Pentateuch

Trumpets of Silver Numbers 10:1-10

Exodus 19:16—*And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.*

“the voice of the trumpet exceeding loud”–A sound not made by human breathe.

The Silver Trumpets speak to us as the voice of God to the assembly.

1Peter 4:11—*If any man speak, let him speak as the oracles of God*…

**Numbers 10:2**—***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.*

1. There were strict orders in making the Silver Trumpets and using them.
2. *“Make thee two* ***trumpets*** *of* ***silver****”*
3. *Making the Trumpets*
   1. *Sound-Trumpet (loud) Ex. 19:16 “exceeding loud”*
   2. *Color-Silver (redemption)*

Psalms 12:*6—The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.* 66:10*—For thou, O God, hast proved us: thou hast tried us, as silver is tried.*

1. *“Of a whole piece shalt thou make them”*
   * 1. *The Word of God*
     2. *The Bible—* Two Testaments as one Book
        1. *Old Testament*
        2. *New Testament*

Both record the voice that proclaims the truth about Redemption, Salvation, Deliverance, Healing and Victory.

The voice on the cross

“It is finished” Redemption has been accomplished-the provision has been made

The scarlet thread of Redemption is woven through every book of the Bible.

Jesus is our blessed Redeemer

* Trumpets are made from the information and Revelation God gives to you.

1. *“that thou mayest* ***use*** *them”*
2. *Using the Trumpets* 
   1. *“for the calling of the assembly”*
   2. *“for the journeying of the camps”*
   3. *“Jubilee” Lev.25:9 Day of Atonement*
   4. *“Alarm for war” Num. 10:9; 31:6*

II Tim. 3:16*—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:* 1 Cor. 14:8*—For if the trumpet give an uncertain sound, who shall prepare himself to the battle?*

Jer. 6:17 Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

Trumpets must be used for His Honor and His Glory.

Numbers 10:2—***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.*

1. ***Make thee*** *two trumpets of silver of a whole piece shalt thou make them 1.* ***Becoming responsible to the Word***
   1. *“Make thee two trumpets of a whole piece”*
      * 1. The Old Covenant
        2. The New Covenant

Mat. 28:19; Romans 1:17; 10:8, 15,17; I Cor. 2:9-10

1 Tim. 4:16*—Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*

Titus 2:1*—But speak thou the things which become sound doctrine:*

Joel 2:1*—Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

Hosea 8:1—*Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.*

1Thes. 1:8*—For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

* You must be responsible to the things God reveals to you.

The written Word is the supreme authority we judge all revelation by.

The source of our faith is revealed to us by the Holy Ghost out of the written Word.

The Revealed Word produces the faith not the written Word.

Romans 1:17 “Faith to faith”

John 1:16 “Grace for Grace” II Peter 3:18

II Cor. 3:18 ”Glory to Glory”

Proverbs 4:18 “more and more” (Light to Light)

Psalms 84:7 “Strength to Strength”

Isaiah 6:3 “Holy, Holy, Holy”

**Numbers 10:2**—*Make thee two trumpets of silver; of a whole piece …*

John 6:12*—…Gather up the fragments that remain, that nothing be lost.* Phil. 2:12-13 (work out what God has worked in You)

John 6:63—*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*

*John 8:26-28 “The Father hath taught Me”*

*John 12:49-50 “as the Father said so I speak”*

*II Timothy 4:12 “Preach the Word”*

*Jonah 3:2 “Preach the Preaching I bid thee”*

*Mat. 28:19-20 “Observe all things whatsoever I have commanded”*

Joshua 1:7-8 “Observe to do”

*Hear and give a clear sound*

* It is not enough to receive a Revelation we must use them*.*

All souls are lost without The Lord Jesus Christ as their savior.

All souls are saved through believing in the blood of Jesus Christ to cleanse them from all sin.

No man is saved in his sin but from his sin.

