

Numbers 7-8 “The Dedication of the Holy Place and the Cleansing of the Holy People”
October 13, 2013

Last time we looked at the law of the Nazirite,
and how *holiness* is not especially about what you *do* –
since the Nazirite had no particular duties! –
but rather, holiness is about who you *are* –
as one who is consecrated, set apart to God.

Today we are looking at the consecration of the holy place and the holy people –
in the OT that was the tabernacle and the Levites.

The tabernacle is a physical picture of spiritual realities.

The tabernacle consists of two squares –
the center of the first square is the altar of burnt offering;
the center of the other square is the ark of the covenant –
the throne of God.

How do you come into the presence of a holy God?

Well, first you have to be cleansed of sin – and of corruption/defilement.
That’s why you start with the altar – in the outer court.

Without the shedding of blood there is no forgiveness of sin.

Then the priest has to wash in the laver – the basin.

It is only through the sprinkling of blood and the washing of water
that anyone can enter the holy place.

But then the priests offer incense on the altar of incense

before the veil of the Holy of Holies,

and through their mediation, God hears the prayers of the saints.

There are two other items in the holy place – besides the altar of incense:

a lampstand with seven lamps,

and a table with 12 loaves of bread.

Israel approaches God through the altar of burnt offering –

but then, through the blood of the sin offering, Israel comes into the holy place.

And when Israel encounters God through the altar of incense,

then the table and the lampstand symbolize the result –

light and food.

1. The Dedication of the Altar (7:1-89)

a. Holiness in Action: Israel Approaches God (7:1-11)

7 On the day when Moses had finished setting up the tabernacle and had anointed and consecrated it with all its furnishings and had anointed and consecrated the altar with all its

utensils,

Verse 1 tells us that Moses has already consecrated the altar, the tabernacle, etc.

So what we hear about in chapter 7 is *not* the consecration of the altar,
but it's "dedication" – or "inauguration."

When you consecrate an object or a person,
you are setting it (or him/her) apart for some particular reason.

So Moses has already *consecrated* the tabernacle, the altar, etc. –
but they have not yet been used for the *actual* work of sacrifices.

The dedication – or "inauguration" – is the actual *use* of the altar/tabernacle for worship.

² *the chiefs of Israel, heads of their fathers' houses, who were the chiefs of the tribes, who were over those who were listed, approached³ and brought their offerings before the LORD, six wagons and twelve oxen, a wagon for every two of the chiefs, and for each one an ox. They brought them before the tabernacle.*

From verse 5, it is clear that this was not commanded.

God never said "bring me 6 wagons and 12 oxen."

So, the chiefs of Israel bring an offering to God that God did not command.

What do you call that?

Some might say that it was presumptuous!

How dare they bring an offering without God's command!

The regulative principle says that when it comes to worship
we should only do what God commands!!

What does God call it?

God says to accept this offering.

⁴ *Then the LORD said to Moses,* ⁵ *"Accept these from them, that they may be used in the service of the tent of meeting, and give them to the Levites, to each man according to his service."*

They are bringing precisely the sorts of offerings that God has commanded.

But they are doing it in order to show their dedication and commitment to the LORD.

Last time we looked at Numbers 6 and the law of the Nazirite.

The law of the Nazirite provided a way for the ordinary Israelite
to share in the holiness of the priest.

Now we see how all Israel is committed to be set apart – to be holy to the LORD –
as they devote a sizeable offering – a large economic commitment – to God,
above and beyond what God himself had required.

⁶ So Moses took the wagons and the oxen and gave them to the Levites. ⁷ Two wagons and four oxen he gave to the sons of Gershon, according to their service. ⁸ And four wagons and eight oxen he gave to the sons of Merari, according to their service, under the direction of Ithamar the son of Aaron the priest. ⁹ But to the sons of Kohath he gave none, because they were charged with the service of the holy things that had to be carried on the shoulder.

The wagons and the oxen were given
so that the Levites would be able to carry all the parts of the tabernacle –
except for the Kohathites – who had to carry the holy things by hand.

b. The Twelve Days of Dedication (7:10-88)

¹⁰ And the chiefs offered offerings for the dedication of the altar on the day it was anointed; and the chiefs offered their offering before the altar. ¹¹ And the LORD said to Moses, “They shall offer their offerings, one chief each day, for the dedication of the altar.”

