

Part 2 Numbers 4.21-7.89 "Lift up the heads" NASH'A Divine Shepherd care bringing "cheer", freedom, increase of wealth and might

INTRODUCTION

It is in moving with God we find our liberty and confidence in God's intimate care of our lives. Israel in the desert was not a servile people. They were a people used to the wide open spaces. So long as Manna and quails were steady this Sinai was as good a land as the Pilgrim Fathers founded from the Red Sea to the Persian Gulf. The people were its undisputed owners if only by squatters' rights during 40 years. They enjoyed health and access to God and hard labour was at a minimum. One does not wish to present it as paradise but it offered unique converse with God and opportunity of worship and fellowship which on at least one occasion turned to idolatrous revelry. Pharaoh counted "bricks" God counted his precious servants. (a)When the LORD "lifts up the heads" of his people he is acting with love and concern-in counting each of great value to him as the Chief Shepherd (b)By instructing the Nazirite to witness with his "head" God is both honouring the consecrated man and placing the Nazirite as a witness under his care. In both cases the "head" of man is the object of God's care-for in his creation God has invested so much and given man outstanding powers of mind and intellect and spiritual discernment besides His wonderful grace and mercy. Each soul under His care is "lifted".

READING No.1. 4.21-33(scribal) or 21-38(contextual)

(Speech No.113) GERSHON LIFTED FROM EGYPTIAN EXPULSION TO THE PRESENCE OF GOD

"Gershon" had been named "expulsion" by Levi as the Jews were expelled from Egypt and now the tribe could fairly be called "friends of God because of their close fellowship in the ministry of the tabernacle.

And the LORD spoke to Moses saying, "Take a census of the sons of Gershon, **the increase** (in strength and wealth) of them in the house of their fathers and in their families. *There is a fine turning or declaration of the other purpose of census-which is to show how the people are growing strong and cheerful in their freedom. God wants us to appreciate what He has done for us. He desires us to take account of growth -especially in the case of Levites-spiritual growth.*

Count them from age thirty to fifty.-all who 'come' to 'labour together' in 'spiritual warfare' 'willingly' [*Hebrew TZABA has all this richness of meaning*] and to serve (Yahweh) [*Hebrew hAVODH of "lowly service" and 'worship'*] the office of the Sovereign LORD in the tent of meeting. This is the service of the clan of Gershon to serve in worship and to bear (the holy things). They shall carry the curtains of the tabernacle and tent of meeting and cover it with a covering of seal-skin on it (literally 'after the cover belongs to it'-or 'not open to view'); and the shielding curtain cover of the opening of the tent of meeting. *Within the house of Gershon which means "a stranger there" [Hebrew GUR SHAM] TORAH of Messiah who was "a stranger here" having come from heaven. His ministry has to do with the curtain or veil for at His death the veil of the temple was rent in two and spiritually He is ministering within the veil in heaven* The hanging (covering) of the court and the screen at the opening of the door of the court which is around the tabernacle and the altar; and the curtains; and all the instruments of service and all that was made for them that they might serve or so they shall serve. At the mouth (or command) of Aaron and his sons all the service work of the sons of Gershon as to their work and ministry shall be detailed for them; all the work of their clans. *There is a lesson for our dispensation in this commission. We under Christ as believers live our lives under the appointments of prayer and worship and gospel work which is pleasing in His sight and in this we move at His bidding and carry the witness to new places. In all this the humiliation and humanity of Christ, that is his incarnation and cross represented by the seal skin and his heavenly nature represented by the blue covering are presented to the world.* This is the service of the clans of the sons of Gershon under the hand of Ithamar the son of Aaron the priest.

