

3-Year
Torah Cycle
Parashat #99

בְּמִדְבָּר

B'midbar

Numbers 3:14-4:16

Isaiah 43:8-13

Ephesians 4:11-16

I) Reading the Torah Portion

Now it's time to read the Torah portion. You will get the most out of the Torah portion if you have a disciplined plan for approaching it each week. I suggest the following (although you may want to develop your own plan of attack). Prepare by having a pen and paper ready to take notes or by having your computer ready. Read the Torah portion quickly just to get a bird's-eye view of it and to gain a general understanding of its contents. Then read it again slowly and more contemplatively. As you read it, you should keep track of 1) changes in the main storyline (plots and subplots) of the text, 2)

the introduction of new major themes you have not encountered heretofore and 3) connections to the main themes developed in the Torah portion. Keeping track of the major themes will provide you with thoughts to help you outline the passage later on. Recording changes in the storyline (subplots) will 1) help you more accurately interpret Scripture and 2) see connections to themes that may be repeated in the Haftarah and Apostolic readings.

I strongly recommend that when you study these lessons you have the following tools available. 1) A Bible [all references are based on the NKJV], 2) a printed copy of this lesson, 3) pen and paper [notebook preferred] where you can either write extra notes or complete answers to questions where the lines in this lesson are not enough space to write on, 4) an on-line version of the Bible. I suggest BibleGateway (<https://www.biblegateway.com/>). There are many instances where I will ask you to make a connection to some other passage. The BibleGateway app has an awesome SEARCH feature to find Bible passages. Also, once you find a passage you can use Control-F or Command-F (MAC users) to *find* words, numbers or phrases in the text on display. Lastly, as often as possible ... have a partner studying with you!

II) Outlining the Torah Portion

Now that you have read the Torah portion, it's time to outline it. Try to divide the Torah portion into its major subject divisions. Please limit the outline to no more than seven major headings. Also, try to limit each subject division to a short phrase. In the chart below provide a brief phrase describing each significant change of events in the reading. Outlining will help you develop the skill of "seeing" the themes in the text.

I.
II.
III.
IV.
V.
VI.
VII.
VIII.

III) Torah Portion Discussion Questions

I have given you a number of questions to stimulate your thought about the Torah portion reading. My goal is two-fold. First, I want to ask you questions about what the Spirit has shown me are important lessons to learn from the Torah reading. Secondly, I want to help you develop the art of making thematic connections. This skill will develop as you practice, practice, practice.

1. The book of Exodus records the seven-day consecration of the Levitical priests before they could minister before Adonai (Leviticus). What happened to the priests on the eighth day?

2. As you can see, the priests experienced a very significant transition of status on the eighth day! Can you think of a passage involving the firstborn that involves the eighth day and a significant status change for them?

3. What special commands were given concerning the firstborn males that were not given for the non-firstborn males?

4. Do you remember the first time Adonai required Israel to dedicate their firstborn males to Him?

5. Do you remember (from our previous Torah lesson) why Adonai required Israel to dedicate their firstborn to Him?

6. Read Exodus 24:5. This event—the Mosaic covenant ceremony at Mount Sinai—occurred before the institution of the Levitical priesthood. Notice that Adonai had “young men of the children of Israel” sacrifice the animals whose blood was used in the Mosaic covenant ceremony! Since He was eventually going to choose the Levites for the priesthood, one would think He would have had them make the sacrifices. Do you have any idea who these young men were who made burnt offerings and peace offerings?

7. Another connection between the firstborn and the Levites pertains to the idea of consecration or dedication to Adonai. Can you think of any Scriptures that pertain to consecration or dedication that are applied to the Levites and the firstborn?

8. There is a beautiful connection between the firstborn who are circumcised on the eighth day and the firstborn in the Exodus account. How is each group related to life and the triumph of life over death?

