

## Numbers 10

Verses 1 – 10

The Lord spoke further to Moses, saying, <sup>2</sup>“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. <sup>3</sup>Now when both are blown, all the congregation shall meet you at the entrance of the tent of meeting. <sup>4</sup>But if *only* one is blown, then the leaders, the heads of the divisions of Israel, shall meet you. <sup>5</sup>And when you blow an alarm, the camps that are pitched on the east side shall set out. <sup>6</sup>Then 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. <sup>7</sup>When convening the assembly, however, you shall blow *the trumpets* without sounding an alarm. <sup>8</sup>The sons of Aaron, moreover, the priests, shall blow the trumpets; and *this* shall be a permanent statute for you throughout your generations. <sup>9</sup>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. <sup>10</sup>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.”

**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 6:2-5

There were 120 in the time of Solomon

See 2 Chronicles 5:11-12

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.

The silver trumpets were part of the loot carried off by the Romans when Jerusalem was destroyed in A.D. 70.

Depictions of these instruments are on the [Arch of Titus in Rome](#)

See Pics 1005, 1010, 1015

1005



1010



1015



Either Josephus is wrong concerning the size of the trumpets when he says "Each was a little less than a cubit in length" (18 inches) or the depiction on the Arch is incorrect.

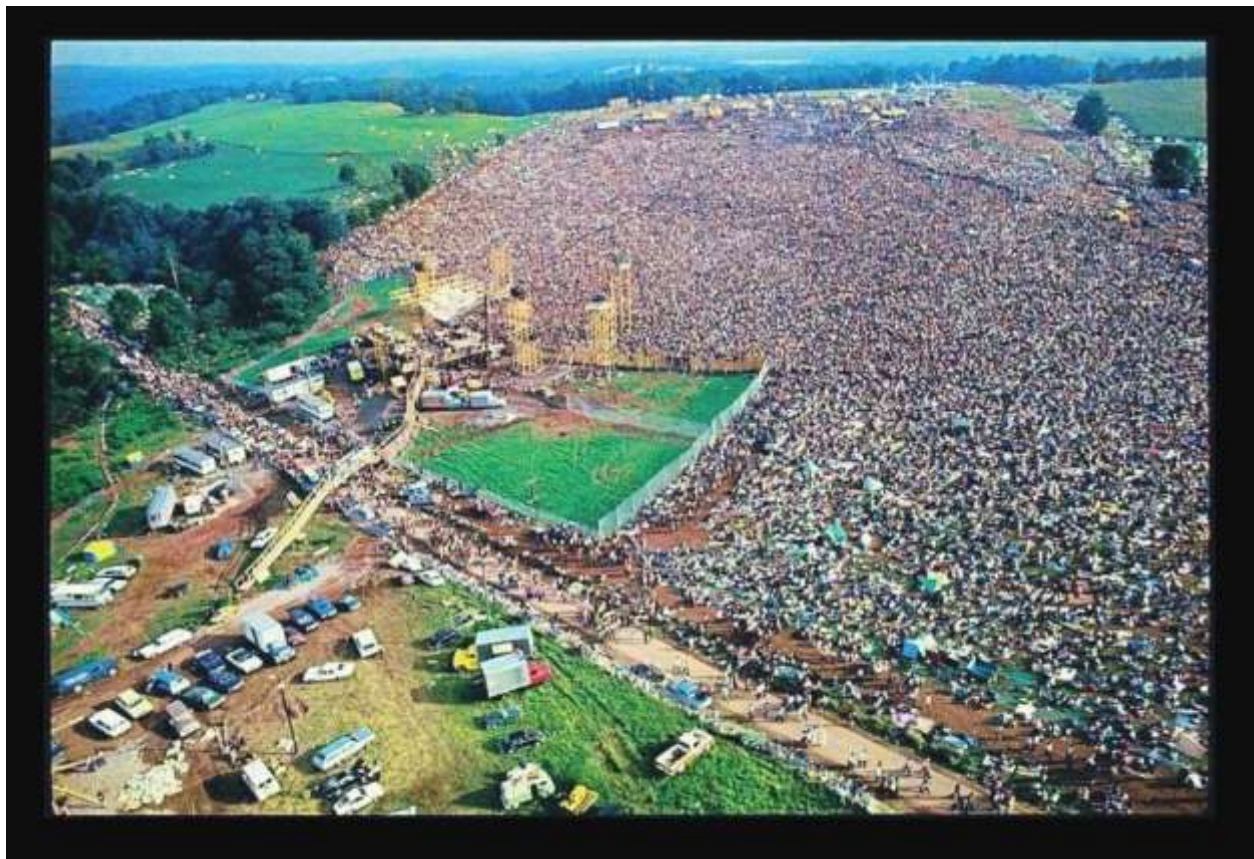
**Now when both are blown, the entire congregation shall meet you at the entrance of the tent of meeting. <sup>4</sup> But if *only* one is blown, then the leaders, the heads of the divisions of Israel, shall meet you**

