

## Number 36 meaning bible

Pulpit CommentaryAnd the chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the children of Israel: Verse 1. - The chief fathers. The same phrase is more correctly translated in Exodus 6:25 "heads of the fathers." It is, however, probable that הָאָבור (fathers' houses). The fathers' house was the next recognized and familiar division below the mishpachah (family). Probably the fathers' house included originally all the descendants of a living ancestor, who formed the bond of union between them; but this union no doubt survived in r the death of the common ancestor, whose authority would then devolve upon the oldest efficient member of the house. The families of the children of Gilead. "The mishpachoth of the Beni-Gilead" certainly did not include the Machirites, who were somewhat sharply distinguished from the other Manassites (see above on Numbers 26:29; 32:39 ff.); it is even doubtful whether they included the Gileadites proper, who took their name (and perhaps traced their descent) from Gilead, but not from his sons. It may be confidently assumed that the Machinites, who had received an extensive and remote territory beyond Jordan, had nothing whatever to do with this application. It was the other section of the tribe, the mishpachoth of the six sons of Gilead, who were yet to receive inheritance by lot in Canaan proper, to whom the matter appeared so serious that they came to Moses about it. And they said, The LORD to give the inheritance of Zelophehad our brother unto his daughters. Verse 2. - My lord. אָדעי. The singular form is constantly used in Hebrew, as in other languages, together with the plural personal pronoun (see at Genesis 23:6). The deference now paid to Moses (cf. chapter Numbers 32:25, 27) is in marked contrast to the treatment he had received from the former generation. Only Aaron (and that under the influence of terror - Exodus 32:22; Numbers 12:11) and Joshua (Joshua 11:28) had addressed him as Adoni before. And if they be married to any of the sons of the other tribes of the children of Israel, then shall their inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received: so shall it be taken from the lot of our inheritance.Verse 3. - Whereunto they are received. Literally, as in the margin, "unto whom (קום) referring to the men of the tribe) they shall be." And when the jubile of the children of Israel shall be, then shall their inheritance be taken away from the inheritance of the tribe of our fathers. Verse 4. - When the jubilee of the children of Israel shall be. It is remarkable that this is the only reference by name to the Jubilee, which is the vulgar form of the same word derived from the Latin jubiheus) to be found in the Scriptures. Some allusions more or less doubtful have been pointed out in the prophets, but the only one which seems incontrovertible is in Ezekiel 46:17, and belongs to the ideal regime of that vision. Jeremiah's right of redemption over the lands of his family was probably due to the fact that they were priestly lands (Joshua 21:18; Jeremiah 32:7-9), and as such incapable of permanent alienation. It is, therefore, doubtful whether the Jubilee was ever actually observed, although the principle upon which it rested, the equity of redemption which no Israelite could divest himself of, was undoubtedly acknowledged (see notes on Leviticus 25). Then shall their inheritance be put unto the inheritance be put unto the inheritance of the tribe whereunto they are received. It is again remarkable that the one explicit reference to the Jubilee should be only to an indirect consequence of its practical working. The Jubilee could not really transfer the property of the heiress to her husband's tribe, but it would in effect confirm that transfer, and make it permanent. In practice no property would be considered to have finally changed hands until the year of Jubilee, when an extensive re-settlement took place, and when all titles not successfully challenged would be considered as confirmed. Since the title of the heiress's children could not be challenged, and since any intermediate disposition of the land must then determine, the Jubilee would seem to effect the transfer of which it compelled the recognition. It is, however, none the less strange that the Manassites should have laid such stress upon the practical effects of a piece of legislation which had never yet come into use. It seems to point to the conclusion that they among them in their Egyptian homes, and that they among them in their Egyptian homes, and that they among the conclusion that the same thing had been customary among them in their Egyptian homes. Israel according to the word of the LORD, saying, The tribe of the sons of Joseph hath said well. Verse 5. - The tribe of the sons of Joseph. "The tribe of the sons of Joseph." There were two, or rather in effect three, tribes of the Beni-Joseph; Moses referred, of course, to the one which had come before him. This is the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. The direction is not altogether plain, since the tribe (matteh) contained several families (mishpachoth), and in this case one or more of the families were widely separated from the rest. Probably the words are to be read, "only to the tribe-family of their father," i.e., only into that mishpachah of Manasseh to which their father," i.e., only into that the territory of the "family" was to be apportioned within the tribe in the same way, and with the same regard to relationship, as the territory of the tribe of his fathers. Verse 7. - Every one... shall keep himself to the inheritance of the tribe of his fathers. This was to be the general rule which governed all such questions. Every Israelite had his own share in the inheritance of the daughters of Zelophehad is extended to all similar cases. And every daughter, that possesseth an inheritance in any tribe of the children of Israel may enjoy every man the inheritance of his fathers. Neither shall the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance of his fathers. Neither shall be wife unto one of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any tribe of the children of Israel may enjoy every man the inheritance in any enjoy every man the inheritance in any enjoy every every enjoy every enjoy every enjoy every enjoy every eve tribes of the children of Israel shall keep himself to his own inheritance. Even as the LORD commanded Moses, so did the daughters of Zelophehad; For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad. For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad. sacred records that these five names, which have not the least interest in themselves, are repeated thrice in this Book, and once in Joshua (Joshua 17:3). It is evident that the case made a deep impression upon the mind of the nation at the time. Their father's brothers' sons. The Hebrew word 17:3). It is evident that the case made a deep impression upon the mind of the nation at the time. its ordinary meaning, although in Jeremiah 32:12 it stands for uncle's son. There is no reason to depart from the customary reading here. No doubt the hearest male relatives who were open to their choice. The Septuagint And they were married into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father. These are the commandments and the judgments, which the LORD commandments, and the ir inheritance remained in the tribe of the words which recur so continually in Deuteronomy and in Psalm 119. It is found four times in chapter 15, and in a few other passages of the earlier books, including Leviticus (Leviticus 26:46), where, however, "the commandments" represents a different word (הַחָקים), and a third term, "the laws" (התורת), is added. It is difficult to say confidently what is included under the "these" of this verse. Comparing it with Numbers 33:50, it would seem that it only referred to the final regulations and enactments of the last four chapters; but as we have no reason to believe that the later sections of the Book are arranged in any methodical order, we cannot limit its added. It is difficult to say confidently what is included under the "these" of this verse. Comparing it with Numbers 33:50, it would seem that it only referred to the final regulations and enactments of the last four chapters; but as we have no reason to believe that the later sections of the Book are arranged in any methodical order, we cannot limit its added. scope to those, or deny that it may include the laws of chapters 28-30. For a similar reason we cannot say that the use of this concluding formula excludes the possibility of further large additions having been subsequently made to the Divine legislation in the same place and by the same person, as recorded in the Book of Deuteronomy. All we can say is, that the Book of Numbers knows nothing about any such additions, and concludes in such sort as to make it a matter of surprise that such additions are afterwards met with. The continuity, which so clearly binds together the main bulk of the four books of Moses, ends with this verse. This fact does not of course decide any question which arises concerning the fifth book; it merely leaves all such questions to be determined on their own