Once again, in verse 10, it appears that the chiefs of Israel take the lead.

The LORD directs *how* they do it –
but the initiative came from the chiefs.

The LORD delights to see his people worshiping him in the way that he commands.
And not surprisingly, the first to offer his offering was the tribe of Judah.

¹² He who offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah. ¹³ And his offering was one silver plate whose weight was 130 shekels, ^[a] one silver basin of 70 shekels, according to the shekel of the sanctuary, both of them full of fine flour mixed with oil for a grain offering; ¹⁴ one golden dish of 10 shekels, full of incense; ¹⁵ one bull from the herd, one ram, one male lamb a year old, for a burnt offering; ¹⁶ one male goat for a sin offering; ¹⁷ and for the sacrifice of peace offerings, two oxen, five rams, five male goats, and five male lambs a year old. This was the offering of Nahshon the son of Amminadab.

We were talking this morning about the importance of the sacraments.

Here we see the importance of the sacraments in the Old Testament.

Each of these offerings had an important sacramental role.

Sacraments are outward signs that have an inward reality.

The burnt offering is offered to God as a declaration that we are here to worship him.

There is a sense in which the death of the animal represents your death.

But the burnt offering is not the same as the sin offering.

The burnt offering is offered as a statement that I am here to worship God.

[I cannot help but think of Jehu who offered burnt offerings to Baal

in order to gather all the Baal worshipers in Israel –

but refrained from offering peace offerings,

and instead slaughtered all the Baal worshipers in Israel!

By offering burnt offerings,

he was essentially saying, “Hey, Baal, we’re here to worship you!”
But then he mocked Baal to his face by slaughtering all Baal worshipers.]

Then the grain offering is brought –
grain and oil – with salt – but no leaven (and Leviticus 2 says no honey) –
which emphasizes the remembrance of the Exodus.
The word used for grain offering “*minha*” – does not mean “grain” –
rather, in a non-sacrificial context, it means “tribute.”
So, you shall bring grain and oil as your *tribute* to the LORD.
Every time you bring a grain offering, you are committing yourself
to be a people of the Exodus – you are saying that you belong to God –
you are denying yourself, taking up your cross, and following him.
Part of the grain offering is burnt in the fire –
and the rest is given to the priest,
signifying how all Israel is united in the priest.
Each of the tribes – each family – brings grain offerings to the LORD.
And the priest partakes of all of them –
thereby uniting Israel together.

It’s worth pointing out that Paul uses this image in 1 Corinthians 9 to talk about the church.

“Do you not know that those who are employed in the temple service
get their food from the temple,
and those who serve at the altar share in the sacrificial offerings?
In the same way, the Lord commanded that those who proclaim the gospel
should get their living by the gospel.” (1 Cor 9:13-14)

You see the same principle at work in the sin offering.

The fat, the liver, and the kidneys of the sin offering are burned in the fire –
but the meat is given to the priests to partake
(except for the sin offering which the priests offer –
then the whole sin offering is burned in the fire).
The blood of the sin offering is sprinkled on the altar of incense in the holy place.
The blood of the sin offering is shed for the sins of the people.
And the result is that the people are forgiven.
In the sin offering you confess that you have sinned,
and sin causes a breach in fellowship between God and man;
but God accepts the sacrifice of the sin offering
so that he might continue to dwell among his people.
And the priest partakes of the sin offering
because he is the mediator – the one who offers the blood of the sacrifices.

Then, finally, came the peace offering.

Only the fat, the liver, and the kidneys are burned in the fire.

The meat is cooked – a prime portion is given to the priest –
and then the worshiper partakes of the sacrifice.

“The meal celebrated an occasion when the blessings of God
and the longed-for harmony between God, humans, and all creation
are partially experienced here and now.” (Stubbs, 91)

The peace offering came last.

While a good hot fire could make quick work of these various offerings,
at least symbolically you have the bull, the ram, and the male lamb of the burnt offering
at the bottom of the pile;
then you have a handful of grain, and a portion of the male goat of the sin offering,
with the fat, liver and kidneys of the two oxen, five rams, five male goats,
and five male lambs for the peace offering on top.

All these sacrifices wind up on the same altar –
and, not surprisingly, they all point to the same Christ.

