

March 10, 2019 - Num 10:1 – 11:15 (10:1-36) - Trumpets, Journey from Sinai
Torah Reading: Numbers 10:1 – 11:15 (10:1-36) - Trumpets, Journey from Sinai
Psalm 98
Haftarah: Isaiah 27:13 – 28:8, 16

Although the readings include part of chapter 11, we're only going to cover chapter 10 this week.

The Two Silver Trumpets - Numbers 10:1-10

Numbers 10:1-2 - "And the LORD spake unto Moses, saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps."

The trumpets are distinguished from the Shofar, which was made from a curved ram's horn and was blown on Rosh Hashanah (**Leviticus 23:24**) and on Yom Kippur to mark the Jubilee Year (**Leviticus 25:9**). They were also blown during Joshua's siege of Jericho (**Joshua 6:1-27**).

The blowing of the trumpets would serve as a signal to either gather all the people together at the Tabernacle (**10:3**) to gather only the princes and leaders (**10:4**) or to direct the camps on the east (**10:5**) and on the south (**10:6**) to begin to travel.

What about the camps in the north and west?

As Josephus says, at the third sounding of the alarm, that part of the camp which lay to the west moved, which were the camps of Ephraim, Manasseh, and Benjamin, **Numbers 2:18**; and at the fourth sounding, as he says, those which were at the north, the camps of Dan, Asher, and Naphtali, **Numbers 2:25**; which, though not expressed in the Hebrew text, are added in the Septuagint version.

The Hebrew uses two different words - *tekiah* [a long blast] and *teruah* [a series of short blasts - a broken, uneven, and quavering sound] - "*teruah*" is translated "alarm" in the King James Version.

Rashi - So there is a signal for all three: Summoning the congregation was with two, and [convening] the princes with one and neither of them included a *teruah*. Initiating the camps' departure was with both a *teruah* and a *tekiah*.

Also, when Israel is in a battle with any kind of adversary that oppresses them (*tsarar*) they are to blow on the trumpets to bring them in remembrance before the face of God, and He would deliver them.

This is an extraordinary promise, spiritually wider than just physical warfare. Any affliction, distress, trouble or binding force is indicated by the Hebrew word *tsarar*.

The Trumpet Alarm Causes Repentance

Gershom ben Judah, (c. 960 -1040) observes that by this alarm Israel's hearts would be broken and become contrite, and they would return to the Lord, and He would have mercy on them when they pray unto him; for such a sound makes a man's heart shake and tremble, according to **Amos 3:6** and **Jeremiah 4:19**.

Thus, walking in repentance,

- **Romans 8:37** - "Nay, in all these things we are more than conquerors through him that loved us."

The trumpets were to be blown during any celebration, at new moons, feast days and at special offerings and sacrifices. (**10:10**)

Silver represents redemption bought by Christ's blood, because the silver was obtained from the redemption money required of every firstborn after the blood of the lamb caused the Death Angel to Passover, and later from every Israelite above the age of 20 (**Exodus 30:12-16**). The Holy Place and the Holy of Holies were literally separated from the earth by silver, a picture of Christ's blood holding up the board and pillars.

The blowing of a silver trumpet is spoken of by the prophet Isaiah and others:

- **Isaiah 27:13** - "And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem."

- **Zechariah 9:14** - "And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south."

- **Matthew 24:30-31** - "At that time the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

- **1 Corinthians 15:52** - "Listen, I tell you a mystery: We will not all sleep, but we will all be changed - in an instant, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed."

Numbers 10:8 - "And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations."

In Solomon's time there were 120 priests, and as many trumpets, **2 Chronicles 5:12**;

hence Maimonides says there were never fewer than two trumpets, nor more than 120.

The Cloud Taken Up

Numbers 10:11 - "And it came to pass on the twentieth day of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony. And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran. And they first took their journey according to the commandment of the LORD by the hand of Moses."

Rashi - It follows that they traveled at the behest of three - at God's bidding [the lifting of the Cloud], by the word of Moses and by the call of the trumpets.

