar with these first gifts.

3 And they brought their offering before the LORD, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

six wagons, שֵׁשׁ-עֲגָלוֹת, shesh [g]eg-loth,

six, שֵׁשׁ, shesh

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

The LORD commanded Moses to take it of them. Does this suggest that Moses was not prone to receiving gifts?

Be careful about gifts; receiving gifts and giving gifts. This has to do with alms deeds, acts of mercy to others, but I think it is a good thing to practice in our giving. Keep it secret. There are ways that we can do things without receiving the recognition and the glory.

Mt 6:3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

Gifts, like fermented drinks, have a way of affecting the ability to make right judgments.

Ex.23.6 Thou shalt not wrest the judgment of thy poor in his cause.

7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

(also cf. Deu.16.19; 1Sa.8.3; Ez.22.12)

Pr 15:27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.

Moses distributes the wagons with the oxen.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their service:

(Nu.4.24-28) Under the supervision of Ithamar, Gershon's service pertained to the curtains of the tabernacle & the door, the hangings of the courtyard with the gate, the relative cords, and all instruments of their service.

Gershon's responsibility concerned mostly the curtains, coverings, and the related cords.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

(Nu.4.29-33) Under the supervision of Ithamar, Merari's service pertained to the boards, bars, all of the pillars & sockets, pins, and the relative cords, with all of their instruments of service. Merari's responsibility concerned mostly the structural materials to the court and tabernacle.

Merari received the remainder of the wagons and oxen that Gershon didn't receive. What about the Kohathites?

9 But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders.

Ex 37:5 And he put the staves into the rings by the sides of the ark, to bear the ark.

Nu 4:6 And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof.

1Ch 15:15 And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the LORD.

(Nu.4.2-20) Under the supervision of Eleazar, Kohath's service pertained to the most holy things which are all the furniture and related instruments (censers, fleshhooks, shovels, basons, tongs, snuffdishes, vessels, etc.). These the Kohathites were to transport on their shoulders. This means of transport was intended from the beginning as most of the furniture had rings installed in them through which staves (poles) would be inserted.

Ex.25.13 And thou shalt make staves of shittim wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them (that is, by the staves).

10 ¶ And the princes offered for dedicating of the altar in the day
for the dedication of

dedicating, חֲנֻכָּת, ch^a-nuk-kath, fem. sing. noun; the fem noun is חֲנֻכָּה, chan-nuk-kah & tss. *dedication, dedicating*, from which is the Hebrew Hanukkah; the verb חָנַךְ, cha-nak is tss. *to dedicate, to train up* (Pv.22.6); cf. **Nu.7.10, 11, 84, 88, the dedication.**

that it was anointed, even the princes offered their offering before the altar.

anointed, He. מָשַׁח, ma-shach; LXX χρίω, chriō, vss. 10, 84, 88; the Hebrew is once tss. *to paint*; this is essentially a christening of the brazen altar.

11 And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

dedication

(Nu.7.10-83) The following offerings were brought to the place where the brazen altar is standing in the courtyard of the tabernacle. Every prince of each of the twelve camps shall come present their offerings on their own day. These offerings are for the dedication of the brazen altar though it appears that one item applies to the golden altar of incense that is inside of the tabernacle. (the gold spoons) (cf. vss. 84, 88)

The order that the princes present their offerings is after the order of the camp given in chapter 2. **First** Judah, Issachar, & Zebulon on the **east**; then, Reuben, Simeon, & Gad on the **south**; Ephraim, Manasseh, & Benjamin on the **west**; Dan Asher, & Naphtali on the **north**.

As a reminder, in chapter 1 the names of the princes of the tribes of Israel are given according to their mothers; Leah's children being

listed first, then Rachel's children, then alternating between the maidservants: Bilhah to Zilpah, then Zilpah to Bilhah.

Nahshon (oracle) the son of Amminadab, of the tribe of Judah

12 And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah (1.7):

13 And his offering was one silver charger, the weight thereof was an hundred and thirty shekels,

charger, קַעֲרָה, q^e-[g]ar-ah, tss. charger (14), dish (3).

one silver bowl of seventy shekels,

bowl, מִזְרָק, miz-raq, tss. bason (11), bowl (21)

after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering:

The silver charger (dish) & bowl being filled with the fine flour mingled with oil for a meal offering is very likely used for the services involving the brazen altar. All instruments inside the tabernacle were made of gold.

Ex.25.29 And thou shalt make the dishes thereof (of the table of shewbread), and spoons thereof, and covers thereof, and bowls thereof, to cover withal: of pure gold shalt thou make them.

