

200513-4 Nu 10, The Silver Trumpets & Israel's Sojourn Begins—CThurman

The hosts of Israel number 603,550 men that are 20 years of age and older which are able for war. These have been grouped into four major camps afar off from the tabernacle on each side with 3 smaller groups of Levites (the Kohathites, Gershonites, and Merarites). Every major camp consists of three tribes each. The camp eastward of the tabernacle is Judah. With Judah are the tribes of Issachar and Zebulun. The camp on the south is Reuben. With Reuben are Simeon and Gad. To the west of the tabernacle is the camp of Ephraim. With Ephraim are the tribes Manasseh and Benjamin. And finally, to the north is the camp of Dan, and with Dan are the tribes of Asher and Naphtali.

At the end of the previous chapter (9.15-23) the pillar of cloud indicated to Israel when they were to rest and when they were to sojourn. When the pillar of cloud rested over the mercy seat Israel was to pitch their tents, and when the pillar was taken up Israel was to pull up stakes in preparation for the sojourn. But the pillar was always over the mercy seat, whether it was in that compartment in the tabernacle called the holiest or when it was being born upon the shoulders of the Kohathites when they readied to set forward on their journey.

In this chapter (10) there are silver trumpets that are to be employed for four different uses.

- To call an assembly (vss. 2, 3);
- To start the march (vss.5-8);
- To enter a war (v.9); and,
- To mark special occasions (v.10).

Chapter 10

1 ¶ And the LORD spake unto Moses, saying,

Moses is over the house of Israel as a servant. (cf. He.3.2)

2 Make thee two trumpets of silver;

trumpets, תְּצַוֶּזְרֹת, cha-tzo-tz^e-roth, fem. pl. noun, תְּצַוֶּזְרֹת, cha-tzo-tz^e-roth, and always tss. *trumpet*, which refers to a trumpet of a

single piece, as opposed to a trumpet made from a ram's horn (שוֹפָר, sho-phar); this noun is found 29 times in the OT; combine the total number of times the two verbs הָאֵצֶר (5) & הָצֵר (6) are used and the number equals 40; the number which represents testing or trial.

of a whole piece shalt thou make them:
beaten work

whole piece, מִקְשָׁה, miq-shah, fem. sing. noun tss. beaten (1), of beaten work (6), beaten out of one piece (1), a whole piece (1), upright [of the palm tree, which certainly had the looks of being beaten] (1); the verb, קָשָׂה, qa-shah, tss. to be cruel, to be hard, to be fierce, to be grievous, to be hardened.

that thou mayest use them for the calling of the assembly,
company

for the calling of, לְמִקְרָא, לְ, to or for; the noun מִקְרָא, miq-rah', is twenty-two times in the OT & tss. Ex.12.16; Lev.23.2-4,, 7, 8, 21, 24, 27, 35-37; Nu. 28.18, 25, 26; 29.1, 7, 12, convocation; Nu.10.2, for the calling; Neh.8.8, the reading; Is.1.13; 4.5, the assembly; the verb קָרָא, qa-rah, to call, to proclaim, to name, to cry, to read.

assembly, הָעֵדָה, ha-[g]eh-dah, the congregation, the assembly, the people, the company, the multitude, a swarm.

and for the journeying of the camps.

journeying, וּלְמַסָּע, masc. sing. noun with the prefixed לְ, to, מַסָּע, always tss. a journey (12); the verb נָסַע, is to journey, to depart, to set forward, to go forward, to take their journey, to be removed, to go forth, to go a way.

Vs. 1 – The LORD gave commandment to Moses that two silver trumpets be made that are one piece: no valves, no removable mouthpiece or horn.

The purpose for the trumpets was to call an assembly or to move the camps forward. Each trumpet being made of one piece probably gives to it its own *tone*.

Verses 3, 4 detail a certain trumpet sound for calling together either of two assemblies to the tabernacle.

3 And when they

shall blow with them,

v.8, *they are* Eleazar and Ithamar plural pronoun, so both trumpets

and when they shall blow, וַתִּקְעוּ, Qal pret. 3ppl of תִּקַּע, tss. *to pitch* [a tent], *to blow* or *sound* [a trumpet, cornet & an alarm], *to fasten* [a body, a head], *to clap* [the hands], *to thrust* [through the heart], *to be suretyship* (to strike the hands).

וַיִּצְדּוּ

all the assembly shall assemble themselves to thee

all the congregation

Moses

all the congregation, כָּל־הָעֵדָה, כָּל־, noun of כָּל, kol; עֵדָה, [g]eh-dah, tss. *congregation, assembly, company, multitude*.

shall assemble themselves, וַיִּצְדּוּ, Niphal (simple passive) pret. 3ppl. of יָצַד, ya-[g]ad, tss. *to betroth, to appoint, to meet, to assemble, to agree, to be set*.

at the door (entrance) **of the tabernacle of the congregation.**

door, a noun, פֶּתַח, pe-thach, which refers to the area of entrance; tss. *door, a door at the entering of, an entering, a gate, an opening, an entrance*.

cf. דֶּלֶת, de-leth, which is tss. *a door, a gate, a lid*.

