

Numbers 10

Verses 1 – 10

The Lord spoke further to Moses, saying, ²“Make yourself two trumpets of silver, you shall make them of hammered work; and you shall use them for summoning the congregation and breaking camp. ³Now when both are blown, all the congregation shall meet you at the entrance of the tent of meeting. ⁴But if *only* one is blown, then the leaders, the heads of the divisions of Israel, shall meet you. ⁵And when you blow an alarm, the camps that are pitched on the east side shall set out. ⁶Then when you sound an alarm the second time, the camps that are pitched on the south side shall set out; an alarm is to be sounded for them to break camp. ⁷When convening the assembly, however, you shall blow *the trumpets* without sounding an alarm. ⁸The sons of Aaron, moreover, the priests, shall blow the trumpets; and *this* shall be a permanent statute for you throughout your generations. ⁹And when you go to war in your land against the enemy who attacks you, then you shall sound an alarm with the trumpets, so that you will be thought of by the Lord your God, and be saved from your enemies. ¹⁰Also on the day of your joy and at your appointed feasts, and on the first *days* of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the Lord your God.”

² Make yourself two trumpets of silver, you shall make them of hammered work; and you shall use them for summoning the congregation and breaking camp.

In verse 8 we learn that only the priests were to blow the trumpets. Aaron only had two sons so only two trumpets were needed at this point in time. When the number of priests increased, the number of trumpets was increased. There were 7 in the times of Joshua.

See Joshua 6:2- 4

² But the Lord said to Joshua, “See, I have handed Jericho over to you, with its king *and* the valiant warriors. ³ And you shall march around the city, all the men of war circling the city once. You shall do so for six days. ⁴ Also seven priests shall carry seven trumpets of rams’ horns in front of the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets.

There were 120 in the time of Solomon.

See 2 Chronicles 5:11-12

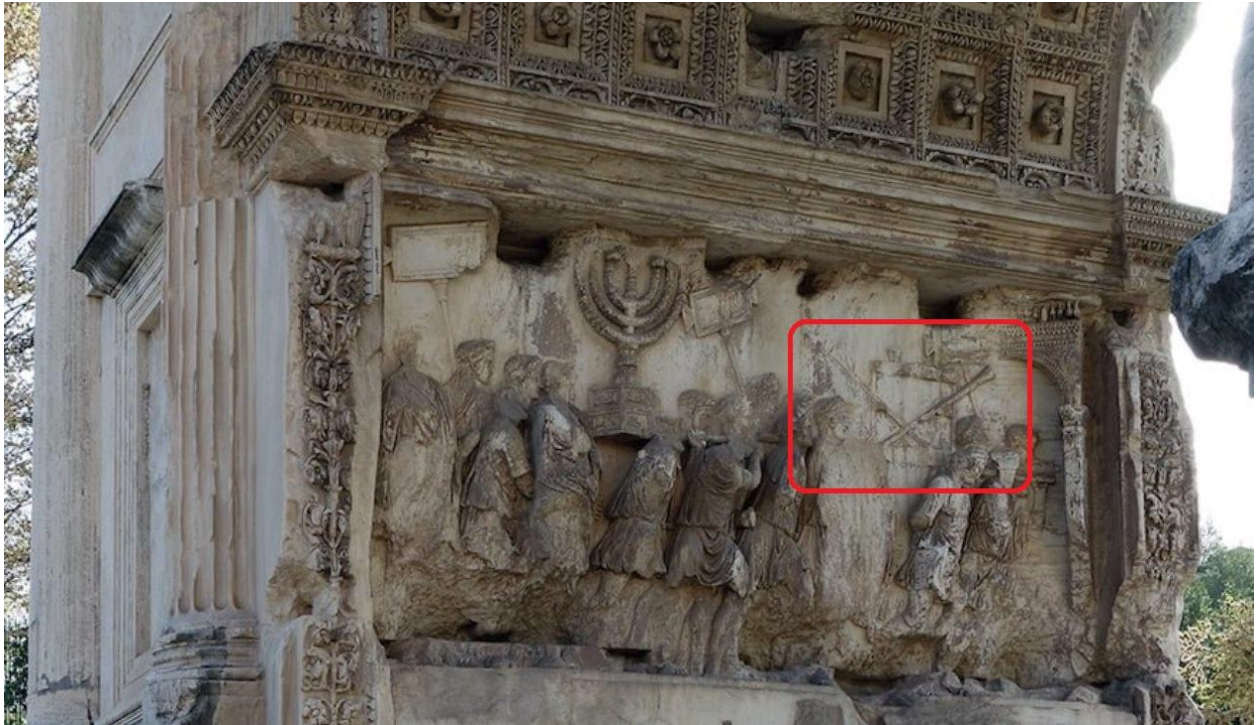
¹¹ When the priests came out from the holy place (for all the priests who were present had sanctified themselves, without regard to divisions), ¹² and all the Levitical singers, Asaph, Heman, Jeduthun, and their sons and kinsmen, clothed in fine linen, with cymbals, harps, and lyres, standing east of the altar, and with them 120 priests blowing trumpets