merits. Page 2Pulpit CommentaryAnd the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Verse 1. - And the Lord spake. Cf. Numbers 33:50; Numbers 36:13. Command the children of Israel, that they give unto the Levites of the inheritance of their possession cities to dwell in; and ye shall give also unto the Levites suburbs for the cities round about them. Verse 2. - That they give unto the Levites... cities to dwell in. This legislation forms the natural sequel and complement of the first census (Numbers 1:49), excluded from any tribal inheritance (Numbers 18:20), but endowed with tithes and offerings for their maintenance (Numbers 18:21, &c.), it was also necessary that they should be provided with homes for themselves and their cattle. They might indeed have been left to exist as they could, and where they could, upon the provision made for them in the law. But, on the one hand, that provision was itself precarious, depending as it did upon the piety and good feeling of the people (which must often have been found wanting: cf. Nehemiah 13:10; Malachi 3:8, 9); and, on the other, it is evident that the Levites were intended, as far as their family and social life was concerned, to share the ordinary comforts and enjoyments of Israelites. Nothing could have been more foreign to the Mosaic ideal than a ministry celibate, ascetic, and detached from this world's wealth, such as readily enough sprang up (whether intended or not) under the teaching of the gospel (cf. Luke 10:4; Luke 12:33; Acts 20:34, 35; 1 Corinthians 7:7, 25, 26; 1 Corinthians 9:18, 27; 2 Corinthians 6:10; 2 Timothy 2:4). Suburbs. The Hebrew word "suburbs" in that sense. To keep cattle to some extent was not only a universal custom, but was well-nigh a necessity of life in that age. And the cities shall the have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts. Verse 3. - For their goods. "For their goods. "For their goods. "For their goods, and for all their beasts of draught or burden. For their goods." For their goods. "For their goods." For their goods. "For their goods." For their goods." For their goods. "For their goods." For their goods." word itself (לְרָכוּשָׁם) is indeterminate. For all their beasts. העֹכל חַיָּחָם an expression which apparently only sums up what has previously been mentioned. And the suburbs of the cities, which ye shall measure from without the city on the east side two thousand cubits round about. And ye shall measure from without the city on the east side two thousand cubits round about. cubits, and on the south side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall be to them the suburbs of the cities. Verse 5. - Ye shall measure from without the city shall be in the midst: this shall be to them the suburbs of the cities. Verse 5. - Ye shall be in the midst: this shall be to them the suburbs of the cities. Verse 5. - Ye shall measure from without the city shall be in the midst: this shall be to the midst: this shall be in the midst: this shall be in the midst: the city shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. 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Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. - Ye shall be in the midst cities. Verse 5. the country for 1000 cubits beyond the walls was reserved for pasture (according to verse 4), and for another 1000 cubits in all directions. This is reasonable in itself, since 2000 cubits is only half a mile, and rather more than a square mile of land would not seem too much for pastures, so that the Levitical lands extended 2000 cubits in all directions. gardens, &c. for a town with at least 1000 inhabitants. The smallest tribe territories seem to have comprised some 300 square miles of country; and if we take the Levitical towns as averaging 1000 cubits square, their forty-eight cities would only give them seventy-three square miles of territory. There is, however, no notice of anything being given to the Levites except their "suburbs," so that this explanation must be at best very doubtful. Others have argued for a plan according to which each outer boundary, drawn at 1000 cubits, plus the length of the town wall; but this is far too artificial, and could only be considered possible as long as it was confined to a paper sketch, for it presupposes that each city lay four-square, and faced the four points of the compass. If the first explanation be untenable, the only alternative sufficiently simple and natural is to suppose that, in order to avoid irregularities of measurement, each outer boundary was to be drawn at an approximate distance of 1000 cubits from the wall, and each of an approximate length of 2000 cubits; at the angles the lines would have to be joined as best they might. In Leviticus 25:32-34 certain regulations are inserted in favour of the Levites. Their houses might be redeemed at any time, and not only within the full year allowed to others; moreover, they returned to them (contrary to the general rule) at the year of Jubilee. Their property in the "suburbs" they could not sell at all, for it was inalienable. It is difficult to believe that these regulations were really made at this time, on the eve of the conquest, it is easy to see why they were subsequently inserted in the chapter which deals generally with the powers of sale and redemption. And among the cities which ye shall give unto the Levites there shall be six cities for refuge, which ye shall add forty and two cities. Verse 6. - And among the cities. Rather, "and the cities." אָמָ הָעָרים ' καὶ τὰς πόλεις. The construction is bro rather is continuous throughout verses 6-8, the accusative being repeated. Six cities for refuge. See below on verse 11. So all the cities: them shall ye give with their suburbs. Verse 7. - Forty and eight cities: them shall give to the Levites shall be forty and eight cities. The Levites numbered nearly 50,000 souls (see on Numbers 26:62), so that each Levitical city would have an average population of about 1000 to start with. There seems no sufficient reason for supposing that they shared their towns with men of the surrounding tribe. Even if the provision made for their habitation was excessive at first (which does not appear), yet their rate of increase should have been exceptionally high, inasmuch as they were not liable to military service. It is possible that mystical reasons led to the selection of the number forty-eight (12 x 4, both typical of universality), but it is at least equally probable that it was determined by the actual numbers of the tribe. And the cities which ye shall give many; but from them that have few ye shall give few: every one shall give form the cities which ye shall give from the cities which ye shall give from the cities which ye shall give from the cities which ye shall decrease." What seems to be a general rule of proportionate giving is laid down here, but it was not carried out, and it is not easy to see how it could have been. From the large combined territory of Judah and Simeon nine cities were indeed surrendered (Joshua 21), but all the rest, great and small, gave up four apiece, except Naphtali, which gave up three only. As the territory of Naphtali was apparently large in proportion to its numbers, this was probably for no other reason than that the tribe stood last on the list. Every one. Hebrew, אָשָׁע. It was in fact each tribe that surrendered so many cities, but since the tribal inheritance was the joint property of all the tribesmen, every man felt that he was a party to the gift. No doubt it was the Divine intention to foster in the tribes as far as possible this local feeling of interest and property in the Levites who dwelt among them (compare the expression "their scribes and Pharisees" in Luke 5:30). The dispersion of the Levites (however mysteriously connected with the prophecy of Genesis 49:5-7) was obviously designed to form a bond of unity for all Israel by diffusing the knowledge and love of the national religion, and by keeping up a constant communication between the future capital and all the provinces. According to the Divine ideal Israel as a whole was "the election" (ή ἐκλογή of Israel, and the priests the ἐκλογή of Israel, and the priests the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel, and the priests the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel, and the priests the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel, and the priest the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the Levites were the ἐκλογή of Israel as a whole was "the election" (ή ἐκλογή) from all the earth, the election" (ή ἐκλογή) from all the earth, the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή ἐκλογή) from all the election as a whole was "the election" (ή èκλογή) from all the election as a whole was "the election" (ή èκλογ small to be influential, but the Levites were numerous enough to have leavened the whole nation if they had walked worthy of their calling. They were gathered together in towns of their own, partly no doubt in order to avoid disputes, but partly that they might have a better opportunity of setting forth the true ideal of what Jewish life should be. And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you. God had already announced