9. At this point I'd like to bring in some information found in my Torah lessons in Tazria and Metzora, the lessons on the person afflicted with leprosy. In a nutshell, the leper is a picture of the walking-living dead. The leper was cut off from all family relationships and completely cut off from Adonai, the source of life. As proof, notice how Aaron refers to Miriam when she became leprous. Numbers 12:11-12 – ¹¹So Aaron said to Moses, “Oh, my lord!

Please do not lay *this* sin on us, in which we have done foolishly and in which we have sinned. ¹² Please do not let ***her be as one dead***, whose flesh is half consumed when he comes out of his mother's womb!" Notice how Aaron referred to his leprous sister as "one dead." Also, notice the king of Israel's response when Naaman the leper asked if the prophet would heal him of his leprosy. II Kings 5:6-11 – ⁶Then he brought the letter to the king of Israel, which said, Now be advised, when this letter comes to you, that I have sent Naaman my servant to you, that you may heal him of his leprosy. ⁷ And it happened, when the king of Israel read the letter, that he tore his clothes and said, ***"Am I God, to kill and make alive***, that this man sends a man to me to heal him of his leprosy? Therefore please consider, and see how he seeks a quarrel with me." Notice how the healing of a leper is compared to making a dead person alive. These two passages are written to help us understand the significance of a leper—the walking, living dead. Notice how Yeshua stated, "let the dead bury their own dead" (Matt 8:22). Furthermore, remember how the main color associated with leprosy is white. It is the color of white markings in the skin that confirms leprosy. Now, notice how Yeshua referred to the religious leaders in Matthew 23:27 – ²⁷"Woe to you, scribes and Pharisees, hypocrites! For ***you are like whitewashed tombs*** which indeed appear beautiful outwardly, but ***inside are full of dead men's bones and all uncleanness***. ²⁸ Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness. What do you think these connections concerning a leper are meant to teach us?

10. How is Leviticus 14:1-4 thematically connected to Numbers 19:1-22?

11. We know the procedure in Num 19 pertains to cleansing someone who has had contact with the dead. What do you think this cleansing procedure was meant to accomplish?

12. In light of what we've just learned about the cleansing of someone who has made contact with a dead corpse, look again at the connection between Numbers 19:1-22 and Leviticus 14:1-4. How does the connection between these two passages reinforce the idea that the cleansing of a leper can be seen as a resurrection?

13. How is Leviticus 14:9 thematically connected to Numbers 6:9-20?

14. Why was the Nazirite required to shave his head and what connection does it have to the cleansing of a leper?

15. In light of what we've just learned about the cleansing of a Nazirite who has contacted a corpse, how does the connection between Numbers 6:9-20 and Leviticus 14:9 reinforce the idea that the cleansing of a leper can be seen as a resurrection?

16. What day is a Nazirite cleansed from his contact with the dead?

As you can plainly see, Adonai has invested quite a bit of ink to teach us that the leper is someone who is intimately associated with death. Therefore, we should see that the cleansing of a leper represents their restoration to **LIFE**. Similarly, and more importantly, we have seen. How often the 8th day ceremonies are associated with the restoration of **LIFE** or the initiation of **LIFE**. Thus, the 8th day is thematically coupled to the idea of **RESURRECTION**!

IV) Messiah in the Parsha

In Luke 24:25-27 and 46-47 Yeshua stated that Moses, the Prophets and the Writings all prophesied of His death, burial and resurrection in three days. Therefore, we should expect to see teachings about Yeshua and His role in redemption throughout the Torah. In this section I will ask you questions that will hopefully help you “see” Messiah Yeshua in the Torah portion and sometimes the Haftarah reading as well.

1. How did we learn that the firstborns were associated with **LIFE** from the **DEAD** in the *Torah Portion* of this study?

2. What did we learn about the firstborns and their association with **LIFE** in the *Torah Portion* of this study and also how is this understanding connected to question one above?

