

there is traditional evidence. What is unusual about the symbol for Judah's group?

49. List the totals of the tribes, tribe by tribe; then give the number of the Levites counted. Now show what the sum of the congregation was when the Levites are not counted, and what it was with them included.
50. What are the probable differences between the 'standards' and the 'banners'? What were their separate purposes?
51. Arrange the tribes in their marching order.

## V. FURTHER INSTRUCTIONS TO THE LEVITES

(3:1-51)

### A. THE SONS OF AARON vv. 1-4

#### TEXT

Chapter 3:1. These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai. 2. And these are the names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar, and Ithamar. 3. These are the names of the sons of Aaron, the priests which were anointed, whom he consecrated to minister in the priest's office. And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

#### PARAPHRASE

Chapter 3:1. These are also the descendants of Aaron and Moses from the time that the Lord spoke to Moses on Mount Sinai. 2. The names of the sons of Aaron were Nadab, his first son, and Abihu, Eleazar and Ithamar; 3. these are the names of the sons of Aaron, the ones who were anointed as priests, whom he consecrated to serve in the office of priest. 4. Nadab and Abihu lied in the presence of the Lord when they offered unholy fire unto Him in the wilderness of Sinai. They had no children. Then Eleazar and Ithamar served as priests during the

lifetime of Aaron their father.

### COMMENTARY

From this time forward, we may think of Ephraim and Manasseh as replacing Joseph and Levi among the twelve tribes of Israel. Levi is set apart unto a special task among his people; he will be dispersed among the tribes when they establish themselves in the Promised Land (35:1-8). All of Joseph's descendants, of course, are through the two sons.

We may compare this section with Ex. 6:23 and Lev. 10:1, 2. In this manner the priesthood is introduced. However, although Moses is mentioned along with Aaron his brother, Moses' descendants appear in I Chron. 23:14 as Levites. With the deaths of Nadab and Abihu, who were childless, the entire descent of the priests is now traced to Eleazar and Ithamar. Aaron's sons were set apart to be custodians of the sanctuary; this was the Lord's chosen alternative, with the other possibility that of taking the firstborn of all tribes.

The word 'consecrate' is, in the original, a term meaning 'to fill the hand'. The possible significance is that of occupying all of one's industry in behalf of that to which he has been set apart. The priests were not to dilute their service to God in any manner whatever.

Had there been children to Nadab and Abihu, they need not necessarily have shared the consequences of offering the "strange fire before the Lord" unless they had actually participated in the wrongdoing. The consistent biblical truth makes the father responsible for his own sins, and the son free of parental iniquity (see Ezekiel 18:19, 20); the reverse is also true, as parents are not liable for the sins of knowledgeable children. But the crime of the two priests had been mortal. In the historical account (Lev. 10:1, 2), we are given no more indication of the sin itself, whether they had violated the ritual, or substituted for the incense, or offered in an irreverent attitude, or offended in some other way. The hand of God struck with such suddenness and such finality that none could fail to realize the gravity of their crime. Like the imposition of

death upon Ananias and Sapphira in the early church (Acts 5), this incident would serve a stern warning upon all who stood in a like holy place before God.

Aaron may be mentioned before Moses in the passage for various reasons. He was, first of all, older. This might be reason enough, expecting that the order is usually reversed. The more probable reason now is that since we are being directed to the development of the priesthood, and since the priestly families will be descendants of Aaron only, his name is given the priority.

### QUESTIONS AND RESEARCH ITEMS

52. Why is Aaron named before Moses in this passage?
53. How far can we trace the descendants of Moses?
54. Relate what happened to Nadab and Abihu.
55. Comment upon the special meaning of "consecrated" in v. 3.
56. What is meant by the "strange fire" offered by Nadab and Abihu, and why was their offense so grave?

### B. THE LEVITES COUNTED AND ASSIGNED DUTIES

vv. 5-39

#### TEXT

Chapter 3:5. And the Lord spake unto Moses, saying, 6. Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. 7. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. 8. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle. 9. And thou shalt give the Levites unto Aaron and to his sons: they are wholly given unto him out of the children of Israel. 10. And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death. 11. And the Lord spake unto Moses, saying, 12. And I,

behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel: therefore the Levites shall be mine; 13. Because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: I am the Lord.

