

Numbers 6-7

Bible Study

Review

Chapter 4—Duties of the descendants of Levi (Tabernacle)

- Duties of the Kohathites—the most holy items; care in packing those items
- Review of the duties of the Gershonites—fabric materials of the tabernacle
 - Review of the duties of the Merarites—wood framing materials

Chapter 5—Camp must be kept from defilement

- Law of restitution to a wronged neighbor—new feature: the restitution goes to the priests if there is no relative
- Case of a wife suspected of adultery—Brought to the priest; set before God to judge
 - Ritual to determine innocence or guilt

We have observed that the Levites were set apart for service regarding the tabernacle....

What about someone who was not a Levite, and they desired to commit themselves to God.....what could they do?



Numbers 6

Law of the Nazirite

¹Then the Lord spoke to Moses, saying,
²“Speak to the children of Israel, and say to them: ‘When either a man or woman consecrates an offering to take the vow of a Nazirite, to separate himself to the Lord,

If a person was not a Levite he or she could “separate”/consecrate themselves to serve God for a period of time by taking a vow, called the Nazirite vow

“Nazirite” (Heb. *nazir*= to dedicate)


(NICOT) “The major difference between the priest and the Nazirite is that, while only males could be priests, either males or females could become Nazirites. Furthermore, the Nazirite is clearly a layperson.

Either men or women could take a vow...to live as Nazirites for a period of time. However, if a daughter’s father or a wife’s husband heard the vows of their respective females, they could cancel the vows if they did not approve [Num. 30: 1-8]

“a man or a woman”

(NIV App. Com.) “Jewish tradition tells us that pious women chose to become Nazirites during the second temple period and provides names of some of them”

Several of the regulations [prohibitions] concerning the Nazirite are related to those concerning the priest or high priest



³he shall separate himself from wine and *similar* drink; he shall drink neither vinegar made from wine nor vinegar made from *similar* drink; neither shall he drink any grape juice, nor eat fresh grapes or raisins.

⁴All the days of his separation he shall eat nothing that is produced by the grapevine, from seed to skin.

v. 3 The **first** prohibition upon taking the Nazirite vow was to abstain from wine, strong drink, vinegar and grape products

v. 4 “nothing produced by the grapevine”

(NICOT) “The Nazirites were asked for a higher level of consecration in this matter than the priests.

The norm, not only in Canaan but elsewhere, was to drink wine and eat grapes. The Nazirites were marked out as special people consecrated to God only; they were not to conform to the norms of everyday life.”

The person taking the Nazirite vow usually determined the time period



(Hastings Bible Dict.) “Numbers 6 does not determine the length of these temporary vows....a rule had to be made, and it was decided that the person himself might fix the period; otherwise it should be thirty days”

(Unger's Bible Dict.) “The Mosaic law speaks of such consecrations as being limited to a particular time that was probably fixed by the one making the vow; yet instances occur of children being dedicated by their parents before birth to be Nazirites all their lives...Samson, Samuel.

According to the Mishna the usual time was thirty days, but double vows for sixty days, and triple vows for a hundred days”

⁵All the days of the vow of his separation no razor shall come upon his head; until the days are fulfilled for which he separated himself to the Lord, he shall be holy. *Then* he shall let the locks of the hair of his head grow.

The **second** prohibition was not to cut or trim the hair, until the vow is fulfilled

Hair, being a living growing part of a human, was symbolic of life, and thus a person's dedication to God as a Nazirite

Priests in the ancient pagan cults shaved their heads

(Zondervan Bible Backgrounds Commentary) "In contrast to Canaanite priestly practices, levitical regulations prohibited Israelite priests from allowing their heads to be shaved or trimming the edges of their beard, as well as cutting themselves."

What about a woman's hair?

(Expositors) "Since women in most cultures wear their hair longer than men do, we may presume that the Nazirite woman might not only have let her hair grow long but may have allowed it to remain relatively unkempt, or perhaps hang loose as opposed to putting it up"

⁶All the days that he separates himself to the Lord he shall not go near a dead body.

⁷He shall not make himself unclean even for his father or his mother, for his brother or his sister, when they die, because his separation to God *is* on his head.

⁸All the days of his separation he shall be holy to the Lord.

The **third** prohibition was to not approach a dead body

(Contact with a dead body rendered one unclean)

v. 7

(NICOT) “The prohibition of casual contact with the dead [even a dead mother or father] [v.7], effectively reduced or eliminated the Nazirite’s participation in mourning for the dead.