And the first use of the trumpets given. Both (plural) trumpets being blown simultaneously summons the whole assembly to Moses at the door of the tabernacle. It is understood that the Israelites know the sound of this

trumpet call, though I do not know how it is different from the alarm which we shall read of in a moment.

Nu.10.7 But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

It is enough for us to know that there was a distinct sound which called for the general assembly.

1Co.14.7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

רָאשֵׁי הַנְּשִׂאִים

4 And if they blow but with one trumpet, then the princes, which are heads of

then the princes, נְשִׂאִים, nah-see, masc. noun tss. princes, rulers, captain, chief & governor.

which are heads of, masc. noun tss. heads, top, sum, principal, chapters, beginnings, chief, companies, first.

וַיִּגְדְּדוּ

the thousands of Israel, shall gather themselves unto thee.

Conversely, if only one trumpet sounds then the princes gather to where Moses is, at the door of the tabernacle. (twelve princes, cf. Nu. 1.5-16)

In verses 5-9 the trumpet orders when each camp shall begin to move forward.

5 When ye blow an alarm,

and when ye blow, וַתִּקְעוּם, Qal fut. 2psm. of תִּקַּע, ta-qa[g], to pitch, to blow, to fasten [his body, or the nail], to smite [the nail through his temples], to strike [hands], to thrust [through the heart], to sound

[with trumpets]; **perhaps this suggests an extended trumpet sound, as contrasted to a short blast.**

an alarm, תְּרוּעָה, t^e-roo-[g]ah, fem. sing. noun; Lv.23.24, *blowing of trumpets*; Lev.25.9, *jubilee*; Nu.10.5, *an alarm*; Nu.23.21, *a shout*; Nu.31.6, *to blow*; 2Chr.13.12, *the sounding*; Job 8.21, *the rejoicing*; Job 39.25, *the joy*; the verb רוּעַ, roo-a[g], *to smart, to destroy, to shout, to blow an alarm, to cry alarm, to make a joyful noise, to sound an alarm, to triumph, to make a joyful noise*; **verb, Nu.10.5-7, 9; 23.21; 29.1; 31.6.**

It is difficult to say, but the sounding of an alarm might always involve blowing both trumpets simultaneously. (v.9, ... *when ye blow an alarm with the trumpets*) So in this respect it was much like that trumpets blowing in verse 3. Perhaps for the calling of the assembly the difference between the two sounds is in the length or sustain of the trumpet blast.

then the camps that lie on the east parts shall go forward.

then ... shall go forward, וַיָּסֹעוּ, v^e-nas-[g]oo, Qal pret. 3ppl. of סָעַ, na-sa[g], tss. *to journey, to depart, to set forward, to go forward, to take a journey, to remove, to go forth, to go a way*; סָעַ, **Nu.10.5, then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.**

The camp on the east is Judah (186,400); and those camps are Judah (74,600), Issachar (54,400), and Zebulon (57,400).

It is interesting that the largest camps are at the front and the rear of the hosts of Israel both at the beginning of the sojourn to the land of Canaan as well as at the end of the 40-year wandering in the desert: Judah at the front (186,400 & 201,300) and Dan at the rear (157,600 & 163,200)

The alarm seems to be like the military command to *fall in*.

fall in – a military term meaning to take one's place in a military formation or line; "Troops *fall in!*"

The cloud was taken up from over the holiest of all. At this the Israelites began making preparations to begin their sojourn by packing up their personal effects as well as to dismantle the tabernacle. It could be that as the cloud moved forward the Kohathites which bare the ark of the covenant kept themselves beneath the shadow of the cloud being in the forefront of the hosts of Israel. (cf. Nu.10.33, 34) At the sounding of the trumpets each camp would *fall in* and begin their march as ordered by the LORD, thus forming great columns of Israelites following the cloud and the ark of the covenant wherever they led.

6 When ye blow an alarm the second time,

an alarm, תְּרוּעָה, t^e-roo-[g]ah, fem. sing. noun, tss. Lev.23.24, *blowing of the trumpets*; Lev.25.9, [the trumpet of] *the jubilee*; Nu.10.5, *an alarm*; Jos. 6.5, 20; 1Sa.4.5, 6; 2Sa.6.15; 1Chr.15.28, *a shout*; Ps.33.3, *a loud noise*; Ps.89.15, *the joyful sound*; Ps.150.5, *high sounding* [cymbals] & many good references that should be looked into; the verb, רָוַע, among other things, *to blow an alarm*; *to cry alarm*, *to shout*, *to make a joyful noise*, *to cry aloud*, *to sound an alarm*.