that he would appoint a place whither one guilty of unpremeditated manslaughter might flee for safety (Exodus 21:18). The expression there used does not point to more than one "place," but it is not inconsistent with several. Probably the right of sanctuary has been recognized from the earliest times in which any local appropriation of places to sacred purposes has been made. It is an instinct of religion to look upon one who has escaped into a sacred enclosure as being under the presiding deity. It is certain that the right was largely recognized in Egypt, where the priestly caste was so powerful and ambitious; and this is no doubt the reason (humanly speaking) for the promise in Exodus 21:13, and for the command in the following verse. Inasmuch as the whole of Canaan was the Lord's, any places within it might he endowed with rights of sanctuary, but it was obviously suitable that they should be Levitical cities; the Divine prerogative of mercy could nowhere be better exercised, nor would any citizens be better qualified to pronounce and to uphold the rightful decision in each case. And they shall be unto you cities for refuge from the avenger. Hebrew, ιν αίμα. In all other passages (twelve in number) where the word occurs in this sense it is qualified by the addition "of blood." Standing by itself, it is everywhere else translated "kinsman," or (more properly) "redeemer," and is constantly applied in that sense to God our Saviour (Job 19:25; Isaiah 63:16 &c.). The two ideas, however, which seem to us so distinct, and even so opposed, are in their origin one. To the men of the primitive age, when public justice was not, and when might was right, the only protector was one who could and would avenge them of their wrongs, and by avenging prevent their repetition. This champion of the injured individual, or rather family, - for rights and wrongs were thought of as belonging to families rather than to individual, was their goel, who had their peace, their safety, above all, their honour, in his charge. For no sentiments spring up quicker, and none exercise a more tyrannous sway, than the sentiment of honour, which in its various and often strangely distorted forms has always perhaps outweighed all other considerations in the minds of men. Now the earliest form in which the sentiment of honour, which in its various and often strangely distorted forms has always perhaps outweighed. If one member of a family was slain, an intolerable shame and sense of contumely rested upon the family until blood had been avenged by blood, until "satisfaction" had been done by the death of the manslayer. He who freed the family from this intolerable pain and humiliation - who enabled it to hold up its head, and to breathe freely once more - was the goel; and in the natural order of things he was the nearest "kinsman" of the slain who could and would take the duty upon him. To these natural feelings was added in many cases a religious sentiment which regarded homicide as a sin against the higher Powers for which they too demanded the blood of the guilty. Such was the feeling among the Egyptians, while the blood of the guilty. among the Hebrews it could plead Divine sanction, given in the most comprehensive terms: "Your blood of your lives will I require, at the hand of every beast will I require it; and at the hand of man;... whoso sheddeth man's blood, by man shall his blood be shed" (Genesis 9:5, 6). The moral difficulties of this proclamation need not here be considered; it is enough to take note that the Divine law itself recognized the duty as well as the lawfulness of private blood-revenge when public justice could not be depended on. The goel, therefore, was not merely the natural champion of his family, nor only the deliverer who satisfied the imperious demands of an artificial code of honour; he was a minister of God, in whose patient efforts to hunt down his victim the thirst for vengeance was to some extent at least superseded by, or rather transmuted into, the longing to glorify God (compare the difficult case of Revelation 6:10). It was not merely human feelings of great reach and tenacity which were outraged by the immunity of the manslayer; it was still more the justice of God which received a grievous wound. Just because, however, God had made the cause of the slain man his own, and had sanctioned the avenging mission of the goel, he could therefore regulate the course of vengeance so as to make it run as even as possible with true justice. It was not indeed possible to distinguish ab initio between the homicide which deserved and that which did not deserve capital punishment. Such distinction, difficult under any circumstances, was impossible when vengeance was in private hands. But while the goel could not be restrained from immediate pursuit unhindered by investigation or compunction (lest his whole usefulness be paralyzed), the manslayer might have opportunity to escape, and to be sheltered under the Divine mercy until he could establish (if that were possible) his innocence. No better instance can be found of the way in which the sentiments and institutions of a semi-barbarous age, added to them the sanctions of religion, and so modified them as to secure the maximum of practical good consistent with the social state and moral feelings of the people. No doubt many an individual was overtaken and slain by the goel who did. not deserve to die according to our ideas; but where perfection was far less dangerous to that age than the opposite error of diminishing the sanctity of human life and the awfulness of Divine justice. The congregation. Hebrew, util this error was far less dangerous to that age than the opposite error of diminishing the sanctity of human life and the awfulness of Divine justice. word is used frequently from Exodus 12:3 to the end of this chapter, and again in Joshua and the last two chapters of Judges. It is not found in Deuteronomy, nor often in the later books. In every case apparently eydah signifies the whole nation as gathered together, e.g., as represented by all who had an acknowledged right to appear, for of course 600,000 men could not gather together in any one place. The force of the word may be understood by reference to its use in Judges 20:1; Judges 20: words, and it cannot, therefore, be maintained that the "congregation" of this verse means the local elders of Joshua 20:4. The regulations there laid down are not inconsistent with the present law, but are quite independent of it. They refer to a preliminary hearing of the case as stated by the fugitive alone in order to determine his right to shelter in the mean time; which right, if accorded, was without prejudice to the future judgment of the "congregation" on the whole facts of the case (see below on verse 25). And of these cities shall give six cities shall give six cities. See on Deuteronomy 19:8, 9, where three more are apparently ordered to be set aside upon a certain contingency: Ye shall give three cities on this side Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. Verse 14. - Ye shall give three cities, Bezer of the Reubenites, Ramoth of the Gadites, and Golan of the Manassites. Those verses, however, seem to be an evident interpolation where they stand, and are hardly consistent with previous statements if taken literally. It is tolerably clear that the two tribes had only formed temporally settlements were not defined as vet: also that the Levitical cities (to which the cities of refuge were to belong) were not separated until after the conquest. It is likely that Deuteronomy 4:41-43 is a fragment, the real meaning el which is that Moses ordered the severance of three cities mentioned were afterwards selected. These six cities shall be a refuge, both for the children of Israel, and for the sojourner among them: that every one that killeth any person unawares may flee thither. And if he smite him with an instrument of iron, so that he die, he is a murderer: the murderer shall surely be put to death. Verse 16. - With an instrument of iron. There is no reasonable doubt that be held to include both weapons and other instruments; the former may have been mostly made of bronze, but where iron is used at all it is sure to be employed in war. And if he smite him with throwing a stone, wherewith he may die. Literally, "with a stone of die." i.e., a stone which is suitable for striking or throwing and apt to inflict a mortal wound. Or if he smite him with an hand weapon of wood, wherewith he may die, and he die, he is a murderer shall surely be put to death. Verse 18. - A hand weapon of wood. A club, or other such formidable instrument. The revenger o blood himself shall slay the murderer: when he meeteth him, he shall slay him. Verse 19. - When he meeteth him, i.e., outside a city of refuge. But if he thrust him of hatred, or hurl at him by laying of wait, that he die; Verse 20. - But if. Rather, "and if" (אָם). The consideration of willful murder is continued in these two verses, although chiefly with reference to the motive. It is to be understood that the deliberate intent was present in the former cases, and a new case is added, viz., if he smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with his fist with fatal