If one silver trumpet is blown, then the leaders shall meet you

When both are blown, the entire congregation shall meet you

For the whole community to assemble must have been quite a sight

See Pic 1020



This was Woodstock in 1969 with a crowd of 400,000 people.

Israel was 5 to 6 times this size in number.

**<sup>9</sup> 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.

**<sup>10</sup> Also on the day of your joy and at your appointed feasts, and on the first days of your months and over your burnt offerings, and peace offerings**

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

2. To celebrate the Ark of the Covenant

See 2 Samuel 6

3. To announce the establishment of a king

See 1 Kings 1

Verses 11 - 12

**<sup>11</sup> 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; <sup>12</sup> and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled in the wilderness of Paran.**

**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.

They had received the Law, built the tabernacle, and ordained the priesthood.

See chart 1025

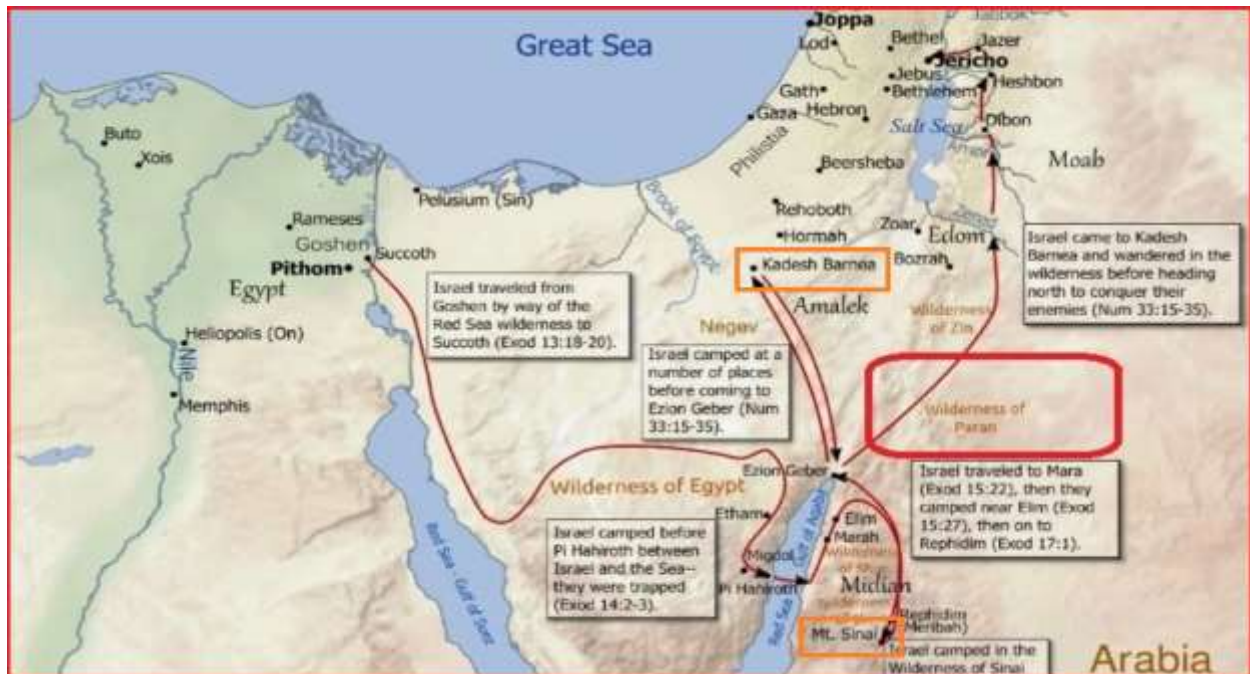
### Time at Sinai

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

Then the cloud settled in the wilderness of Paran

See Map 1030



The wilderness of Paran lies between Sinai and Kadesh.

