

# Numbers 7 Commentary

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Numbers: Journey to God's Rest-Land by Irving Jensen- used by permission

Source: Ryrie Study Bible

| THE BOOK OF NUMBERS<br>"Wilderness Wandering" |                                    |                                  |  |   |  |  |  |   |
|---|------------------------------------|----------------------------------|--|---|--|--|--|---|
| WALKING<br>Numbers 1-12                       |                                    |                                  | WANDERING<br>Numbers 13-25             |   |  | WAITING<br>Numbers 26-36                   |  |   |
| Counting & Camping<br>Nu 1-4                  | Cleansing & Congregation<br>Nu 5-8 | Carping & Complaining<br>Nu 9-12 | 12 Spies & Death in Desert<br>Nu 13-16 | <a href="#">Aaron</a> & Levites in Wilderness<br>Nu 17-18 | Serpent of Brass & Story of Balaam<br>Nu 21-25 | Second Census 7 Laws of Israel<br>Nu 26-30 | Last Days of Moses as Leader<br>Nu 31-33 | Sections, Sanctuaries & Settlements<br>Nu 34-36 |

|   |   |  |
|---|---|--|
| Law & Order   | Rebellion & Disorder                                  | New Laws for the New Order                             |
| Old Generation  | Tragic Transition                                     | New Generation   |
| Preparation for the Journey: Moving Out                             | Participation in the Journey: Moving On               | Prize at end of the Journey: Moving In                 |
| At Sinai<br><a href="#">Mt Sinai</a>                                | To <a href="#">Moab</a><br><a href="#">Mt Hor</a>     | At <a href="#">Moab</a><br><a href="#">Mt Nebo</a>     |
| En Route to <a href="#">Kadesh</a><br>(Mt Sinai)                    | En Route to Nowhere<br>( <a href="#">Wilderness</a> ) | En Route to <a href="#">Canaan</a><br>(Plains of Moab) |
| A Few Weeks to<br>2 Months  | 38 years,<br>3 months, 10 days                        | A Few<br>Months  |
| Christ in Numbers = Our "Lifted-up One"<br>(Nu 21:9, cp Jn 3:14-15) |   |  |
| Author: <a href="#">Moses</a>                                       |   |  |

**Numbers 7:1 Now on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also.**

- had fully (KJV): Ex 40:17-19
- anointed it (KJV): Ex 30:23-30 Lev 8:10,11 9:1-24
- sanctified them (KJV): Ge 2:3 Ex 13:2 1Ki 8:64 Mt 23:1
- [Numbers 7 Resources](#) - Multiple sermons and commentaries

Source: [Logos.com/https://faithlife.com/](https://logos.com/https://faithlife.com/)

**Wiersbe** helps with the chronology which can be somewhat confusing - The events recorded in Numbers 1–6 were preceded by those described in Numbers 7:1–9:15. We are now in the second year of Israel's national history (Nu 1:1; 9:1). The tabernacle was erected on the first day of the first month (Ex. 40:2, Ex 40:17 = "Now in the first month of the second year, on the first day of the month, the tabernacle was erected."). The twelve tribal leaders began to bring their gifts on that day (Nu 7:1), a procedure that lasted twelve days (Nu 7:78). On the thirteenth day, the Levites were consecrated (Nu. 8), and on the fourteenth day, the Jews celebrated Passover (Nu 9:1–14). (Ibid)

**Jensen** - A real measure of the genuineness of a man's living for God is his liberality in giving of his material wealth back to God for His service. In the life of Israel, God made it clear that He wanted worship to be central—on the journey and in the possessed land. Ministers of the worship service, with their material support, were required. The support must come from each of the tribes, whether living in want, as the wilderness trials might bring, or in plenty, as Canaan was promised to bring. How would the people of Israel respond, whether individually, or represented by their leaders?

The response was very favorable (EvBC-Nu)

**Faith Life SB** - See Ex 40, which describes the setting up of the tabernacle and ends with the report of the cloud covering and the presence of the Lord filling the tabernacle (Ex 40:34+ = "Then the cloud covered the tent of meeting, and the glory of the LORD filled the tabernacle."). This chapter (the longest in the Pentateuch) records the magnificent (and identical) gifts to the Lord for tabernacle service from the leaders of the 12 tribes. The repetition makes the gifts memorable. The fact that the record of these gifts follows the text of the Aaronic benediction (Nu 6:24–26) seems fitting: In response to God's promise to bless his people, they bring gifts to him in 12 sequential days of celebrative pageantry.

**Now on the day that Moses had finished setting up the tabernacle, he anointed it and consecrated it with all its furnishings and the altar and all its utensils; he anointed them and consecrated them also**

**Believer's Study Bible** - (v1,2) On the first day of the first month in the second year after the Exodus, Moses set up the tabernacle (Ex. 40:17; see chart, "Chronology of Israel in the Pentateuch," Ex. 40:17). Then followed the 12 days of offerings (7:12, 18, 24, 30, 36, 42, 48, 54, 60, 66, 72, 78) for the dedication of the altar (cf. 7:11, 84), then the sanctification of the Levites in 8:1-26. On the fourteenth day of the month, then, Israel was prepared to celebrate the Passover (Nu9:5).

**Numbers 7:2** Then the leaders of Israel, the heads of their fathers' households, made an offering (they were the leaders of the tribes; they were the ones who were over the numbered men).