consequences. Or in enmity smite him with him w he thrust him suddenly without enmity, or have cast upon him any thing without laying of wait, Verse 22. - Without enmity.... without laying of wait. These expressions seem intended to limit mercy to cases of pure accident, such as that quoted in Deuteronomy 19:5. Neither provocation nor any other "extenuating circumstances" are taken into account, nor what we now speak of as absence of premeditation. The want of these finer distinctions, as well as the short and simple list of farm injuries given, show the rudeness of the age for which these regulations were made. Or with any stone, wherewith a man may die, seeing him not, and cast it upon him, that he die, and was not his enemy, neither sought his harm: Then the congregation shall judge between the slayer and the revenger of blood according to these judgments: And the congregation shall restore him to the city of his refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.Verse 25. - The congregation (ution from Joshua 20:6) that the general assembly of all Israel was to summon both homicide and avenger before them with their witnesses, and, if they found the accused innocent, were to send him back under safe escort to the city in which he had taken refuge. He shall abide in it unto the death of the high priest. No doubt his family might join him in his exile, and his life might be fairly happy as well as safe within certain narrow limits; but under ordinary circumstances he must forfeit much and risk more by his enforced absence from home and land. It is not easy to see why the death of the high priest should have set the fugitive free from the law of vengeance, except as foreshadowing the death of Christ. No similar significance is anywhere else attributed to the death of the high priest; and it was rather in its unbroken continuance than in its recurring interruption that the priesthood of Aaron typified that of the Redeemer. To see anything of a vicarious or satisfactory character in the death of the high priest seems to be introducing an element guite foreign to the symbolism of the Old Testament. The stress, however, which is laid upon the fact of his decease (cf. verse 28), and the solemn notice of his having been anointed with the holy oil, seem to point unmistakably to something in his official and consecrated character which made it right that the rigour of the law should die with him. What the Jubilee was to the debtor who had lost his property, that the death of the high priest, as commonly believed, that all blood feuds were absolutely terminated by the death of the high priest, might this not be because the high priest, as chief minister of the law of God, was himself the goel of the whole nation? When he died all processes of vengeance lapsed, because they had really been commenced in his name. But if the slayer shall at any time come without the border of the city, i.e., no doubt beyond its "suburbs." And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slaver; he shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest; but after the death of the high priest the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood kill the slaver; he shall not be guilty of blood statute of judgment unto you throughout your generations in all your dwellings. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; i.e., of two at least (cf. Deuteronomy 17:6). Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death. Verse 31. - Ye shall take no satisfaction for the life of a murderer. The passion for vengeance is both bad and good, and is only a money payment, it has become wholly bad, and is only a despicable form of covetousness which insults the justice it pretends to invoke. Such payments or "ransoms" are permitted by the Koran, and have been common among most semi-civilized peoples, notably amongst our old English ancestors. And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest. Verse 32. - That he should come again to dwell in the land. No one might buy off the enmity of the avenger before the appointed time, for that would give an unjust advantage to wealth, and the land the land the land the land. cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. Verse 33. - The land cannot be cleansed. Literally, "there is no expiation (יָכָפָר) for the land." Septuagint, oùy έξιλασθήσεται ή yỹ. By these expressions the Lord places the sin of murder in its true light, as a sin against himself. The land, is defiled with the blood of the slain, and nothing can do away with the guilt which cleaves to it but the strict execution of Divine justice upon the murderer. Money might satisfy his Maker. Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel. Verse 34. - For I the Lord dwell among the children of Israel. Therefore the murderer's hand is raised against me; the blood of the slain is ever before my eyes, its cry for vengeance ever in my ears (cf. Genesis 4:10; Matthew 23:35; Revelation 6:10). Page 3Pulpit CommentaryAnd the LORD spake unto Moses, saying, Command the children of Israel, and say unto them, When ye come into the land of Canaan (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)Chapter 34:2. - Into the land of Canaan. Canaan has here its proper signification as the land of Canaan with the coasts thereof:)Chapter 34:2. - Into the land of Canaan with the coasts thereof:)Chapter 34:2. - Into the land of Canaan with the coasts thereof:)Chapter 34:2. - Into the land of Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan with the coasts thereof:)Chapter 34:2. - Into the land of Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the land of Canaan. Canaan has here its proper signification as the l In the prophets the word reverts to its proper (etymological) meaning, as the "flat country" along the Mediterranean coast (cf. Isaiah 19:18; Zephaniah 2:5; Matthew 15:22). This is the land that shall fall unto you. These words should not be placed in a parenthesis; it is a simple statement in the tautological style so common in these books. With the coasts thereof, or, "according to its boundaries," i.e., within the limits which nature and the Divine decree had set to the land of Canaan. Then your south border shall be from the wilderness of Zin along by the coast of Edom, and your south side." From the wilderness of Zin along by the coast of Edom. This general preliminary definition of the southern frontier marks the "wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts that this wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness of Zin" as its chief natural feature, and asserts the "wilderness" as its chief natural feature, and asserts the "wilderness" as its chief natural feature, and as its chief natural south of it, for this wady undoubtedly forms the natural southern mountain walls. To the south lies the inhospitable and un-cultivatable desert; to the north the often arid and treeless, but still partially green and habitable, plateau of Southern Palestine. The expression, "on the sides of Edom," can only mean that beyond the Wady Murreh lay territory belonging to Edom, the Mount Seir of Deuteronomy 1:24; it does not seem possible that Edom proper, which lay to the east of the Arabah, and which barely marched at all with the land of Canaan, should be intended here (see on Joshua 15:1, and the note on the site of Kadesh). And your south border. This begins a fresh paragraph, in which the salt sea eastward. Rather, "shall be from the extremity (מָקצָ) of the salt sea eastward" (cf. Joshua 15:2). The easternmost point in this boundary was to be fixed at the southernmost extremity of the Salt Sea. And your border shall turn from the south to the ascent of Akrabbim, and pass on to Azmon: Verse 4. - Shall turn from the south to the to the south to the s ascent of Akrabbim. It is not at all clear what הְנֶגָב לְמַעֵלָה can mean in this sentence. The A.V., which follows the Septuagint and the Targums, does not seem to give any sense, while the rendering, "to the south side of the ascent," does not seem to give any sense, while the rendering, "to the south side of the ascent," does not seem grammatically defensible. stairs," is to be placed. Some travelers have recognized both place and name in a precipitous road which ascends the northern cliffs towards the scept pass of es Sufah, over which runs the road from Petra to Hebron; others, again, identify the Scorpionstairs with the row of white cliffs which obliquely cross and close in the Ghor, some miles south of the Salt Sea, and separate it from the higher level of the Arabah. None of these identifications are satisfactory, although the first and last have more to be said in their favour than the second. Possibly the ascent of Akrabbim may have been only the Wady Fikreh, along which the natural frontier would run from the point of the Salt Sea into the Wady Murreh. Pass on to Zin. It is only here and in Joshua 15:3 that the name to the neighbouring wilderness. From the south to Kadesh-barnea. Here again we have the expression אָנְגָב לא do not know the exact force. But if Kadesh was in the neighbourhood of the present Ain Kudes, then it may be understood that the frontier, after reaching the western end of the Branel. It is indeed very difficult, wi