The silver trumpets were part of the loot carried off by the Romans when Jerusalem was destroyed in 70 A.D. Depictions of these instruments are on the Arch of Titus in Rome

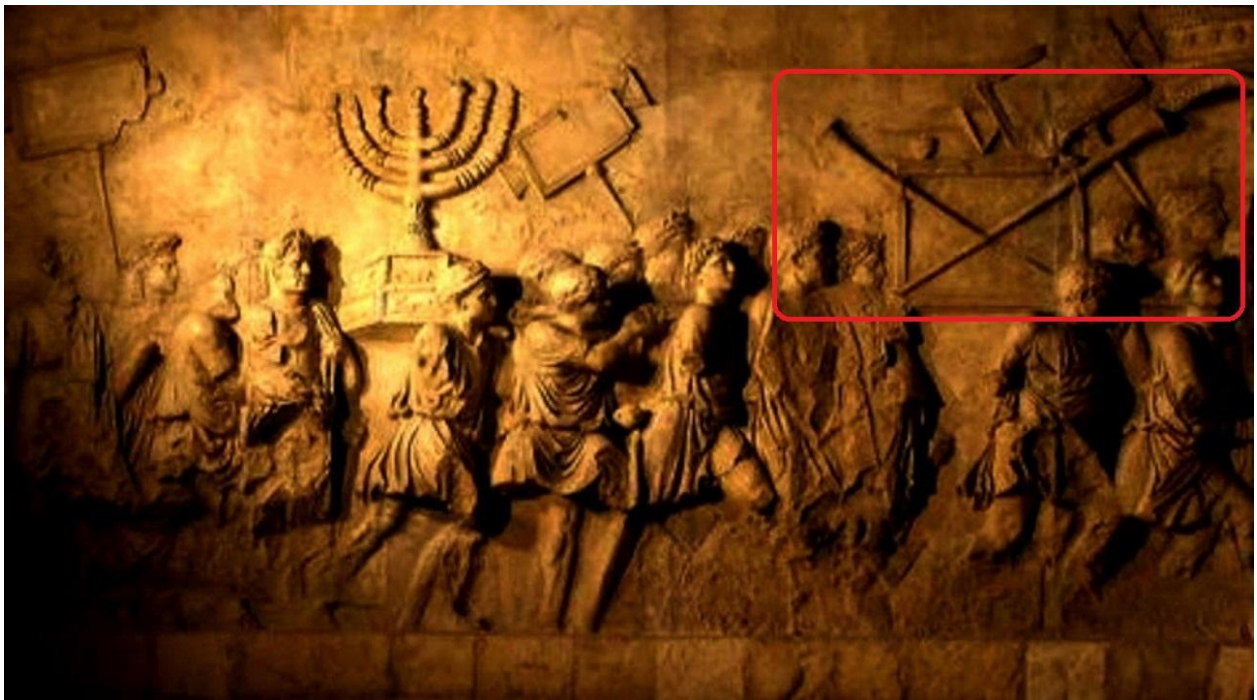
See Pics 1005, 1010, 1015



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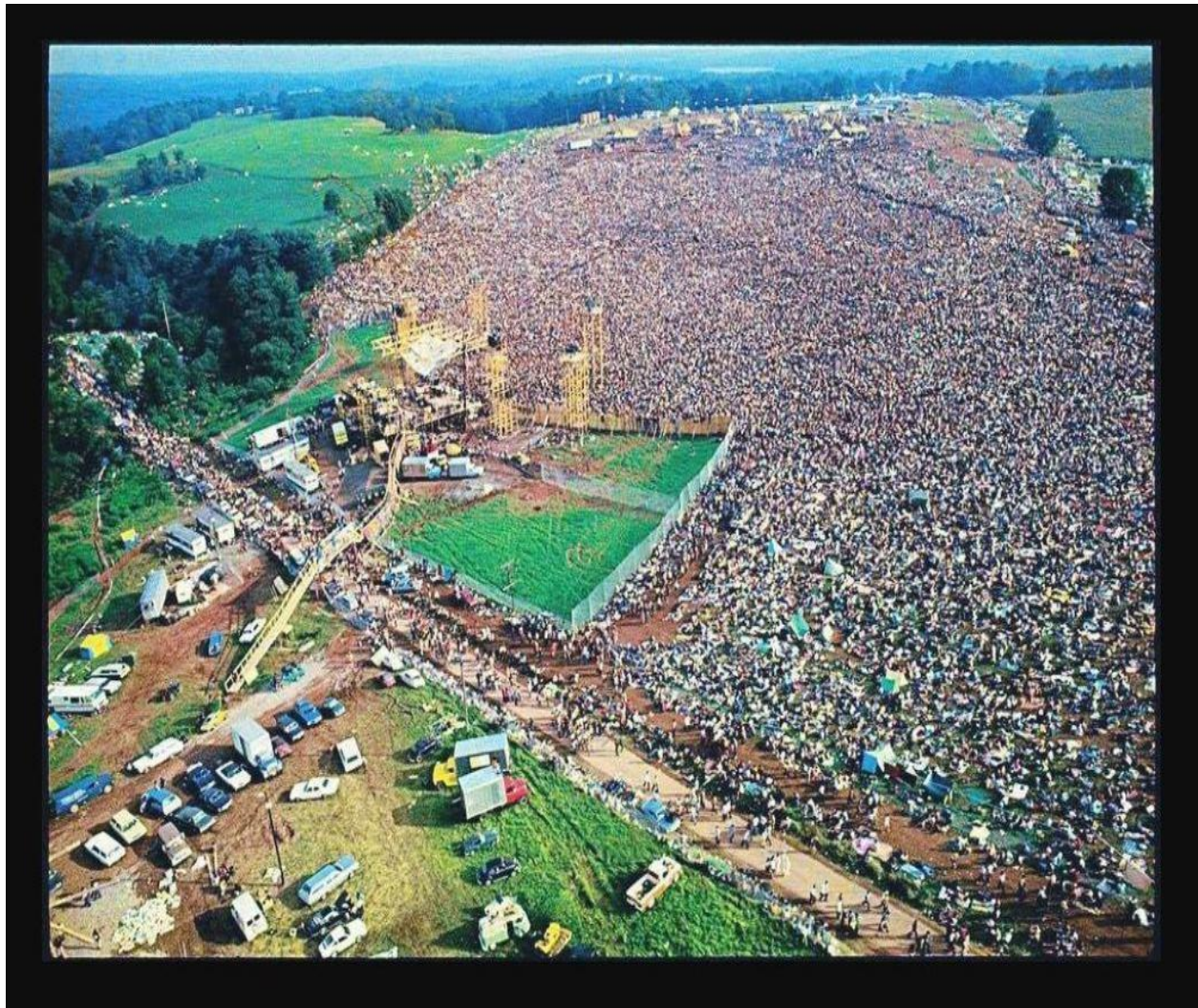


Josephus described the silver trumpets in this way, “Each was a little less than a cubit in length, and was made of silver, and was composed of a narrow tube somewhat thicker than a flute; it ended in the form of a bell”. Either Josephus is wrong concerning the size of the trumpets or the depiction on the Arch is incorrect.

³ Now when both are blown, the entire congregation shall meet you at the entrance of the tent of meeting. ⁴ But if only one is blown, then the leaders, the heads of the divisions of Israel, shall meet you.

For the whole community to assemble must have been quite a sight. The picture below was Woodstock in 1969 with a crowd of 400,000 people. Israel was 6 times this size in number.

See Pic 1020



⁹ And when you go to war in your land against the enemy who attacks you, then you shall sound an alarm with the trumpets, so that you will be thought of by the Lord your God, and be saved from your enemies.