3. How is Revelation 1:5 (and from Jesus Christ, the faithful witness, **the firstborn from the dead**, and the ruler over the kings of the earth.) thematically connected to the facts we learned in the *Torah Portion* of this study?

4. Can you think of any verses that explicitly state that Yeshua is the subject of “Old Testament” prophecy?

5. Knowing that the Tanakh is specifically about Yeshua what might all the laws and regulations concerning Israel’s firstborn being trying to teach us?

6. Are there any other Scriptures that refer to Yeshua as a firstborn?

7. Compare Revelation 1:5 and Colossians 1:18. How are they similar to each other and unique amongst the other Scriptures I mentioned?

8. When Scripture states that Yeshua is the firstborn from the dead, it’s making reference to Yeshua’s **RESURRECTION**! How is resurrection hinted at with regards to the firstborns mentioned in the Tanakh?

9. As a matter of fact, the Scriptures go out of their way to help us see a connection between new birth/life and resurrection. What thematic connection between Luke 1:34 and Luke 23:53 can you see that connects new life/birth with resurrection?
-
-
10. What thematic connection between Luke 2:7 and Luke 23:53 and 24:12 can you see that connects new life/birth with resurrection?
-
-
11. What thematic connection between Matthew 1:20-21 and Matthew 28:5-6 can you see that connects new life/birth with resurrection?
-
-
12. What thematic connection between Matthew 2:11 and Mark 16:1 can you see that connects new life/birth with resurrection?
-
-
13. What thematic connection between Luke 2:12-18 and John 20:3-8 can you see that connects new life/birth with resurrection?
-
-
14. As you can clearly see, there's a close connection between Yeshua's physical birth and His physical resurrection. Getting to the heart of the matter, on which day was there an official ceremony celebrating the birth and entrance into the covenant of Israel's firstborns?
-
-
15. Therefore, the Scripture is connecting the idea of ***new life/birth*** and ***resurrection*** to ***the 8th day***. Most of the passages in the Apostolic writings that mention Yeshua's resurrection, say He was resurrected on "the first day of the week." Now that you have a Torah-centric view of the prophetic passages pertaining to Yeshua's status as the "firstborn from the dead," what could we offer as a prophetic statement of when Yeshua was resurrected?
-
-

V) Making the Connection to the Haftarah Reading

I have listed a number of passages from the Haftarah reading that have thematic connections to the Torah portion. Your job is to find the thematic connections in the Torah portion. Although I may quote an entire verse or two from the Haftarah reading, you should focus most of your attention on the text that is bold and italicized. The bold and *italicized* text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Haftarah verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Isaiah 43:9a (Let all the nations be gathered together, and ***let the people be assembled.***) thematically connected to the Torah portion?
-
-

2. How is Isaiah 43:10a (“You *are* My witnesses,” says the LORD, “And ***My servant whom I have chosen***”) thematically connected to the Torah portion?

3. How is Isaiah 43:11 (***I, even I, am the LORD***, and besides Me there is no savior.), Isaiah 43:12c (“Therefore you are My witnesses,” says the LORD, “***that I am God.***”) and Isaiah 43:13a (Indeed before the day was, ***I am He***) thematically connected to the Torah portion?

4. How is Isaiah 43:11 (***I, even I, am the LORD***, And besides Me there is no ***savior.***), Isaiah 43:12 (“***I have*** declared and ***saved***, I have proclaimed, and *there was* no foreign god among you; Therefore you are My witnesses,” Says the LORD, “that I am God.”), and Isaiah 43:13 (Indeed before the day *was*, I *am* He; and there is no one who can ***deliver*** out of My hand; I work, and who will reverse it?”) thematically connected to the Torah portion?

5. How is Isaiah 43:13 (“Indeed before the day *was*, I *am* He; and *there* is no one who can deliver out of My hand; I ***work***, and who will reverse it?”) thematically connected to the Torah portion?