- **the princes:** Nu 1:4-16 2:1-34 10:1-36
- **made an offering:** Ex 35:27 1Ch 29:6-8 2Ch 35:8 Ezr 2:68,69 Ne 7:70-72

**Then the leaders of Israel, the heads of their fathers' households, made an offering (they were the leaders of the tribes; they were the ones who were over the numbered men).**

**Numbers 7:3** When they brought their offering before the LORD, six covered carts and twelve oxen, a cart for every two of the leaders and an ox for each one, then they presented them before the tabernacle.

**Jensen** - In a few weeks the Israelites would depart from Sinai on their journey to Canaan. A pressing need existed in connection with the service of the tabernacle: how to transport the tabernacle and all its fixtures. There was no problem with the Kohathites: they were to bear the smaller items (ark, candlestick, etc.) on their shoulders, with the use of poles (7:9). But the burden of the Gershonites was heavy (coverings, curtains, hangings); that of the Merarites heavier still (beams and pillars). The princes, representing each tribe, were up to the occasion. They brought their "oblation before Jehovah": six covered wagons and twelve oxen (7:3). The Gershonites were given two wagons and four oxen, while the Merarites, because of their larger and heavier burdens, received four wagons and eight oxen (7:4-8). The Kohathites needed no wagon help.

**When they brought their offering before the LORD, six covered carts and twelve oxen, a cart for every two of the leaders and an ox for each one, then they presented them before the tabernacle** - Note the repetition of similar phrases **before the LORD AND before the Tabernacle** which emphasizes the holy aspect of their offering. They were first given to God and then assigned to meet the needs (Nu 7:4-8)

**Ryrie** - V7:3-9 The six covered carts and twelve oxen were given to the sons of Gershon (cf. 4:24-26) and Merari (cf. 4:31-33) to use in transporting the Tabernacle. The Kohathites received none because they carried the holy furniture on their shoulders.

**Numbers 7:4** Then the LORD spoke to Moses, saying,

**Then the LORD spoke to Moses, saying**

**Numbers 7:5** "Accept these things from them, that they may be used in the service of the tent of meeting, and you shall give them to the Levites, to each man according to his service."

- Take it: Ex 25:1-11 35:4-10 Ps 16:2,3 Isa 42:1-7 49:1-8 Eph 4:11-13 Tit 3:8
- give them: i.e. distribute them among the Levites as they need them; giving most to those who have the heaviest burdens to bear.

**Accept these things from them, that they may be used in the service of the tent of meeting, and you shall give them to the Levites, to each man according to his service.**

**Numbers 7:6** So Moses took the carts and the oxen and gave them to the Levites.

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

**Numbers 7:7** Two carts and four oxen he gave to the sons of Gershon, according to their service,

- Two wagons: Nu 3:25,26 4:24-28
- sons of Gershon: The Gershonites being fewest in number of able men, had the less burdensome things to carry; for they carried only the curtains, coverings, and hangings, (ch. 4:25, 40.) And although this was a cumbersome carriage, and they needed wagons, yet it was not a heavy one, and they needed few.

**Two carts and four oxen he gave to the sons of Gershon, according to their service,**

**Numbers 7:8 and four carts and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest.**

- four wagons: Nu 3:36,37 4:28-33
- the sons: Though the Merarites were the most numerous, yet they had the greatest burden, namely, the boards, bars, pillars, and sockets, to carry, (ch. 4:31, 32, 48.) Therefore they had double the number of wagons to what the Gershonites had assigned them.

**and four carts and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest.**

**Numbers 7:9 But he did not give any to the sons of Kohath because theirs was the service of the holy objects, which they carried on the shoulder.**

- unto the: Because they had the charge of the ark, table, candlestick, altars, etc. (ch. 4:4-15,) which were to be carried upon their shoulders: for those sacred things must not be drawn by beasts.
- because: Nu 3:31 4:4-16 2Sa 6:6,13 1Ch 15:3,13 23:26

**But he did not give any to the sons of Kohath because theirs was the service of the holy objects, which they carried on the shoulder.**

**Numbers 7:10 The leaders offered the dedication offering for the altar when it was anointed, so the leaders offered their offering before the altar.**

- **dedication:** De 20:5 1Ki 8:63 2Ch 7:5,9 Ezr 6:16,17 Ne 12:27,43 Ps 30:1 \*title Joh 10:22

**The leaders (princes) offered the dedication offering for the altar when it was anointed, so the leaders offered their offering before the altar.**

**Ryrie** - V10-88 On 12 successive days, a different prince brought similar gifts and offerings for the dedication of the altar. The almost monotonous repetition of their generosity suggests God's delight with their gifts and intensifies the example they left for succeeding generations. Each brought (v37-38) a silver dish (plate) weighing 130 shekels (about 52 oz, or 1.5 kg), a silver bowl weighing 70 shekels (about 28 oz, or .8 kg), and a gold pan (a small vessel shaped like the palm of the hand) weighing 10 shekels (about 4 oz, or 113 gm). In addition, each brought a burnt, a sin, and a peace offering. V84-88 give a total of these gifts and offerings.