This was used to rally the people for war and to overcome the enemy. However, this was to be used after Israel captured Canaan and they were being attacked by an enemy.

¹⁰ Also on the day of your joy and at your appointed feasts, and on the first days of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the Lord your God.”

Besides the 4 things mentioned in this verse it was also used for the following:

1. This was used to proclaim liberty in the year of Jubilee.

See Leviticus 25:9-10

⁹ You shall then sound a ram's horn abroad on the tenth day of the seventh month; on the Day of Atonement you shall sound a horn all through your land.

¹⁰ So you shall consecrate the fiftieth year and proclaim a release throughout the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family.

2. To celebrate the Ark of the Covenant

See 2 Samuel 6:14-15

¹⁴ And David was dancing before the Lord with all *his* strength, and David was wearing a linen ephod. ¹⁵ So David and all the house of Israel were bringing up the ark of the Lord with joyful shouting and the sound of the trumpet.

3. To announce the establishment of a king

See 1 Kings 1

³⁹ And Zadok the priest then took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, “*Long live King Solomon!*” ⁴⁰ And all the people went up after him, and the people were playing on flutes and rejoicing with great joy, so that the earth shook at their noise.

Verses 11 - 12

¹¹ Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from above the tabernacle of the testimony; ¹² and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled in the wilderness of Paran.

¹¹ Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from above the tabernacle of the testimony

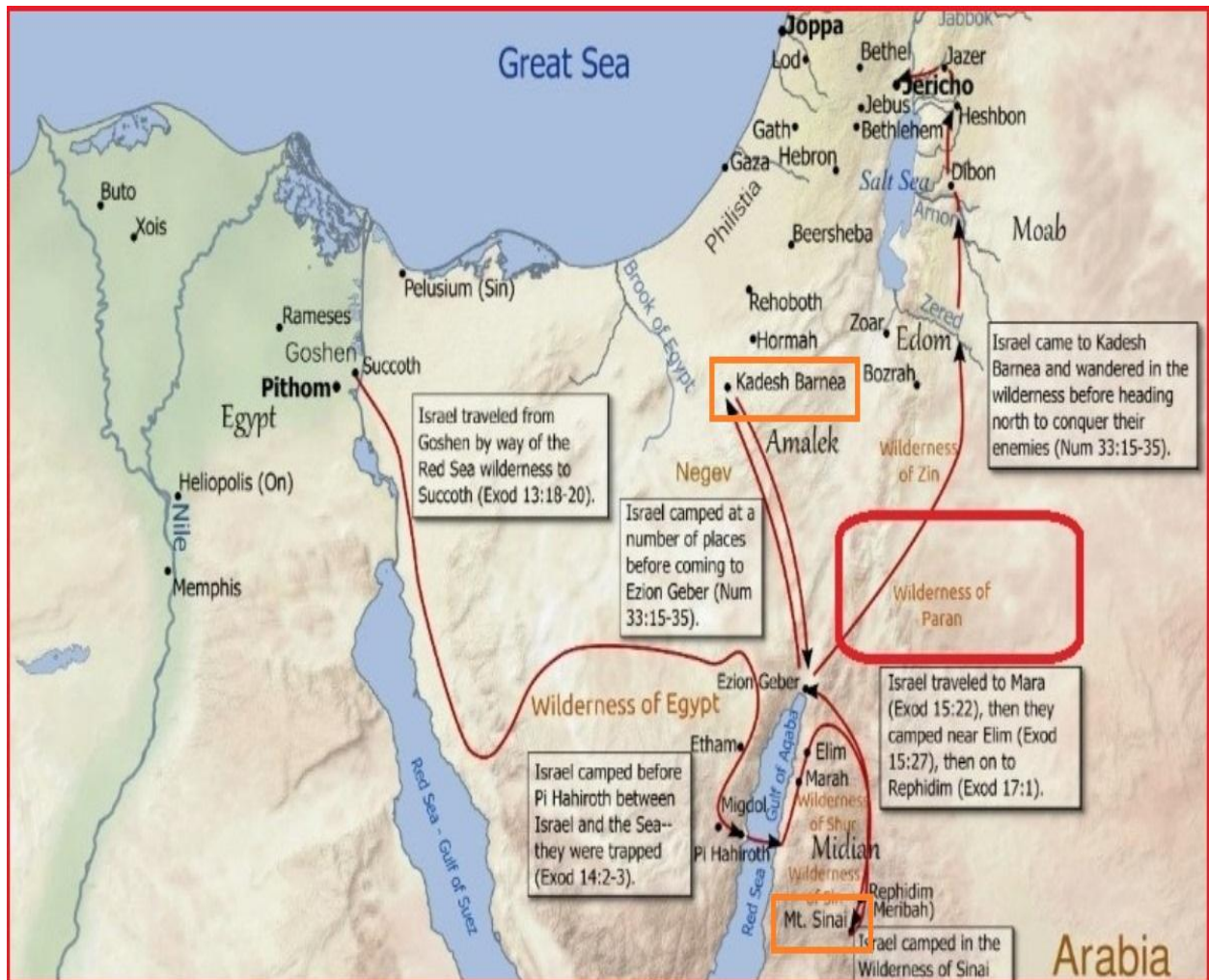
Israel had been at Sinai for almost a year (11 months) and during that time they had received the Law, built the tabernacle, and ordained the priesthood.