This is an important addition to our understanding of guidance. Three witnesses were required here, as in a court of justice. The witness of our individual senses in the lifting of the Cloud is supported by "the word of Moses" and the agreement of the congregation, which results in the blowing of the trumpets.

Numbers 10:17 - "And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the tabernacle."

Rashi - Once the banner of Judah had set out, Aaron and his sons went in, took down the parocheth curtain and covered the Ark with it, as it says, "When the camp is about to travel, Aaron and his sons shall come" (4:5). The sons of Gershon and the sons of Merari dismantled the Tabernacle and loaded it on wagons. The Ark and the holy utensils, which were carried by the sons of Kohath, stood covered and were placed on poles, until the banner of the camp of Reuben set out. Following this, "the Kohathites... set out" (verse 21).

Numbers 10:21 - "And the Kohathites set forward, bearing the sanctuary: and the other did set up the tabernacle against they came."

Rashi - As soon as the cloud settled, the signal for camping was seen in the camp of Judah, and when they encamped, the sons of Kohath were still traveling behind them, with the last two banners [Ephraim and Dan]. The sons of Gershon and Merari erected the Tabernacle so that when the sons of Kohath arrived, they found it set up. They brought in the Ark, the Table, the Candelabrum and the altars. This is the meaning of the verse: Those who erected the Tabernacle erected it טל, [that is,] before the arrival of the Kohathites.

Hobab Moses' Father-in-law

Numbers 10:29 - "And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel."

Some say this is the same as Jethro whose father's name was Raguel or Reuel. Others say that Jethro and Raguel or Reuel seem to be the same, and Hobab was his son and brother to Zipporah, Moses' wife. The Hebrew "father in law" can also mean "wife's brother."

Jethro met Moses at Mount Sinai. After a short stay he returned but left his son Hobab. but now, as Israel was about to remove from the wilderness of Sinai, Hobab showed a disposition to return to his own country

Numbers 10:31 - "And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes."

"instead of eyes" - not that he would guide them, but that he was beloved of Moses, as the "apple of his eye."

Numbers 10:32 - "And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee."

Rashi - What good did they actually bestow upon him? They said, When Israel apportioned the Land, there was a fertile area of Jericho measuring five hundred by five hundred cubits, and they refrained from allocating it. They said, The one in whose portion the Temple will be built shall take it. Meanwhile, they gave it to the descendants of Jethro, to Jonadab the son of Rehab, as it says, "The sons of Keini, Moses' father-in-law, went up from the city of dates [namely, Jericho]" (**Judges 1:16**). - [from Sifrei]

So, it looks like Hobab later decided to join them, or at least some of his children did.

See **Matthew 21:28-31** - the parable of the son who said, 'I will not' but afterward he repented, and went.

Numbers 10:33 - "And they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them."

Israel had been camped at Mt. Sinai for almost 12 months.

When Moses said (**verse 29**) "We are journeying unto the place of which the LORD said, I will give it you" it has the import of "immediately." The intent was to go directly to the Promised Land. But Israel's lapse of complaining in the next chapter delayed their entry.

The rabbis see in **verse 33** a hidden origin for their later complaining. To "travel away" from the mountain of God was to be glad they were leaving, lest God impose more commandments on them. The phrase "the mount of the Lord" is never used elsewhere about Mt. Sinai. The rabbis suspect they were fleeing God's holiness in a subconscious desire to escape the Torah commands. Similar to whatever was going on in Eve's mind

before temptation gave her a venue to act in the Garden.

Moses' Prayer

Numbers 10:35 - "And it came to pass, when the ark set forward, that Moses said, Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee."

The Targum of Jonathan has, "Be revealed now, O Word of the Lord"

"Rise up" points to Christ's resurrection and ascension.

See **Psalm 68:1** - "Let God arise, let his enemies be scattered: let them also that hate him flee before him."

and later... **Psalm 68:18** - "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them."

Numbers 10:36 - "And when it rested, he said, Return, O LORD, unto the many thousands of Israel."

The Targum of Jerusalem has, "Bless the myriads, and multiply the thousands of the children of Israel."