30 And thou shalt set upon the table shewbread before me alway.

Here is the brazen altar with the silver charger and bowl. These two precious metals represent judgment and redemption. By judgment came the redemption of His people from sin.

Tit 2:14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

14 One spoon of ten shekels of gold, full of incense:

spoon, קַבֵּץ, kaph, tss. a number of ways, but consider *hand* (124 times referring to the *palm* of the hand or the *sole* of the foot, rather than to the bodily member of the hand, יָד, yad), *palm* (6), *sole* (18) *hollow* (4), *spoon* (23).

Though the gold spoons were presented with their incense at the dedication of the brazen altar, in my opinion they were employed about the service of the golden altar of incense which was positioned in front of the veil that divided between the sanctuary and the holiest of all. (Ex.30.6, 27; 31.8; 40.5, 26) That's all that I can say about this at the moment.

**15 One young bullock, one ram, one lamb of the first year, for a burnt offering:
16 One kid of the goats for a sin offering:**

Lev.4.22-26 is the sin offering, not for presumptuous sins, not for overt acts of rebellion, but sins of ignorance.

*Lev.4.22 ¶ When a ruler hath sinned, and done somewhat through ignorance against any of the commandments of the LORD his God concerning things which should not be done, and is guilty;
23 Or if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish:
24 And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the LORD: it is a sin offering.
25 And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering.
26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.*

Sin offerings were the offerer's. In this instance undoubtedly it was a sin offering which the LORD dictated for rulers in Lev. 4. 23, 24. It was an offering in which the blood was *not* brought into the Tabernacle and therefore a portion was appointed to the priests to eat. (cf. Lev.6.25, 26, 29, 30)

17 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

Why so many animals for the peace offerings? Perhaps at least to emphasize the abundance of the peace of God between Him and His children.

Ps.37.9 For evildoers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

11 But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

Phl.4.4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

There is with the peace offering a sense of a feast. (cf. Lev.7.12-15)

This offering is now repeated for the next eleven princes. The totals of all of these are given in vss. 84-88.

Nethaneel (God gives) the son of Zuar, prince of Issachar

18 On the second day Nethaneel the son of Zuar, prince of Issachar (1.8), did offer:

19 He offered for his offering one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

The fine flour mingled with oil for a meal offering. (v.87; cf. Nu.15.4)

20 One spoon of gold of ten shekels, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt offering:

22 One kid of the goats for a sin offering:

23 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nethaneel the son of Zuar.

Eliab (God is father) the son of Helon, prince of the children of Zebulun

24 On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer:

25 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

26 One golden spoon of ten shekels, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt offering:

28 One kid of the goats for a sin offering:

29 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliab the son of Helon.

Elizur (God is a rock) the son of Shedeur, prince of the children of Reuben

30 On the fourth day Elizur the son of Shedeur, prince of the children of Reuben (1.5), did offer:

31 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

32 One golden spoon of ten shekels, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt offering:

34 One kid of the goats for a sin offering:

35 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elizur the son of Shedeur.

Shelúmiel (God is peace) the son of Zurisháddai, prince of the children of Simeon

36 On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon (1.6), did offer:

37 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

38 One golden spoon of ten shekels, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt offering:

40 One kid of the goats for a sin offering:

41 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Shelumiel the son of Zurishaddai.

Eliasaph (God is gatherer) the son of Deuel, prince of the children of Gad

42 On the sixth day Eliasaph the son of Deuel, prince of the children of Gad (1.14), offered:

43 His offering was one silver charger of the weight of an hundred and thirty shekels, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

44 One golden spoon of ten shekels, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt offering:

46 One kid of the goats for a sin offering:

47 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Eliasaph the son of Deuel.

Elishama (God is hearer) the son of Ammihud, prince of the children of Ephraim

48 On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim (1.10), offered:

49 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

50 One golden spoon of ten shekels, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt offering:

52 One kid of the goats for a sin offering:

53 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Elishama the son of Ammihud.

Gamaliel (God is recompenser) the son of Pedahzur, prince of the children of Manasseh

54 On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh (1.10):

55 His offering was one silver charger of the weight of an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

56 One golden spoon of ten shekels, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt offering:

58 One kid of the goats for a sin offering:

59 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Gamaliel the son of Pedahzur.

Abídan (father of judgment) the son of Gideóni, prince of the children of Benjamin

60 On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin (1.11), offered:

61 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

62 One golden spoon of ten shekels, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt offering:

64 One kid of the goats for a sin offering:

65 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Abidan the son of Gideoni.

Ahiézer (helping brother) the son of Ammisháddai, prince of the children of Dan

66 On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan (1.12), offered:

67 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

68 One golden spoon of ten shekels, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt offering:

70 One kid of the goats for a sin offering:

71 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahiezer the son of Ammishaddai.