See chart 1025

Time at Sinai			
Scripture	Place	Year 1	Event
Exodus 18	Jethro visits Moses		Judges appointed
Exodus 19:1	The Desert of Sinai	4th Month	In front of the mountain
Ex. 20 thru 39	The Desert of Sinai	9 months	Law and the Tabernacle
Scripture	Place	Years 2	Event
Exodus 40:1	The Desert of Sinai	1-1-02	Set up the Tabernacle
Leviticus 1-27	The Desert of Sinai	1st month	Offerings/Priesthood/Festivals
Numbers 9	The Desert of Sinai	1-14-02	Passover
Numbers 1:1	The Desert of Sinai	2-1-02	Census
Numbers 10:11	Leave Sinai	2-20-02	At Sinai for about 11 months
Numbers 11	Kibroth-hattaavah		Quail / 70 Elders
Numbers 12	Hazereth		Miriam and Aaron oppose Moses

¹² and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled in the wilderness of Paran.

See Map 1030



The wilderness of Paran (red rectangle) lies about half way between Sinai and Kadesh (orange rectangles).

The text says that the cloud settled in the wilderness of Paran but Moses is looking ahead to the near future when they will arrive there.

Here in chapter 10 the people set out for the wilderness of Paran. In chapter 11 on the way to the wilderness of Paran some complainers in Israel will die because of their greediness (desire for meat). Then at the end of chapter 12 Israel comes to the Wilderness of Paran.

See Numbers 12:16

¹⁶ Afterward, however, the people moved on from Hazeroth and camped in the wilderness of Paran.

So Israel has just left Mount Sinai and is headed north to the wilderness of Paran.

Verses 13 – 28

¹³ So they moved on for the first time in accordance with the command of the Lord through Moses.

¹⁴ The flag of the camp of the sons of Judah, by their armies, set out first, with Nahshon the son of Amminadab, over its army, ¹⁵ and Nethanel the son of Zuar, over the tribal army of the sons of Issachar; ¹⁶ and Eliab the son of Helon over the tribal army of the sons of Zebulun.

¹⁷ Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who were carrying the tabernacle, set out. ¹⁸

Next the flag of the camp of Reuben, by their armies, set out with Elizur the son of Shedeur, over its army, ¹⁹ and Shelumiel the son of Zurishaddai over the tribal army of the sons of Simeon, ²⁰ and Eliasaph the son of Deuel was over the tribal army of the sons of Gad.

²¹ Then the Kohathites set out, carrying the holy *objects*; and the tabernacle was set up before their arrival.

