

Numbers Chapter 8

Verses 1-4: The “candlestick” was a seven-branched flowering lampstand, which symbolized the life-giving power of God. In shape, it is closely related to Late Bronze Age designs (sixteenth to thirteenth centuries B.C.). Aaron was to position the seven oil lamps placed at the end of each branch of the lampstand so that they “give light over” [they are to light the area in front of the lampstand] “against the candlestick”. When one understands the design of the Holy Place, this becomes significant. The light would shine over the table of showbread, where the 12 loaves of bread, symbolizing the 12 tribes of Israel, were located (Lev. 24:5-9). Light and fire represent the continuous life-giving presence and blessing on God’s people.

Moses had given the artisans of Israel detailed instructions on how to build the “candlestick” (Hebrew, menorah; Exodus 25:31-40), and they had fully complied (Exodus 37:17-24). This section contains instructions concerning the placement of the “seven lamps” of the candlestick. To situate each oil lamp so that its light was “over against of the candlestick”, that would maximize visibility in the otherwise dark room, allowing the priest to see both the incense altar and the table of showbread (Exodus 25:37; Lev. 24:2-4).

Exodus (25:32-40), recorded the instructions for the making of the golden lampstand and (Exodus 37:17-24), reported its completion. Here, as a part of the dedication of the tabernacle, the 7 lamps of the lampstand were lit.

Numbers 8:1 "And the LORD spake unto Moses, saying,"

Whether immediately after the offerings of the princes, or at another time, is not certain. Aben Ezra thinks it was in the night God spake unto him, because then the lamps were lighted and burning.

We remember from the last lesson, that the LORD spoke to Moses from above the mercy seat.

Numbers 8:2 "Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick."

It being his work to light the lamps, though, as Ben Gersom observes. It was not incumbent on a high priest alone to do this, for it also belonged to the sons of Aaron, who were common priests (Exodus 27:21). Though it is probable that as this was the first time of lighting them, it might be done by Aaron himself, his sons attending and assisting him. In which he was an eminent type of Christ, the great High Priest. Who lights the lamps in all his golden candlesticks, the churches (Rev. 1:20). And from whom they have all their light and all the supplies of it.

When thou lightest the lamps": Which was done at evening (Exodus 30:8). Pointing at the great light set up by Christ, the light of the world, in the evening of it, in the last days.

"The seven lamps shall give light over against the candlestick": The Targum of Jonathan is, "at the same time of thy lighting the lamps over against the candlestick. There shall be seven lamps

giving light. Three on the west side and three on the east side, and the seventh in the middle. The true meaning of the phrase is, that the seven lamps gave light, as they were to do, to that part of the holy place that was opposite to the candlestick. The north part of it, where stood the showbread table, the candlestick being in the south (Exodus 40:22). That the table of the Lord might have light, as it was proper it should. And the priests might see to set on and take off the bread, which otherwise they could not, there being no window in the place (see notes on Exodus 25:37).

The lighting of the lamps and keeping them lit, was the function of the high priest and the priests. "Seven" means spiritually complete. Jesus is the Light of the world. The light in the tabernacle symbolized His Light. The candlestick, many times, symbolizes the church. This would mean that the Light of Jesus should shine out to the entire church. It reminds me of the candlestick being in each of the seven churches in Revelation. The "candlestick" also, symbolizes Jesus. The Light of the gospel of Jesus Christ is what causes us to walk with Him. When Jesus comes and dwells within us, His light opens our understanding. We were spiritually blind, but now we see. The light in the tabernacle shone on the bread. The Bread also, symbolizes Jesus. He is the Bread, or Word of God. This Light then, is not only giving physical light in the tabernacle, but is giving forth that spiritual Light which gives life.

Numbers 8:3 "And Aaron did so; he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses."

As God had taken up his residence in the most holy place, as appears by the voice speaking from off the mercy seat (Numbers 7:89). And sacrifices were begun to be offered in the outward court on the altar of burnt offering. As was the placing of the showbread on the showbread table, and burning incense on the golden altar of incense. Which could not well be done until the lamps were lighted, and therefore orders were given for the lighting them, which was accordingly done by Aaron.