A second sounding of an alarm with both trumpets. (cf. v.9)

נָסַע, na-sa[g]

then the camps that lie on the south side shall take their journey:

נָסַע, na-sa[g], Nu.10.5, then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.

The camp on the south is Reuben (151,450); and those camps are Reuben (46,500), Simeon (59,300), and Gad (45,650).

they shall blow an alarm for their journeys.

so that they may set forward.

Vss.5, 6 – If it is to be understood that verses 5 and 6 established a pattern: one alarm, the camp of Judah and the tribes with him set forward, and the second alarm, the camp of Reuben and the tribes with him set forward; then a third alarm should tell Ephraim and those tribes with him to *fall in*, and a fourth alarm should tell Dan and those tribes with him to *fall in*. This appears to agree with the order of the camps' sojourn described in vss. 14-28.

The camp of Judah (E) is in the first position; then,
Reuben (S); then,
Ephraim (W); and finally,
Dan (N) in rearward of all the camps. (vss.14, 18, 22, 25)

'A third and a fourth alarm were probably blown as signals.' *Barnes' Notes*, vol. 2, p.203

I don't know that there was a trumpet sounding for the Levitical tribes of Kohath, Gershon, and Merari. It might be that, according to v.17 & 21, the Levites knew when and where to *fall-in* to begin their march.

Brethren, order is a good thing. Here the LORD moved 5-6 million souls from Egypt and into the wilderness of Sinai, and will bring them into Canaan forty years later. The difference in their numbers, from the beginning to the end is only 1,820. (beginning 603,550 – ending 601,730) Yet, but for two men, the entire population of those that were 20 years old and upward had died in the desert.

1Co 14:40 Let all things be done decently and in order.

The nation of Israel, the camps, the tribes or families, the houses were all ordered by the LORD. In the very first week of creation the LORD had ordered humanity so that he would bear the image of God and have dominion over the earth. (cf. Ge.1.26) He gave the institution of marriage and appointed to the man and the women their roles as husbands and wives. (Ge.2.18, 23, 24.) The home was *ordered* and so is the Lord's NT church. This order was good for mankind. Order is God's means for

preserving the family unit, the national units, and the congregational units of the Lord's churches. Satan uses the world to destroy these God-ordained units.

7 But when the congregation is to be gathered together, ye shall blow,
with both trumpets
but ye shall not sound an alarm.

Reiterating what verse 3 said.

Nu.10.3 And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

So, to summarize. The Lord commands Moses to make two silver trumpets, each of one piece as a means for communicating certain messages throughout the nation of Israel.

One trumpet sounding calls for only the princes of Israel.

Two trumpets sounding calls for the whole congregation of Israel to gather round the tabernacle door.

(Remember, an alarm always uses both trumpets.)

The first (sustained) alarm signals for the camp of Judah (E) to move forward. Directly behind them are Gershon and Merari, which shall set forward.

The second (sustained) alarm signals for the camp of Reuben (S) to move forward.

(Assuming the alarm follows this pattern:)

The third (sustained) alarm signals the camp of Ephraim (W) to set forward, and directly behind them Kohath.

The fourth (sustained) alarm signals the camp of Dan (N) to set forward in the rearward position.

8 And the sons of Aaron, the priests, shall blow with the trumpets;

Aaron had four sons. If they are given in birth order (cf. Ex.6.23; 28.1; Nu.26.60; 1Chr.6.3; 24.1), the two eldest sons, Nadab and Abihu, were slain by the LORD for offering incense upon coals which were not taken from the brazen altar. The two remaining sons of Aaron are Eleazar and Ithamar. These two shall blow the silver trumpets.

and they shall be to you for an ordinance for ever throughout your generations.

ordinance, לְחֻקָּה, l^e-chuq-qath, לְ, l^e, *for*; fem. sing. noun, חֻקָּה, chuq-qah; tss. *a statute, a custom, a manner, a rite, an ordinance.*

and they shall be, That is the blowing of the trumpets to give their distinct sounds to communicate a distinct message is a statute for ever; a practice that shall continue, not for their temporary sojourning through the desert, but for calling together of the assembly, and as the next verse reveals, for war.