This is important because of the pagan practice of shaving one’s head in mourning for the dead.”

v. 9-12 Accidental pollution from a dead corpse—a dead body would cause a Nazirite to be unclean even though contact was accidental

⁹And if anyone dies very suddenly beside him, and he defiles his consecrated head, then he shall shave his head on the day of his cleansing; on the seventh day he shall shave it.

v. 9 (Paraphrase) “If he is defiled by having someone fall dead beside him, then seven days later he shall shave his defiled head; then he will be cleansed from the contamination of being in the presence of death”

¹⁰Then on the eighth day he shall bring two turtledoves or two young pigeons to the priest, to the door of the tabernacle of meeting;

¹¹and the priest shall offer one as a sin offering and *the* other as a burnt offering, and make atonement for him, because he sinned in regard to the corpse; and he shall sanctify his head that same day.

¹²He shall consecrate to the Lord the days of his separation, and bring a male lamb in its first year as a trespass offering; but the former days shall be lost, because his separation was defiled

(NICOT) “The legislation here also uses the regulations for purification of those who have become unclean by means of physical disorders in Leviticus 12-15.”

v. 13-21 **Voluntary termination** of the vow—the procedure for transition from special consecration as a Nazirite back to ordinary layperson

¹³Now this *is* the law of the Nazirite: When the days of his separation **are fulfilled**, he shall be brought to the door of the tabernacle of meeting.

¹⁴And he shall present his offering to the Lord: one male lamb in its first year without blemish as a burnt offering, one ewe lamb in its first year without blemish as a sin offering, one ram without blemish as a peace offering,

¹⁵a basket of unleavened bread, cakes of fine flour mixed with oil, unleavened wafers anointed with oil, and their grain offering with their drink offerings.

¹⁶Then the priest shall bring *them* before the Lord and offer his sin offering and his burnt offering;

¹⁷and he shall offer the ram as a sacrifice of a peace offering to the Lord, with the basket of unleavened bread; the priest shall also offer its grain offering and its drink offering.

¹⁸Then the Nazirite shall shave his consecrated head *at* the door of the tabernacle of meeting, and shall take the hair from his consecrated head and put *it* on the fire which is under the sacrifice of the peace offering.

v. 18 The hair of the Nazirite was symbolic of life dedicated to God...and here is given to God on the altar

¹⁹‘And the priest shall take the boiled shoulder of the ram, one unleavened cake from the basket, and one unleavened wafer, and put *them* upon the hands of the Nazirite after he has shaved his consecrated *hair*,

²⁰and the priest shall wave them as a wave offering before the Lord; they *are* holy for the priest, together with the breast of the wave offering and the thigh of the heave offering. After that the Nazirite may drink wine.’

²¹“This is the law of the Nazirite who vows to the Lord the offering for his separation, and besides that, whatever else his hand is able to provide; according to the vow which he takes, so he must do according to the law of his separation.”

The only person in the Old Testament actually called a Nazirite was Samson [Judges 13:5; 16:17]....although Samuel was apparently one also [I Sam. 1: 11, 28]

The practice was not rare in Israel according to Amos 2: 11; Lam. 4:7

v. 22-27 Aaronic blessing

²²And the Lord spoke to Moses, saying:

²³“Speak to Aaron and his sons, saying, ‘This is the way you shall bless the children of Israel. Say to them:

²⁴ “The Lord bless you and keep you;

²⁵ The Lord make His face shine upon you, And be gracious to you;

²⁶ The Lord lift up His countenance upon you, And give you peace.””

²⁷“So they shall put My name on the children of Israel, and I will bless them.”

Most likely the words of blessing spoken by Aaron that climaxed the worship service at conclusion of the dedication of the tabernacle and priesthood



Leviticus 9:22

²²Then Aaron lifted his hand toward the people, blessed them, and came down from offering the sin offering, the burnt offering, and peace offerings.

Narrative Flashback

Numbers 1:1

¹Now the Lord spoke to Moses in the Wilderness of Sinai, in the tabernacle of meeting, on the first *day* of the **second month**, in the second year after they had come out of the land of Egypt, saying: (Chapter 1:1—6: 27) (2nd Month)

Exodus 40:17

¹⁷And it came to pass in the **first month** of the second year, on the first *day* of the month, *that* the **tabernacle was raised up**.