VI) Making the Connection to the Apostolic Writings

I have listed a number of passages from the Apostolic reading that have thematic connections to the Torah portion. Your job is to find the thematic connections to the Torah portion. Although I may quote an entire verse or two from the Apostolic reading, you should focus most of your attention on the text that is bold and italicized. The bold and italicized text will contain the main theme or words that I want you to connect to the Torah portion. Once you have found a connection to the Apostolic verses, record the chapter and verse of the Torah text connection and write a brief sentence describing how the two passages are thematically connected.

1. How is Ephesians 4:11 (And ***He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers***) thematically connected to the Torah portion?

2. How is Ephesians 4:12 (***for the equipping of the saints for the work of the ministry***, for the edifying of the body of Christ) thematically connected to the Torah portion?

3. How is Ephesians 4:12 (for the equipping of the saints for the work of the ministry, ***for the edifying of the body of Christ***) thematically connected to the Torah portion?

4. How is Ephesians 4:13 (***till we all come to the unity of the faith*** and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ) thematically connected to the Torah portion?

5. How is Ephesians 4:14 (that we should no longer be ***children***, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting) thematically connected to the Torah portion?

-
-
6. How is Ephesians 4:16 (from ***whom the whole body, joined and knit together by what every joint supplies***, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.) thematically connected to the Torah portion?
-
-

VII) Practical Application

Let's get practical. The study of the Word is not complete until we are encouraged to think, speak and act differently. Our study of the Word should always involve personal application of the text to our lives. As I've heard it said before, Adonai's Word needs to go from our head to our hearts and then to our hands. Our lifelong journey is to become like our master, Yeshua, and this is only accomplished as we faithfully apply His Word to every aspect of our lives.

Discipling Our Children

What have you learned from this week's Torah study that you can teach your children?

- Write down what you learned that can and/or should be discussed with your children? Perhaps they need to know some of the facts covered in the crossword puzzle?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns in your children's lives?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed good habits or thought patterns that your children need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for you and your children this week or permanently?
 - _____
 - _____
 - _____

Discipling One Another

Think about what you've studied in this week's lesson.

- Write down anything you learned that impacted you the most?
 - _____
 - _____
 - _____
- Write down anything you learned that revealed bad habits or thought patterns you need to stop?
 - _____
 - _____
 - _____

- Write down anything you learned that revealed good habits or thought patterns you need to be encouraged or strengthened in and grow in obedience to?
 - _____
 - _____
 - _____
- Write down anything you learned that can be a topic of prayer for yourself, your family, your worship community, your neighborhood, the world or Adonai's people at large?
 - _____
 - _____
 - _____

Just focus on one thing and talk to an accountability partner about it. Determine what you can DO over the next week (or more) in order to put what you've learned into practice. Make a commitment to someone else that you are going to seek to put some aspect of this week's lesson into practice.

ANSWER KEY

Outlining the Torah Portion

- I. Numbers 3:14-20—Summary of the families of the Levites
- II. Numbers 3:21-26—The numberings, position and duties of the Gershonites
- III. Numbers 3:27-31—The numberings, position and duties of the Kohathites
- IV. Numbers 3:32—Eliezer to be chief over the Levites
- V. Numbers 3:33-38—The numberings, position and duties of the Merarites
- VI. Numbers 3:39—Summary of the census of the Levites
- VII. Numbers 3:40-43—Census of the firstborn
- VIII. Numbers 3:44-51—The Levites taken in the place of the firstborn
- IX. Numbers 4:1-15—Duties of the Kohathites
- X. Numbers 4:16—Duties for Eliezer