**MERARI MINISTRY 29-33 LIFTED FROM BITTERNESS TO SWEET SERVICE
ITHAMAR BECOMES A SPIRITUAL PALM OF ALL ROUND SUPPORT TO THE NATION
Levi had named this son Merari [Hebrew 'Bitter'] to reflect the 'bitter' service in Egypt. Now
Ithamar is "raised" to direct the sweet service of Yahweh.**

Number the sons of Merari according to their clans and their father's house. From thirty and above to fifty years -those who come to work and do service in the tent of meeting and this they shall care for and carry -all that belongs to the service of the tabernacle of meeting-its boards bars pillars and sockets. *The Merarite is a Pointer or **TORAH** to Christ who was a carpenter all of His adult life till He commenced to minister in Capernaum at 30 years of age-though even as a child he spoke in the temple saying "I must be about my Father's business and in John 2 13-25 the Lord cleansed the temple and predicted His resurrection at the very outset of his ministry.* The pillars around the court with their sockets pegs cords and all their instruments and service and you shall appoint to each man by name the articles he shall care for and carry. This is the service of the sons of the tribe of Merari. This is all the service of the tribes of the sons of Merari involving all ministry in the tent of meeting under the authority of Ithamar [Hebrew 'son of a palm tree'] the son of Aaron the priest. *As then so now each of us has under Christ in our case a particular responsibility*

**THE CENSUS OF LEVITES 34-49
KOHATH LIFTED IN LIFE'S GOLDEN TIME**

And Moses and Aaron and the princes of the congregation numbered the sons of Kohath by family and their father's household from **thirty and upwards to fifty years** -all that came to the shared duties to minister in the tent of the congregation. And it was so that those numbered were two thousand seven hundred and fifty. These were numbered from the clans of the Kohathites who did all the service of the tent of the congregation Moses and Aaron numbered at the mouth of Yahweh under the hand or supervision of Moses.

**READING No.2 38-49
EACH LEVITE WAS LIFTED TO SPECIFIC MINISTRY**

And those who were **numbered** of the sons of Gershon by clan and according to their Father's house from thirty upwards to fifty years-all that came to do the joint service and ministry in the tent of the congregation -those **numbered** by clan and their father's house were two thousand six hundred and thirty. These **numbered** from the clans of the sons of Gershon, whom Moses and Aaron **numbered** at the mouth of Yahweh-all did service in the tent of the congregation.

And those **numbered** from the sons of Merari belonging to their tribes and father's house from thirty and up to fifty -all who came unitedly to work and minister in the tent of the congregation were **numbered** at three thousand two hundred; these were **numbered** from the clans of Merari -those whom Moses and Aaron **numbered** at the mouth of Yahweh under the supervision of Moses.

All that were **numbered** whom Moses and Aaron and the Princes of the Levites **numbered** by clan and family from thirty and upwards to fifty years of age who came to unite in the work and served in the congregation of the tent of meeting were 8,580. *In terms of those who first gave themselves to the LORD in the N.T. this is a fascinating number. We read that 500 brethren were present in Galilee to see the risen Lord and then in Acts 2.41 we read of 3000souls believing and in Acts 4.4 about 5000 believed. These numbers add up to about the same figure. Thus the LORD who chose his consecrated ones under Moses in opening his ministry to the Gentiles makes a liberal sovereign choice of those who shall first serve Him reminiscent of His earlier action and thus points to His Messiah-ship in this ancient **TORAH** At the mouth of Yahweh these were **numbered** under Moses **direction man by man according to his ministry and his work** and they were **numbered** by him in accordance with Yahweh's command to Moses. From a dozen uses of the word "number" stacked on many previous uses we can readily see how the book got its name. The word "number" itself means "to visit". The act was one of shepherding and Moses and Aaron were under-shepherds of the flock. Each member of the household of Israel's Levite tribe **man by man** was given a task of a highly individual nature .The lesson of this reading is that the LORD will use each consecrated life and has a task for each to do-whether carrying*

a nail or cord or post or socket as was the task of Merarites; whether wrapping precious tabernacle furniture as fell to the blessed Gershonites, or whether attending to a shovel or fork or dish or pan of the altar as the Kohathites did. They were each members of the body of the church in the wilderness and each gladly ministered and united with others for service.