"As the Lord commanded Moses" (Exodus 25:37).

Aaron, acting as high priest, lights the lamps. Jesus is the High Priest, who is the Light. The light gets very dim in our churches today. Sometimes it appears it will go completely out. Jesus will Light up the church again, if we will let Him come in.

Numbers 8:4 "And this work of the candlestick [was of] beaten gold, unto the shaft thereof, unto the flowers thereof, [was] beaten work: according unto the pattern which the LORD had showed Moses, so he made the candlestick."

As it is also said to be (see notes on Exodus 25:31; and 25:36).

"Unto the shaft thereof, unto the flowers thereof, was beaten work". Of which (see Exodus 25:31).

"According unto the pattern which the Lord had showed Moses": When on Mount Sinai with him.

"So he made the candlestick": That is, ordered it to be made, and took care that it was made exactly to the pattern he had of it. Otherwise Bezaleel was the artificer; and so the Targum of Jonathan here expresses him by name.

The "gold" symbolized God. Jesus (the Light), is God the Son, or God the Word.

Exodus 25:31-32 "And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same." "And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:"

We could go on with this description, but you can read it in the rest of (Exodus chapter 25). The idea is that there was a candlestick with 6 extra flutes, three on each side. All together there were 7 places of burning.

Verses 5-26: This ceremony set apart the Levites to the service of the Lord. Their dedication was a feature of the overall description of the dedication of the tabernacle.

Verses 5-22: Here the "Levites" were dedicated "as a gift to Aaron and to his sons". They would assist the priests in "their service in the tabernacle". The dedication process included having water sprinkled on them, shaving their entire bodies, and washing their clothes, all symbols of cleansing. They were presented in a manner similar to an "offering".

The dedication of the Levites was to take the place of the firstborn (verses 16-17; Exodus 13:2). The sin offering and the burnt offering "make an atonement for the Levites", whereas they in turn "make an atonement for the children of Israel". The Levites were "to do the service of the tabernacle and the congregation" (verse 15), and are said to be wholly given unto me from among the children of Israel" (verses 16, 18), that is, to the Lord. Israel would be protected from the "plague" through the ministry of the Levites. Mass death often was the result when men provoked God's anger (Exodus 12:13; 30:12; Num. 16:46, 48; Joshua 22:17; compare Num. 25:9). Because men who are defiled by sin dare not approach the holy God lest judgment break forth (Exodus 19:10-24).

Numbers 8:5 "And the LORD spake unto Moses, saying,"

This is a break from the message of the candlestick.

Numbers 8:6 "Take the Levites from among the children of Israel, and cleanse them."

"Cleanse": In contrast to the priests who were consecrated (Exodus 29:1, 9), the Levites were cleansed. According to (verse 7), this cleansing was accomplished by first, the sprinkling of water; second, the shaving of the body; and third, the washing of the clothes. This cleansing of the Levites made them pure so they might come into contact with the holy objects of the tabernacle. Similar requirements were given for the cleansing of the leper in (Lev. 14:8-9).

The entire Levitical tribe was not to be the ministers in the sanctuary, and they were not dedicated in the same manner as Aaron and Aaron's sons. In a sense, these Levites are like the congregation. They are cleansed, like water baptism. They may not be called to minister in the church, but they serve God. God is constantly showing in types and shadows, the Christians and their relationship to God. The Levites shadow the congregation. They are separated out from the world. They are baptized in water and cleansed. They are set aside for God's purpose. Only one of the three tribes of Levi actually become priests in the tabernacle.

Numbers 8:7 "And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and [so] make themselves clean."

Literally, "sin water:" i.e., water to cleanse from sin. No doubt taken from the laver of the sanctuary, which was used by the priests for purification before they went into the tabernacle to minister (compare Num. 5:17; Exodus 30:18).

"Sprinkle water of purifying upon them": The "sprinkling" of so large a body of men could have been only general, but tokens of individual purification are specified (compare also Lev. 14:8).

"And Let them shave all their flesh": Literally, cause the razor to pass over all their flesh. A different word is used in (Lev. 14:8-9), to denote the more complete removal of the hair which was enjoined at the cleansing of the leper.