**Numbers 10:3***—And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.*

1. *“they shall blow with them”*
2. *The Blowing of the Trumpets*
   1. *The calling of the assembly*
      * 1. “at the Door” 10:3
           1. The invitation to Christ John 10:7,9; 14:6;
           2. “*they shall blow with them”*

This means to speak from both Old and New, the whole Word of God spoken. Acts 20:27 “all the counsel of God”

* + - 1. “*assemble themselves to thee”*

*Numbers 10:4,7 “Blow, but with one trumpet”*

* + - * 1. A special call to obedience and unity

Numbers 8:7 “And thus shalt thou do unto them, to cleanse them… and so make themselves clean.”

I Peter 1:22; I I Cor. 7:1; II Timothy 2:21

* 1. *Journeying*

1. The call for progression, advanement

10:5 “…camps… Go Forward”

I John 1:7, 9 (Go on in God) Hebrews 6:1 “Let us go on unto perfection” I Peter 1:17

* 1. *War*

Num. 10:9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the LORD your God, and ye shall be saved from your enemies.

This Gospel prepares us for war - I Peter 4:1; Eph. 6:10-18; II Cor. 10:3-6

Many have nothing to fight with to destroy the devil and nothing to protect themselves.

As the Word of God is Revealed and applied you have your weapon supplied to you by the Holy Ghost.

Isaiah 59:19 ‘The Spirit of the Lord Shall”

I John 3:8 “For this purpose the Son of God was manifested”

Eph. 2:8 “By Grace through faith”

Our whole experience from beginning to end depends on the grace that is revealed to us and that we allow God to work in our heart through faith and patience.

Titus 2:11-15; I Peter 4:1, 4, 8-14.

* 1. *“In the day of gladness” (a day of gladness)*

Day of Salvation – Saved into the Family of God

Baptism of the Spirit –

(earnest of our inheritance) - Eph 1:13-14 Baptized into the body of Christ – 1Cor 12:13

Day of Adoption – Romans 8:23; 14-19; Gal. 4:1-7

Phil.2:15-16; 3:10-14, 21; Heb.2:10

Romans 8:18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

* 1. *Blow with the trumpets over your burnt offerings and sacrifices- these represent the cross- the Gospel*

*I Cor. 1:18; Romans 1:16*

*Jesus is the one that laid down His life for us.*

*2Cor. 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.*

The clear sound must go out exceedingly loud.

The clear sound of Redemption, The clear sound Salvation, The clear sound of Resurrection, The clear sound of Deliverance, The sound of the whole Word of God

* The sound of Judgment (Jer. 4:4-8)
* The sound of Warning (Jer. 6:14-19,30)
* The sound of the tribulation hour (Jer. 30:7) Jacob’s trouble
* The last Trumpet Sound (I Cor. 15:52)

Jer 4:5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. 6 Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. 7 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. 8 For this gird you with sackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

1. The Sound of the Trumpet
2. The Place of Judgment
3. The Place of worsip
4. The People of God that worship there
5. The Direction of Judgment
6. North is the direction mentioned in connection to God’s Throne.
7. This is Judgment from God
8. The Reason of Judgment
9. Because of Abominations
10. Because of the Evil
11. Because of Wickedness
12. Because of Wicked thoughts
13. Because of Rebellion
14. The Nature of Judgment
15. The Lion is Symbolic of Royalty
16. The Lion is Symbolic of fear
17. The Lion is Symbolic of irresistible strength.
18. The Extent of Judgment
19. Desolate
20. Waste
21. Uninhabited

The Red Heifer

Numbers 19:1-10

**Num.19:2** This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

This chapter is only concerning the preparing and using of the ashes which were to infuse the water of purification. The people had complained of the strictness of the law, which forbade their near approach to the tabernacle,

Num. 17:13 Whosoever cometh anything near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

In answer to this complaint, they are here directed to purify themselves, so as that they might come as far as they had occasion without fear.