Paul uses the language of the burnt offering in Ephesians 5:2,
“And walk in love, as Christ loved us and gave himself up for us,
a fragrant offering and sacrifice to God.”

Hebrews 10:12 uses the language of the sin offering, saying that
“when Christ had offered for all time a single sacrifice for sins,
he sat down at the right hand of God...”

And you hear the language of the peace offering in 1 Cor 10:18 –
“are not those who eat the sacrifices participants in the altar?”
We partake of Christ’s body and blood.

And so each day for twelve days, each tribe comes to the tent of meeting
and offers these offerings.

And by now it should be clear why there are so many more animals offered
for the peace offering.

If the whole tribe is going to partake of the peace offering,
then you’ll need a lot of meat!

¹⁸ *On the second day Nethanel the son of Zuar, the chief of Issachar, made an offering...*

²⁴ *On the third day Eliab the son of Helon, the chief of the people of Zebulun...*

³⁰ *On the fourth day Elizur the son of Shedeur, the chief of the people of Reuben...*

³⁶ *On the fifth day Shelumiel the son of Zurishaddai, the chief of the people of Simeon...*

⁴² *On the sixth day Eliasaph the son of Deuel, the chief of the people of Gad...*

⁴⁸ *On the seventh day Elishama the son of Ammihud, the chief of the people of Ephraim...*

⁵⁴ *On the eighth day Gamaliel the son of Pedahzur, the chief of the people of Manasseh...*

⁶⁰ *On the ninth day Abidan the son of Gideoni, the chief of the people of Benjamin...*

⁶⁶ *On the tenth day Ahiezer the son of Ammishaddai, the chief of the people of Dan...*

⁷² *On the eleventh day Pagiel the son of Ochran, the chief of the people of Asher...*

⁷⁸ *On the twelfth day Ahira the son of Enan, the chief of the people of Naphtali...*

Verses 84-88 then provide the totals.

⁸⁴ *This was the dedication offering for the altar on the day when it was anointed, from the chiefs of Israel: twelve silver plates, twelve silver basins, twelve golden dishes, ⁸⁵ each silver plate weighing 130 shekels and each basin 70, all the silver of the vessels 2,400 shekels according to the shekel of the sanctuary, ⁸⁶ the twelve golden dishes, full of incense, weighing 10 shekels apiece according to the shekel of the sanctuary, all the gold of the dishes being 120 shekels; ⁸⁷ all the cattle for the burnt offering twelve bulls, twelve rams, twelve male lambs a year old, with their grain offering; and twelve male goats for a sin offering; ⁸⁸ and all the cattle for the sacrifice of peace offerings twenty-four bulls, the rams sixty, the male goats sixty, the male lambs a year old sixty. This was the dedication offering for the altar after it was anointed.*

12 silver plates

12 silver basins – 2,400 shekels of silver (60 pounds)

12 gold dishes – 120 shekels of gold (3 pounds)

12 bulls, 12 rams, 12 male lambs – for the burnt offering

12 male goats for the sin offering

24 bulls, 60 rams, 60 male goats, and 60 male lambs for the peace offering

In other words, when Israel dedicated the altar,
they really went all out!

They demonstrated that they were *really* intent on worship the LORD and him only.

We *know* what's coming in chapter 11.

In chapter 11, the grumbling and rebellion starts.

But right now, the book of Numbers is highlighting the *faithfulness*
and the zeal for holiness that is found in the Exodus generation.

c. Entering the Holy of Holies to Hear the Voice of the LORD (7:89)

⁸⁹ *And when Moses went into the tent of meeting to speak with the LORD, he heard the voice speaking to him from above the mercy seat that was on the ark of the testimony, from between the two cherubim; and it spoke to him.*

Verse 89 can slip past you if you are not careful.

“And when Moses went into the tent of meeting to speak with the LORD...”

If you haven't paid attention to the time stamp on the passage,
then you may think that this is just another time that the LORD spoke to Moses.

But it's not.

Remember that verse 1 started us

“on the day when Moses had finished setting up the tabernacle.”

And then for 12 days there are these inaugural offerings from the 12 tribes.

Verse 89 is the *first time* in the book of Numbers

that the LORD has spoken to Moses from the tent of meeting.

(The chronology is not entirely clear.

How do the 12 days of sacrifices fit with the eight days of the priests consecration?