And let them wash their clothes, and so make themselves clean": The bodies of the priests were washed at their consecration (Lev. 14:8-9). And those of the lepers at their cleansing (Lev. 8:6). But the Levites, who were not brought into such immediate contact with the holy things as the priests, were only required to wash their clothes. Which was an ordinary preparation for Divine worship (Exodus 19:10; compare Gen. 35:2).

This sprinkling is very much like many protestant churches do. They sprinkle the water on their heads to purify them. The shaving and washing of their clothes are an outward cleansing. The key to this is "make themselves clean". This outward cleansing could be symbolic of doing away with the filth of the world.

Hebrews 9:10 "[Which stood] only in meats and drinks, and divers washings, and carnal ordinances, imposed [on them] until the time of reformation."

Hebrews 10:22 "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Numbers 8:8 "Then let them take a young bullock with his meat offering, [even] fine flour mingled with oil, and another young bullock shalt thou take for a sin offering."

Of two years old, as the Jewish writers gather from the other in the next clause, being called the second. Though the wise men say one of three years old is fit for such a sacrifice. Nay, others say, if four or five years old. But the decision is according to the wise men.

"With his meat offering, even fine flour mingled with oil": Which always went along with a burnt offering, and consisted of three tenth deals of fine flour, and half an hin of oil (Num. 28:12).

"And another young bullock shalt thou take for a sin offering": Which was the offering for the sin of the whole congregation of Israel, through ignorance. And this being for all the Levites, and they being instead of the firstborn of Israel, such an offering was required. And though there was no particular sin charged upon them, but it became necessary for their perfect cleansing and expiation.

We know the animal above, was to be the substitute for their sins. They put their hands on the head of the sacrificial animal, and transferred their sins to it. Jesus is our Substitute.

Romans 8:3 "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:"

2 Corinthians 5:21 "For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him."

Numbers 8:9 "And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the whole assembly of the children of Israel together:"

"The whole assembly of the children": Since the Levites took the place of the firstborn, who had acted as family priests among the people of Israel (see verses 16-18), all of the congregation of Israel showed their identification with the Levites by the laying on of their hands.

This is to be a public declaration of their faith. The entire 12 tribes of Israel will witness the separation of the Levites for God's service.

Numbers 8:10 "And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites:"

From the door of the tabernacle, to the altar of burnt offering, where the Lord was in some sense present to accept the sacrifices offered to him.

"And the children of Israel shall put their hands upon the Levites": As were used to be put upon sacrifices, for the Levites were themselves offered for an offering of the children of Israel, as is expressed in (Num. 8:11). By which rite they signified that they voluntarily parted with them, and gave them up to the Lord, and transferred their service to them, in which they were to serve in their stead. These, according to some Jewish writers, were the firstborn of Israel that laid their hands on the Levites. A type of the general assembly and church of the firstborn. Or rather the princes and heads of the tribes, who represented the whole body. Some think by this rite is signified the consent of the people in the designation and appointment of the ministers of the word to their work and office. But what in the New Testament seems to answer to this is, the laying of the hands of the presbytery on ministers of the word (1 Tim. 4:14).

In this laying on of their hands, they have lain their responsibility to serve God on the Levites. The firstborn belonged to God to serve Him. The families bought them back with 5 shekels of silver. Now this is showing their responsibility to serve is transferred to the Levites.

Numbers 8:11 "And Aaron shall offer the Levites before the LORD [for] an offering of the children of Israel, that they may execute the service of the LORD."

Or "wave" them, as a wave offering, which was moved to and fro, backwards and forwards. Not that they were actually so waved and moved to and fro by Aaron (which could not be done by him). Though it is possible he might make such a motion himself, and they might do the like after him, thereby signifying that they belonged unto the Lord of the whole earth. And some think this testified their readiness to serve the Lord. To which may be added their constant employment in his service, being always in motion. Doing one piece of service or another continually. As the people of God, and especially the ministers of the word, should be always abounding in the work of the Lord. Ainsworth supposes that the troubles and afflictions of the ministers of God are figured hereby.

"For an offering of the children of Israel": To the Lord, hereby devoting them to his service.