READING No.3 5.1-10 **(114) LEPERS LIFTED ABOVE THEIR CIRCUMSTANCES**

THOSE WHO TOUCHED "THE DEAD" FIND LIFE, THE SICK FIND FOOD

And the word of the LORD came to Moses saying, 'Command the children of Israel that they send out of the camp the leper; the person with discharge and any defiled by touching a corpse. From male to female send them outside the camp lest the camp where I dwell among you be defiled.' The children of Israel did this and sent them outside the camp as the LORD said to Moses. *Isaiah predicts that Messiah would be ostracised as a leper [Jerome thus translates Isaiah's word "smitten" Hebrew MACCAH at His coming The children of Israel did this. This isolation meant that there was a community outside the camp-but these afflicted ones with some who had broken the law -for whatever reason-were not cut off from the manna. In Numbers 11.4-6 the rabble within the camp outskirts (11.1) close to its edges where real hardship was suffered by this expelled group complained about their total dependence on Manna and the LORD sent fire among them. We do not hear of this group itself complaining. Subsequently quail fell in piles sometimes three feet high for a days walk around the camp. In this the afflicted ones were helped whilst the complaining ones were judged.*

(115)THE PEOPLE WHO WERE HURT BY OTHERS WERE LIFTED BY REDEEMERS

This lovely picture shows the necessity of a "Redeemer" and also shows the weakness of the law itself which was powerless to force retribution in the case of small wrongs. Common "hurts" were dealt with by those who acted for the weak. The camp needed such "kinsmen Goelim" as today the community needs counsellors and advisors who can safeguard the poor and needy.

And the LORD spoke to Moses saying, 'Speak to the children of Israel saying, '***when a man or woman commits any sin that mankind commits to be sinfully perverse against the LORD*** and that soul is guilty they shall confess their sin which they have done and return the guilt upon their own head and add a fifth to it and give it to the one offended. But if the man to whom the restitution payment is made has no ***Kinsman Redeemer*** the restitution must go to the LORD for the priest in addition to the ram of atonement which will make atonement for him. And every "heave offering" belonging to holy things of the children of Israel which they bring near for the priest shall be his. And every man's holy things shall be his -whatever a man gives to the priest shall be his.(the priest's) *In this instance we have a manner of dealing with what we might call "real or deliberate sin" as opposed to trespass. In such case there shall be restitution. When a man has none of his kin to insist on his requital the guilty party is not let off-he must acknowledge his sin before the LORD. He may escape his duty to man but none of us can escape God's tribunal. Scripture says, "God searches the heart" The lesson is that Israel's common life needed the Kinsman Redeemer-the Boaz figure in every tented area-else the poor and weak were trampled upon.*

(116)INFIDELITY 5.11-31

THE REMARKABLE PROCESS BY WHICH LOVE RETRIEVES A LIFE AND RENEWS A MARRIAGE OR ALTERNATIVELY A HUSBAND RESIGNS HIS WIFE TO DIVINE CHASTENING WITH HOPE FOR HER SOUL.

IN THIS CASE THE LAW OF THE SEVENTH COMMANDMENT IS COMMUTTED WHEREAS IN THE NT IT IS "WIPED OUT" BY THE PRIESTLY HAND OF CHRIST

And the LORD spoke to Moses saying, 'when the wife of any man turns [*Hebrew SHETE* -a word of similar form to 'Shittim'-which is a twisting wood-yet of this wood the holy ark was made] lifts herself up against him in unfaithfulness[*Hebrew I [m covert excess or exalting against or fraud and perfidy]* If a man lie with her to give seed and it is concealed from the eyes of her husband and the fact that she