9 And if ye go to war in your land against the enemy that oppresseth you,

war, מִלְחָמָה, mil-cha-mah, fem. sing. noun; tss. *war, battle, the fight.*

that oppresseth, הַצָּרָה, hatz-tzo-reyhr, Qal part. Poel of צָרָה, tza-rar; tss. *to vex, distress, to bind, to afflict, to besiege*, and with a noun *enemy*; the fem. noun צָרָה, tza-rah, tss. *the enemy, distress, troubles, tribulation, affliction, adversity*; also the masc. noun צָר or צָר, tzar, add *foes.*

Israel's conflicts were to be for defensive purposes. Israel may defend their land and their people from their foes, unlike other nations of the earth which were oppressive to other lands. Israel was to possess and defend that which was given to them by the LORD.

then ye shall blow an alarm with the trumpets;

So, this verse looks to the future when Israel possesses the land of Canaan. Perhaps the sequence of the trumpets blasts become the sequence by which the military camps of Israel engage the battle. For example, an alarm given twice could signal for Reuben to set forward; an alarm sounded four times could signal Dan forward; an alarm sounded once, for Judah; and an alarm sounded three times, Ephraim.

and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

and ye shall be saved, וְנוֹשַׁעְתֶּם, v^e-no-sha[g]-tem, Niphal (simple passive) pret. of 2ppl. masc. יִשַׁע, ya-sha[g], tss. Niphal, *to be saved, to be safe*, Hiphil (causative active), *to defend, to help, to save, to deliver, to avenge, to preserve, to bring salvation, to rescue*; most are familiar with the noun form יְשׁוּעָה, y^e-shu-[g]ah, tss. *salvation, help, welfare, deliverance, saving health*, from which is derived the name Joshua.

When Israel came into conflicts as they possessed the land they were to sound the alarm and this would, as it were, summons the LORD to come to their aid and save them.

Like them we should remember to sound out the alarm as we come into every conflict beseeching the Lord for grace in our time of need. Remember, we are *weak*. We have a terrible adversary within and without which we cannot conquer in our own strength. When we think about conflicts of this kind it is certain the flesh will fail in the things of Christ. We must seek the Lord for help to maintain us in the spiritual graces of love, joy, peace, longsuffering, patience, forgiveness, forbearance, mercies, kindness, boldness in Christ, etc. The flesh will not produce spiritual fruit. Fruit is produced by the Spirit of God when we yield up ourselves, body, soul, and spirit to His will. We give the pathos of the flesh, wrath, anger, hate, lying, etc.; those are the desires of the flesh that are yet in us though we are His dear children. We combat these things which work against us moment by moment, by the power of the Spirit of God working in our

hearts and minds. As we yield and suffer the wrong-doing, the abuses, the persecution, the lies, He begins to change our thinking and change our actions so that they, so that we become more and more conformed to image of our blessed Lord and Savior Jesus Christ. This is the major conflict we combat until the day of His appearing. One day, when we are changed at His glorious appearing this old nature is finally, once-for-all going to drop away and we shall be like Him, for we shall see Him as He is.

10 Also in the day of your gladness, and in your solemn days,

your gladness, שְׂמֵחָתְכֶם, sim-chath-kem, fem. sing. noun w/2pplm suff. to שְׂמַחַת, sim-chah, tss. *mirth, gladness, joy*; the verb , sa-mach, tss. *to be glad, to rejoice, to joy, to be merry, to be cheered*.

and in your solemn days, וּבְמוֹעֲדֵיכֶם, oov-mo-[g]^a-dahy-kem, a masc. pl. noun w/a 2pplm. suff. to מוֹעֵד, mo-[g]eyd, tss. *seasons, set time, time appointed, congregation, in the time of, the feasts of, feasts, solemn days, solemn feasts, synagogues, solemnities, assembly, solemn assembly*; the verb יָעַד, ya-[g]ad, tss. *to be betrothed, to be appointed, to be assembled, to meet, to meet together*.

and in the beginnings of your months, ye shall blow with the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; that they may be to you for a memorial before your God: I am the LORD your God.

With these trumpets was also signaled times of national joy, and times of national assemblies ... Very similar to the sounding of the rams' horns or shofar in Ps.81.3.

*Ps.81.1 ¶ « To the chief Musician upon Gittith, A Psalm of Asaph. »
Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.*

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet (שׁוֹפָר, shophar) in the new moon, in the time appointed, on our solemn feast day.

blow, תִּקְעוּ, tiq-[g]oo; Qal imper. of תִּקַּע, which is the same verb root as Nu.10.3-8, 10, tss. *to blow*; in other places, *to clap* (the hands), *to fasten* a body to a wall (and so to *hold, maintain, sustain*), *to cast* the locusts into the Red Sea, *to sound* with trumpets, to hate *suretyship*, *to strike* hands.

4 *For this was a statute for Israel, and a law of the God of Jacob.* (cf. Lev.25.9, the time of Jubilee, the time of the 50th year release.)

I understand that the trumpets in this Psalm is the shofar, but it might be that both the shofar and the silver trumpets coincided so that there might be instances where both trumpets sounded.