"That they may execute the service of the Lord": For them, in their room and stead, do what otherwise they must have done (see Num. 3:7). With this compare (Isa. 66:20).

They are the substitutes for the firstborn. The Levites belong to God, in place of the firstborn belonging to Him. They are dedicated to do service to God.

Numbers 8:12 "And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one [for] a sin offering, and the other [for] a burnt offering, unto the LORD, to make an atonement for the Levites."

Or "on the head"; on the head of every one of them, as Aben Ezra. Thereby, as it were, transferring their sins to them. For these were to make atonement for them, as the latter part of the verse shows. And this was a figure of the imputation of sin to Christ, and taught that doctrine, and led the faith of the offeror to the sin bearing and sin atoning Savior.

"And thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord": That is, shall order to be offered. For not Moses, but Aaron, offered these offerings, as Aben Ezra observes. Of which this is a proof, that Aaron is said to make the atonement for them (Num. 8:21). For which purpose these sacrifices were offered, particularly the first. And the latter by way of thanksgiving for atonement made by the former: so it follows.

"To make an atonement for the Levites": Who could not be admitted to service until their sins were expiated. As no man is worthy to be employed in the work of God, but such for whom reconciliation for their sins is made by the blood and sacrifice of Christ. By which they are purged from dead works to serve the living God.

The Levites transferred their sins on to the head of the animals. Their sins will be burned up with the bullocks.

Numbers 8:13 "And thou shalt set the Levites before Aaron, and before his sons, and offer them [for] an offering unto the LORD."

After atonement was made for them, as Aben Ezra observes. Then they were presented to Aaron and his sons, to whom they were given to their ministers, and assistants to them.

"And offer them for an offering unto the Lord": Or, and "waved them", etc., as before. That is, order them to be waved. Not by Moses, but Aaron did this, and indeed was done already. And therefore should rather be rendered, as by Bishop Patrick, after thou hast offered, or waved them.

The Levites are God's. They are His in every way. They will now serve in whatever capacity God sees fit.

Numbers 8:14 "Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine."

By sprinkling the water of purification upon them. By offering sacrifices for them. By presenting them before the Lord, with the hands of the people of Israel put upon them. By offering and waving them before the Lord, and by setting them before Aaron and his sons, as their ministers.

"And the Levites shall be mine": In a special and peculiar manner devoted to his service, and by him given to his priests for that purpose. So the Targums of Onkelos and Jonathan, "and the Levites shall minister before me."

This is in a different sense than the Israelites in entirety. The other Israelites, except for the Levites, have a private life. The Levites do not. They are the property of God.

Numbers 3:45 "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I [am] the LORD."

Numbers 8:15 "And after that shall the Levites go in to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them [for] an offering."

Not into the sanctuary, where only the priests entered, much less into the most holy place, where only the high priest went, and that but once a year. In neither of which places the Levites had anything to do, but into the court of the tabernacle.

"To do the service of the tabernacle of the congregation": To watch there, and to assist the priests at the altar of burnt offering. To take down the tabernacle and bear the vessels of it, and set it up, as occasion required.

"And thou shalt cleanse them, and offer them for an offering": Cleanse them by sprinkling the water of purifying on them, and offer them by waving them as before. And indeed this is no new

thing which is here observed, but what was already done. And therefore should be rendered, "when thou shalt have cleansed them", or "after thou hast cleansed them" etc.

Some of the Levites carry the curtains of the temple, when they move. Others carry the boards, when they move. Some such as Aaron and his sons, work in the ministry of the tabernacle, and handle the holy things. They are an offering unto God.

Numbers 8:16 "For they [are] wholly given unto me from among the children of Israel; instead of such as open every womb, [even instead of] the firstborn of all the children of Israel, have I taken them unto me."

All of them, entirely, and most certainly. Or because of their being twice given, first to the Lord by the children of Israel, and then by the Lord to Aaron and his sons, as Chaskuni. Though Jarchi interprets it of the different parts of their service they were devoted to. Given for bearing and carrying the vessels of the sanctuary, and given for the song, or to be singers in the temple.

"Instead of such as open, every womb, even instead of the firstborn of all the children of Israel have I taken them unto me" (see notes on Num. 3:12 and 3:13).