has defiled herself is hidden; there is no witness and she is not caught if the **spirit of jealousy or loving zeal** overwhelms her husband and he is jealous for her if she has defiled herself or if she has not the man shall bring his wife to the priest and shall bring the offering required for her; one tenth of an Ephah of barley meal. He shall pour no oil on it nor provide frankincense with it; it is and **meal offering of jealousy or ardent love**, a meal offering remembrance *or rueful recall or a revisiting of iniquity*. And the priest shall bring her near and cause her to stand before the Lord. And the priest shall take water of holy separation in a vessel of pottery and the priest shall take some dust from the floor of the tabernacle and put it in the water. And the priest shall cause the woman to stand before the Lord uncover the head of the woman and give upon her hands the approach offering of meal of remembering; an **offering of jealousy or loving zeal** and the priest shall have the water of bitterness and cursing in his hand. The priest shall cause her to swear and say to the woman, 'If no man has lain with you and if you have not gone astray to defile or pollute [*Heb TAME'A*] under your husband's headship be blameless or clear from the waters of bitterness that/. But if you have erred under your husband's tryst and because you have defiled yourself and in allowing a man to lie with you apart from your husband the priest shall make the woman swear this oath and say to the woman, 'The LORD cause you to consent to be a curse among your people in the LORD giving your thigh to loose weight and your belly or womb to swell. And these waters of curse [*i.e. "destruction"*] shall go into your belly and your thighs shall fall away and the woman shall say, 'Amen Amen'. *The impression given is of a ready consent to what Paul calls "the destruction of the flesh" with the notable preservation of the soul (1 Corinthians 5.5)* And the priest shall write these curses [*or "covenants confirmed by oath"-Hebrew A'LAH*] **in a book and rub them off the book** into the bitter water. And the priest shall cause her to drink the bitter abhorrent water [*The term for "curse" Hebrew A'RAR is used of the mountain range on which the ark rested. Thus the ground which had been cursed retained its evil sounding names Ararat and Armenia-and yet in ancient time Armenia became the first Christian country*] The water shall come into her body to cause it to become bitter. The priest shall take the grain offering from the woman's hand and wave it before the LORD and bring it to the altar. And the priest shall **squeeze together** [*This holding tightly-Hebrew QAMATZ of the very life of the woman is symbolic of God's hand of care and concern*] part of the memorial offering [*This act of offering is not bringing the sin to mind but the obedience of a woman and her husband in vexatious circumstances where he desires not her death but testing and she thrusts herself on God*] and burn it in honour of and as incense [*This incense is a perfume to God whatever the outcome for it is a yielding of all of the woman's life*] to (the LORD) and afterwards cause the woman to drink the water. *It is of first importance that the offering of the woman be pleasing to the LORD. The last act of this woman would be to bring grain from which she would be making her meal and give it to God since she would not be living to require it. Here resignation of her whole self to God was well-pleasing and overshadowed the earlier sinful resignation of herself to a paramour in its high scriptural significance.* And the priest shall cause her to drink the water and it shall be if she has defiled herself and acted unfaithful to her husband the waters of abhorrence shall flow within her to cause bitterness and her belly shall swell and her thighs loose weight and the woman shall become an execration [*a marker in and for the nation of the "taking away" or absence of the glory of faithful relationship man with woman*] But if the woman has not defiled herself and is pure she shall be justified and shall receive seed (of her husband)

This is the **TORAH of jealousy or ardent zeal** when a woman under her husband's headship turns aside from what is right and defiles herself or when **the Spirit of ardent love** passes over a man and he becomes ardent for his wife then he shall place his wife to minister before the LORD and the priest shall complete all this prophetic Torah in her regard. The man shall then be free from iniquity but the woman shall bear the iniquity. *It is noteworthy that we have no record of the outcome this test -no numbers to confirm the grace of God-but we have the NT equivalent to which the rather unique provision points-for God is even more zealous for the welfare of the repentant woman than her husband would be of continued alliance with her. The forgiveness Jesus afforded the adulteress demonstrates the prophetic fulfilment that this Torah points towards. Just as the priest of old rubbed of the curses into the water and the woman drank-so Christ rubbed off the statements and handwriting of ordinances that were against the adulteress by bearing her sin in his own body and declaring to her a complete forgiveness(John 7 53-8.1).*