**Numbers 7:11 Then the LORD said to Moses, "Let them present their offering, one leader each day, for the dedication of the altar."**

- 1Co 14:33,40 Col 2:5

**Then the LORD said to Moses, "Let them present their offering, one leader each day, for the dedication of the altar"**

**Numbers 7:12 Now the one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah;**

- Nu 1:7 2:3 10:14 Ge 49:8,10 Ru 4:20 Mt 1:4 Lu 3:32, Naasson

ORDER OF CAMPING & MARCHING - Faithlife.com

**Jensen** - With the wagons and oxen were offered other costly gifts. Each prince brought the same gifts, and because so much was involved (e.g., slaying animals for offerings) the procedure of offering was one tribe's gifts per day. In the text the listings of the gifts, though identical for each tribe, are recorded at length in what appears at first glance to be needless duplication (Nu 7:12–83), the intention apparently being to remind the reader that no gift to God goes unrecorded in His book. The total sum of the gifts is given in Nu 7:84–88.

**Now the one who presented his offering on the first day was Nahshon the son of Amminadab, of the tribe of Judah**

**FSB** - The order of the presentation of their offerings to the Lord is the same as the order of march: first, the triad of tribes camped east of the tabernacle (Judah, Issachar and Zebulun: Nu 2:3–9; Nu 7:12, 18, 24); second, the triad camped to the south (Reuben, Simeon and Gad: Nu 2:10–16; 7:30, 36, 42); third, the triad to the west (Ephraim, Manasseh and Benjamin: Nu 2:18–24; 7:48, 54, 60); finally, those to the north (Dan, Asher and Naphtali: Nu 2:25–31; 7:66, 72, 78)

**Numbers 7:13 and his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

- charger: Ex 25:29 37:16 1Ki 7:43,45 2Ki 25:14,15 Ezr 1:9,10 8:25 Jer 52:19 Da 5:2 Zec 14:20 Mt 14:8,11
- the shekel: Ex 30:13 Lev 27:3,25
- a meat offering: Lev 2:1

**and his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

**Numbers 7:14 one gold pan of ten shekels, full of incense;**

- spoon: Nu 4:7 Ex 37:16 1Ki 7:50 2Ki 25:14,15 2Ch 4:22 24:14
- incense: Ex 30:7,8,34-38 35:8

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

**Numbers 7:15 one bull, one ram, one male lamb one year old, for a burnt offering;**

- Nu 25:1-18 28:1-29:40 Lev 1:1-17 Isa 53:4,10,11 Mt 20:28 Joh 17:19 Ro 3:24-26 5:6-11,16-21 8:34 10:4 1Ti 2:6 Tit 2:14 Heb 2:10 1Pe 1:18,19 2:24 3:18

**one bull, one ram, one male lamb one year old, for a burnt offering;**

**Burnt offering** (05930) ('olah from 'alah = to ascend and thus the picture of *going up* in smoke) refers to a whole burnt offering (one which *goes up* in smoke), which was voluntary, was understood as a sacrificial gift to God, resulting in a pleasing aroma acceptable to Jehovah (Lev 1:9). The presenter laid hands on the sacrifice which many feel signifies they saw the animal sacrifice as their substitute. The blood was sprinkled on the altar (Lev 1:6) When this offering was properly carried out (including a right heart attitude not just a "going through the motions," [which was not pleasing to God - Jer 6:20, Jer 7:21, 23, 24, see David - Ps 51:16-17-[note](#)] not just an external "work," but an internal submission and obedience to Jehovah), they made atonement and were acceptable before Jehovah. The total burning indicated (or should have indicated) total consecration of the presenter's heart and soul and life to Jehovah. As noted a key feature of 'olah appears to be that among the Israelite sacrifices only 'olah is **wholly burned**, rather than partially burned and eaten by the worshipers

and/or the priest. Thus, the whole animal is brought up to the altar and the whole is offered as a gift (minha) in homage to Yahweh. Whole offering would be a better rendering in English to convey the theology. It is indeed burned, but the burning is essentially secondary to the giving of the whole creature to Yahweh.

**THOUGHT** Does the **burnt offering** (wholly burned) not make us think of Paul's great exhortation in Ro 12:1+? That's a rhetorical question of course.

**Uses in Numbers** - Num. 6:11; Num. 6:14; Num. 6:16; Num. 7:15; Num. 7:21; Num. 7:27; Num. 7:33; Num. 7:39; Num. 7:45; Num. 7:51; Num. 7:57; Num. 7:63; Num. 7:69; Num. 7:75; Num. 7:81; Num. 7:87; Num. 8:12; Num. 10:10; Num. 15:3; Num. 15:5; Num. 15:8; Num. 15:24; Num. 23:3; Num. 23:6; Num. 23:15; Num. 23:17; Num. 28:3; Num. 28:6; Num. 28:10; Num. 28:11; Num. 28:13; Num. 28:14; Num. 28:15; Num. 28:19; Num. 28:23; Num. 28:24; Num. 28:27; Num. 28:31; Num. 29:2; Num. 29:6; Num. 29:8; Num. 29:11; Num. 29:13; Num. 29:16; Num. 29:19; Num. 29:22; Num. 29:25; Num. 29:28; Num. 29:31; Num. 29:34; Num. 29:36; Num. 29:38; Num. 29:39;

#### Related Resource:

- Chart Summarizing the Offerings

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#### Question: [What is a burnt offering?](#)

**Answer:** The burnt offering is one of the oldest and most common offerings in history. It's entirely possible that Abel's offering in Genesis 4:4 was a burnt offering, although the first recorded instance is in Genesis 8:20 when Noah offers burnt offerings after the flood. God ordered Abraham to offer his son, Isaac, in a burnt offering in Genesis 22, and then provided a ram as a replacement. After suffering through nine of the ten plagues, Pharaoh decided to let the people go from bondage in Egypt, but his refusal to allow the Israelites to take their livestock with them in order to offer burnt offerings brought about the final plague that led to the Israelites' delivery (Exodus 10:24-29).