This is a repeat of an earlier statement. I believe anyone contemplating going into the ministry should take careful note of this. This is saying, that once you are dedicated to the service of God, you no longer have a private life. You belong to God 24 hours a day and 365 days a year. You no longer make decisions about your life. You are under the total control of the Lord. You follow His instructions in all avenues of your life. He is your Lord.

Numbers 8:17 "For all the firstborn of the children of Israel [are] mine, [both] man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself."

Not only in common with other of his creatures, but in a special respect on account of his signal deliverance of them. They were his, as Jarchi expresses it, by the line of judgment, or rule of justice and equity. Because he protected them among the firstborn of the Egyptians, saved them when he slew theirs, as follows.

"In the day that I smote every firstborn in the land of Egypt": Both of men and beasts.

"I sanctified them for myself": Claimed them as his own, and set them apart for his own use. Or ordered them to be set apart (see Exodus 13:2).

The last of the ten plagues that came on Egypt, was the death of the firstborn. The Hebrew firstborn were spared, because there was blood applied over the doors of their homes. They were in effect, bought with that blood. Their lives were spared by the blood of the lamb over the door. Those spared belonged to God from that moment on. "Sanctified" means set aside for God's purpose. All Christians are bought with the blood of the Lamb (Jesus Christ). We are not our own, we belong to God.

Numbers 8:18 "And I have taken the Levites for all the firstborn of the children of Israel."

Gave up his right in the firstborn, and instead of them took the Levites for his use and service (see Num. 3:12).

Now we see again, the substitution of the Levites for the firstborn.

Numbers 8:19 "And I have given the Levites [as] a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary."

“A gift to Aaron”: The Levites were given by God to assist the priests.

“No plague” (see note on 1:53).

The servile work that the Levites did is, in a way, atonement for what all of Israel should have been doing. They would not keep the law of God in the way He expected. This is the Levitical tribe doing it for them. All of the Israelites were bound to be holy, but the Levites became holy for them.

Numbers 8:20 "And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them."

The several parties concerned in the consecration of the Levites. These;

"Did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them": Which, as Jarchi notes, is said to the praise of them that did it, and of what was done by them. Everything was done that was ordered, and in the manner in which it was prescribed. Moses sprinkled, or ordered to be sprinkled, the water of purification on them, and set them before the tabernacle, and before the Lord. The children of Israel laid their hands on them, and Aaron waved them, offered the sacrifices for them.

This just means that Moses carried God's wishes out in detail pertaining to the Levites.

Numbers 8:21 And the Levites were purified, and they washed their clothes; and Aaron offered them [as] an offering before the LORD; and Aaron made an atonement for them to cleanse them.

From sin, by the sprinkling of the sin water, or water of purification on them (Num. 8:7).

"And they washed their clothes": That they might have no defilement about them, neither in their bodies, nor in their garments.

"And Aaron offered them as an offering before the Lord": A wave offering, as in (Num. 8:11).

"And Aaron made an atonement for them to cleanse them": By offering the sacrifices for them (Num. 8:12).

They purified themselves, and were purified by the ceremonial washings as well. When they were prepared, God presented them before the Lord.

Numbers 8:22 "And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them."

Into the court of the tabernacle, being at the door of it when the above rites and ceremonies of their consecration were performed.

"To do their service in the tabernacle of the congregation, before Aaron and his sons": In their presence, and by their order, as they should direct them.

"As the Lord had commanded Moses, so did they unto them": Aaron and his sons did to the then present Levites according to the command of God by Moses. They exactly observed every detail of it, and complied with it. And this the sons of Aaron did continually to the sons of the Levites, as Aben Ezra remarks. In all succeeding ages; when the Levites were consecrated to their service. The same things were done unto them that are here ordered.

The Levites had different jobs to do. This just means they reported to Aaron, to perform the tasks God had set out for them to do.

Verses 23-26: The Levites began serving in the tabernacle at age 25, but not until age 30 were they allowed to carry the tabernacle (4:3). The five years of service probably prepared them for the task, similar to a mentoring period. The age was lowered to 20 during the time of David (1 Chron. 23:25).