CHAPTER 6 NAZARITE CONSECRATION-MEN LIFTED UP AS EXAMPLES 6.1-21

(117)A NAZIRITE MAY NOT INDULGE IN THE PLEASURE OF WINE-4

And the LORD spoke to Moses saying, 'Speak to the children of Israel and say to them,

(1) "When a man or woman is distinctive or separated or wonderful to make a vow of separation to be separate for the LORD. He shall separate himself **from wine** and from **intoxicating drink** and shall make himself drunk on **vinegar wine** and **vintage fermented drink**. He shall not drink **any grape juice** made from squashed clusters and clusters of **fresh grapes** nor shall he eat **dried grapes**. *Wine...*

according to Edersheim in his "Life & Times of Jesus the Messiah" Book ii 208...was mixed with water in NT times-"according to one statement [Nidd ii. 7.] two parts according to another [Pes.108b] three parts. Later vintages were red Sharon wine and black wine. Spiced wine was made with honey and pepper. Edersheim also mentions vinegar wine apple cider barley wine from Egypt and vinegar wine from Idumea. The complete range of grape related products was forbidden as food for a Nazirite. All the days of his Nazirite vow he shall not eat wine which is made from the grapevine or from sharp sour grapes or even the skin of grapes. In Matthew 11.19 & Luke 7.34 Jesus testified to drinking and eating in moderation though some called Him a glutton and tippler. Christ was perfect in the balanced use of wine and food. This did not conflict with total abstention from wine nor does it in this dispensation of grace. Nevertheless neither abstention nor a moderate use of wine in themselves guaranteed the perfection in the round which the LORD seeks.

Requisite witness to his creator in his natural beauty and strength 5

(2)All the days of his vow He shall be holy to the LORD; the hair of his head shall be loose and long. *This vow was divinely endorsed by the "watch-care" of God which would seem to relate to the very detail of the hairs of the Nazirite-God being concerned to the last hair of his head for his conduct. In this connection Christ taught His disciples God's "watch-care" [Hebrew NATZAR] saying in Matthew 10.30 "even the very hairs of your head are all numbered"*

Requisite separation unto the living God and to "life" 6

(3)All the days of his Nazirite separation he shall not come near a person who has died. This holds in respect of his father or mother, brother or sister; he shall not become unclean for them for the separation to God is on his head. *No person died in the presence of Christ -even on the cross He was taken down before the rebellious thief died and the other had trusted him and probably also witnessed his deposition. In the case of Lazarus and the widow of Nain's son and the Centurion's servant and doubtless numerous others this reality of "life-giving" was a principle of Christ's incarnate life well illustrated by the **Torah or pointer** of the Nazirite vigorous and vibrant with life*

(4)All the days of his vow he is holy to the LORD *This total holiness through a period of life is a picture of the sinless Saviour-a **Torah** pointing towards Messiah.*

Requisite rededication to "the life-giving LORD" by way of offerings emblematic of the cross 9-12

If someone that is dying dies on the spot suddenly in his company and defiles his Nazirite head he shall shave his head in the day of his cleansing-"his" seventh day. *It would be His day of "Oath" as the first Sabbath was God's oath to "rest" and share "rest" with man. Then on the eighth day he shall bring two doves or young pigeons to the priest at the door of the tent of meeting. The priest shall offer one as a sin-offering and one as a burnt offering and atone for him because he has sinned by contact with that body in that day. And he shall consecrate his head in that day. He shall dedicate himself to the LORD for the duration of the vow and bring a one year old lamb as a guilt offering-the previous days shall fall because he had become defiled in his separation. The Nazirite vow resumed from the time before his contact with the dead and in this we see that the LORD discounts unholy living and seeks in us a godly pilgrimage-which can only be continued from its too frequent fits and starts by utter renewal and confession of sin with a full trust in the "lamb of God"*