The Hebrew word for "burnt offering" actually means to "ascend," literally to "go up in smoke." The smoke from the sacrifice ascended to God, "a soothing aroma to the LORD" (Leviticus 1:9). Technically, any offering burned over an altar was a burnt offering, but in more specific terms, a burnt offering was the complete destruction of the animal (except for the hide) in an effort to renew the relationship between Holy God and sinful man. With the development of the law, God gave the Israelites specific instructions as to the types of burnt offerings and what they symbolized.

Leviticus 1 and 6:8-13 describe the traditional burnt offering. The Israelites brought a bull, sheep, or goat, a male with no defect, and killed it at the entrance to the tabernacle. The animal's blood was drained, and the priest sprinkled blood around the altar. The animal was skinned and cut it into pieces, the intestines and legs washed, and the priest burned the pieces over the altar all night. The priest received the skin as a fee for his help. A turtledove or pigeon could also be sacrificed, although they weren't skinned.

A person could give a burnt offering at any time. It was a sacrifice of general atonement—an acknowledgement of the sin nature and a request for renewed relationship with God. God also set times for the priests to give a burnt offering for the benefit of the Israelites as a whole, although the animals required for each sacrifice varied:

- Every morning and evening (Exodus 29:38-42; Numbers 28:2)
- Each Sabbath (Numbers 28:9-10)
- The beginning of each month (Numbers 28:11)
- At Passover (Numbers 28:19)
- With the new grain/firstfruits offering at the Feast of Weeks (Numbers 28:27)
- At the Feast of Trumpets/Rosh Hashanah (Numbers 29:1)
- At the new moon (Numbers 29:6)

The ultimate fulfillment of the burnt offering is in Jesus' sacrifice on the cross. His physical life was completely consumed, He ascended to God, and His covering (that is, His garment) was distributed to those who officiated over His sacrifice (Matthew 27:35). But most importantly, His sacrifice, once for all time, atoned for our sins and restored our relationship with God. (Source: [GotQuestions.org](http://GotQuestions.org))

**Numbers 7:16 one male goat for a sin offering;**

- Lev 4:23,25

one male goat for a sin offering;

**Numbers 7:17 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nahshon the son of Amminadab.**

- peace: Lev 3:1-17 2Co 5:19-21

## PEACE OFFERINGS

**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nahshon the son of Amminadab**

**Peace offerings** ([08002](#))([selem/shelem](#)) is a noun which means fellowship offerings, thanksgiving offerings and all uses (except Amos 5:22) are in the plural form (**selamim**). The root Hebrew word conveys the idea of completion and fulfillment, of entering into a state of wholeness and unity, a restored relationship. The peace offerings were voluntary offerings (like burnt and grain offerings) given to God with thanks and praise. Uses in numbers - um. 6:14; Num. 6:17; Num. 6:18; Num. 7:17; Num. 7:23; Num. 7:29; Num. 7:35; Num. 7:41; Num. 7:47; Num. 7:53; Num. 7:59; Num. 7:65; Num. 7:71; Num. 7:77; Num. 7:83; Num. 7:88; Num. 10:10; Num. 15:8; Num. 29:39;

**THOUGHT** - Does the **peace offering** that speaks of fellowship with God not make us think of Paul's words in Eph 2:14+ that " He Himself is our **peace**, who made both groups into one and broke down the barrier of the dividing wall." And Col 1:20+ "through Him to reconcile all things to Himself, having made **peace** through the blood of His cross; through Him, I say, whether things on earth or things in heaven. " And Romans 5:1-2+ "Therefore, having been justified by faith, we have **peace** with God through our Lord Jesus Christ, 2 through Whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God."

**Related Resource:**

- Chart Summarizing the Offerings

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**Question:** [What is a peace offering / fellowship offering?](#)

**Answer:** The modern idea of a peace offering, also known as a fellowship offering, is that of "a propitiatory or conciliatory gift." A man who offends his wife will often visit a florist with the thought that bringing home flowers will help smooth things over—the bouquet will be a "peace offering" of sorts. Propitiate means "to make someone pleased or less angry by giving or saying something desired," and conciliatory means "intended to placate or pacify." These definitions are interesting because the phrase peace offering has come to mean something completely different—almost the exact opposite—of what it originally meant in the Bible.

A peace offering in the Old Testament Law is described in Leviticus 7:11–21. It was a voluntary sacrifice given to God in three specific instances. First, a peace offering could be given as a freewill offering, meaning that the worshiper was giving the peace offering as a way to say thank you for God's unsought generosity. It was basically just a way to praise God for His goodness. The second way a peace offering could be given was alongside a fulfilled vow. A good example of this was when Hannah fulfilled her vow to God by bringing Samuel to the temple; on that occasion she also brought a peace offering to express the peace in her heart toward God concerning her sacrifice—it was a way to say, "I have no resentment; I am holding nothing back in the payment of my vow." The third purpose of a peace offering was to give thanksgiving for God's deliverance in an hour of dire need. None of these three reasons to sacrifice had anything to do with propitiation, with appeasing God, or with pacifying Him.