this description of the southern frontier of Canaan before us, to believe that Kadesh was in the immediate neighbourhood of the Arabah, where many commentators place it; for if that were the case, then the boundary line has not yet made any progress at all towards the west, and the only points given on the actual southern boundary are the two unknown places which follow. Hazar-addar. In Joshua 15:3 this double name is apparently divided into the two names of Hezron and Addar, but possibly the latter only is the place intended here. A Karkaa is also mentioned there, which is equally unknown with the rest. And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.Verse 5. - The river of Egypt, or "brook (μητου. It was a winter torrent which drained the greater part of the single channel receives the intermittent outflow of many wadys, that it was known as the "brook of Egypt," because it formed the well-marked boundary between Egypt and Canaan (cf. 2 Chronicles 7:8, and Isaiah 27:12, where the Septuagint has ἕως Pινοκορούρων, from the name of the frontier fort, Rhinocorura, afterwards built there). So far as we are able to follow the line drawn in these verses, it would appear to have held a course somewhat to the south of west for about half its length, then to have made a southerly deflection to Kadesh, and from thence to have struck north-west until it reached the sea, almost in the same latitude as the point from which it started. And as for the western border. The Hebrew word for "west" (u) is simply that for "sea," because the Jews in their own land always had the sea on their west. Thus the verse reads literally, "And the sea boundary." It would seem very unlikely that the Jews familiarly used the word "yam" for "west" after a residence of several centuries in a country where the sun set not over the sea, but over the desert. Nothing can of course be proved kern the use of this passage at any rate is the language of an age subsequent to the conquest of Canaan (see on Exodus 10:19; 26:22, and Numbers 2:18) The line of coast from the brook of Egypt to the Leontes was upwards of 160 miles in length. And this shall be your north border: from the great sea ye shall point out for you, i.e., ye shall point out for you, i.e., ye shall observe and make for, in tracing the boundary. Septuagint, καταμετρήσετε... παρά Mount Hor. Not of course the Mount Hor on which Aaron died, but another far to the north, probably in Lebanon. The Hebrew הר הַהָר מָהָר which the Septuagint had rendered Δς το δρος in chapter 20, it renders here το δρος taking another form as it probably is. Her Ha-har is therefore equivalent to the English "Mount Mountain ;" and just as there are many "Avon rivers" on the English maps, so there were probably many mountains locally known among the Jews as Hor Ha-hat. We do not know what peak this was, although it must have been one clearly distinguishable from the sea. There is, however, no reason whatever for supposing (contrary to the analogy of all such names, and of the other Mount Hor) that it included the whole range of Lebanon proper. From mount Hor ye shall point out your border unto the entrance of Hamath, and the goings forth of the border shall be to Zedad: Verse 8. - From Mount Hor ye shall point out your border unto the entrance of Hamath, and the goings forth of the border shall be to Zedad: Verse 8. - From Mount Hor ye shall point out your border unto the entrance of Hamath. Literally, "from Mount Hor strike a line for the entrance to Hamath." The real difficulty lies in the expression occurs in Numbers 13:21, and is similarly rendered by the Septuagint. A comparison with Judges 3:3 and other passages will show that "Ibo Chamath" had a definite geographi meaning as the accepted name of a locality in the extreme north of Canaan. When we come to inquire where "the entrance to Hamath" was, we have nothing to guide us except the natural features of the country. Hamath itself, afterwards Epiphancia on the Orontes, lay far beyond the extremest range of Jewish settlement; nor does it appear that it was ever conquered by the greatest of the Jewish kings. The Hamath in which Solomon built store cities (2 Chronicles 8:4), and the Hamath which Jeroboam II. "recovered" for Israel (2 Kings 14:28), was not the city, but the kingdom), of that name. We do not know how far south the territory of Hamath may have extended, but it is quite likely that i included at times the whole upper valley of the Leontes (now the Litary). The "entrance to Hamath" then must be looked for at some point, distinctly marked by the natural features of the country, where the traveler from Palestine would enter the territory of Hamath. This point has been usually fixed at the pass through which the Orontes breaks out of its upper valley between Lebanon and anti-Lebanon into the open plain of Hamath. This point, however, is more than sixty miles north-north-west from Dan. It would require some amount of positive evidence to make it even probable that the whole of the long and narrow valley. between Lebanon and anti-Lebanon, widening towards the north, and separated by mountainous and difficult country from the actual settlements of the jews, was yet Divinely designated as part of their inheritance. No such positive evidence exists, and therefore we are perfectly free to look for "the entrance to Hamath" much further to the south. It is evident that the ordinary road from the land of Canaan or from the cities of Phoenicia to Hamath must have struck the valley of the Leontes, have ascended that river to its sources, and crossed the watershed to the upper stream of Orontes. The whole of this road, until it reached that river to its sources, and crossed the watershed to the upper stream of Orontes. a narrow valley of which the narrowest part is at the southern end of the modern district of el Bekaa, almost in a straight line between Sidon and Mount Hermon. Here the two ranges approach most nearly to the bed of the Litany (Leontes), forming a natural gate by which the traveler to Hamath must needs have entered from the south. Here then, very nearly in lat. 88° 80', we may reasonably place the "entrance to Hamath" so often spoken of, and so escape the necessity of imagining an artificial and impracticable frontier for the promised land. Zedad. Identification, which is at best very problematic, is wholly out of the question if the argument of the preceding note be accepted. And the border shall go on to Ziphron. A town called Sibraim is mentioned by Ezekiel (2:16) as lying on the boundary between Damascus and Hamath, and there is a modern village of Zifran about forty miles north-east of Damascus, but there is no probable ground for supposing that either of these are the Ziphron of this verse. Hazar-enan, i.e., "fountain court." There are of course many places in and about the Lebanon and anti-Lebanon ranges to which such a name would be suitable, but we have no means of identifying it with any one of them. It must be confessed that this "north border" of Israel is extremely obscure, because we are not told whence it started, nor can we fix, except by the description of the tribal boundaries and possessions as given in Joshua 19, and by the enumeration of places left unconquered in Joshua 13 and Judges 3. The most northerly of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that their allotted territory extended beyond the lower valley of the tribes were Asher and Naphtali, and it does not appear that the tribes were Asher and Naphtali, and it does not appear the tribes were Asher and Naphtali, and it does not appear that the tribes were Asher and Naphtali, and it was the extreme of Jewish settlement in this direction, as Beersheba in the other, was southward of Mount Hermon. The passage in Joshua 13:4-6 does indeed go to prove that the Israelites never occupied all their intended territory in this direction, but as far as we can tell the line of promised conquest did not extend further north than alden and Mount Hermon. "All Lebanon toward the sunrising" cannot well mean the whole range from south to north, but all the mountain country lying to the east of Zidon. One other passage promises to throw additional light upon the question, viz., the ideal delimitation of the Holy Land in Ezekiel 47; and here it is true that we find a northern frontier (verses 15-17) apparently far beyond the line of actual settlement, and yet containing two names at least (Zedad and Hazar-enan) which appear in the present list. It is, however, quite uncertain whether he is only mentioning(humanly speaking at random)certain points in the far north; his very object would seem to be to picture an enlarged Canaan extending beyond its utmost historical limits. Even if it should be thought that these passages require a frontier further to the north than the one advocated above, it will yet be impossible to carry it to the north that these passages require a frontier at all, but will actually descend from the "entrance of Hamath" in a southerly or south-westerly direction, and distinctly form part of the eastern boundary. And ye shall point out your east border from Hazarenan to Shepham: And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall be coast shall