Numbers 7:1 (1st month)

¹Now it came to pass, when Moses had finished **setting up the tabernacle**, that he anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them.

The narrative in Numbers is not perfectly chronological—particularly chapters 1--10

A rearrangement of the text in chronological order of chapters 1-10 would be like this:

➤ 2nd year after leaving Egypt

1st day of the 1st month

Chapter 7:1 [Ex. 40:2,17]
The 1st day the tabernacle was set up

1st—12th day of 1st month

Chapter 7:2—7:83
For 12 days the tribes brought offerings for the tabernacle consecration

14th day of 1st month

Chapter 9:1-5
On the 14th day the Passover was kept

1st day of 2nd month

Chapter 1:1—6:27
1st day of the 2nd month the census was taken

20th day of the 2nd month

Chapter 10:11
20th day of the 2nd month Israel leaves Sinai

Numbers 7
2nd longest chapter
of the Bible

Ch. 7: 1—9:15 [Narrative flashback]
Events with the completion of the tabernacle
➤ 1st day of 2nd year after leaving Egypt [Ex. 40:2, 17]

¹Now it came to pass, when Moses **had finished setting up the tabernacle**, that he anointed it and consecrated it and all its furnishings, and the altar and all its utensils; so he anointed them and consecrated them.

Verse one repeats the account from Leviticus 8 of the consecration of the altar....adding what was **not told in Leviticus** of the tribal leaders bringing gifts for 12 days

Leviticus 8:10-11 [1st day]

¹⁰Also Moses took the anointing oil, and anointed the tabernacle and all that *was* in it, and **consecrated** them.

¹¹He sprinkled some of it on the altar seven times, anointed the altar and all its utensils, and the laver and its base, to consecrate them.

Verbs: 'anointed'... 'consecrated'

Those present see the tabernacle and its furnishings set apart as special to be used in the worship of God

²Then the leaders of Israel, the heads of their fathers' houses, who *were* the leaders of the tribes and over **those who were numbered**, made an offering.

One of the reasons for this chapter being out of chronological order—the leaders are named here to mention their gifts brought in light of their responsibilities brought out in chapter 3-4

- The leaders are the same ones called by that title in chapter one (1:5-16), the ones who helped Moses with the census

(Tanakh, JSB) “According to Rashi, the chieftans of Israel are the same officers who were in charge of the slaves in Egypt and beaten on the (the Israelites) account (Ex.5:14) where they are called foremen.”

Exodus 5:14

¹⁴Also the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten *and* were asked, “Why have you not fulfilled your task in making brick both yesterday and today, as before?”

³And they brought their offering before the Lord, six covered carts and twelve oxen, a cart for every two of the leaders, and for each one an ox; and they presented them before the tabernacle.

v. 3 'their **offering**' (Heb. Korban)= to bring near...an approach offering

- The leaders brought near to God's presence their special gifts

'covered carts...twelve oxen'

(Expositors) "Covered wagons would certainly be appropriate for transporting the sacred items . I suspect the pairs of oxen were matched and stately, suitably chose for their significant work."

Another reason this chapter is out of chronological order—the wagons now presented as gifts show the camp is about ready to move...which would be happening soon

⁴Then the Lord spoke to Moses, saying,
⁵“Accept *these* from them, that they may be used in doing the work of the tabernacle of meeting; and you shall give them to the Levites, *to* every man according to his service.”

“work of the tabernacle....give them to the Levites”—to move the tabernacle parts and furniture

⁶So Moses took the carts and the oxen, and gave them to the Levites.

Moses distributed the six covered carts and the pairs of oxen to the Gershonite and Merarite Levites according to their responsibilities of carting and assembling the tabernacle

⁷Two carts and four oxen he gave to the sons of Gershon, according to their service;
⁸and four carts and eight oxen he gave to the sons of Merari, according to their service, under the [£]authority of Ithamar the son of Aaron the priest.
⁹But to the sons of Kohath he gave none, because theirs *was* the service of the holy things, *which* they carried on their shoulders.

v. 7 Gershonites—responsible for the curtains and hangings of the tabernacle
Given two carts and four oxen

v.8 Merarites—responsible for the heavier framework of the tabernacle
Given four carts and eight oxen

v. 9 The Kohathites did not receive carts nor oxen—they were responsible for carrying the holy items on their shoulders, with staves placed through carrying loops

¹⁰Now the leaders offered the dedication *offering* for the altar when it was anointed; so the leaders offered their offering before the altar.