There were under the Old Covenant sacrifices intended to represent propitiation (Leviticus 1—2; 4) but with the understanding that God has always been a God of grace (see Ephesians 2:8–9). He does not expect us to appease Him with our works but only to confess our need and dependence on Him. Under the Old Covenant, this relationship was expressed by the sacrificial system, which always looked forward to the sacrifice of the Messiah. Under the New Covenant, the Law has been written on our hearts (2 Corinthians 3:3), and the Holy Spirit of God gives us the power to live our lives accordingly (Romans 8:1–8; 1 Thessalonians 1:5). The sacrifices we give now are spiritual (Hebrews 13:15) and living (Romans 12:1).

Most sacrifices in the Old Testament system were not eaten by worshipers, but the peace offering was meant to be eaten—only a portion of the animal or grain brought to the altar was burned; the rest was given back to the worshiper and to the poor and hungry. The beautiful picture here is of God's provision for His people, both physically and spiritually. His grace and goodness are present throughout the offerings. In the peace offering, God was providing what we need: a way to thank Him for His goodness and physical sustenance.

God is not interested in taking from us. That is not His heart at all. But the lie we so often believe is that our good actions bring about His goodness, and our sinful actions must be paid for in personal sacrifice. The peace offering shows that worshipers in the Old Testament were not any more responsible for their salvation than worshipers in the New Testament. Throughout the ages, people have been tempted to think that sacrifices create God's favor. This belief is evident in our modern understanding of a peace offering as a propitiation for wrongdoing. But only Christ's sacrifice creates favor with God and covers wrongdoing, and the Old Testament sacrifices were a picture of that future provision. (Source: [GotQuestions.org](http://GotQuestions.org))

**Numbers 7:18 On the second day Nethanel the son of Zuar, leader of Issachar, presented an offering;**

- Nu 1:8 2:5

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

**Numbers 7:19 he presented as his offering one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

- Nu 7:12-17

**he presented as his offering one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering**

**Numbers 7:20 one gold pan of ten shekels, full of incense;**

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

**Numbers 7:21 one bull, one ram, one male lamb one year old, for a burnt offering;**

- Ge 8:20 Ro 12:1 Eph 5:2

**one bull, one ram, one male lamb one year old, for a burnt offering;**

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:22 one male goat for a sin offering;**

**one male goat for a sin offering**

**Numbers 7:23 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nethanel the son of Zuar.**

- Lev 7:11-13 1Ki 8:63 Pr 7:14 Col 1:1

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Nethanel the son of Zuar

**Peace offerings** (08002) see note on [selem/shelem](#)

**Numbers 7:24** On the third day it was Eliab the son of Helon, leader of the sons of Zebulun;

- Nu 1:9 2:7

On the third day it was Eliab the son of Helon, leader of the sons of Zebulun

**Numbers 7:25** his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

**Numbers 7:26** one gold pan of ten shekels, full of incense;

one gold pan of ten shekels, full of incense

**Numbers 7:27** one young bull, one ram, one male lamb one year old, for a burnt offering;

- Ps 50:8-14 51:16 Isa 1:11 Jer 7:22 Am 5:22

one young bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** (05930) see note on ['olah](#)

**Numbers 7:28** one male goat for a sin offering;

one male goat for a sin offering

**Numbers 7:29** and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliab the son of Helon.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliab the son of Helon

**Peace offerings** (08002) see note on [selem/shelem](#)

**Numbers 7:30** On the fourth day it was Elizur the son of Shedeur, leader of the sons of Reuben;

- Nu 1:5 2:10

On the fourth day it was Elizur the son of Shedeur, leader of the sons of Reuben

**Numbers 7:31 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

- offering: Nu 7:13-89
- charger: {Karah,} in Arabic, {karan,} from {kuara,} to be deep, a large deep dish or bowl. It appears by the metal of which this charger and bowl were made, that they were for the use of the altar of burnt offerings in the outer court; for all the vessels of the sanctuary were of gold. It was probably used for receiving the flesh of the sacrifices upon which the priests feasted, or the fine flour for the meat offerings.
- Bowl: {Mizrak,} from {zarak,} to sprinkle, a bowl or bason, used in sprinkling the blood of the sacrifice. (Ex 27:23.)

**his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

**Numbers 7:32 one gold pan of ten shekels, full of incense;**

- spoon: {Kaph,} in Syriac, {kaphtho,} a pan or censer, on which the incense was put. Both the metal of which it was made, and that which it contained, shew that it was for the use of the golden altar in the sanctuary.
- incense: Ps 66:15 Mal 1:11 Lu 1:10 Rev 8:3

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

**Numbers 7:33 one bull, one ram, one male lamb one year old, for a burnt offering;**

**one bull, one ram, one male lamb one year old, for a burnt offering**

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:34 one male goat for a sin offering;**

**one male goat for a sin offering**

**Numbers 7:35 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elizur the son of Shedeur.**

- And for a sacrifice: These sacrifices were more numerous than the burnt offering or the sin offering; because the priests, the princes, and as many of the people as they invited, had a share of them, and feasted, with great rejoicing, before the Lord. This custom, as Mr. Shelden observes, seems to have been imitated by the heathen, who dedicated their altars, temples, statues, etc., with much ceremony.