Verses 13 – 28

<sup>13</sup> So they moved on for the first time in accordance with the command of the Lord through Moses. <sup>14</sup> 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, <sup>15</sup> and Nethanel the son of Zuar, over the tribal army of the sons of Issachar; <sup>16</sup> and Eliab the son of Helon over the tribal army of the sons of Zebulun.

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

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

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

<sup>22</sup> 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, <sup>23</sup> and Gamaliel the son of Pedahzur over the tribal army of the sons of Manasseh; <sup>24</sup> and Abidan the son of Gideoni over the tribal army of the sons of Benjamin. <sup>25</sup> 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, <sup>26</sup> and Pagiel the son of Ochran over the tribal army of the sons of Asher; <sup>27</sup> and Ahira the son of Enan over the tribal army of the sons of Naphtali. <sup>28</sup> This was the order of marching for the sons of Israel by their armies as they set out.

### **The order of marching for Israel**

1. The Kohathites lead with the Ark of the Covenant

See verse 33

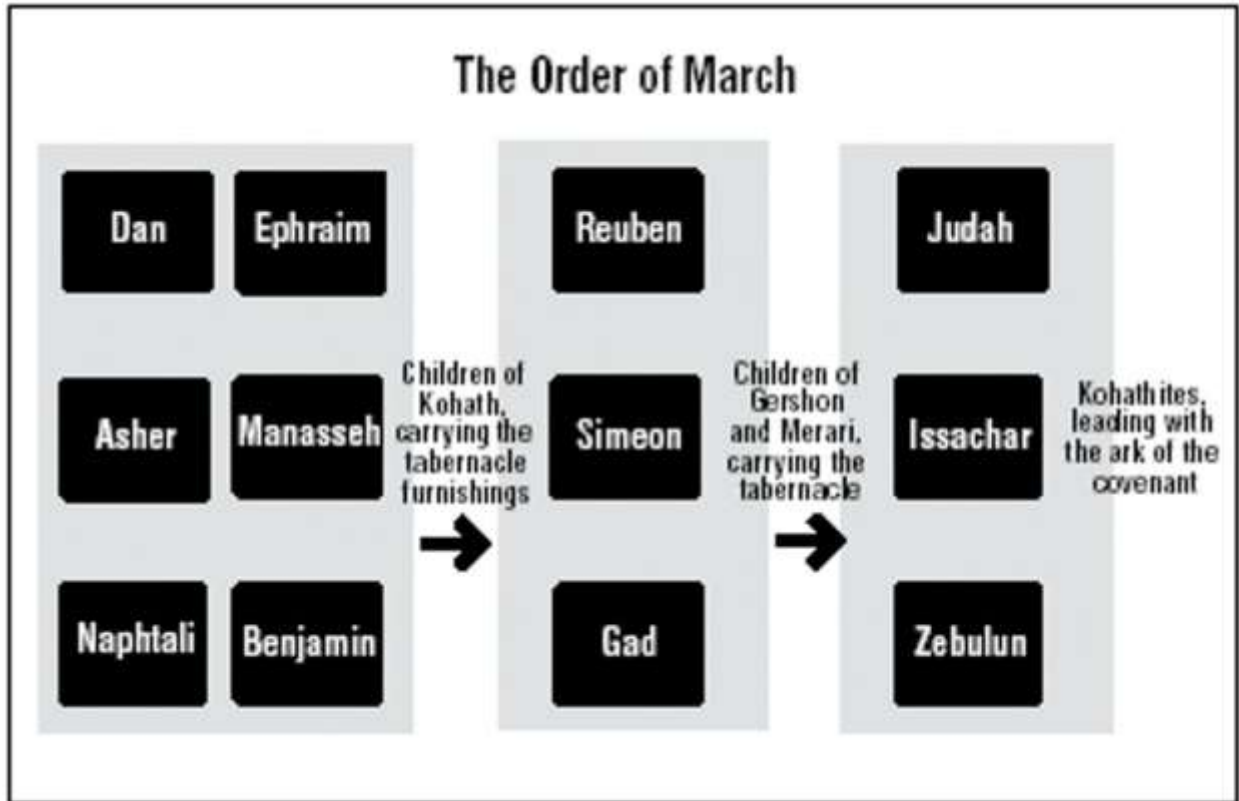
#### **with the ark of the covenant of the Lord going on in front of them**