(Leviticus 8)

and then Passover is supposed to be the 14th day of the first month –

so that would seem to be the day *after* the tribe of Naphtali's offering.)

The text does not seem interested in explaining all these details –

so I will refrain from guessing!

But the point is that Numbers 7:89 highlights the fact that this is the first time

that Moses hears the voice of the LORD in the tabernacle –

as the LORD speaks from between the cherubim!

Moses approaches the throne of God in the holy of holies.

The sweet smoke of the incense – symbolizing the prayers of the saints –
arises around him as he comes to the most holy place.

And there he hears the voice of the One who spoke to him at Sinai.

Wow.

The God who had called Israel out of Egypt,
and had brought Israel to himself at Sinai –
the God who had called Moses out of his exile
in order to bring his people home –

this God now dwells with his people.

He has sent his glory to fill this tent,

so that he might be with his people and speak to them, and guide them in his ways

[Read 8:1-2]

d. The Golden Lampstand: I Am the Light of the World (8:1-4)

8 Now the LORD spoke to Moses, saying, ² “Speak to Aaron and say to him, When you set up the lamps, the seven lamps shall give light in front of the lampstand.” ³ And Aaron did so: he set up

its lamps in front of the lampstand, as the LORD commanded Moses. ⁴ And this was the workmanship of the lampstand, hammered work of gold. From its base to its flowers, it was hammered work; according to the pattern that the LORD had shown Moses, so he made the lampstand.

In Exodus 25:31-40, God had told Israel to make a golden lampstand.

In Exodus 37 we are told that Bezalel made the golden lampstand according to the pattern that God had shown Moses.

In Exodus 40 we are told that the lampstand was put in its place in the tabernacle.

So why bring up the lampstand now?

Seriously. Think about what's going on here!

This is still only two weeks since the tabernacle was completed.

For the last 12 days, the chiefs of Israel have been bringing their offerings to the LORD.

Now – apparently on the 13th day of the first month –

the day before the second Passover celebration in Israel's history –

and the first Passover celebrated outside Egypt –

Moses comes into the tent of meeting to speak with the LORD.

The same glory that Moses had encountered at the top of Mt Sinai

now resides in the Holy of Holies.

Sinai is now in the sanctuary

He hears the voice of the LORD speaking from above the mercy seat

that was on the ark of the testimony, from between the two cherubim,

and the first thing he hears is:

“Uh, Moses, the lampstand is pointing in the wrong direction.

Could you tell Aaron to turn it around

so that the lamps give light *in front* of the lampstand?

Thanks.

That's better.”

What?

This sounds ludicrous!

Seriously?

The first thing that God tells Moses is “fix the lampstand”!

I can appreciate why some people think that Yahweh is a petty tyrant –

here, he's miffed because the furniture is out of place!

But if the lampstand is pointing in the wrong direction,

then everything else is pointless.

That's what Jesus says.

“You are the light of the world. A city set on a hill cannot be hidden.
Nor do people light a lamp and put it under a basket, but on a stand,
and it gives light to all in the house.
In the same way, let your light shine before others,
so that they may see your good works
and give glory to your Father who is in heaven.” (Matthew 5:14-16)

This is the same thing that God is telling Moses in Numbers 8.

Your lampstand is pointing the wrong direction.

The point of the menorah – the point of the 7 lamps on the lampstand –
is seen clearly in Zechariah 4.

Zechariah sees a vision of the menorah in the temple –
filled by a perennial stream of oil from two olive trees –
and he is told that the seven lamps
“are the eyes of the LORD, which range through the whole earth.”

Think about what this means.

The seven lampstands are the seven eyes of the LORD (v10)
and are connected with the Spirit of God (v6).
It might seem strange that they are “cooped up” in the tabernacle.
But what happens if God looks upon the whole world
from the standpoint of the tabernacle?
If God looks at the world from any other vantage point,
then he must condemn the world – which is lost in sin.

But if God looks at the world from the vantage point of the tabernacle –
the one place on earth where sin is dealt with! –
then God looks out from the tabernacle
in order to bring *peace* to the earth.

If the lamp of God is not shining in the right direction –
then the world will remain in darkness.

That's why John sees the vision of the seven golden lampstands –
and in the midst of the seven golden lampstands, one like a son of man... (Rev 1:12-20)

The proper lighting and direction of the lampstand
is more closely connected to the rest of the chapter than you might think.