**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elizur the son of Shedeur.**

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

**Numbers 7:36 On the fifth day it was Shelumiel the son of Zurishaddai, leader of the children of Simeon;**

- Nu 1:6 2:12

**On the fifth day it was Shelumiel the son of Zurishaddai, leader of the children of Simeon**

**Numbers 7:37** his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- Nu 7:13-89

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

**Numbers 7:38** one gold pan of ten shekels, full of incense;

one gold pan of ten shekels, full of incense

**Numbers 7:39** one bull, one ram, one male lamb one year old, for a burnt offering;

- Ex 12:5 Joh 1:29 Ac 8:32 1Pe 1:19 Rev 5:6

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:40** one male goat for a sin offering;

one male goat for a sin offering

**Numbers 7:41** and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Shelumiel the son of Zurishaddai.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Shelumiel the son of Zurishaddai

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

**Numbers 7:42** On the sixth day it was Eliasaph the son of Deuel, leader of the sons of Gad;

- Nu 1:14 2:14

On the sixth day it was Eliasaph the son of Deuel, leader of the sons of Gad;

**Numbers 7:43** his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- offering: Nu 7:13-89
- mingled with oil: Lev 2:5 14:10 Heb 1:9 1Jn 2:27

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels,

according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

**Numbers 7:44** one gold pan of ten shekels, full of incense;

one gold pan of ten shekels, full of incense;

**Numbers 7:45** one bull, one ram, one male lamb one year old, for a burnt offering;

- Ps 66:15 Isa 53:4 2Co 5:21

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:46** one male goat for a sin offering;

one male goat for a sin offering

**Numbers 7:47** and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliasaph the son of Deuel.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Eliasaph the son of Deuel

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

**Numbers 7:48** On the seventh day it was Elishama the son of Ammihud, leader of the sons of Ephraim;

- On the seventh: Both Jewish and Christian writers have been surprised that this work of offering went forward on the seventh day (which they suppose to have been a sabbath), as well as on the other days. But, 1. there is no absolute proof that this seventh day of offering was a sabbath. 2. Were it even so, could the people be better employed than in thus consecrating themselves and their services to the Lord? We have already seen that every act was a religious act; and we may rest assured, that no day was too holy for the performance of such acts as are here recorded. Here it may be observed, that Moses has thought fit to set down distinctly, and at full length, the offerings of the princes of each tribe, though, as we have already observed, they were the very same, both in quantity and quality, that an honourable mention might be made of every one apart, and that none might think himself in the least neglected.
- Elishama: Nu 1:10 2:18

On the seventh day it was Elishama the son of Ammihud, leader of the sons of Ephraim

**Numbers 7:49** his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- Nu 7:13-89

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

**Numbers 7:50 one gold pan of ten shekels, full of incense;**

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

**Numbers 7:51 one bull, one ram, one male lamb one year old, for a burnt offering;**

- Whether there were any prayers made for the gracious acceptance of the sacrifices which should be hereafter offered on the altar, we are not informed; but the sacrifices themselves were of the nature of supplications, and it is probable, that they who offered them, made humble petitions along with them.

**one bull, one ram, one male lamb one year old, for a burnt offering;**

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:52 one male goat for a sin offering;**

**one male goat for a sin offering**

**Numbers 7:53 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elishama the son of Ammihud.**

**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Elishama the son of Ammihud**

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

**Numbers 7:54 On the eighth day it was Gamaliel the son of Pedahzur, leader of the sons of Manasseh;**

- Nu 1:10 2:20

**On the eighth day it was Gamaliel the son of Pedahzur, leader of the sons of Manasseh**

**Numbers 7:55 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

- Nu 7:13-89

**his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering**

**Numbers 7:56 one gold pan of ten shekels, full of incense;**

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

**Numbers 7:57 one bull, one ram, one male lamb one year old, for a burnt offering;**

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** (05930) see note on ['olah](#)

Numbers 7:58 one male goat for a sin offering;

one male goat for a sin offering

Numbers 7:59 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Gamaliel the son of Pedahzur.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Gamaliel the son of Pedahzur

**Peace offerings** (08002) see note on [selem/shelem](#)

Numbers 7:60 On the ninth day it was Abidan the son of Gideoni, leader of the sons of Benjamin;

- Nu 1:11 2:22

On the ninth day it was Abidan the son of Gideoni, leader of the sons of Benjamin

Numbers 7:61 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- Nu 7:13-89

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

Numbers 7:62 one gold pan of ten shekels, full of incense;

- Ps 112:2 Isa 66:20 Da 9:27 Ro 15:16 Php 4:18 Heb 13:15

one gold pan of ten shekels, full of incense;

Numbers 7:63 one bull, one ram, one male lamb one year old, for a burnt offering;

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** (05930) see note on ['olah](#)