point out your east border from Hazarenan to Shepham to Riblah, on the eastern boundary. Chinnereth eastward: Verse 11. - Shepham is unknown. Riblah in the land of Hamath (Jeremiah 39:5), now apparently Ribleh on the Orontes. This one example will serve to show how delusive are these identifications with modern places. Even if Ribleh represents an ancient Riblah, it is not the Riblah which is mentioned here. On the east side of Ain, i.e., of the fountain. The Targums here imply that this Ain was the source of Jordan below Mount Hermon, and that would agree extremely well with what follows. The Septuagint has βηλά where we read Riblah. It has been supposed that the word was originally Åρβηλά, a transliteration of "Har-bel," the mountain of Bel or Baal, identical with the Harbaal-Hermon (our Mount Hermon) of Judges 3:3. The Hebrew הרבל being differently pointed, and the final a taken as the suffix of direction, we get הרבל being differently pointed, and the final a taken as the suffix of direction, we get הרבל being differently pointed, and the final a taken as the suffix of direction. of Chinnereth eastward. Literally, "shall strike (מַחָה) the shoulder of the sea, " &c. The line does not seem to have descended the stream from its source, but to have descended the stream from its source, but to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source, but to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not reckoned for the sea, " &c. The line does not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source not seem to have descended the stream from its source as within the sacred limits. And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about. And Moses commanded the children of Israel, saying, This is the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half tribe: For the tribe of the children of Reuben according to the house of their fathers, and the tribe of the children of Gad according to the house of their fathers, have received their inheritance; and half the tribe of Manasseh have received their inheritance. The two tribes and the half tribe have received their inheritance on this side Jordan near Jericho eastward, toward the sunrising.Verse 15. - On this side Jordan near Jericho. Literally, "on the side (מַעָבָר) of the Jordan of Jericho, but it was the territory which they had received permission to occupy that territory, and it was in this direction that the temporary settlement: of Reuben and Gad lay, perhaps also those of half Manasseh. And the LORD spake unto Moses, saying, These are the names of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. Verse 17. - Eleazar the priest, and Joshua the son of Nun. Verse 17. - Eleazar the priest, and Joshua the son of Nun. Verse 17. - Eleazar the priest, and Joshua the son of Nun. As the ecclesiastical and military heads respectively of the theocracy (see on Numbers 32:28). And ye shall take one prince of every tribe, to divide the land by inheritance. Verse 18. - One prince of every tribe, to divide the tribes, which had to be done after the situation of the tribes arranged no doubt in order to insure fairness in fixing the boundaries between the tribes. managed by the chiefs of the tribe itself. Of these tribe princes (see on Numbers 13:1; Joshua 14:1), Caleb is the only one whose name is known to us, and he had acted in a somewhat similar capacity forty years before. This may of itself account for the tribe of Judah being named first in the list, especially as Reuben was not represented; but the order in which the other names follow is certainly remarkable. Taken in pairs (Judah and Simeon, Manasseh and Ephraim, &c.), they advance regularly from south to north, according to their subsequent position on the map. Differing as this arrangement does so markedly from south to north, according to their subsequent position on the map. coincidence so apparently trivial was Divinely prearranged, or that the arrangement of the names is due to a later hand than that of Moses. And the names of the tribe of Judah, Caleb the son of Jephunneh. And of the tribe of the children of Simeon, Shemuel the son of Ammihud. Verse 20. - Shemuel. This is the same name as Samuel. Of the rest, every, one except the last occurs elsewhere in the Old Testament as the name of some other Israelite. Of the tribe of the children of Joseph, for the tribe of the children of Joseph, for the tribe of the children of Joseph, for the tribe of the tribe of the tribe of the tribe of the children of Joseph, for the tribe of t the children of Ephraim, Kemuel the son of Shiphtan. And the prince of the tribe of the children of Asher, Ahihud the son of Aster, Ahihud the son of Aster, Ahihud the son of Shelomi. And the prince of the tribe of the children of Issachar, Paltiel the son of Aster, Anihud the son of Shelomi. ihud. These are they whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan. Page 4Pulpit CommentaryThese are the journeys. The Hebrew word is a commanded to divide the inheritance unto the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron. Verse 1. - These are the journeys. The Hebrew word is a commentaryThese are the journeys of the children of Israel in the land of Egypt with their armies under the hand of Moses and Aaron. Verse 1. - These are the journeys. The Hebrew word is a commentaryThese are the journeys of the children of Israel in the land of Egypt with their armies under the hand of Moses and Aaron. Verse 1. - These are the journeys. rendered σταθμοί by the Septuagint, which means "stages" or "stations," It is, however, guite rightly translated "journeys," for it is the act of setting out and marching from such a place to such another which the word properly denotes (cf. Genesis 13:3: Deuteronomy 10:11). And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out. Verse 2. - And Moses wrote their goings out (על-פי יהוה) may be taken as equivalent to an adjective qualifying the noun "goings out," signifying only that their marches were made under the orde of God himself. It is more natural to read it with the verb "wrote;" and in that case we have a direct assertion that Moses wrote this list of marches himself by command of God, doubtless as a memorial not only of historical interest, but of deep religious significance, as showing how Israel had been led by him who is faithful and true faithful in keeping his promise. true in fulfilling his word for good or for evil. The direct statement that Moses wrote this list himself is strongly corroborated by internal evidence, and has been accepted as substantially true by the most destructive critics. No conceivable inducement could have existed to invent a list of marches which only partially corresponds with the historical account, and can only with difficulty be reconciled with it - a list which contains many names nowhere else occurring, and having no associations for the Book is a very different matter, on which see the Introduction. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians. Verse 3. - They departed from Rameses. Hebrew, Raemses. See on Exodus 1:11; 12:37. The brief description here given of the departure from Egypt touches upon every material circumstance of the departed from Rameses. as related at large in Exodus 11:41. In the sight of all their firstborn, which the LORD had smitten among them: upon their gods also the LORD had smitten among them: upon their gods also the LORD had smitten among them: upon their first-born, which the Lord had smitten among them. Literally, "were burying (Septuagint, έθαπτον) those whom the Lord had smitten among them, viz., all the first-born." The fact that the Egyptians were so universally employed about the funeral rites of their first-born." The fact that the Egyptians were so universally employed about the funeral rites of their first-born." The fact that the Egyptians were so universally employed about the funeral rites of their first-born." Israelites began their outward march without opposition. It is in perfect accordance with what we know of the Egyptians, that all other passions and interests should give place for the time to the necessary care for the departed. Upon their gods also the Lord executed judgments. See on Exodus 12:12, and cf. Isaiah 19:1. The false deities of Egypt, having no existence except in the imaginations of men, could only be affected within the sphere of those imaginations, i.e., by being made contemptible in the eyes of those who feared them. And the yilderness. Verse 6. Etham. See on Exodus 13:20. And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol. Verse 7. - Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah. Verse 8. - In the wilderness of Etham. This is called the wilderness of Shur in Exodus 15:22, nor is it easy to explain the occurrence of the name Etham mentioned in verse 6 lay on the other side of the Red Sea. We do not, however, know what physical changes have taken place since that time, and it is guite possible that at Etham there may have been a ford, or some other easy means of communication, so that the strip of desert along the opposite shore came to be known as the wilderness of Etham. And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there. Verse 9. - Elim. See on Exodus 15:27. And they