¹¹For the Lord said to Moses, “They shall offer their offering, one leader each day, for the dedication of the altar.”

(NICOT) “Although only the Levites and priests were responsible for the assembly and cartage of the tabernacle, all twelve tribes participated in the service, not only supplying the carts and oxen, but also by the offering that accompanied the tabernacle’s dedication.”

v. 11 “one leader each day”

(Expositors) “shows the pacing that God required. Each leaders gift was worth a day’s celebration

Each leader from the twelve tribes will bring his offering....one each day for twelve days

The order of presentation of gifts was the same as the order of their march—triad east of tabernacle; south; west; north



v. 12-88

(NICOT) “This passage is one of the most repetitive and, consequently, one of the most ignored passages in the OT.

The cumulative effect of the repetition is that readers are assured that each tribe had an identical share in the support of the ministry of the tabernacle.”

¹²And **the one** who offered his offering **on the first day** *was* Nahshon the son of Amminadab, from the tribe of **Judah**.

¹³His offering *was* one silver platter, the **weight** of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

¹⁴one gold pan of ten *shekels*, full of incense;

¹⁵one young bull, one ram, and one male lamb in its first year, as a burnt offering;

¹⁶one kid of the goats as a sin offering;

¹⁷and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nahshon the son of Amminadab.

v. 12-17 On the 1st day Nahshon of Judah brought a silver platter [OKJ ‘charger’] weighing four pounds; a two pound silver bowl; golden pan [OKJ ‘spoon’] weighing six ounces

Each tribal leaders gift is **identical**: one silver platter; one silver bowl; one gold pan; one kid of the goats for a sin offering; two oxen, five rams, five male goats, and five male lambs for peace offerings

Silver platter; silver bowl; golden pan

‘platter’ [OKJ ‘charger’](Heb. *qeara*) = to be deep; a deep dish

➤ Probably used for the bread of the presence

‘bowl’ (Heb. *mizraq*)—related to verb *zaraq*= to toss; a receptacle used for tossing liquids

➤ For the ceremonial tossing of sacrificial blood against the altar

‘pan [OKJ ‘spoon’] (Heb. *kap*)= lit. *palm of a hand*; a cupped surface

➤ Probably used for the incense

Animals for sacrifices—the details of the various sacrifices described in this section follow the general instructions given in the book of Leviticus

¹⁸On the **second day** Nethanel the son of Zuar, leader of **Issachar**, presented *an offering*.

¹⁹For his offering he offered one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

²⁰one gold pan of ten *shekels*, full of incense;

²¹one young bull, one ram, and one male lamb in its first year, as a burnt offering;

²²one kid of the goats as a sin offering;

²³and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Nethanel the son of Zuar.

²⁴On the **third day** Eliab the son of Helon, leader of the children of **Zebulun**, *presented an offering*.

²⁵His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

²⁶one gold pan of ten *shekels*, full of incense;

²⁷one young bull, one ram, and one male lamb in its first year, as a burnt offering;

²⁸one kid of the goats as a sin offering;

²⁹and for the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliab the son of Helon.

³⁰On the **fourth day** Elizur the son of Shedeur, leader of the children of **Reuben**, *presented an offering.*

³¹His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

³²one gold pan of ten *shekels*, full of incense;

³³one young bull, one ram, and one male lamb in its first year, as a burnt offering;

³⁴one kid of the goats as a sin offering;

³⁵and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elizur the son of Shedeur.

³⁶On the **fifth day** Shelumiel the son of Zurishaddai, leader of the children of **Simeon**, *presented an offering.*

³⁷His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

³⁸one gold pan of ten *shekels*, full of incense;

³⁹one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁴⁰one kid of the goats as a sin offering;

⁴¹and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Shelumiel the son of Zurishaddai.

⁴²On the **sixth day** Eliasaph the son of [£]Deuel, leader of the children of **Gad**, *presented an offering.*

⁴³His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁴⁴one gold pan of ten *shekels*, full of incense;

⁴⁵one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁴⁶one kid of the goats as a sin offering;

⁴⁷and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Eliasaph the son of Deuel.