I. The method of preparing these ashes, by the burning of a red heifer, with a great deal of ceremony, Num. 19:1-10.

II. The way of using them.

1. They were designed to purify persons from the pollution contracted by a dead body, Num. 19:11-16.

2. They were to be put into running water (a small quantity of them), with which the person to be cleansed must be purified,

Num 19:17-22. And that this ceremonial purification was a type and figure of the cleansing of the consciences of believers from the pollutions of sin appears by the apostle's discourse, (Heb 9:13,14), where he compares the efficacy of the blood of Christ with the sanctifying virtue that was in "the ashes of a heifer sprinkling the unclean."

Num. 19:1-10. We have here the divine appointment concerning the solemn burning of a red heifer to ashes, and the preserving of the ashes, that of them might be made, not a beautifying, but a purifying, water, for that was the utmost the law reached to; it offered not to adorn as the gospel does, but to cleanse only. This burning of the heifer, though it was not properly a sacrifice of atonement for wrong done, being not performed at the altar, yet was typical of the death and sufferings of Christ, by which he intended, not only to satisfy God's justice, but to purify and pacify our consciences, that we may have peace with God and also peace in our own bosoms, to prepare for which Christ died, not only like the bulls and goats at the altar, but like the heifer without the camp.

1. There was a great deal of care employed in the choice of the heifer that was to be burnt, much more than in the choice of any other offering,

Num. 19:2 This is the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke:

1. It must not only be without blemish, typifying the spotless purity and sinless perfection of the Lord Jesus,
2. It must be a red heifer, because of the rarity of the color, that it might be the more remarkable: the Jews say,

"If but two hairs were black or white, it was unlawful."

Christ, as man, was the Son of Adam, red earth, and we find him red in his apparel, red with his own blood, and red with the blood of his enemies.

1. It must be one on which never came yoke, which was not insisted on in other sacrifices, but thus was typified the voluntary offer of the Lord Jesus, when he said, Lo, I come, He was bound and held with no other cords than those of his own love. This heifer was to be provided at the expense of the congregation, because they were all to have a joint interest in it; and so all believers have in Christ.
2. There was to be a great deal of ceremony in the burning of it. The care of doing it was committed to Eleazar, not to Aaron himself, because it was not fit that he should do anything to render himself ceremonially unclean, no, not so much as till the evening

Num. 19:3 And ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face:

Num. 19:8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

It was to be performed by him that was next to Aaron in dignity.

The chief priests of that time had the principal hand in the death of Christ.

1. The heifer was to be slain without the camp, as an impure thing, which identifies the insufficiency of the methods prescribed by the ceremonial law to take away sin. So far were they from cleansing effectually that they were themselves unclean; as if the pollution that was laid upon them continued to cleave to them. Yet, to answer this type, our Lord Jesus, being made sin and a curse for us, suffered without the gate, Heb 13:12.

2. Eleazar was to sprinkle the blood directly before the door of the tabernacle, and looking steadfastly towards it,

Num. 19:4 And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times:

This made it in some sort an expiation; for the sprinkling of the blood before the Lord was the chief solemnity in all the sacrifices of atonement; therefore, though this was not done at the altar, yet, being done towards the sanctuary, it was closely related that the virtue and validity of it depended upon the sanctuary, and were derived from it.

This signified the satisfaction that was made to God by the death of Christ, our great high priest, who by the eternal Spirit

(and the Spirit is called the finger of God, Luke 11:20)

offered himself without spot unto God; directly before the sanctuary, when he said, Father, into thy hands I commit my spirit. It also signifies how necessary it was to the purifying of our hearts that satisfaction should be made to divine justice. This sprinkling of the blood put virtue into the ashes.

3. The heifer was to be wholly burnt, Nu 19:5. This typified the extreme sufferings of our Lord Jesus, both in soul and body, as a sacrifice made by fire. The priest was to cast into the fire, while it was burning, cedarwood, hyssop, and scarlet, which were used in the cleansing of lepers (Le 14:6,7), that the ashes of these might be mingled with the ashes of the heifer, because they were designed for purification.