Torah Portion Discussion Questions Answers

1. On the eighth day the priests were officially inaugurated to offer offerings upon the altar and to accomplish priestly duties in the tabernacle. Before that time, it was not permissible for them to carry out these duties. First, they had to first complete a seven-day consecration period.
2. Yes! In Genesis 17:12-13 we are told that a male child (the firstborn would be a significant male child) must be circumcised on the eighth day, and on that day, every male child (whether firstborn or not) experienced a significant change in status because they became covenant members in the Abrahamic covenant through circumcision.
3. Male firstborns had to be redeemed! Num 18:15—Everything that first opens the womb of all flesh, which they bring to the LORD, whether man or beast, shall be yours; **nevertheless the firstborn of man you shall surely redeem**, and the firstborn of unclean animals you shall redeem.
4. Exodus 13:1-2—Then the LORD spoke to Moses, saying, ²“**Consecrate to Me all the firstborn**, whatever opens the womb among the children of Israel, *both* of man and beast; it is Mine.”
5. He took the Levites because the Levites replaced the firstborn. Originally, Adonai had set apart the firstborn for Himself in the land of Egypt (Numbers 3:13—because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, ***I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine:*** I am the LORD.).
6. I am not certain who these young men were, but there is an ancient Jewish interpretation that identifies them as the firstborn. Exodus 24:5 simply says that Moses sent “young men of the children of Israel” to offer the sacrifices. The Hebrew text itself does not identify them as firstborn. However, the ancient Aramaic Targums interpret them this way. Targum Onkelos renders “young men” as “the firstborn of the children of Israel,” while Targum Pseudo-Jonathan goes further and explains that, up to that time, the

worship had been entrusted to the firstborn because the Tabernacle had not yet been established and the priesthood had not yet been given to Aaron. The Targums are important here because they are not simply word-for-word translations of the Hebrew, they are **Aramaic translations that frequently incorporate interpretation and explanation**. Consequently, their identification of these young men as firstborn does not prove that the Hebrew text originally meant “firstborn.” Rather, it tells us that **an ancient Jewish interpretive tradition understood Exodus 24:5 to refer to the firstborn and understood them as having a sacrificial or worshiping role before the establishment of the Aaronic priesthood**. I wouldn’t fall on my sword to support this interpretation, but I like it and am predisposed to believe it as true.

7. Answers:

- A. Exodus 13:2—“**Consecrate to Me all the firstborn**, whatever opens the womb among the children of Israel, *both* of man and beast; **it is Mine**,” and Numbers 3:13—because **all the firstborn are Mine**. On the day that I struck all the firstborn in the land of Egypt, **I sanctified to Myself all the firstborn in Israel**, both man and beast. **They shall be Mine**: I am the LORD.
- B. Numbers 8:14—Thus you shall separate the Levites from among the children of Israel, and **the Levites shall be Mine**. Numbers 8:16—For they *are* wholly given to Me from among the children of Israel.

As you can see, there is a clear connection between the firstborn and the Levites. This makes it easy for us to see why Adonai may have replaced the firstborn with the Levites, since they had a similar calling. Numbers 8:18—I have taken the Levites instead of all the firstborn of the children of Israel.