Numbers 7:64 one male goat for a sin offering;

one male goat for a sin offering

**Numbers 7:65 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Abidan the son of Gideoni.**

**and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Abidan the son of Gideoni**

**Peace offerings** (08002) see note on [selem/shelem](#)

**Numbers 7:66 On the tenth day it was Ahiezer the son of Ammishaddai, leader of the sons of Dan;**

- On the tenth day: When the twelve days of the dedication commenced cannot be easily determined; but the computation of F. Scacchus seems highly probable. He supposes, that the tabernacle being erected the first day of the first month of the second year after the departure from Egypt, seven days were spent in the consecration of it, and the altar, etc.; and that on the eight day, Moses began to consecrate Aaron and his sons, which lasted seven days more. Then, on the fourteenth day of that month, was the feast day of unleavened bread; which God commanded to be observed in the first month (ch. 9), and which lasted till the 22nd. The rest of the month, we may well suppose, was spent in giving, receiving, and delivering the laws contained in the book of Leviticus; after which, on the first day of the second month, Moses began to number the people, according to the command in the beginning of this book; which may be supposed to have lasted three days. On the fourth, the Levites were numbered; on the next day we may suppose they were offered to God, and given to the Priests; and on the sixth, they were expiated and consecrated, as we read in the following chapter. On the seventh day, their several charges were assigned them, (ch. 4;) after which, he supposes the princes began to offer, on the eight day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month, they removed from Sinai to the wilderness of Paran. (ch. 10:11, 12.)
- Ahiezer: Nu 1:12 2:25

**On the tenth day it was Ahiezer the son of Ammishaddai, leader of the sons of Dan**

**Numbers 7:67 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;**

- Nu 7:13-89

**his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering**

**Numbers 7:68 one gold pan of ten shekels, full of incense;**

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

**Numbers 7:69 one bull, one ram, one male lamb one year old, for a burnt offering;**

**one bull, one ram, one male lamb one year old, for a burnt offering**

**Burnt offering** (05930) see note on ['olah](#)

**Numbers 7:70 one male goat for a sin offering;**

**one male goat for a sin offering**

**Numbers 7:71** and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahiezer the son of Ammishaddai.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahiezer the son of Ammishaddai

**Peace offerings** (08002) see note on [selem/shelem](#)

**Numbers 7:72** On the eleventh day it was Pagiel the son of Ocran, leader of the sons of Asher;

- eleventh day: Dr. Adam Clarke remarks, that the Hebrew form of expression here, and in the 78th verse, has something curious in it; {beyom ashtey asar yom,} "in the day, the first and tenth day;" {beyom shenim asar yom,} "in the day, two and tenth day." But this is the idiom of the language; and to an original Hebrew, our almost anomalous words eleventh and twelfth, would appear as strange.
- Pagiel: Nu 1:13 2:27

On the eleventh day it was Pagiel the son of Ocran, leader of the sons of Asher;

**Numbers 7:73** his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- Nu 7:13-89

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

**Numbers 7:74** one gold pan of ten shekels, full of incense;

one gold pan of ten shekels, full of incense

**Numbers 7:75** one bull, one ram, one male lamb one year old, for a burnt offering;

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** (05930) see note on ['olah](#)

**Numbers 7:76** one male goat for a sin offering;

one male goat for a sin offering

**Numbers 7:77** and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Pagiel the son of Ocran.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Pagiel the son of Ocran

**Peace offerings** (08002) see note on [selem/shelem](#)

Numbers 7:78 On the twelfth day it was Ahira the son of Enan, leader of the sons of Naphtali;

- Nu 1:15 2:29

On the twelfth day it was Ahira the son of Enan, leader of the sons of Naphtali

Numbers 7:79 his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering;

- Nu 7:13-89

his offering was one silver dish whose weight was one hundred and thirty shekels, one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering

Numbers 7:80 one gold pan of ten shekels, full of incense;

one gold pan of ten shekels, full of incense

Numbers 7:81 one bull, one ram, one male lamb one year old, for a burnt offering;

one bull, one ram, one male lamb one year old, for a burnt offering

**Burnt offering** ([05930](#)) see note on ['olah](#)

Numbers 7:82 one male goat for a sin offering;

one male goat for a sin offering

Numbers 7:83 and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahira the son of Enan.

and for the sacrifice of peace offerings, two oxen, five rams, five male goats, five male lambs one year old. This was the offering of Ahira the son of Enan

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

Numbers 7:84 This was the dedication offering for the altar from the leaders of Israel when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold pans,

- the dedication: Nu 7:10 1Ch 29:6-8 Ezr 2:68,69 Ne 7:70-72 Isa 60:6-10 Heb 13:10 Rev 21:14
- the princes: Jdg 5:9 Ne 3:9

This was the dedication offering for the altar from the leaders of Israel when it was anointed: twelve silver dishes, twelve silver bowls, twelve gold pans

**Numbers 7:85** each silver dish weighing one hundred and thirty shekels and each bowl seventy; all the silver of the utensils was 2,400 shekels, according to the shekel of the sanctuary;

- two thousand: 1Ch 22:14 29:4,7 Ezr 8:25,26
- after the shekel: Nu 7:13

each silver dish weighing one hundred and thirty shekels and each bowl seventy; all the silver of the utensils was 2,400 shekels, according to the shekel of the sanctuary

**Numbers 7:86** the twelve gold pans, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary, all the gold of the pans 120 shekels;

the twelve gold pans, full of incense, weighing ten shekels apiece, according to the shekel of the sanctuary, all the gold of the pans 120 shekels

**Numbers 7:87** all the oxen for the burnt offering twelve bulls, all the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve;

all the oxen for the burnt offering twelve bulls, all the rams twelve, the male lambs one year old with their grain offering twelve, and the male goats for a sin offering twelve

**Burnt offering** ([05930](#)) see note on ['olah](#)

**Numbers 7:88** and all the oxen for the sacrifice of peace offerings 24 bulls, all the rams 60, the male goats 60, the male lambs one year old 60. This was the dedication offering for the altar after it was anointed.