In the following verses the hosts of Israel begin their sojourn after nine months at Sinai.

11 ¶ And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

Also understanding that the silver trumpets must have blown in their sequence for each of the four major camps to *fall-in* and move forward.

The time has been thirteen months, five days, or 395 days since Israel departed Egypt. (delivered in the evening of the 1yr., 1st mo., 14th day)

After deliverance from Egyptian bondage, Israel came into the desert of Sinai 3 mos. later (cf. Ex.19.1), on the 15th day (cf. Ex.16.1). So, from the 1st yr., the 4th mo., the 15th day to the 2nd yr., 2nd mo. 20th day of the month equals 10 mos., five days , or 365 days.

Since the tabernacle was erected in the midst of the nation of Israel to the time that the cloud was taken up was 50 days. (cf. Ex.40.2) Isn't it interesting that 50 days after our Lord was raised from the dead was Pentecost, the empowering, guiding, directing, teaching, comforting work of the Holy Spirit upon the Lord's NT. churches? (cf. Ac.2.1)

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

The 'a' in Paran is like the 'a' in barren.

נָשָׂא, Qal imper. pl. masc. of נָשָׂא; the imperative [1.2, **take ye**; 3.40, **and take**; 11.12, **carry them**; 26.2, **take**; 31.26, **take**] is tss. *to lift up, take, forgive, carry, bring, suffer, set up, bear*

There in the distance, about three days' journey it appeared that the cloud ceased to move forward and Israel followed after it.

Nu.10.33 And they departed from the mount of the LORD (referring to Sinai) three days' journey: and the ark of the covenant of the LORD went before them (the Kohathites that were bearing the ark of the covenant upon their shoulders ahead of the hosts of Israel) in the three days' journey, to search out a resting place for them.

Nu.12.16 And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran.

As we shall read in the chapters ahead the LORD shall prove a super-abundant supply of quail for thirty days as well as have to wait for Miriam chastening by the LORD for one week. (Nu.11.21; 12.14)

13 And they first took their journey according to the commandment
at the mouth of, עַל־פִּי

of the LORD by the hand of Moses.

Remember, the commandment was comprehended by the cloud being taken up from above the holiest of all in the tabernacle. It was then that Israel prepared for the sojourn. The sounding of the two silver trumpets gave the signal to the respective camps that *fall in* and set forward on their march. What an awesome sight that must have been! Undoubtedly the

order by which the LORD governs His people must have struck fear in heart of those around them.

Ex.15.13 Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.

14 The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away.

16 Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O LORD, till the people pass over, which thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O LORD, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

What a difference there must have been between the people when they first came out of Egypt and now. They had become disciplined in their behavior. Israel was behaving quite differently now than when they first came out of Egypt.

Children of God have a desire to know the truths of Christ and to apply those things that they learn. But through a lack of self-discipline and corporate discipline as individuals and as a church we can cool to what was once our first, our primary love for the Lord. When we first came to Christ, whether young or old we had a desire to be like the Lord Jesus. And by the grace of God there were changes made in us, in our lives, our thoughts, our actions, our mannerisms. Willingly we disciplined ourselves to be like Him. In a little time we weren't what we used to be, praise God! And even after so many years we're still being changed. Hopefully my heart, my desires, my thoughts are still being affected by the love of God in Christ Jesus. If that is not so, something has changed. We've turned out of the way and we've allowed the various and deceptive lusts of the world to move in and take away our joy. We've fallen a lusting after the things of the world. That's what happens to Israel in the next chapter!

Nu 11:5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

How do we get back to where we were? Stop, repent, turn back, cry out to God for that grace again, for that fervency of spirit, for that love which carried with it an indescribable peace with God. He'll answer that prayer, and He will make us sensitive to the things that are really important for our lives.

14 In the first place went the standard of the camp of the children of Judah according to their armies:

the standard of, דגל, de-gel; a masc. noun, tss. a standard (11), a banner (1); the verb דגל, is tss. to set up banners, the chiefest (Wigram marg. a standardbearer).

the camp of, מחנה, ma-ch^a-neyh, cf. מחנה, ma-ch^a-neh, tss. Mahanaim, a band, a company, a camp, [this] drove, a host, & nine times in this chapter; the verb חנה, cha-nah, tss. to pitch the tent, to pitch, to encamp, to dwell, to abide, to rest in the tent, to abide in the tent (Nu.9.17, 18, 20, 22, 23; 10.5, 6)

according to their armies, the masc noun מצב, tza-vah, w/ the prefixed ל, to, for, by, according; tss. host, army, war, service, battle, warfare; the verb מצב, tza-vah, tss. to fight, to wait (Wigram marg. the war), to assemble, to muster.

and over his host (army) was Nahshon the son of Amminadab.

his host, see directly above, מצב, tza-vah, but with the masc. pronoun suffix.