⁴⁸On the **seventh day** Elishama the son of Ammihud, leader of the children of **Ephraim**, *presented an offering.*

⁴⁹His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁵⁰one gold pan of ten *shekels*, full of incense;

⁵¹one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁵²one kid of the goats as a sin offering;

⁵³and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Elishama the son of Ammihud.

⁵⁴On the **eighth day** Gamaliel the son of Pedahzur, leader of the children of **Manasseh**,
presented an offering.

⁵⁵His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*,
and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them
full of fine flour mixed with oil as a grain offering;

⁵⁶one gold pan of ten *shekels*, full of incense;

⁵⁷one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁵⁸one kid of the goats as a sin offering;

⁵⁹and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male
lambs in their first year. This *was* the offering of Gamaliel the son of Pedahzur.

⁶⁰On the **ninth day** Abidan the son of Gideoni, leader of the children of **Benjamin**, *presented an
offering.*

⁶¹His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*,
and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them
full of fine flour mixed with oil as a grain offering;

⁶²one gold pan of ten *shekels*, full of incense;

⁶³one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁶⁴one kid of the goats as a sin offering;

⁶⁵and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male
lambs in their first year. This *was* the offering of Abidan the son of Gideoni.

⁶⁰On the **ninth day** Abidan the son of Gideoni, leader of the children of **Benjamin**, *presented an offering.*

⁶¹His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁶²one gold pan of ten *shekels*, full of incense;

⁶³one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁶⁴one kid of the goats as a sin offering;

⁶⁵and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Abidan the son of Gideoni.

⁶⁶On the **tenth day** Ahiezer the son of Ammishaddai, leader of the children of **Dan**, *presented an offering.*

⁶⁷His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁶⁸one gold pan of ten *shekels*, full of incense;

⁶⁹one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁷⁰one kid of the goats as a sin offering;

⁷¹and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahiezer the son of Ammishaddai.

⁷²On the **eleventh day** Pagiel the son of Ocran, leader of the children of **Asher**, *presented an offering.*

⁷³His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁷⁴one gold pan of ten *shekels*, full of incense;

⁷⁵one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁷⁶one kid of the goats as a sin offering;

⁷⁷and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Pagiel the son of Ocran.

⁷⁸On the **twelfth day** Ahira the son of Enan, leader of the children of **Naphtali**, *presented an offering.*

⁷⁹His offering *was* one silver platter, the weight of which *was* one hundred and thirty *shekels*, and one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil as a grain offering;

⁸⁰one gold pan of ten *shekels*, full of incense;

⁸¹one young bull, one ram, and one male lamb in its first year, as a burnt offering;

⁸²one kid of the goats as a sin offering;

⁸³and as the sacrifice of peace offerings: two oxen, five rams, five male goats, and five male lambs in their first year. This *was* the offering of Ahira the son of Enan.

v. 84-88

Summarizes the twelve sets of gifts, given in mathematical detail

⁸⁴This *was* the dedication *offering* for the altar from the leaders of Israel, when it was anointed: twelve silver platters, twelve silver bowls, and twelve gold pans.

⁸⁵Each silver platter *weighed* one hundred and thirty *shekels* and each bowl seventy *shekels*. All the silver of the vessels *weighed* two thousand four hundred *shekels*, according to the shekel of the sanctuary.

⁸⁶The twelve gold pans full of incense *weighed* ten *shekels* apiece, according to the shekel of the sanctuary; all the gold of the pans *weighed* one hundred and twenty *shekels*.

⁸⁷All the oxen for the burnt offering *were* twelve young bulls, the rams twelve, the male lambs in their first year twelve, with their grain offering, and the kids of the goats as a sin offering twelve.

⁸⁸And all the oxen for the sacrifice of peace offerings were twenty-four bulls, the rams sixty, the male goats sixty, and the lambs in their first year sixty. This *was* the dedication *offering* for the altar after it was anointed.

⁸⁹Now when Moses went into the tabernacle of meeting to speak with Him, he heard the voice of One speaking to him from above the mercy seat that *was* on the ark of the Testimony, from between the two cherubim; thus He spoke to him.

A reminder that the place where God promised to speak with Moses on completion of the tabernacle, mentioned here [v.89]



Exodus 25:22

²²And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which *are* on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel.

Lessons

The Aaronic blessing was a prayer for God to live among his people and meet all their needs



God alone can bless his people by guarding them , giving them favor and peace

Each leader of the tribes brought his gifts—one leader for each day...it was paced that way



Each leader's gifts was worth a day's celebration in God's presence