4. The ashes of the heifer (separated as well as they could from the ashes of the wood wherewith it was burnt) were to be carefully gathered up by the hand of a clean person, and pounded and sifted, and so laid up for the use of the congregation, (Nu 19:9), not only for that generation, but for posterity; for the ashes of this one heifer were sufficient to season as many vessels of water as the people of Israel would need for many ages. The Jews say that this one served till the captivity, nearly 1000 years, and that there was never another heifer burnt till Ezra's time, after their return, grounded only upon the silence of their old records in the later times of their church, of which they had more full records, they find eight burnt between Ezra's time and the destruction of the second temple, which was about 500 years, These ashes are said to be laid up here as a purification for sin, because, though they were intended to purify only from ceremonial uncleanness, yet they were a type of that purification for sin which our Lord Jesus made by his death. Ashes mixed with water are used in scouring, but these had their virtue purely from the divine institution, and their accomplishment and perfection in Christ, who is the end of this law for righteousness.

a. That the water of purification was made so by the ashes of a heifer, whose blood was sprinkled before the sanctuary; so that which cleanses our consciences is the abiding virtue of the death of Christ; it is his blood that cleanses from all sin, 1Jo 1:7.

b.. That the ashes were sufficient for all the people. There needed not to be a fresh heifer slain for every person or family that had occasion to be purified, but this one was enough for all, even for the strangers that sojourned among them (Nu 19:10); so there is virtue enough in the blood of Christ for all that repent and believe the gospel, for every Israelite, and not for their sins only, but for the sins of the whole world, 1Jo 2:2.

c. That these ashes were capable of being preserved without waste to many ages. No bodily substance is so incorruptible as ashes are, these a very fit emblem of the everlasting efficacy of the sacrifice of Christ. He is able to save, and able to cleanse, to the uttermost.

d. These ashes were laid up as a stock or treasure, for the constant purification of Israel from their pollutions; so the blood of Christ is laid up for us in the word as an inexhaustible fountain of merit, to which by faith we may have recourse daily for the purging of our consciences; see Zec 13:1.

e. All those that were employed in this service were made ceremonially unclean by it; even Eleazar himself, though he did but sprinkle the blood, Nu 19:7. He that burned the heifer was unclean (Nu 19:8), and he that gathered up the ashes (Nu 19:10); so all that had a hand in putting Christ to death contracted guilt by it: his betrayer, his prosecutors, his judge, his executioner, all did what they did with wicked hands, though it was by the determinate counsel and foreknowledge of God (Ac 2:23); yet some of them were, and all might have been cleansed by the virtue of that same blood which they had brought themselves under the guilt of. Some make this to signify the imperfection of the legal services, and their insufficiency to take away sin, inasmuch as those who prepared for the purifying of others were themselves polluted by the preparation. The Jews say, This is a mystery which Solomon himself did not understand, that the same thing should pollute those that were clean and purify those that were unclean.

II Cor. 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.**

Two Testaments of one book  
Deut. 21: 3, 4

The animal was required to be the lawful property of the sacrificer

II Sam. 24:24; Deut. 28:19; Ezra 6:9; 17:17, 22

The Brazen Serpent Numbers 21:4-9;

Num. 21:4 And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way.

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6 And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, **Make thee a fiery serpent, and set it upon a pole**: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And Moses made **a serpent of brass**, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

John 3:14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life.

I Cor. 10:9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Num. 21:4 … “the way of the Red sea”… “much discouraged because of the way”

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

9 And Moses made **a serpent of brass**, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, **he lived**.

1. Christ the Way symbolized in the way of the Red Sea(The Way)
2. Christ the Bread of life, the bread of God and the Bread of Heaven symbolized in the Manna. (The Truth)
3. Christ the Savior and Deliverer lifted up, symbolized in the brazen Serpent.(The Life)

John 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 8:28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.

John 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

II Kings 18:4 He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan.

* Nehushtan - (That is a piece of brass)
* Crucifix - a model or image of Jesus Christ on the cross
* Symbols of the means of deliverance are not to be used to promote Idolatry.
* “There is… one Mediator…Christ Jesus” Gal. 3:20; I Tim. 2:5; Heb. 8:6; 9:15; 12:24