- 8. The firstborn males were circumcised on the eighth day after their **birth** (new life) and then later dedicated to Adonai. Thus, the firstborns are clearly connected to **LIFE**, because their circumcision is referenced to the day they were **born/came ALIVE**. On the other hand, the firstborn’s lives were spared in Egypt! They were allowed to **LIVE** and escape **DEATH**, while the firstborn of Egypt died. **This demonstrates a special connection between the firstborn and LIFE**.
- 9. As you can see, our connections lead us to the inescapable conclusion that the leper, the ultimate instance of uncleanness, teaches us about man in his unregenerate state—the state of **DEATH**. Therefore, the healing of the leper and the ceremony surrounding his cleansing should be seen as an act of **RESURRECTION**. As the king of Israel stated, the healing of a leper is akin to **RESURRECTION**! And what day was the leper declared clean, i.e., resurrected and brought from **DEATH** to **LIFE**? The 8th day!
- 10. Both procedures involve similar implements, cedar wood, scarlet and hyssop. Both procedures pertain to cleansing—one for a leper and one for someone who came in contact with death.
- 11. It was meant to cleanse them from their contact with death. In other words, the uncleanness they encountered when they touched a dead corpse was cleansed away or done away with in some sense. Therefore, in some sense they were restored to **LIFE**.
- 12. The fact that an aspect of the procedure for the cleansing of a leper is so similar to the procedure for one who has contacted a physical corpse, again strengthens the idea that the leper is being restored from a state of **DEATH** to **LIFE**. Both procedures must undo that which has made the person unclean. The person who contacted a corpse needs cleansing from his contact with **DEATH**. The fact that the procedure for the cleansing of a leper contains steps similar to the cleansing of one who contacted a corpse is strong evidence that the cleansing of the leper has a similar purpose.
- 13. Both procedures involve the cutting off of hair of the one being cleansed.
- 14. The Nazirite has to shave hair off of his body as a requirement of the cleansing ceremony for contacting a corpse. This same process of shaving of the hair is part of the cleansing for a leper.
- 15. The fact that an aspect of the procedure for the cleansing of a Nazirite who has contacted a corpse is so similar to the procedure for the cleansing of a leper, again strengthens the idea that the leper is being restored from a state of **DEATH** to **LIFE**. Both procedures must undo that which has made the person unclean. The Nazirite who contacted a corpse needs cleansing from his contact with **DEATH**. The fact that the procedure for the cleansing of a leper contains steps similar to the cleansing of a Nazirite who contacted a corpse is strong evidence that the cleansing of the leper has a similar purpose.
- 16. The 8th day!

Messiah in the Parsha Answers

1. Numbers 3:13—because all the firstborn are Mine. On the day that I struck all the firstborn in the land of Egypt, ***I sanctified to Myself all the firstborn in Israel, both man and beast. They shall be Mine***: I am the LORD.
2. The firstborn males were circumcised on the eighth day after their ***birth*** (new life) and then later dedicated to Adonai. Thus, the firstborns are clearly connected to ***LIFE***, because their circumcision is referenced to the day they were ***born/came ALIVE***. On the other hand, the firstborn's lives were spared in Egypt! They were allowed to ***LIVE*** and escape ***DEATH***, while the firstborn of Egypt died. ***This demonstrates a special connection between the firstborn and LIFE.***
3. We talked about the firstborns in the *Torah Portion* of this study and their association with ***LIFE***. This is thematically connected to Yeshua being called the ***firstborn*** from the dead because of the word *firstborn*.
4. John 5:39 – You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. John 5:46 – For if you believed Moses, you would believe Me; for he wrote about Me.
5. The laws and regulations concerning the firstborns are meant to teach us about the ultimate firstborn, Yeshua. Therefore, as we study passages about the firstborns, we're actually getting a prophetic (though shadowy) glimpse of Yeshua.
6. Hebrews 1:6 – But when He again brings the ***firstborn*** into the world, He says: "Let all the angels of God worship Him." Hebrews 12:23 – to the general assembly and church of the ***firstborn who are*** registered in heaven, to God the Judge of all, to the spirits of just men made perfect. Colossians 1:15 – He is the image of the invisible God, the ***firstborn*** over all creation. Colossians 1:18 – And He is the head of the body, the church, who is the beginning, the ***firstborn*** from the dead, that in all things He may have the preeminence. Romans 8:29 – For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the ***firstborn*** among many brethren.
7. They both mention that Yeshua is the firstborn from the ***DEAD***. The other passages do not mention this fact.
8. The firstborns were newly born. They had just been born and given new life.
9. Yeshua was miraculously born of a virgin's womb which had known no man (Luke 1:34) and He was resurrected from a tomb where no man had lain (Luke 23:53).
10. In both events, Yeshua's body was prepared by wrapping (the swaddling clothes [Luke 2:7] versus the linen grave clothes [Luke 23:53 and 24:12]).
11. Both narratives are marked by the appearance of angels announcing the good news (Matthew 1:20-21 and 28:5-6).
12. In both narratives, burial spices are brought as gifts to Yeshua (Matthew 2:11 and Mark 16:1).
13. In both narratives, people came in haste to see the sign of new ***LIFE*** and believe (Luke 2:12-18 and John 20:3-8).
14. The 8th day!
15. Yeshua was resurrected on ***The 8th Day!*** ☺ I think this is important because I've seen a few Messianic believers reject the idea that Yeshua was resurrected "on a Sunday" as they say. They think this way because they see Sunday as pagan. Unfortunately, they are missing the bigger picture for the significance of the day Yeshua was resurrected. In a very, very real way, Yeshua was not so much resurrected "on a Sunday" as he was resurrected "on the eighth day."