15 And over the host (army) of the tribe of the children of Issachar was Nethaneel the son of Zúar.

the tribe of, the noun מַטֵּה, mat-teh, tss. a staff (pl. staves), a rod, a tribe.

16 And over the host (army) of the tribe of the children of Zebulun was Eliab the son of Hélon.

Aaron's sons, Eleazar and Ithamar blew the silver trumpets once to sound the alarm for the camp of Judah on the east to set forward.

Remember that there are four major camps situated afar off from the tabernacle to the east, south, west and north. So the narrative begins with the easternmost camp of Judah, which consists of the tribes of Judah, Issachar and Zebulun. These number from 20 years old and upward, that were able to war, 186,400. The largest of all of the camps.

Falling in right behind Judah are two of the families of the Levites, Gershon and Merari.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.

נָסְפוּ, na-sa[g], Nu.10.5, then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.

And the tabernacle was taken down ... This is stated as a matter of fact. It is my opinion but that as soon as the cloud was taken up the sons of Aaron and Levi began their work of covering all of the tabernacle furniture, removing the tent coverings, vails at the door and gate, the court yard hangings and getting all of the hard materials, the boards, bars, pillars, pins, etc. loaded into the carts and ready for travel. So, at the sound of the trumpet calling the camp of Judah it seems that the Levites of Gershon and Merari fell-in directly behind them with their six wagons loaded with all of the parts of the tabernacle.

The camp of Gershon is located nearby to the tabernacle, on the western end. Of this camp, those from 30 to 50 years of age (which numbered 7,500) had the responsibility for the *software* of the tabernacle; the coverings, relative cords, hangings and vails. All of this *software* was put into two wagons pulled by 4 oxen. (cf. Nu.4.22-28; 7.7)

The camp and family of Merari is located nearby to the tabernacle, on the northern side. Of this camp, those from 30 to 50 years of age (which numbered 6,200) had the responsibility for the *hardware*, or *framework* of the tabernacle; the boards, bars, pillars, sockets, pins, instruments for service, vessels, and relative cords. All of this *hardware* was put into four wagons and pulled by 8 oxen. (Nu.4.29-33; 7.8)

18 And the standard of the camp of Reuben set forward according to their armies:

נָסַף, na-sa[g], Nu.10.5, *then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.*

and over his host was Elízur the son of Shédēur.

19 And over the host of the tribe of the children of Simeon was Shelúmiel the son of Zurisháddai.

20 And over the host of the tribe of the children of Gad was Eliasaph the son of Deúel.

Again, Eleazar and Ithamar blew the silver trumpets the second time and this sets the camp of Reuben forward on their march.

This camp consists of the tribes of Reuben, Simeon, and Gad and numbered from 20 years old and upward, that were able to war, 151,450.

21 And the Kohathites set forward, bearing the sanctuary:

נָסַף, na-sa[g], Nu.10.5, *then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.*

The children of the family of Kohath, son of Levi, numbered from 30 years of age to 50, 8,600. The Kohathites were located nearby to the tabernacle on the southern side. They were responsible for transporting the tabernacle furniture after it had been prepared for being removed from the tabernacle by the sons of Aaron. Once the furniture was prepared the Kohathites entered into the tabernacle and carried the furniture on their shoulders wherever Israel went (no wagons and oxen).

It seems that they knew to fall-in behind the camp of Reuben at the time of the second trumpet sound.

and the other ***did set up the tabernacle against they came.***
Gershon & Merari

So, as it was necessary that the tabernacle remain up until the Kohathites removed all of the furniture, instruments and vessels which was specially prepared by Aaron and his sons, so Gershon and Merari necessarily had to set up the tabernacle before the Kohathites could install the furniture again into its place.

22 And the standard of the camp of the children of Ephraim set forward according to their armies:

נָסַף, na-sa[g], Nu.10.5, then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.

and over his host was Elíshama the son of Amíhud.

23 And over the host of the tribe of the children of Manasseh was Gamáiel the son of Pedáhzur.

24 And over the host of the tribe of the children of Benjamin was Abídan the son of Gideóni.

Again, I assume that Eleazar and Ithamar blew the silver trumpets. But this time they blew the alarm with three blasts for the camp of Ephraim on the west to set forward.

The camp of Ephraim is the westernmost camp afar off from the tabernacle. This camp consists of the tribes of Ephraim, Manasseh, and Benjamin and numbered from 20 years of age and upward, that were able for war, 130,800.

25 And the standard of the camp of the children of Dan set forward,

נֶדְוָה, na-sa[g], Nu.10.5, *then ... shall go forward; 6, then ...shall take their journey; 17, 18, 21, 22, 25 and set forward.*

which was the reaward of all the camps throughout their hosts: and over his host was Ahiézer the son of Ammisháddai.