Requisites for terminating a Nazirite vow 13-20

This is the Torah of the Nazirite vow in the day of fulfilment of the days of his Nazirite vow he shall come to the door of the tent of the congregation. He shall approach the LORD with his offerings-a

perfect one year old lamb (Lit. "son of one year") for a burnt offering and a year old ewe lamb the daughter of one year for a sin offering and a one year old ram for a fellowship or peace offering and a basket of unleavened cakes of fine flour, pierced cakes mixed with oil and thin wafers of unleavened bread smeared [Hebrew MASHA(OC)H anointed" or "consecrated"]and drink offerings(of wine). The priest shall offer or bring near the face of the LORD and make the sin-offering and burnt offering. And he shall make the ram a banquet or yearly (family) offering of fellowship (times) with the LORD with the basket of unleavened bread the priest shall make the meal offering and his drink offering.

*All this is but a foretaste of the sufficiency of Calvary. The Passover lamb for a family; the body of Jesus pierced for us; the blood of Christ outpoured for our sin-only this could bring the Nazirite back to God and restore fellowship and the sacrifice of Christ is the alone means that can bring us to God. The Nazirite shall shave his head at the door of the tent of the congregation and put it on the fire under the sacrifice of peace offering. His every failure and concern was dealt with in this picture as again the "head"-this time through its hair represents God's undertaking for the detail of the Nazirite's life and trespass. The symbolism here is **TORAH** pointing to Christ's alone sufficiency beyond even the best of human consecration. And the priest shall take **the foreleg of the constantly" required"** [Hebrew SHAA'AL "asked"] ram(of Passover)]and one of the perforated or pierced cakes of unleavened bread and one wafer of unleavened bread from the basket and give them to the Nazirite after he has shaved his hair. The priest shall wave them as a wave offering before the LORD; it is holy as belonging to the priest. Together with this wave offering **the leg** (of lamb) shall have been lifted high and after this the Nazirite may drink wine. *It is noteworthy that the "leg" which reminds us of the dislocated joint of Jacob is emphasised-it also appears in the Passover rite and intimates the truth little appreciated by ancient and indeed modern Israel-to wit-the personal experience of God as man in Christ wrestling to bring the soul into conformity with his will.**

Requisite generosity of the Nazirite 21

This is the **TORAH** of the Nazirite **who vows his coming near to the LORD** upon his Nazirite separation which his hand may exceed according to the tenor of his vow which he vows; he shall act in accord with the **TORAH** of the Nazirite. *We are given to understand that the Nazirite is subjecting himself to living close to God and the offerings that conclude his vow speak of that desire and indeed emphasise his purpose in another way-which scripture is saying is a great pointer to the separation of the saint to God under Messiah by His atonement and not by our works. Thus the end of the Nazirite vow comes to have even greater significance than its initial undertaking.*

(118) v.4 The Aaronic Blessing 22-27 The whole nation lifted

This blessing features in Paul's letters as a key to his authorship and more particularly to intimate his total dependence since conversion on our Great High Priest in heaven not the Jewish priest in Jerusalem.

And the LORD spoke to Moses saying, 'Speak to Aaron and his sons saying, "In this way you shall bless the sons of Israel saying, "The LORD **will bless** you and **will keep** you. The **LORD will cause the light of his face to be upon you** and **will be gracious to you** [Hebrew *hij*] The LORD **will lift up His face upon you** and **will establish or place peace that belongs to you or for you**. They shall name my name on the sons of Israel **and I will bless them**.

This divine blessing contains seven promises for Israel. The final one is that the LORD will bless them-and "blessing" is stooping as with Israel himself it meant that by the immense stoop of the cross Christ humbled Himself and became the cause of their salvation and that of Gentile peoples too-hence Paul the apostle of the gentiles can feature this great blessing as an opening ambit of almost all his writing.