This understanding is especially strengthened when we consider how much the 8th day is connected to ***LIFE*** and the idea of redemption from ***DEATH*** (resurrection), as we learned in the *Torah Portion* section of our study!

Haftarah Connection Answers

1. Numbers 3:15-16—"Number the children of Levi by their fathers' houses, by their families; you shall number every male from a month old and above." ¹⁶ So Moses numbered them according to the word of the LORD, as he was commanded. The Levites were assembled by families and counted. Also, Numbers 3:38—Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, were Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider ***who came near*** was to be put to death.
2. Numbers 3:41—"And ***you shall take the Levites for Me***—I am the LORD—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the

children of Israel.” Numbers 3:44-45—Then the LORD spoke to Moses, saying: ⁴⁵“**Take the Levites** instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock.

The Levites shall be Mine: I am the LORD.”

3. Numbers 3:41—“And you shall take the Levites for Me—**I am the LORD**—instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of all the firstborn among the livestock of the children of Israel.” Numbers 3:44-45—Then the LORD spoke to Moses, saying: ⁴⁵“Take the Levites instead of all the firstborn among the children of Israel, and the livestock of the Levites instead of their livestock. The Levites shall be Mine: **I am the LORD.**”
4. Numbers 3:49-51—So Moses took the **redemption** money from those who were over and above those who were **redeemed** by the Levites. ⁵⁰From the firstborn of the children of Israel he took the money, one thousand three hundred and sixty-five shekels, according to the shekel of the sanctuary. ⁵¹And Moses gave their **redemption** money to Aaron and his sons, according to the word of the LORD, as the LORD commanded Moses. Remember we learned last week that Adonai sanctified the firstborn in Israel when he struck the Egyptian firstborn. Numbers 3:11-13—Then the LORD spoke to Moses, saying: ¹²“Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, ¹³because all the firstborn are Mine. **On the day that I struck all the firstborn in the land of Egypt, I sanctified to Myself all the firstborn in Israel**, both man and beast. **They shall be Mine:** I am the LORD.” Adonai saved the firstborn of Israel from the plague that took the Egyptian firstborn. Exodus 12:12—‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. ¹³Now **the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.**’ We know the blood of the Passover lamb (which prefigured Messiah Yeshua, our Passover lamb, John 1:36—And looking at Jesus as He walked, he said, “Behold the Lamb of God!”), brought about salvation for Israel. As we read in 1 Peter 1:18-19—knowing that **you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, ¹⁹but with the precious blood of Christ, as of a lamb without blemish and without spot.**
5. Numbers 4:3—from thirty years old and above, even to fifty years old, all who enter the **service** to do the **work** in the tabernacle of meeting. Numbers 3:25—The **duties** of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting. Numbers 3:28—According to the number of all the males, from a month old and above, *there were* eight thousand six hundred **keeping charge** of the sanctuary. Numbers 3:31—Their **duty** *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them. Numbers 3:32—And Eleazar the son of Aaron the priest *was* to be chief over the leaders of the Levites, *with oversight* of those who kept charge of the sanctuary. Also, Numbers 3:36—And the appointed **duty** of the children of Merari . . . , Numbers 3:38— . . . Moses, Aaron, and his sons, **keeping charge** of the sanctuary . . . , Numbers 4:4—“This is **the service** of the sons of Kohath . . .”, Numbers 4:16—“The appointed **duty** of Eleazar . . .”. As you can see, there is plenty of work going on!!