14. And the Lord spake unto Moses in the wilderness of Sinai, saying, 15. Number the children of Levi after the house of their fathers, by their families: every male from a month old and upward shalt thou number them. 16. And Moses numbered them according to the word of the Lord, as he was commanded. 17. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. 18. And these are the names of the sons of Gershon by their families; Libni and Shimei. 19. And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel. 20. And the sons of Merari by their families; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers.

21. Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. 22. Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. 23. The families of the Gershonites shall pitch behind the tabernacle westward. 24. And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael. 25. And the charge of the sons of Gershon in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, 26. And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof.

27. And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the

Kohathites. 28. In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. 29. The families of the sons of Kohath shall pitch on the side of the tabernacle southward. 30. And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son Uzziel. 31. And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof. 32. And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

33. Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. 34. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. 35. And the chief of the house of the father of the families of Merari was Zuriel the son of Abihail: these shall pitch on the side of the tabernacle northward. 36. And under the custody and charge of the sons of Merari shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, 37. And the pillars of the court round about, and their sockets, and their pins, and their cords.

38. But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death. 39. All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.

#### PARAPHRASE

Chapter 3:5. And the Lord said to Moses, 6. "Bring the tribe of Levi near, presenting them before Aaron the priest, that

they may serve him. 7. They shall perform duties for him, and for the entire congregation before the Tent of Meeting, serving at the Tabernacle. 8. They shall have custody of all the furnishings of the Tent of Meeting, and perform duties for the children of Israel, serving at the Tabernacle. 9. And you shall give the Levites unto Aaron and his sons: they are all given to him from among the children of Israel. 10. And you shall appoint Aaron and his sons, and they shall maintain themselves in the priest's office: but any stranger who comes near is to be put to death."

11. And the Lord said to Moses, 12. "Behold, I have taken the Levites from among the children of Israel instead of each firstborn son which opens the womb among the children of Israel. Therefore, the Levites are all mine, 13. because all of the firstborn are mine. On the day that I slew all the firstborn in the land of Egypt, I consecrated unto Myself all of Israel's firstborn, of both man and beast. They are mine. I am the Lord."

14. And the Lord said to Moses in the wilderness of Sinai, 15. "Count the sons of Levi according to their fathers' families: every male one month old or more is to be counted." 16. And Moses counted them according to the word of the Lord, as he was commanded. 17. And these are the names of the sons of Levi: 18. Gershon, Kohath and Merari. And these are the names of the sons of Gershon according to their families: 19. Libni and Shimei. And the sons of Kohath by families: Amram, Izhar, Hebron and Uzziel. 20. And the sons of Merari by families: Mahli and Mushi. These are the families of the Levites according to their fathers' families.

21. Of Gershon was the family of the Libnites and the family of the Shimites: these are the families of the Gershonites. 22. Those who were counted of them, according to the number of all the males one month old and up, even all of those counted were seven thousand five hundred. 23. The families of the Gershonites are to pitch their tents behind the Tabernacle to the west. 24. And Eliasaph, son of Lael, is to be head of the fathers of the Gershonites; 25. And the duty of the sons of Gershon in the Tent of Meeting is to be the Tabernacle,

the Tent, its covering, the curtain for the door of the Tent of Meeting, 26. the drapes of the court, the curtain for the door of the court surrounding the Tent, and the altar, and its cords; and all the service relating to these things.

27. The family of the Amramites were of Kohath, as well as the family of the Izharites, the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. 28. Counting all the males from a month of age and older, there were eight thousand six hundred who handled the duties of the Sanctuary. 29. The families of Kohath's sons were to pitch their tents on the south side of the tabernacle. 30. Elizaphan, the son of Uzziel, was the head of the house of the fathers of the families of the Kohathites. 31. And their duty was the ark, the table, the lampstand, the altars, the vessels of the sanctuary with which the priests minister, and the curtain, and all the service relating to these things. 32. Eleazar, the son of Aaron the priest, was to be chief over the leaders of the Levites, having supervision of those who were in charge of the sanctuary.

33. The family of the Mahlites and the family of the Mushites were of Merari: these are the families of Merari. 34. Their number counting all the males from a month of age and older was six thousand two hundred. 35. Zuriel, the son of Abihail, was the head of the fathers' house of the families of Merari; they were to pitch their tents on the north side of the Tabernacle. 36. And the duty of the sons of Merari was to care for the boards of the Tabernacle, the braces, the posts, the bases, and their accessories, with all the service relating to them, besides the posts of the surrounding court, with all their bases, pegs and cords.