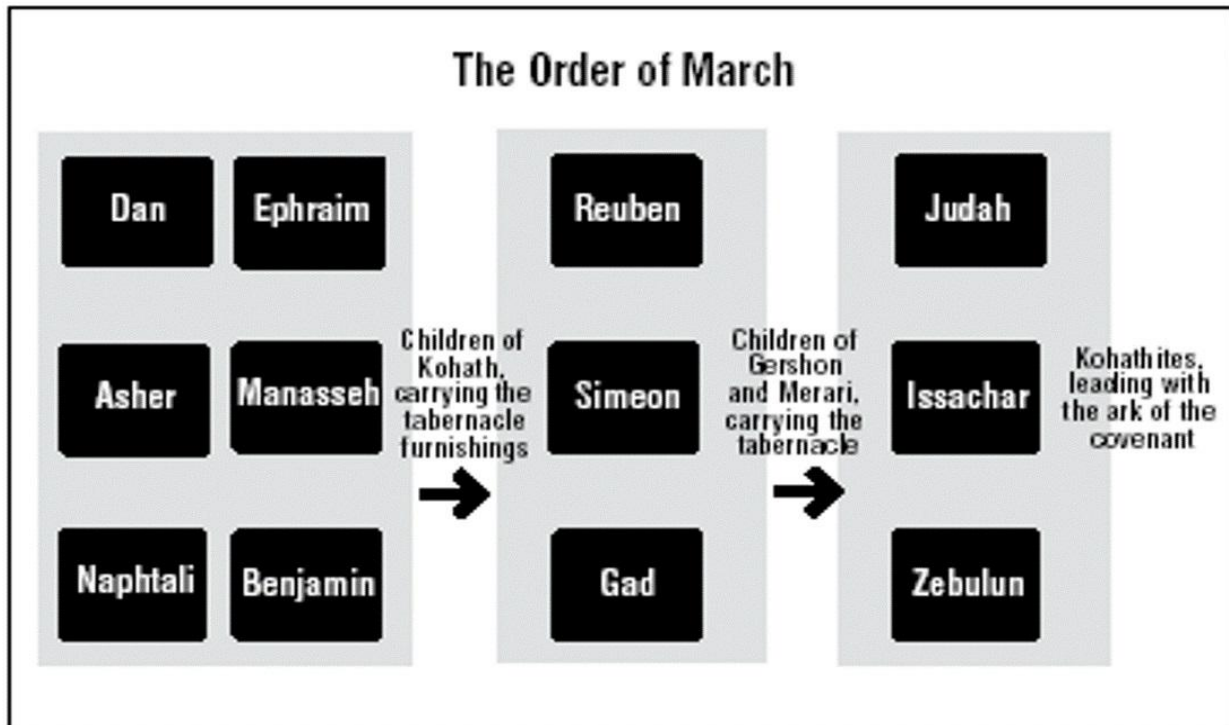
²² Next the flag of the camp of the sons of Ephraim, by their armies, set out, with Elishama the son of Ammihud over its army, ²³ and Gamaliel the son of Pedahzur over the tribal army of the sons of Manasseh; ²⁴ and Abidan the son of Gideoni over the tribal army of the sons of Benjamin. ²⁵ Then the flag of the camp of the sons of Dan, by their armies, *which* formed the rear guard for all the camps, set out, with Ahiezer the son of Ammishaddai over its army, ²⁶ and Pagiel the son of Ochran over the tribal army of the sons of Asher; ²⁷ and Ahira the son of Enan over the tribal army of the sons of Naphtali.

²⁸ This was the order of marching for the sons of Israel by their armies as they set out.

¹³ So they moved on for the first time in accordance with the command of the Lord through Moses.....²⁸ This was the order of marching for the sons of Israel by their armies as they set out.

Israel marched in the order that they were instructed to march as outlined in chapter 2.

See chart 1035



One might assume that there would have been three tribes in the lead rather than the Ark of the Covenant but that was not necessary when one considers that God was leading the Israelites and His rebuke is stronger than any army.