Págiel (God meets) the son of Ócran, prince of the children of Asher

72 On the eleventh day Pagiel the son of Ocran, prince of the children of Asher (1.13), offered:

73 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

74 One golden spoon of ten shekels, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt offering:

76 One kid of the goats for a sin offering:

77 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Pagiel the son of Ocran.

Ahíra (brother of evil) the son of Énan, prince of the children of Naphtali

78 On the twelfth day Ahira the son of Enan, prince of the children of Naphtali (1.15), offered:

79 His offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat offering:

80 One golden spoon of ten shekels, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt offering:

82 One kid of the goats for a sin offering:

83 And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Ahira the son of Enan.

(Nu.7.84-88) Give the totals of all of the things that were given by the twelve princes for their camps.

84 This was the dedication of the altar, in the day when it was anointed, by the princes of Israel:

anointed, He. מָשַׁח, ma-shach; LXX χρίω, chriō, vss. 10, 88; the Hebrew is once tss. *to paint*; a christening.

twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary:

86 The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels.

87 All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat (meal) offering:

and the kids of the goats for sin offering twelve.

88 And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.

anointed, He. מִשָּׁחַ, ma-shach; LXX χρίω, chriō, vss. 10, 84; so a christening.

Vs. 85

12 silver chargers @ 130 shekels wgt. each = 1,560 shekels wgt. of silver
12 silver bowls @ 70 840
2,400

Vs.86

12 gold spoons @ 10 shekels wgt. each = 120 shekels wgt. of gold.

Notice that there is **20 times more silver than gold**; 2,400 shekels wgt. of silver compared to 120 shekels wgt. of gold. Both the number *twenty* the metal *silver* are a type for *redemption*.

The total combined wgt. of both the silver (2,400) and the gold (120) is 2,520 shekels wgt.

Vss.87, 88

Burnt Offering:	12 bulls + 12 rams + 12 lambs =	36
Sin Offering:	12 kids of the goats =	12
Peace Offering:	<u>24 bulls + 60 rams + 60 he-goats + 60 lambs =</u>	<u>204</u>
Total animals		252

252 animals is 1/10th of the wgt. of the utensils, 2,520

Personal note:

2,520 divided by 20 = 1,260. 1,260 is a very significant number in Scripture when used to mark time. 1260 days = 42 mos. = a time (1yr.) and times (2 yrs.) and the dividing of time (6mos.), or 3 ½ years. So, the total of 2,520, when applied as a measurement of time would be equal to 7 years, of *Daniel's week*. (cf. Dan.9.23-27) And this mark's the LORD's final week in which He deals with Israel.

1260 days:

Re.11.3, The two witnesses prophecy in the last days;

Re.12.6, Israel is hidden from the wrath of the dragon

42 months:

Re.11.2, The Temple court is trodden down of the Gentiles

Re.13.5, Antichrist's reign of terror

3 ½ years (times (2), a time (1), and dividing of a time (6mos.):

Dan.7.25, Antichrist wears out the saints of the Most High

Re.12.14, Israel flees into the wilderness

89 And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him.

The tabernacle was erected and the furniture installed all on the 2nd year, the month, the first day of the first month, Abib. (cf. Ex.40.1, 17, 33-35) If each of the princes of the camps of Israel began bringing this offering to the LORD immediately, and provided they rested on the Sabbath day, the whole event of dedicating the brazen altar to the LORD would bring them either to the day of Passover or fall on the day of Passover, depending on how the day fell in the week. (cf. Nu.9.3) Two examples below:

1	2	3	4	5	6	7
8	9	10	11	12	13	14 to the day of Passover

- 1 2 3 4 5 6
7 8 9 10 11 12 13
14 on the day of Passover

The LORD kept His word and spoke to Israel from His throne of mercy.

Ex.25.22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

By the shed blood of Jesus Christ He speaks in mercy to all of His children.

1Pe 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

In this chapter the offerings to dedicate and christen the brazen altar incidentally involved the golden altar of incense. They evidenced how richly the LORD had blessed their lives when He delivered them from Egyptian bondage. As soon as that representative of Christ with them was raised in the midst of the camp they began to give of their means voluntarily. Like this, the riches of Christ must manifest in the lives of every child of God as soon as He takes up residence within. He makes us willing and gives gifts for service. Let's use them to the fullest extent. Let's be a witness of Him wherever we go and in all that we do.

1Co.1.4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

ye are enriched, ἐπλουτίσθητε, 2ppl. aor. pass. of πλουτίζω; only thrice in the N.T. and tss. 1Co.1.5, ye are enriched; 2Co.6.10, making ... rich; 9.11, being enriched.