READING No.5a...and b. vv12-41(Chapter 7 1-11)

Coming near to offer at the Tabernacle Dedication -lifted up & anointed to point to Christ-as a TORAH

And it happened in the day that Moses continued to complete the task or appointment or portrayal of the sacred tabernacle and all its fittings that he anointed it and dedicated it. *The tabernacle was treated as a*

person-it was anointed much as a person would be and dedicated as a person. When we ask "Why?" the answer is that it is a "portrayal" of a person-namely Christ. This means that in modern times it is not fitting to anoint buildings for although they serve a religious purpose they do not in themselves portray Christ. Then the leaders of Israel who were the heads of their father's houses -these leaders of the tribes who ministered [Hebrew dm[] to those they numbered or cared for brought near their offerings. They brought their offerings before the LORD'S face; six covered carts and twelve oxen; one cart between two of the leaders and an ox each.-and they brought them nigh as offerings before the tabernacle.

(119)5. 4-10 CARTS FOR CARCASSES-TO AVOID HANDLING.

And the LORD said to Moses, 'Take these and they shall be of service for the tent of meeting. Give them to the Levites -to each man according to the nature of his service. Moses took the carts and oxen and gave them to the Levites. And he gave two carts and four oxen to the sons of Gershon -such being their use for service. He gave four carts and eight oxen to the sons of Merari according to the nature of their work under the hand of Ithamar son of Aaron. He did not give any to the sons of Kohath for their service of the holy place was to bear (offerings) on their shoulders. *There is necessity upon these men who understood the nature of sin and had offerings to bring to act personally to minister to the spiritual needs of their fellows and to lift the offerings. No relief from their burden by means of carts or human invention was permissible. This is a TORAH of Messiah who in his person ministers to the need of His people-cf Isaiah 53 and Matthew We observe that carts might transport the sacrifices and embers outside the camp but that the ministry that mattered was undertaken by man.* The leaders brought them by night the dedicated offerings for the altar on the day it was anointed and laid their offerings before the face of the altar.

(SPEECH No.120) 11 Leaders raised up do service as TORAHS pointing to Christ

And the LORD was saying this to Moses (for some time), 'Each leader is to bring on one day his offerings for the dedication of the altar.' *The mention of the names of the leaders which instance godly characteristics and then the statements concerning their sacrifices reflects the vital concept of the "person and work of Christ These two calculations of the leaders and their offerings are TORAHS par excellence of the person and work of the Saviour-they point to Him with whom we have to do-the LORD who spoke from between the cherubim but who died between the thieves for our redemption To summarise what the names teach about the person of Christ we have:*

1. A prophetic figure
2. One sent or gifted by God
3. The Son of God
4. The Rock of Ages
5. Friend or intimate so mediator with God
6. The One added or who lives again
7. The one God hears
8. Kindness of God
- 9 The judge of all
10. Our friend and brother
11. Evil event of God-with a connection of wonderful fortune-the cross
12. Brother of those who have sinned grievously

To summarise the offerings we have Christ's work:

1. Redemption
2. His blood sprinkled
2. His body broken to feed our souls
3. His Intercession for our waywardness
4. His offering of his whole soul and spirit to bring us nigh
5. His once for all offering for sin
6. His atonement yielding fellowship through the cross

The riches of 2,400 shekels of silver and 120 of gold leads us to the "riches of Christ's redemption" which like the original coinage of silver lambs is the payment of the entire life of the "Lamb of God" for us men and our salvation" as the Prayer Book nobly puts it.

The Twelve Leaders and their offerings constitute TORAHS-pointers to Christ 12-41