With the worship of the tabernacle inaugurated,
and the light of the world shining forth from the holy place,

we are better able to see the purpose and function of the Levites.

2. The Cleansing of the Levites (8:5-26)

a. The Ceremony of Cleansing: Atoning for the Levites (v5-13)

⁵ And the LORD spoke to Moses, saying, ⁶ “Take the Levites from among the people of Israel and cleanse them. ⁷ Thus you shall do to them to cleanse them: sprinkle the water of purification upon them, and let them go with a razor over all their body, and wash their clothes and cleanse themselves. ⁸ Then let them take a bull from the herd and its grain offering of fine flour mixed with oil, and you shall take another bull from the herd for a sin offering. ⁹ And you shall bring the Levites before the tent of meeting and assemble the whole congregation of the people of Israel. ¹⁰ When you bring the Levites before the LORD, the people of Israel shall lay their hands on the Levites, ¹¹ and Aaron shall offer the Levites before the LORD as a wave offering from the people of Israel, that they may do the service of the LORD. ¹² Then the Levites shall lay their hands on the heads of the bulls, and you shall offer the one for a sin offering and the other for a burnt offering to the LORD to make atonement for the Levites. ¹³ And you shall set the Levites before Aaron and his sons, and shall offer them as a wave offering to the LORD.

Verses 5-13 describes the ceremony of cleansing.

They are to be sprinkled with the water of purification, and then shaved –
all over their body.

If the Nazirite was separated to God by his long hair,
the Levite is separated to God by his shaved head (and body).

There is no indication that this shaving was to be perpetual.

But the focus of the cleansing of the Levite is on their purification.

It would remind Israel of the cleansing of the leper –
after all, the whole point of this ceremony is to remind Israel
that the Levites were chosen in place of the firstborn.

And since all Israel is unclean – therefore the Levites must first be cleansed in their place.

In verse 10 all Israel is to lay their hands on the Levites,
transferring their impurity to the Levites
(in other sacrifices, the worshiper lays hands on the sacrificial animal).

The Levites were to offer two bulls – one for a burnt offering, and one for a sin offering –
and then the Levites themselves were offered as a wave offering to the LORD.

The wave offering is a curious one.

Sometimes you would literally “wave” the grain or animal part before the LORD,
but other times (like here) it is clear that no physical waving took place!

The Levites are offered as a substitute for the firstborn of Israel:

It may seem odd to speak of people as “an offering.”

But the NT does it frequently:

Paul says,

*Present your bodies as a living sacrifice,
holy and acceptable to God. (Rom 12:1)*

Later in Romans he refers to his ministry as

*“the priestly service of the gospel of God,
so that the offering of the Gentiles may be acceptable,
sanctified by the Holy Spirit.” (Rom 15:16)*

We Gentiles are a “wave offering” as we present our bodies as a living sacrifice.

The Levites, clearly, were a “living sacrifice” offered to God.

We are to be a sort of Levitical people – a living sacrifice –
devoted to Christ (our high priest) and his service.

Verses 14-19 then remind us how the Levites were offered in place of the firstborn of Israel.

b. The Purpose of Cleansing: Substitution for the Firstborn (v14-19)

¹⁴ “Thus you shall separate the Levites from among the people of Israel, and the Levites shall be mine. ¹⁵ And after that the Levites shall go in to serve at the tent of meeting, when you have cleansed them and offered them as a wave offering. ¹⁶ For they are wholly given to me from among the people of Israel. Instead of all who open the womb, the firstborn of all the people of Israel, I have taken them for myself. ¹⁷ For all the firstborn among the people of Israel are mine, both of man and of beast. On the day that I struck down all the firstborn in the land of Egypt I consecrated them for myself, ¹⁸ and I have taken the Levites instead of all the firstborn among the people of Israel. ¹⁹ And I have given the Levites as a gift to Aaron and his sons from among the people of Israel, to do the service for the people of Israel at the tent of meeting and to make atonement for the people of Israel, that there may be no plague among the people of Israel when the people of Israel come near the sanctuary.”

God reminds Israel that in the death of the firstborn of Egypt,
God had consecrated their firstborn to himself (Exodus 13).