Verses 29 - 32

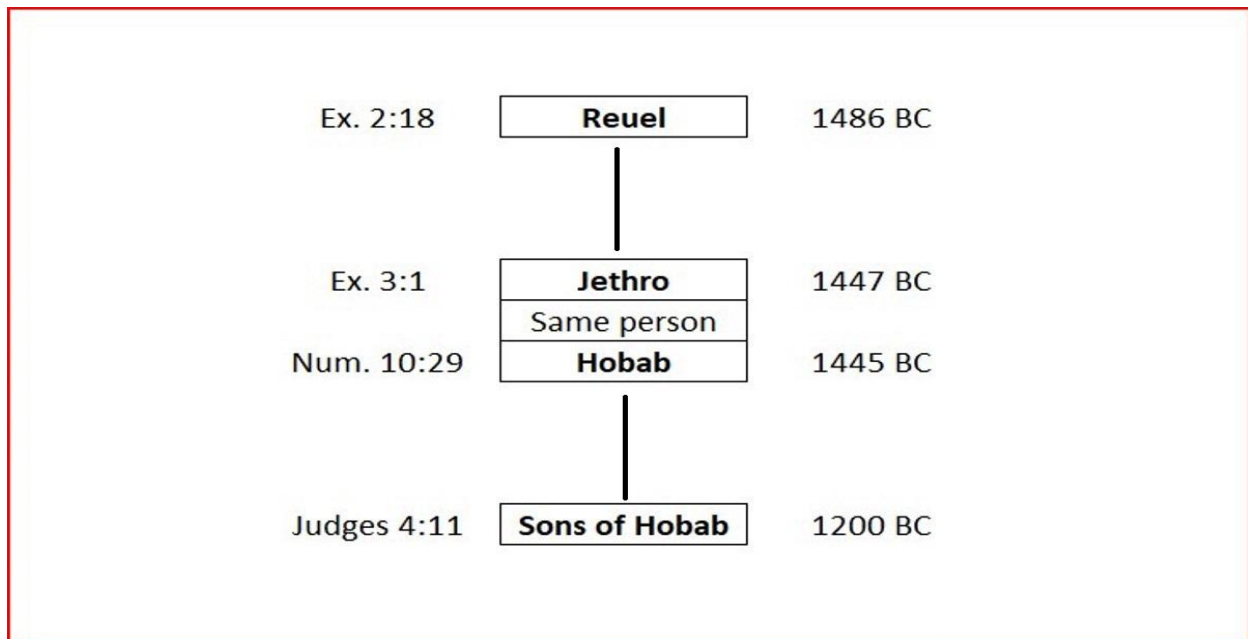
²⁹ Then Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out to the place of which the Lord said, 'I will give it to you.' Come with us and we will do you good, for the Lord has promised good concerning Israel." ³⁰ But he said to him, "I will not come, but rather will go to my *own* land and relatives." ³¹ Then he said, "Please do not leave us, since you know where we should camp in the wilderness, and you will be as eyes for us. ³² So it will be, if you go with us, that whatever good the Lord does for us, we will do for you."

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The first time that Jethro (Hobab) visited Moses he returned home so he must have returned to visit a second time almost a full year later.

Jethro and Hobab have to be the same person.

See chart 1040



Hobab is called a Midianite here but he is also said to be a Kenite in the Book of Judges.

See Judges 1:16

¹⁶ Now the descendants of the Kenite, Moses' father-in-law, went up from the city of palms with the sons of Judah, to the wilderness of Judah which is in the south of Arad; and they went and lived with the people.

Hobab was a Midianite by family lineage but he was a Kenite by his place of residence.

³⁰ But he said to him, "I will not come, but rather will go to my own land and relatives." ³¹ Then he said, "Please do not leave us, since you know where we should camp in the wilderness, and you will be as eyes for us. ³² So it will be, if you go with us, that whatever good the Lord does for us, we will do for you."

God had already told Moses that the cloud would guide Israel so why would Moses need any help from his father-in-law in this matter? One commentator said divine guidance and sound counsel work together. That may be true in many circumstances but in this case the people of Israel already had the best guide that anyone could possibly get. The complement must have worked because we can see from the quote of Judges 1:16 that Hobab decided to go with Moses.

Verses 33 – 36

³³ So they moved on from the mountain of the Lord three days' journey, with the ark of the covenant of the Lord going on in front of them for the three days, to seek out a resting place for them. ³⁴ And the cloud of the Lord was over them by day when they set out from the camp. ³⁵ Then it came about when the ark set out that Moses said, "Rise up, Lord! And may Your enemies be scattered, And those who hate You flee from Your presence." ³⁶ And when it came to rest, he said, "Return, Lord, To the myriad thousands of Israel."

³⁵ Then it came about when the ark set out that Moses said, "Rise up, Lord! And may Your enemies be scattered, And those who hate You flee from Your presence." ³⁶ And when it came to rest, he said, "Return, Lord, To the myriad thousands of Israel."

Verses 35 and 36 are included in the synagogue's traditional Torah service. Verse 35 at the beginning, and verse 36 at the end. Psalms 68:1 begins with similar wording.

**May God arise, may His enemies be scattered,
And may those who hate Him flee from His presence.**