removed from Elim, and encamped by the Red sea. Verse 10. - Encamped by the Red sea. Ver intermediate halting-places, at which it is to be presumed that nothing very noteworthy happened Nothing whatever is known of these three stations. And they took their journey out of the wilderness of Sin, and encamped in Dophkah. And they departed from Dophkah, and encamped in Alush. And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink. And they departed from Rephidim, and pitched in the wilderness of Sinai. See on Exodus 19:1. And they removed from the desert of Sinai. See on Exodus 19:1. And they removed from the desert of Sinai. See on Exodus 19:1. And they departed from Rephidim, and pitched in the wilderness of Sinai. See on Exodus 19:1. encamped at Hazeroth. Verse 17. - Kibroth-hattaavah... Hazeroth. See on Numbers 11:34, 35. And they departed from Hazeroth, and pitched in Rithmah. Verse 18. - Rithmah. Verse 18 returned - a station subsequently known by the name of Kadesh. There are two difficulties in the way of this identification. In the first place we should then only have three names of stations between Sinai and it admits of explanation. We know that the first journey was a three days' journey (Numbers 10:33), and the others may have been longer still, through a country which presented no facilities for encamping, and possessed no variety of natural features. In the second place, Rithmah is not Kadesh, and cannot be connected with Kadesh except through a doubtful identification with the Wady Retemat in the neighbourhood of Ain Kudes (see note at end of chapter 13). It is, however, evident from Numbers 12:16, as compared with Numbers 12:16, as compared with respect to an ancient sanctuary, perhaps owing to some partial shifting of the camp - during the absence of the spies. Rithmah, therefore, may well have been the official name (so to speak) originally given to the encampment, but subsequently superseded by the more famous name of Kadesh; this would explain both its non-appearance in the narrative of Numbers, and its appearance in the Itinerary here. And they departed from Rithmah, and pitched at Rimmon parez. Verse 19. - Rimmon parez. The latter part of the name is the same as parats or perets, which commonly signifies a breaking out of . Divine anger. This place may possibly have been the scene of the events related in chapters 16, 17, but the Targum of Palestine connects them with Kehelathah. And they departed from Rimmonparez, and pitched in Libnah. Verse 20. - Libnah. Hebrew לְבָן, "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יְבָנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִבְנָה "whiteness") may perhaps be the same as the Laban (יִב this, as of the next eight stations, is indeed utterly unknown; and the guesses which are founded on the partial and probably accidental similarity of some modern names, Kehelathah and Makheloth seem to be derived from געסל, "an assembling," and thus give some slight support to the supposition that during the thirty-eight years the people were scattered abroad, and only assembled from time to time in one place. Rissah is variously interpreted "heap of ruins," or "depression;" Tarah is "turning," or "delay;" Mithcah signifies "sweetness," and may be compared (in an opposite sense) to Marah. And they removed from Rissah, and pitched at Rissah. And they removed from Rissah, and pitched in Haradah. And they removed from Haradah, and pitched in Makheloth. And they removed from Makheloth, and encamped at Tahath. And they departed from Tahath. And they departed from Tahath, and pitched in Mithcah. And they went from Mithcah, and pitched in Hashmonah. And they departed from Tahath. And they departed from Ta - Hashmonah. This is possibly the Heshmon of Joshua 15:27, since this was one of the "uttermost cities... toward the coast of Edom, southward." The name, however ("fruitfulness"), was probably common on the edge of the desert. Moseroth. This is simply the plural form of Moserah ("chastisement"), and is no doubt the place so called in Deuteronomy 10:6 (see note at end of chapter). And they departed from Moseroth, and pitched in Benejaakan. Verse 31. - Bene-Jaakan, or Akan, was a grandson of Seir, the legendary tribe father of the Horites of Mount Seir (Genesis 36:20, 27; 1 Chronicles 1:42). The wells of the Beni-Jaakan may well have retained their name long after their original owners had been dispossessed; or a remnant of the tribe may have held together until this time. And they removed from Benejaakan, and encamped at Horhagidgad. Verse 32. - Hor-ha-gidgad. Verse 32. - Ho gad is no doubt the Gudgodah of Deuteronomy 10:7. And they went from Horhagidgad, and pitched in Jotbathah. Verse 33. - Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," is explained by the note in Deuteronomy 10:7 "Jotbathah. The meaning of this name, which is apparently "excellent," there are still running streams in some of the wadys which open into the Arabah towards its southern end. And they removed from Jotbathah, and encamped at Ebronah," a "beach," or "passage," called "the Fords" by the Targum of Palestine. It is conjectured that it lay below Ezion-geber, just opposite to Elath, with which place it may have been connected by a ford at low tide, but this is quite uncertain. And they departed from Ebronah, and encamped at Ezion-gaber, " the "giant's backbone." This can hardly be other than the place mentioned in 1 Kings 9:26; 2 Chronicles 8:17 as the harbour of King Solomon's merchant navy. At this later date it was at the head of the navigable waters of the Elanitic Gulf, but considerable changes have taken place in the shore line since the age of Solomon, and no doubt similar changes took place before. It was known to, and at times occupied by, the Egyptians, and the wretched village which occupies the site is still called Aszium by the Arabs. The name itself would seem to be due to some peculiar rock formation - probably the serrated crest either of a neighbouring mountain or of a half-submerged reef. And they removed from Kadesh. Verse 36. - The wilderness of Zin, which is Kadesh. See on chapter Numbers 20:1. And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. Verse 37. - Mount Hor. See on Numbers 20:22. And Aaron the priest went up into mount Hor at the commandment of the land of Edom. Verse 38. - In the fortieth year ... in the first day of the fifth month. This is the only place where the date of Aaron's death is given. It is in strict accordance with the Divine intimation that Israel was to wander forty years in the wilderness. And Aaron was an hundred and twenty and three years old when he died in mount Hor. Verse 39. - An hundred and twenty and three years old. He had been eighty-three years old when he died in mount Hor. Verse 39. - An hundred and twenty and three years old. He had been eighty-three years old. He ha And king Arad... heard of the coming. See on chapter Numbers 21:1. The introduction of this notice, for which has slipped in by what we call accident (like Deuteronomy 10:6, 7), for the longer statement in chapter Numbers 21:1-3 occupies the same position in the historical narrative immediately after the death of Aaron. It is difficult to suppose that Moses wrote this verse and left it as it stands; it would rather seem as if a later hand had begun to copy out a statement from some earlier document - in which it had itself perhaps become misplaced - and had not gone on with it. And they departed from mount Hor, and pitched in Zalmonah. Verse 41. - Zalmonah. Verse 41. - Zalmonah. This place is not elsewhere mentioned, and cannot be identified. Either this or Punon may be the encampment where the brazen serpent was set up; according to the Targum of Palestine it was the latter. And they departed from Zalmonah, and pitched in Punon. Verse 42. - Punon. Perhaps connected with the Pinon of Genesis 36:41. The Septuagint has  $\Phi_{UV\omega}$ , and it is identified by Eusebius and Jerome with Phaeno, a place between Petra and Zoar where convicts were sent to labour in the mines. Probably, however, the march of the Israelites lay further to the east, inasmuch as they scrupulously abstained from trespassing upon Edom. And they departed from Punon, and pitched in Oboth. And they departed from Iim, and pitched in Dibongad. Verse 44. - Oboth... Ije-abarim. See on Numbers 21:11. And they departed from Iim, and pitched in Dibongad. Verse 45. - Dibon-gad. This encampment may have been the same as that previously called by the name of Nabaliel or Bamoth (Numbers 21:19, and see on Numbers 33:34). Several stages are here passed over in the Itinerary. At a time when the conquest and partial occupation of large districts was going on, it would be hard to say what regular stages were made by the host as such (see note at end of chapter). And they removed from Dibongad, and encamped in Almondiblathaim.Verse 46. - Almon-diblathaim. Probably the same as the Beth-diblathaim mentioned in Jeremiah 48:22 as a Moabitish town contignous to Dibon, Nebo, and Kiriathaim. The name, which signifies "hiding-place of the two circles" or "cakes," was doubtless due either to some local legend, or more probably to the fanciful interpretation of some peculiar feature in the landscape. And they removed from Almondiblathaim. and pitched in the mountains of Abarim. before Nebo, Verse 47. - The mountains of Abarim. before Nebo, Verse 47. - The mountains of Abarim. before Nebo, Verse 47. - The mountains of Abarim. before Nebo, The same locality is called "the top of Pisgah, which looketh toward the waste," in Numbers 21:20 (see note there, and at Numbers 21:20). Nebo is the name of a town here, as in Numbers 32:3. 