- that it was anointed: Nu 7:1,10,84

and all the oxen for the sacrifice of peace offerings 24 bulls, all the rams 60, the male goats 60, the male lambs one year old 60. This was the dedication offering for the altar after it was anointed.

**Peace offerings** ([08002](#)) see note on [selem/shelem](#)

**Numbers 7:89** Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him.

- **to speak:** Nu 12:8 Ex 33:9-11
- **he heard:** Nu 1:1 Ex 25:22 Lev 1:1 Heb 4:16
- **two cherubims:** Ex 25:18-21 1Sa 4:4 1Ki 6:23 Ps 80:1 1Pe 1:12

#### Related Passages:

Exodus 33:9-11+ Whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses. 10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. 11 **Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend.** When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

Exodus 25:17-21+ "You shall make a **mercy seat** ([kapporet](#); [Lxx](#) is [hilasterion](#)) of pure gold, two and a half cubits long and one and a half cubits wide. 18 "You shall make two cherubim of gold, make them of hammered work at the two ends of the mercy seat. 19 "Make one cherub at one end and one cherub at the

other end; you shall make the cherubim of one piece with the mercy seat at its two ends. 20“The cherubim shall have their wings spread upward, covering the mercy seat with their wings and facing one another; the faces of the cherubim are to be turned toward the mercy seat. 21“You shall put the mercy seat on top of the ark, and in the ark you shall put the testimony which I will give to you.



The Mercy Seat with Two Cherubim

## GOD SPEAKS TO MOSES IN THE HOLY OF HOLIES

**Jensen** - Just as the Nazirite chapter describing the vows of an Israelite ended with the bright note of God's benediction, so this gift chapter, describing the offerings of the princes, ends with the warm note of communication by God. When Moses approached the Lord in the tent of meeting "to speak with him," then "he heard the Voice speaking unto him" (Nu 7:89). This was the Lord's response to the readiness with which the princes gave their support to His sanctuary.

**Now when Moses went into the tent of meeting to speak with Him, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim, so He spoke to him** - Note that Moses saw no form but only **heard the voice**. "Two things are involved here: divine revelation and divinely chosen leadership.... God spoke to Moses about three important matters: caring for the lamps (Num. 8:1–4), dedicating the Levites (Nu 8:5–26), and obeying His guidance as the nation marched to Canaan (Nu 9:15–10:10)." (Wiersbe)

**Believer's Study Bible** - The "mercy seat" was atop the ark of the Testimony and rested between two cherubim, who were the guardians of God's holiness (Gen. 3:22-24; cf. Ex. 25:18, note).

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### Numbers 7:89 Our Daily Homily F B Meyer

Moses ... heard the voice speaking unto him,... and He spake unto him.

The meaning of this verse seems to be that when Moses went into the Holy Place to speak with God he became conscious of the Divine voice, that opened out to him the thoughts and purposes of God in such a way that he was caught up on the current and borne back to God.

This is the true conception of prayer. We often go to God with our thoughts and desires, and having uttered them we go our way. We do not wait long enough to see the cherubim and the light of the Shechinah, or hear the Divine voice. Thus our prayers fail of their answer. We do not ask what is according to the will and mind of our Heavenly Father; and the heavens seem like brass. We have not because we ask not, or because we ask amiss. We must ask in faith, nothing wavering.

The true conception of prayer is that it originates in the purpose of God, and passes from the Father to the Son, who is also the Head and Representative of his people. From Jesus it is brought into our hearts by the blessed Spirit, who unites the Head with each member of the mystical body; and from the saints it returns to the source from which it came.

If, then, we would pray aright, we should wait before God until the Holy Spirit suggests what we should pray for, and indeed begins to plead within us for the saints. Silence, solitude, waiting before God; the return to God of his own thoughts; the being burdened with the weighty matters that lie heavily on the heart of Jesus — such is the noblest kind of prayer. It is those who wait upon the Lord that renew their strength, that mount up with wings as eagles; that run and are not weary, that walk and are not faint (Isaiah 40:31).

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### G Campbell Morgan - Num. 7:89

He heard the Voice speaking unto him from above the Mercy-seat.—Num. 7.89.

This is a brief statement of something that happened after the dedication and anointing of the altar. It was a great day, and all this longest chapter in the book is occupied with the account of it, and of the offerings of the princes. These offerings had been twelve days in course of presentation. They were purely voluntary. Not in answer to any compulsion or Divine requirement, but out of the consciousness of the importance of worship did the princes of the people offer willingly. Seeing that they were giving thus willingly, it was Divinely arranged that the giving in each case should be equal, thus precluding the possibility of any spirit of rivalry. When all was done, Moses entered the Tabernacle. The Revised Version here helps us, in that it renders very literally. Instead of attempting

interpretation, as in the King James version by rendering, "he heard the voice of One," it translates directly, "he heard the Voice." This is perhaps the one instance in which we have a clear statement that in his communing with God, Moses did actually hear a voice. The communications which he received were more than subjective impressions; they were objective expressions. The place of the voice is definitely and carefully stated. It came "from above the mercy-seat, that was upon the ark of the testimony, from between the two cherubim." This is emphasized by the last statement, "and He spake unto him," which Rotherham has rendered: "So He spake unto him," with undoubted accuracy.