Apostolic Reading Answers

1. Numbers 3:14-22—Then the LORD spoke to Moses in the Wilderness of Sinai, saying: ¹⁵“Number the children of Levi by their fathers’ houses, by their families; you shall number every male from a month old and above.” ¹⁶So Moses numbered them according to the word of the LORD, as he was commanded. ¹⁷These were the sons of Levi by their names: Gershon, Kohath, and Merari. ¹⁸And these *are* the names of the sons of Gershon by their families: Libni and Shimei. ¹⁹And the sons of Kohath by their families: Amram, Izeah, Hebron, and Uzziel. ²⁰And the sons of Merari by their families: Mahli and Mushi. These *are* the families of the Levites by their fathers’ houses. ²¹From Gershon *came* the family of the Libnites and the family of the Shimites; these *were* the families of the Gershonites. ²²Those who were numbered, according to the number of all the males from a month old and above—of those who were numbered *there were* seven thousand five hundred. Numbers 4:1-3—Then the LORD spoke to Moses and Aaron, saying: ²“Take a census of the sons of Kohath from among the children of Levi, by their families, by their fathers’ house, ³from

thirty years old and above, even to fifty years old, all who enter the service to do the work in the tabernacle of meeting. Adonai appointed those He had chosen to do the work of the sanctuary.

2. Numbers 3:25-26—The duties of the children of Gershon in the tabernacle of meeting *included* the tabernacle, the tent with its covering, the screen for the door of the tabernacle of meeting, ²⁶ the screen for the door of the court, the hangings of the court which *are* around the tabernacle and the altar, and their cords, according to all the work relating to them. Numbers 3:30-32—And the leader of the fathers' house of the families of the Kohathites *was* Elizaphan the son of Uzziel. ³¹ Their duty *included* the ark, the table, the lampstand, the altars, the utensils of the sanctuary with which they ministered, the screen, and all the work relating to them. ³² And Eleazar the son of Aaron the priest *was to be* chief over the leaders of the Levites, *with* oversight of those who kept charge of the sanctuary. Numbers 3:36-38—And the appointed duty of the children of Merari *included* the boards of the tabernacle, its bars, its pillars, its sockets, its utensils, all the work relating to them, ³⁷ and the pillars of the court all around, with their sockets, their pegs, and their cords. ³⁸ Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, keeping charge of the sanctuary, to meet the needs of the children of Israel; but the outsider who came near was to be put to death. Numbers 4:16—“The appointed duty of Eleazar the son of Aaron the priest *is* the oil for the light, the sweet incense, the daily grain offering, the anointing oil, the oversight of all the tabernacle, of all that *is* in it, with the sanctuary and its furnishings.” Adonai equipped those He had chosen to do the work of the sanctuary.
3. Numbers 3:38—Moreover those who were to camp before the tabernacle on the east, before the tabernacle of meeting, *were* Moses, Aaron, and his sons, keeping charge of the sanctuary, ***to meet the needs of the children of Israel***; but the outsider who came near was to be put to death.
4. Numbers 4:4-5—“This *is* the service of the sons of Kohath in the tabernacle of meeting, *relating to* the most holy things: ⁵ When the camp prepares to journey, Aaron and his sons shall come, and they shall take down the covering veil and cover the ark of the Testimony with it,” etc. The assembling and dismantling of the tabernacle was done in a very orderly fashion. Everyone worked together.
5. *Children* is used thirteen times in the Torah portion.
6. The answer is the same as numbers 1, 2 and 4. Again, Adonai chose those who would serve in the tabernacle and in the assembly and He equipped them.