38. Moses and Aaron, with their sons, were to pitch their tents in front of the Tent of Meeting on the east side; they were given charge of all the sanctuary services required for the people of Israel. Anyone else who approached was to be put to death. 39. The total number of the Levites, whom Moses and Aaron counted by the Lord's commandment, including their families, all the males one month of age and older, was twenty

two thousand.

### COMMENTARY

The Levites are placed at the disposal and service of the priests, under the direct supervision of Aaron. Serving the Lord in His tabernacle would require an infinite number of carefully specified acts of service, involving numerous items of all sizes and types. In order that these all might be ready for use, even at a moment's notice, the Levites are charged with their supervision. This will be true while the tribes are in the wilderness, and when they have established themselves in Canaan. Without the intelligent and dedicated work of these men, the labors of the priests would have been utterly impossible.

Moses describes the Levites as the *nethunims* (the 'totally given ones'), v. 9. It is an emphatic term, specifying that their service is without limitation. They are gifts of God to the priests, and they are engaged in an honorable work. The term is to be distinguished from the similar *nethinim* ('slaves'), non-Israelite servants who are given the grosser tasks at and about the tabernacle (see Joshua 9:27). These latter men were placed at the disposal of the Levites, completing the complement of service personnel.

When v. 10 pronounces the death sentence for any stranger who approaches the Tent of Meeting, we must understand the special meaning of the term in its context. Ordinarily, a "stranger" would be an alien, a non-Israelite. But the word is broader in this usage, including anyone who is not authorized to serve the Lord as a priest; hence, even the Levites themselves would be considered strangers if they presumed to act beyond their specially designated responsibilities; and the death sentence served to punctuate the limitation upon them.

For reasons of His own, God adopted the Levites rather than all of the firstborn, appointing them unto their place of honor among the tribes. The slaughter of the firstborn of the Egyptians stands as a memorial unto the particular honor shown Israel's firstborn; and the Levites become essentially typical of this preservation. In a secondary appointment, all future



firstborn must be sanctified—firstborn sons were dedicated to the Lord at the sanctuary; firstborn animals must have been sacrificed to Him. Now, with the particular adoption of the Levites, both the Levites and their cattle are to stand in the stead of their brothers, and the firstborn sons of Israel are released (see v. 40, sqq.). The service became more orderly, concentrated in the hands of a single tribe, which should devote its entire and undivided interest to their vocation. It is commonly supposed that the tribe of Levi was chosen for this work because of their zeal in ending the worship of the golden calf. It is also proposed that the choice came because the tribe was considerably smaller than any of the others. We can only advise caution in making either suggestion a dogmatic statement, since Scripture does not inform us of any of God's reasons. The choice may have been purely arbitrary.

The rules for mustering the Levites differ greatly from those governing other tribes: all males one month of age and older are counted. It is approximate, since at this age (one month) the firstborn were to be given up or redeemed (cf. vv. 40, 43 and 18:16). From birth, the Levites would have a single fact firmly instilled in their hearts, that they were possessed by the Lord Himself, consecrated to His service. Theirs was a lifetime with a constant commitment.

First counted were the Gershonites, who number 7,500. They are assigned the camping post to the west of the Tent, under Eliasaph, son of Lael. For their special responsibility, they are assigned the care of the tapestry of the dwelling, or inner covering, Ex. 26:1ff.; of the Tent, or the goats' hair covering, Ex. 26:7ff; the Tent's covering of rams' skins dyed red, and the covering of the dolphin skin over it, Ex. 26:14. They were further charged to care for the curtain at the door, Ex. 26:36, as well as the hangings for the court and the curtain for the door of the court, Ex. 27:9-16. With these, they also had custody of the cords, or tent ropes, which were secured to the pins to support the tent materials (see Ex. 35:18, 39:40). Finally, they had the responsibility for the utensils or instruments of service. Ex. 27:19. Care of these items included

especially the duty of assembling or disassembling them when the people encamped or moved, as well as daily custody while the Tabernacle remained in use.

Next, the Kohathites, numbering 8,600, received their duties. Under their hands were the ark of the covenant, the table of showbread, the seven-branched lampstand, both altars (incense and sacrifice), and the articles of service for all of these items. Additionally, they were to care for the veil between the Holy Place and the Holy of Holies. All of the articles of furniture had to be wrapped with care when being transported (4:5ff.). In camp, the Kohathites were situated south of the Tent. Chief of the four families of the Kohathites was Elizaphan, son of Uzziel; but the chief of all the Levites was also a Kohathite: Eleazar, son of Aaron.