And it came to pass on the first day that Naashon the son of Amminadab of the tribe of **Judah** brought his offering was one silver dish weighing 130 shekels and one silver bowl for **sprinkling** weighing 70 shekels according to the holy shekel in each case, filled with fine flour mixed with oil for a **grain offering**. One **golden dish of incense** weighing ten shekels, full of incense; one young bull, one ram and one male lamb a year old for a **burnt offering**; one male goat for a **sin offering**; and for the offering of **fellowship** two oxen five rams five male lambs a year old -this was the offering of Naashon the son of Amminadab(Divining...People of the (LORD)who gives liberally)*How very appropriate that the lineal kinsman of our Saviour should be the first to give what resided often in the hand of the priest in his duties of sprinkling blood and in his duties of presenting offerings and incense. This man who won the hand of Rahab was a man of great courage who understood the doctrine of "substitution" (cf "our life for yours if we keep not our promise") and clearly he appreciated the divine fellowship and the need for atonement for sin and the whole offering that brings man near to God. After Naashon all the leaders demonstrate the same felt need.*

Subsequent leaders brought identical offerings for identical needs: daily cleansing; daily spiritual food; daily prayer; blood atonement; daily sin and daily intimacy with God.

On the second day Nathanel son of Zuar (Gift of God ...small) from Issachar brought his offering

On the third day Eliab son of Helon (To whom God is a Father...Strong for arms)from Zebulun ...

On the fourth day Elizur son of Shedeur (Whose God is a Rock...darting of fire) from Reuben...

On the fifth day Shelumiel son of Zurishaddai (Friend of God...whose rock is the Almighty) from Simeon brought his offering

READING No.6: 42-71

NAMES AND THE SPIRITUAL STORY OF LEADERS

On the sixth day Eliasaph son of Deuel(God added...invocation of God)from Gad brought his offering

On the seventh day Elishama son of Ammihud (God has heard...of the people of Glory) from Ephraim

On the eighth day Gamaliel son of Pedazur (Kindness of God...whom God the Rock redeemed from Manasseh)

On the ninth day Abidan son of Gideoni (Father of the judge...a cutting down) from Benjamin

On the tenth day Ahiezer son of Ammishaddai (Brother of help...people of the Almighty) from Dan

READING No.7: 72-86

On the eleventh day Pagiel son of Ocran(Incident from God...troubled)from Asher

On the twelfth day Ahira son of Enan (Brother of the wicked...having eyes/fountains) from Naphtali

These were the (gifts)of the leaders of Israel in the day when the altar was dedicated ; when it was anointed; twelve silver plates, twelve silver sprinkling bowls and twelve gold dishes. Each single plate weighed 130 shekels; one sprinkling bowl 70 shekels. All the silver dishes weighed 2,400 shekels in the temple shekel. The twelve gold dishes full of incense weighed 10 shekels each-together 120 shekels after the temple shekel.

SUMMARY: 87-89 NUMEROUS ANIMALS -TORAH OF THE GREATNESS OFCHRIST'S SACRIFICE

All the animals for burnt offering were twelve bulls, twelve rams, and twelve male lambs of one year with the grain offering and twelve male goats for a sin-offering. The total number of animals for the fellowship or peace offering was twenty four oxen, sixty rams, sixty male goats and sixty one year old male lambs. These were the offerings for the dedication of the altar after it was anointed.

In Moses coming into the tent of meeting to speak with Him(The LORD)he was listening to the voice of speech to him from above the cherubim which is over the atonement cover of the testimony from

between the two cherubim; and he continued to speak with Him[*The Hebrew is in a Piel or "continuous" form*]These animals were "lifted" up in sacrifice to be pointers to Christ; to His complete offering of Himself for us; to His sufficiency as a sin offering and to His unique role in bringing us back by redemption to fellowship and peace with God.

In this section we read of Levites, Lepers, unfaithful wives, Nazirites, the Tabernacle itself and tribal leaders and their sacrifices which each in turn is "lifted" to constitute TORAH demonstrating something of the life and ministry of the long awaited Redeemer. The immense expense of redemption is prefigured by scrupulous attention to perfection, by lives that serve and lives that witness and most costly offerings. God who cares for his own must weave into their lives even in these ancient times a pattern that satisfies His redemptive heart and relates to his foundation plan of atonement through Christ-else they cannot be His own and he cannot use them as TORAH to us upon whom the ends of the world are come.

The End of Part 2 "Cheer"