2. Then Judah, Issachar and Zebulun set out

3. Then the tabernacle was taken down;

4. Then the sons of Gershon and Merari, who carry the tabernacle, set out

See chart 1035



5. Next Reuben, Simeon, and Gad set out
6. Then the Kohathites set out, carrying the holy *objects*
7. Next Ephraim, Manasseh; and Benjamin set out
8. Then Dan, Asher, and Naphtali

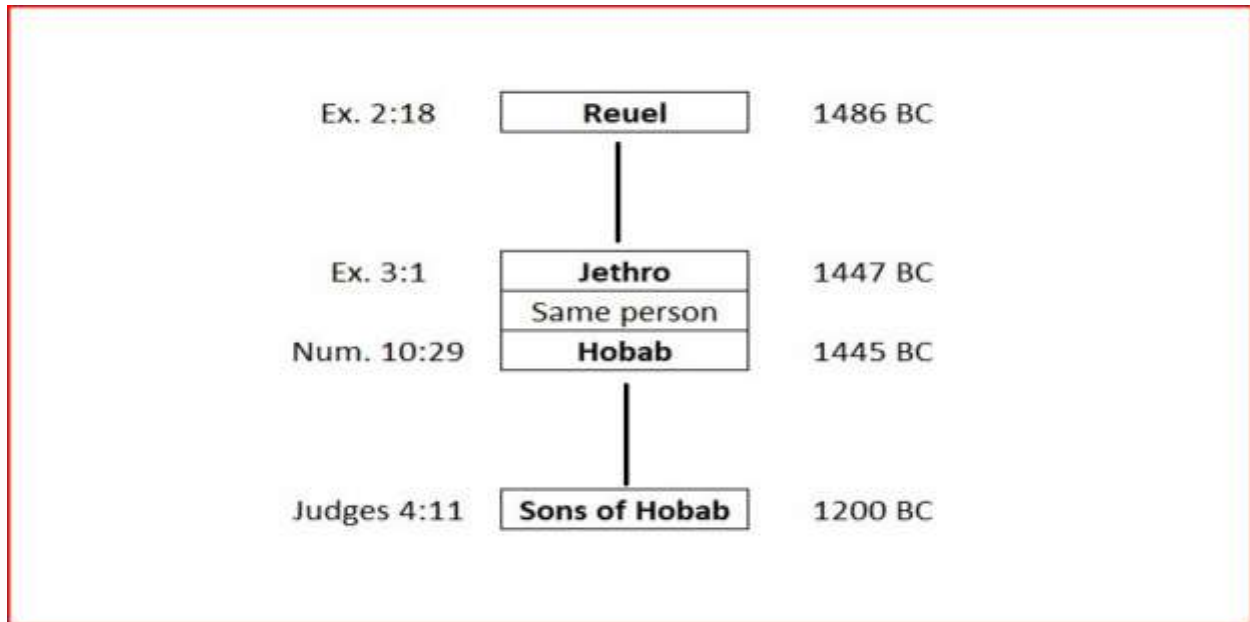
Verses 29 - 32

<sup>29</sup> 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." <sup>30</sup> But he said to him, "I will not come, but rather will go to my *own* land and relatives." <sup>31</sup> 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. <sup>32</sup> So it will be, if you go with us, that whatever good the Lord does for us, we will do for you."



<sup>29</sup> 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."

See chart 1040



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.

Hobab is called a Midianite here but he is also said to be a Kenite in Judges 1:16

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

**Please do not leave us, since you know where we should camp in the wilderness, and you will be as eyes for us**

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 had a simple choice to make. Follow the cloud or don't follow it.

Did Hobab actually go with Moses? It seems so. See Judges 1:16

Verses 33 – 36

**<sup>33</sup> 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. <sup>34</sup> And the cloud of the Lord was over them by day when they set out from the camp. <sup>35</sup> 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." <sup>36</sup> And when it came to rest, he said, "Return, Lord, To the myriad thousands of Israel."**

**<sup>35</sup> 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."**

**<sup>36</sup> 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 begins with similar wording.