The third family counted were the Merarites, numbering 6,200, and placed north of the Tent. Zuriel was prince of the group, who had the work of the framework of the Tent: its boards, bars, pillars and sockets. They also handled the comparable units for the framework surrounding the court. While this assignment might seem somewhat less impressive than those given the other families, such would not be the case; there simply was nothing assigned which was unimportant. All of the jobs were interdependent, and the Tabernacle could not be moved or used unless the cooperation of each family was assured. Nothing is insignificant if God has asked it!

In the favored eastern position, in front of the door to the court, was the camping area of the priests—Moses, Aaron, and Aaron's sons. Not only is this a place of honor, it is also the position of greatest convenience for the priests' responsibilities of service, and it places them where they may intercept any "stranger" who might, for any reason, approach unto the forbidden area.

There is a discrepancy in the totals from the census. Verse 39 gives the number an even 22,000, whereas verses 40-51 show 22,300. The mistake is of long standing, and appears to have been a scribal error in transmission. Other attempts to explain the difference seem much too speculative.

## QUESTIONS AND RESEARCH ITEMS

57. Distinguish between the terms "priest" and "Levite" Show their differing functions.
58. Why should the priests need so many to assist them?
59. Draw up a list of the "instruments of the Tabernacle," (v. 8), and tell how they were used.
60. Define the term "stranger" in v. 10. Why should there be such a severe penalty for approaching unto the Tabernacle unlawfully?
61. In what respect would setting aside the Levites recall Israel's release from Egypt?
62. Why are the firstborn animals recognized, along with the firstborn sons of Israel?
63. Among the other tribes, the census began with 20-year olds. However, the Levites were counted from the age of one month. Why the difference?
64. Draw a design of the placement of the families of the sons of Levi around Tabernacle.
65. Beside the names of the families of the Levitical families, list their assignments in assembling and disassembling the Tabernacle.
66. What special honor was given to Aaron's son Eleazar?
67. Name the articles for which the Merarites were responsible, and tell what each of the items was used for.
68. For what items were the Kohathites responsible, and how were they used in the Tabernacle?
69. What were the responsibilities of the Kohathites? How were these things prepared for travel?
70. What special advantages were there in having Moses and Aaron and his sons camp at the entrance of the Tent of Meeting?

## C. CENSUS OF THE FIRST BORN vv. 40-43

## TEXT

Chapter 3:40. And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names. 41. And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel. 42. And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. 43. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and threescore and thirteen.

## PARAPHRASE

Chapter 3:40. Then the Lord said to Moses, "Count all the firstborn males of the children of Israel from one month old and up, and list their names. 41. And you shall take the Levites for me (I am the Lord), rather than all the firstborn among the children of Israel; and the cattle of the Levites rather than all the firstborn among the cattle of the children of Israel." 42. So Moses counted all the firstborn among the children of Israel, as the Lord commanded him; and the total of all the firstborn males named, from one month old and up, came to 22,273.

## COMMENTARY

The number of the firstborn, 22,273, can hardly be a complete figure for all of the tribes of Israel. If there were an equal number of firstborn females, the total of about 45,000 would mean that the average family would have had about 50 children or more, if the total population exceeded two million. Various suggestions have been made. It has been proposed that only the firstborn males who were not heads of their own families were included—those too young to have their own firstborn. Again, there is the thought that in many instances the firstborn might have died, and hence is not tallied. Even if these

factors be granted, the number would have not been reduced as much as the figures demand. Perhaps an answer is that only those firstborn sons were counted whose births had transpired after the departure from Egypt. But this theory would require a very unusually high birth rate for the period. A final suggestion is that the sanctification of the firstborn, being designed to strike a blow at the practice of the sacrifice of the pagan infants to the worship of Moloch, would hence have included only the very young firstborn among Israel.

But all of these are speculative, and none is without its difficulties. Whatever the actual reason for there being such a small number, we are not told: the most likely explanation may be that of *PC*, (pp. 19, 20), that the tally included only the firstborn sons in Israel who were not themselves heads of houses. The conclusion is reached by drawing a parallel between this counting and the deaths of the Egyptian firstborn at the Passover, at which time each household lost only its eldest son; but the father, although a firstborn, was not touched. "These," it is stated, "were the destroyed in Egypt—these the redeemed in Israel."