26 And over the host of the tribe of the children of Asher was Págiel the son of Oóran.

27 And over the host of the tribe of the children of Naphtali was Ahíra the son of Énan.

Again, finally I assumed that Eleazar and Ithamar blew the silver trumpets a fourth time to set forward the camp of Dan on their march.

The camp of Dan is the northernmost camp afar off from the tabernacle. This camp consists of the tribes of Dan, Asher, and Naphtali and numbered from 20 years of age and upward, that were able for war, 157,600. Dan is the second largest camp in Israel.

So the largest camp, Judah, is in the foremost position of the march, and the second largest camp, Dan, is at the rearward position. The fact that the largest camp is in foremost position and the second largest is in the rearward position even at the end of the 40-years sojourn.

So what do have? We have six groups, perhaps arranged in columns set to march at the sound of the trumpets. In the first position is the camp of Judah; behind them the families of Levi, Gershon and Merari; second, the camp of Rueben with the Kohathites behind them; third is the camp of Ephraim; and, sixth, the camp of Dan.

28 Thus were the journeyings of the children of Israel according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law,

father-in-law, חַוְוִי, cho-theyn, Qal part. act. sing. masc. of חַוְוִי, Ex.3.1, Jethro his father in law; Ex.4.18, Jethro his father in law; Ex.18.1, Moses' father in law.

| | |
|----------------------------|----------------------|
| Abraham beget Isaac. | Abraham beget Isaac. |
| Isaac beget Esau. | Isaac beget Jacob. |
| Esau beget Reuel (Raguel). | Jacob beget Levi. |
| Reuel beget Zerah. | Levi beget Kohath. |
| Zerah beget Jobab (Hobab?) | Kohath beget Amram |
| (Probably not) | Amram beget Moses |

The above is a list of the names of Esau's lineage. These are given to help form a time-line. Levi lives 137 yrs. and dies about 119 yrs. before the exodus. Kohath lives 133 yrs. (cf. Ex.6.18) Amram lives 137 yrs. (cf. Ex.6.20). Moses lives 120 yrs.

This adds further support to Israel's time in Egypt for only 210 years instead of the commonly misunderstood time of 400 years. (cf. *Barnes' Notes, Genesis* [vol.1], p438) Hobab must have been an aged man by this time in the history of Israel as they were camped in the desert of Sinai.

We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 And they departed from the mount of the LORD three days' journey:

Does this mean that Hobab went with Moses?

It appears that *father in law* refers to Raguel, who is the same as Reuel. Reuel's daughter is Zipporah, and Zipporah becomes Moses' wife. (Ex.2.18, 21, [Note the margin which also gives supplies the alternate name of Reuel, which is Jethro/Jether.]) Reuel or Jethro had come to Moses when Moses had come out of Egypt and into the desert of Sinai. (cf. Ex.18.1, 2, 4, 5) Then shortly afterwards returned to his own people, Midian. (Ex.18.27) I can't say for certain, but it seems that Raguel/Reuel left his son, Hobab with Moses, and until now had been with him. Now Hobab desires to return to his own land and to his own people, but Moses would have him remain with them to be their guide them through the land.

'Moses's father-in-law, came to see him as soon as he came to Horeb, and after some short stay with him returned to Midian, and left this his son Hobab, who remained with Moses unto this time; but now, as Israel was about to remove from the wilderness of Sinai, he showed a disposition to return to his own country, when Moses addressed him in order to persuade him to continue with them ... *Exposition of the Old & New Testaments*, John Gill, vol. 1, p.749

Whatever we might make of this Moses knew that Hobab was experienced in his travels through the desert land. For the Christian, those that are of the world know some things about the world better than the children of God will ever know.

Lu.16.68 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

It was hundreds of years later that the family of the Kenites, of whom Hobab was descended, Israel repaid his kindness. You never know what a little kindness might bring in the future. King Saul had been commanded of the LORD to destroy the Amalekites. The Amalekites were a cruel people that took advantage of Israel during their sojourn to the promised land. For this the LORD swore to destroy them completely. (cf. Ex.17.14-16; 1Sa.15.2) Well the Kenites were close to the Amalekites at this time, so Saul gave them opportunity to remove themselves so that they might escape that destruction. It was for this kindness Hobab had shown that Saul warned the Kenites to leave.

33 And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them.

34 And the cloud of the LORD was upon them by day, when they went out of the camp.

The LORD gave the Israelites two silver trumpets to signal to the camps what they should do. Especially as it related to moving from one place to another the trumpets marked the time when that was to take place. If I understand this correctly all of the camps set forward in this order, but before them was the ark of God which certain of the Kohathites bore upon their shoulders. And over them was the cloud of God directing the armies of Israel. In all of their sojourning, as terrible as Israel rebelled against the LORD, we have the record that He never left them nor forsook them.