But now, God takes the Levites in place of the firstborn,
and he gives them to Aaron to serve at the tent of meeting
“and to make atonement for the people of Israel,
that there may be no plague among the people of Israel
when the people of Israel come near the sanctuary.”

c. “As the LORD Had Commanded Moses” (v20-22)

²⁰ Thus did Moses and Aaron and all the congregation of the people of Israel to the Levites. According to all that the LORD commanded Moses concerning the Levites, the people of Israel did to them. ²¹ And the Levites purified themselves from sin and washed their clothes, and Aaron offered them as a wave offering before the LORD, and Aaron made atonement for them to cleanse them. ²² And after that the Levites went in to do their service in the tent of meeting before Aaron and his sons; as the LORD had commanded Moses concerning the Levites, so they did to them.

Verses 20-22 then remind us that in these early chapters,
Israel *does* as the LORD commanded Moses.
God speaks, his people listen and obey.
And everything goes as it should.

Verse 21 is an important summary:

*And the Levites purified themselves from sin and washed their clothes,
and Aaron offered them as a wave offering before the LORD,
and Aaron made atonement for them to cleanse them.*

The Levites are now purified, offered, and cleansed.

d. Mandatory Retirement (v23-26)

²³ *And the LORD spoke to Moses, saying,* ²⁴ *“This applies to the Levites: from twenty-five years old and upward they^[b] shall come to do duty in the service of the tent of meeting. ²⁵ And from the age of fifty years they shall withdraw from the duty of the service and serve no more. ²⁶ They minister^[c] to their brothers in the tent of meeting by keeping guard, but they shall do no service. Thus shall you do to the Levites in assigning their duties.”*

Verses 23-26 then conclude the section by giving a mandatory retirement age for Levites.

They were to labor from age 25 to age 50.

In chapter 4, we heard that they were to labor from 30-50,
so apparently at 25 they would begin their tabernacle service,
but they would only carry the holy things from 30-50,
and then after age 50 they would “retire” to guard duty.

The Levites had “menial” functions.

They didn’t get to do the “special” things that the priests did.

But after generations of carrying and guarding the tabernacle,

the Levites were given new tasks as David prepared for the building of the temple.

David recognized that the Levites would not need to carry a stone temple!

So he reorganized the Levites as musicians and singers

(as well as guards and watchmen).

Many of the Psalms come from these Levites –

the songs of Asaph, the sons of Korah, and others.

Psalms 84 is a Psalm of the sons of Korah.

It speaks of the pilgrim who longs for the house of God.

But it speaks in terms of Levitical experience:

“I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.” (84:10)

The Levites were doorkeepers.

Every part of the body is needed for the body to function properly.

The singers, the musicians, the doorkeepers –
all were necessary to the proper function of the old temple.
And even so, the proper function of the new temple –
the body of Christ –
depends on every part working together.

As Paul says in Ephesians 4,
“speaking the truth in love,
we are to grow up in every way into him who is the head, into Christ,
from whom the whole body,
joined and held together by every joint with which it is equipped,
when each part is working properly, makes the body grow
so that it builds itself up in love.” (4:15-16)

How can you work properly in the body?
Sing Psalm 84.
The Sons of Korah understood that proper function comes about
when you are delighting in God.
Let Psalm 84 sink into you!

*How lovely is your dwelling place, O LORD of hosts!
My soul longs, yes, faints for the courts of the LORD;
my heart and flesh sing for joy to the living God.
Even the sparrow finds a home, and the swallow a nest for herself,
where she may lay her young, at your altars, O LORD of hosts,
my King and my God.*

⁴ *Blessed are those who dwell in your house, ever singing your praise! Selah*

⁵ *Blessed are those whose strength is in you, in whose heart are the highways to Zion.*

⁶ *As they go through the Valley of Baca they make it a place of springs;
the early rain also covers it with pools.*

⁷ *They go from strength to strength; each one appears before God in Zion.*

⁸ *O LORD God of hosts, hear my prayer; give ear, O God of Jacob! Selah*

⁹ *Behold our shield, O God; look on the face of your anointed!*

¹⁰ *For a day in your courts is better than a thousand elsewhere.*

*I would rather be a doorkeeper in the house of my God
than dwell in the tents of wickedness.*

¹¹ *For the LORD God is a sun and shield; the LORD bestows favor and honor.*

No good thing does he withhold from those who walk uprightly.

¹² *O LORD of hosts, blessed is the one who trusts in you!*