The number of firstborn of the tribes, 22,273, was exchanged for the 22,000 Levites; and the cattle of the Levites were consecrated in the place of all the firstborn cattle of Israel. The exchange was not one-for-one, but approximate.

#### QUESTIONS AND RESEARCH ITEMS

71. What explanations are suggested for the small number of firstborn among the tribes of Israel? Can you find the difficulty in these suggestions?
72. Compare the number of firstborn in the nation with the census of the Levites.
73. In what sense are the Levites and their cattle to be taken in place of the firstborn of Israel and of the cattle?

D. LEVITES DEDICATED IN BEHALF  
OF THE FIRSTBORN vv. 44-51

## TEXT

Chapter 3:44. And the Lord spake unto Moses, saying, 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. 46. And for those that are to be redeemed of the two hundred and three-score and thirteen of the firstborn of the children of Israel, which are more than the Levites; 47. Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them: (the shekel is twenty gerahs:) 48. And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. 49. And Moses took the redemption money of them that were over and above them that were redeemed by the Levites: 50. Of the firstborn of the children of Israel took he the money; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary: 51. And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.

## PARAPHRASE

Chapter 3:44. Then the Lord spoke to Moses, saying, 45. "Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites rather than their cattle. The Levites shall be mine: I am the Lord. 46. And for those who are to be ransomed of the 273 of the firstborn of the children of Israel, who are in excess of the Levites, 47. you shall take five shekels for each man, that is, the shekel of the sanctuary (or, twenty gerahs),\* 48. and you shall give the money, which is the ransom of the excess, to Aaron and his sons. 49. And Moses took the ransom money from those of the excess beyond those ransomed by the Levites; 50. he took the money, as of the shekel of the sanctuary, totalling 1,365, from

\*In our terms, approximately 6.8 pounds, avoirdupois.

the sons of Israel. 51. Then Moses gave the ransom money to Aaron and his sons, as the Lord had commanded Moses.

### COMMENTARY

Verses 44 and 45 repeat earlier instructions for the purpose of emphasis and clarity. The Lord underscores the purpose for adopting the Levites; He also adds necessary instructions with reference to the number of firstborn among the tribes which exceeds that of the Levites—273. They were to be redeemed on the basis of the established price for redemption of the firstborn among the people (see 18:16).

The shekel of the sanctuary had been established in Exodus 30:13; see also Lev. 27:6. "Shekel" means "weight", and demonstrates the ancient practice of establishing the value of an item by equating it with a measured weight of gold, silver, or even bronze or iron; The shekel weighed about four-tenths of an ounce. It required 1365 shekels to redeem the excess of the firstborn (273) over the number of the Levites. The sum was given to Aaron in lieu of the firstborn. From the beginning it was ordained that those who served their brothers in the capacity of priests and Levites should derive their livelihood from those whom they served. The principle would be extended into the New Covenant of the Gospel by the apostle Paul in declaring that the Lord has "ordained that they which preach the gospel should live of the gospel," (I Cor. 9:14). Denied the opportunity of ordinary livelihood by labor, those whose occupation involves total service to God in behalf of their fellow men may rightly ask their provision by those whom they serve.

### QUESTIONS AND RESEARCH ITEMS

74. What is suggested when the Lord said, "The Levites shall be mine"?
75. Establish the value of the ransom price of the firstborn if it was paid in gold, and if it was paid in silver, according to the current values of these metals.
76. The provisions given in this section are only for a single

time and a single circumstance. What regulations were given for consecration of the firstborn of the people and animals later?

77. Who paid the ransom money to the priests?

## VI. MARCHING DUTIES ASSIGNED TO THE LEVITE FAMILIES (4:1-49)

### A. THE KOHATHITES vv. 1-20

#### TEXT

Chapter 4:1. And the Lord spoke unto Moses and Aaron, saying, 2. Take the sum of the sons of Levi, after their families, by the house of their fathers, 3. From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. 4. This shall be the service of the sons of Kohath in the tabernacle of the congregation, about the most holy things.

5. And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering veil, and cover the ark of testimony with it: 6. And shall put thereon the covering of badgers' skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. 7. And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: 8. And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers' skins, and shall put in the staves thereof. 9. And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: 10. And they shall put it and all the vessels thereof within a covering of badgers' skins, and shall put it upon a bar. 11. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof: 12. And they shall take all the instruments of ministry, wherewith they minister in the