Deu.31.3 The LORD thy God, he will go over before thee, and he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

6 Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

It isn't my intention to wag my finger in the face of Israel for their failing to trust God, because the truth is, we aren't much different than they? If we are anything at all it is because of the grace of God. We are what we are, if we are Christ's, because of grace. No matter what we have done or what we will ever do, He'll never leave us nor forsake us though we are so very weak and sinful.

Heb 13:5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

We are undeserving of His love and care, yet He continues faithful

35 And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, Return, O LORD,

and when it rested, וּבָנָהּ, voo-b^e-nu-chah, Qal infin. w/3ps. suff., נוּ, nu-ach, tss. to rest, to quiet, to be confederate, to cease.

return, שׁוּבָה, shoo-vah, Qal imper. sing. masc. of שׁוּב, shoov, tss. to return, to come again, to turn, to turn away, to turn back, to return, to bring again, to restore, to convert, to bring back, to carry back, to deliver, to render, to reverse, to requite, to answer, to recompense.

unto the many thousands of Israel.

Jos.23.8 But cleave unto the LORD your God, as ye have done unto this day.

9 For the LORD hath driven out from before you great nations and strong: but as for you, no man hath been able to stand before you unto this day.

*10 One man of you shall chase a thousand: for the LORD your God, **he it is that fighteth for you, as he hath promised you.***

11 ¶ Take good heed therefore unto yourselves, that ye love the LORD your God.

Moses, Aaron and Aaron's sons and their families were stationed near to the tabernacle on the eastern side, so when they were camped behind the camp of Judah. But when moving it would be my opinion that Moses, Aaron and his sons were at the forefront, behind the ark of the covenant leading the people forward to the land of Canaan.

38 But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be

Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

A final remark about the silver trumpets. Silver being the precious metal which represents redemption (Ge.37.28; Hos.3.2; Zec.11.13) It is the one trumpet sound that called for the princes of Israel to gather to the Moses at the door of the tabernacle. I believe that there is coming a day when there will be a single trumpet blast that will call for the assembling of certain of the elect of God at the first resurrection.

1Th.4.16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump (a single trumpet sound) of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

1Co 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump (a single trumpet sound): for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Re.11.15 And the seventh angel sounded (a single trumpet); and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

This single trumpet will sound to call together those which Christ has by His shed blood made to be kings and priests to God. (cf. Re.1.4-6) Does that refer to you and me? Who are these kings and priests? Are they every believer without exception? Or, is it certain believers? The apostle John says these are those of the churches.

Re 1:6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

So, also the apostle Peter:

*1Pe.2.4 ¶ To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious,
5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, (To what end?) to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

...

9 But ye are a chosen generation, a royal priesthood,

*royal, βασιλῆιον, nom, sing. neut. of βασιλῆιος;
Bullinger, like a king; Liddell & Scott, kingly, royal.*

Ye are a priesthood of kings!

an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ...

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.

Does that speak of you and me? Are we offering up spiritual sacrifices where the Lord Jesus has ordained for them to be offered? Are we in one of His churches?

Yes, we must know Christ as Savior? Yes, we must know that He died for our sins? But the faith of Christ moves us forward into growth and service. And growth and service are in His churches. That's important to know and to do. And not everything that calls itself a church is a church. Not just any group of believers makes a church. But that's what so many say. But what does the Bible say. We must, for our soul's welfare search out these truths for ourselves. Dig them out, believe, and apply them.

As a believer, if we're not in a church and walking faithful with that congregation, we're not ready for that trumpet to sound, I don't care what we feel. That doesn't mean we're not Christ's. But I believe that trumpet

sound in the first resurrection is not going to be heard by everyone that knows Christ without exception. You might have trouble reconciling what I've just said with your present understanding. You need to find out what the Bible says. I believe that the faithful OT saints and the faithful NT saints will be raised glorified to rule and reign with Christ for a thousand years on this very earth. After this at the end of this world all will be raised at the great white throne judgment. And then all the people of God shall come to that new heaven and the new earth to live forever and ever in the presence of God. However, it is certain that all of the unbelieving will suffer in a lake which burns with fire and brimstone forever and ever.

I just think it is interesting that in Nu.10.4 that it is a single trumpet that will call together the princes of Israel to meet Moses at the door of the tabernacle.

I believe there will be a single trumpet that will sound to call the kings and priests of God in the time of the first resurrection. There is a reward to the faithful that have set their lives as a witness for Christ in the church which Jesus built. The sounding of that trumpet is not far off is it?