Numbers 8:23 "And the LORD spake unto Moses, saying,"

We are being reminded that these are not Moses' wishes, but are orders spoken to Moses by the LORD. At the same time, he gave the instructions about the consecration of the Levites. The time of their entrance on their service, and of leaving it, was fixed.

"Saying": As follows.

Numbers 8:24 "This [is it] that [belongeth] unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:"

“Twenty and five years old”: The Levites were to begin their service in helping the priests at age 25. However, in 4:3 the age of commencement is 30. A rabbinic suggestion was that the Levites were to serve a 5-year apprenticeship. A better solution can be discovered by noting the differing tasks in the two chapters. Numbers chapter 4 dealt with the carrying of the tabernacle, while here they helped in the service in the tabernacle. A Levite began serving in the tabernacle at 25 and carrying the tabernacle at 30. In both cases, his service ended at age 50. David later lowered the age to 20 (see 1 Chron. 23:24, 27; compare Ezra 3:8).

We read earlier, that their actual serving began when they were thirty years old, and lasted until they were fifty years old. I believe the difference here is possibly, that they were in training from the time they were 25 until they were thirty. Then at the age of thirty, they started the actual performance of their ministry. The word "wait" is a giveaway to that.

Numbers 8:25 "And from the age of fifty years they shall cease waiting upon the service [thereof], and shall serve no more:"

The heavy service of it.

"And shall serve no more": By bearing and carrying the vessels of the sanctuary upon their shoulders, as Jarchi interprets it. This, according to the Jewish writers, was only in force while the tabernacle was in the wilderness, and was moved from place to place. But when it had a fixed habitation, and that laborious service of bearing and carrying the vessels of it ceased. Years made no difference in the Levites, or disqualified them for service. For it is said, that the Levites were not bound by this law, but in the time of the tabernacle; but when it was at Shiloh. And at Jerusalem, where there was no bearing and carrying upon the shoulder. The Levites were not rejected on account of years, only for their voice, when they had lost that, and could not sing.

Some of this service required a great deal of stamina. The carrying of the heavy boards would be one example. A person tires more easily after the age of fifty. Perhaps that is why the time for their service to cease is given as 50 years.

Numbers 8:26 "But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge."

Into the court of the tabernacle, being at the door of it when the above rites and ceremonies of their consecration were performed.

"To do their service in the tabernacle of the congregation, before Aaron and his sons": In their presence, and by their order, as they should direct them.

"As the Lord had commanded Moses, so did they unto them": Aaron and his sons did to those present Levites according to the command of God by Moses. They exactly observed every detail of it, and complied with it. And this the sons of Aaron did continually to the sons of the Levites, as Aben Ezra remarks. In all succeeding ages; when the Levites were consecrated to their service. The same things were done unto them that are here ordered.

This is speaking of them not having other jobs. They work for the LORD. Some of them are like caretakers of the tabernacle.

Numbers Chapter 8 Questions

1. Where was the LORD, when He spoke to Moses?
2. The _____ lamps shall give light over against the candlestick.
3. Who was responsible for the lights?
4. _____ is the Light of the world.
5. Who does the "candlestick" symbolize?
6. What happens, when Jesus comes and dwells within us?
7. The "Bread" in the tabernacle symbolizes what?
8. What, besides physical light, does the Light bring?
9. Who lighted the lamps?
10. The work of the candlestick was of _____.
11. The _____ symbolizes God.
12. Describe the candlestick.
13. Who, of the Levites, was Moses to cleanse?
14. What is this cleansing like?
15. What is God constantly showing in the types and shadows?
16. They sprinkled the water on their heads to _____ them.
17. Why did they put their hands on the head of the sacrificial animal?
18. What is verse 9 speaking of?
19. What had they done to the Levites, when they laid their hands on them?
20. They are substitutes for the _____.
21. What happened to the sins of the Levites?

22. What is the difference in the Israelites all belonging to God, and the Levites belonging to God?
23. Why should a person going into the ministry think seriously, before doing it?
24. What was the last of the ten plagues in Egypt?
25. How was the firstborn of the Hebrews saved?
26. Why is the age of service here 25, instead of 30 years?
27. Some of the work required a great deal of _____.