38, and in the later books; in Deuteronomy (Deuteronomy 32:49; Deuteronomy 34:1) it is the name of the mountain, here included in the general designation Abarim. And they departed from the mountains of Abarim, and pitched by Jordan near Jericho. Verse 48. - In the plains of Moab by Jordan near Jericho. Verse 48. - In the plains of Moab by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab. Verse 49. - From Beth-jesimoth even unto Abel-shittim. Beth-jesimoth, "house of the wastes," must have been very near the point where Jordan empties itself into the Dead Sea, on the verge of the salt desert which bounds that sea on the east. It formed the boundary of Sihon's kingdom at the south-west corner. Abelshittim, "meadow of acacias," is better known by the abbreviated name "Shittim" (Numbers 25:1; Micah 6:5). Its exact site cannot be recovered, but the Talmud states that it was twelve miles north of the Jordan mouth. Probably the center of the camp was opposite to the great fords, and the road leading to Jericho. NOTE ON THE TWO LISTS OF STATIONS BETWEEN EGYPT AND THE JORDAN. There can be no question that the chief interest of the Itinerary here given is due to its literary character as a document containing elements at least of extreme and unquestioned antiquity. At the same time it is a matter of some importance to compare it with the history as given at large in Exodus and Numbers, and to note carefully the points of contact and divergence. It is evident at first sight that no pains have been taken to make the two lists of stages agree, each list containing several names which the other lacks, and (in some cases) each having a name of its own for what appears to be the same place. With respect to the latter point, the explanation usually given seems guite natural and satisfactory: the names were in many cases given by the Israelites themselves, and in others were derived from some small local peculiarity, or belonged to insignificant hamlets, so that the same encampment may very well have received one name in the official record of the movements of the tabernacle, and retained another in the popular recollection of the march. With respect to the former point, it may fairly be argued that the narrative only records as a rule the names of places where something memorable occurred, and indeed does not always mention the place even then, while the linerary is simply concerned with the consecutive encampments as such. It would be more correct to say that the narrative is essentially fragmentary, and does not purport to record more than certain incidents of the wanderings. We have, therefore, no difficulty in understanding why the Itinerary gives us the names of three stations between Egypt and Mount Sinai not mentioned in Exodus. There is much more difficulty with the ensuing notices, because the name of Kadesh only occurs once in the list, whereas it is absolutely necessary, in order to bring the narrative into any chronological sequence, to assume (what the narrative itself pretty clearly intimates) that there were two encampments at Kadesh, separated by an interval of more than thirty-eight years. It has accordingly been very generally agreed that the Rithmah of the Itinerary is identical with the nameless station "in the wilderness of Paran," afterwards called Kadesh in the narrative. This is of course an assumption which has only probabilities to support it, but it may fairly be said that there is nothing against it. The retem, or broom, is so common that it must have given a name to many different spots - a name too common, and possessing too few associations, to stand its ground in popular remembrance against any rival name (see note on verse 18). It has been argued by some that the whole of the twenty-one stages enumerated in verses 16-35 were made on the one journey from Sinai to Kadesh; and as far as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improbable in the supposition; the "eleven days" of a start as the mere number goes there is nothing improve the start as the mere number goes the s Deuteronomy 1:2 are no doubt the days of ordinary travelers, not of women and children, flocks and herds. It is true that the supposition is commonly connected with a theory which throws the whole historical narrative into confusion, viz., that Israel spent only two years instead of forty in the wilderness; but that need not cause its rejection, for the whole thirtyeight may be intercalated between verse 36 and verse 37 of the Itinerary, and we could explain a total silence concerning the wanderings of those years better than we can the mention of (only) seventeen stations. The only serious difficulty is presented by the name Ezion-geber, which it is very difficult not to identify with the place of that name, so well known afterwards, at the head of the Elanitic Gulf; for it is impossible to find the last stage towards Kadesh at a spot as near to Sinai as to any of the supposed sites of Kadesh. It is of course possible that more than one place was known as the "giant's backbone;" but, on the other hand, the fact that at Moseroth Israel was near Mount Hor, and that they made five marches thence to Ezion-geber, is quite in accordance with the site usually assigned to it. It must remain, therefore, an unsettled point as to which nothing more can be said than that a balance of probabilities is in favour of the identification of Rithmah with the first encampment at Kadesh. Proceeding on this assumption, we have thereafter eleven names of stations concerning which nothing is known, and nothing can be with any profit conjectured. Then come four others which has come into its present position (humanly speaking) by some accident of transcription does not admit of serious debate; but it is evidently a fragment of some ancient document, possibly of the very Itinerary of which we have only an abbreviation here. Comparing the two, we are met at once with the difficulty that Aaron is said to have died and been buried at Moserah, whereas, according to the narrative and the Itinerary, he died on Mount Hor during the last journey from Kadesh. This is not

unnaturally explained by assuming that the official name of the encampment under, or opposite to, Mount Hor, from which Aaron ascended the mountain to die, was Moserah or Moseroth, and that the Israelites were twice encampment under, or opposite to, Mount Hor, from which Aaron ascended the mountain to die, was Moserah or Moseroth, and that the Israelites were twice encamped there - once on their way to Ezion-geber and back to Kadesh, and again on the last march round Edom, to which the fragment in Deuteronomy refers. There remain, however, unexplained the singular facts - 1. That the station where Aaron died is called Mount Hor not only in the narrative, but in the Itinerary, which nevertheless does give the name Moseroth to this very station when occupied on a previous occasion. 2. That the fragment gives Bene-Jaakan, Moseroth, Gudgod, and Jotbath as stages on the last journey, whereas the Itinerary gives them (the order of the first two being inverted) as stages on a previous journey, and gives other names for the encampments of the last journey. There is no doubt room for all four, and more besides, between Mount Hor and Oboth; but it cannot be denied that there is an appearance of error either in the fragment or in the Itinerary. A further objection has been made to the statement that Israel marched from Ezion-geber to Kadesh, both on the score of distance and of the final move may have been hurried, and no regular encampment pitched; (2) that when Israel returned to Kadesh it was still in expectation of entering Canaan "by the way of the spies," and in ignorance that they would have to come down the Arabah once again. Lastly, with respect to the names which occur after Ije-abarim, we have again an almost total want of coincidence with this peculiarity, that the narrative gives seven names where the Israelites crossed it, to the Arboth Moab is only thirty miles in a straight line. Over this short distance it is quite distance it is quite a straight line. likely that the armies of Israel moved in lines more or less parallel, the tabernacle probably only shifting its place as the general advance made it desirable. That the two accounts are based on different documents, or drawn from different sources, is likely enough; but both may nevertheless be equally correct. If (as regards the last march) one record was kept by Eleazar, and another by Joshua, the apparent disagreement may be readily explained. CHAPTER 33:50-34:29 And the Lord spake. It is quite obvious that a new section begins here, closely connected, not with the Itinerary which precedes it, but with the delimitation which follows. The formula which introduces the present command is repeated in Numbers 35:1, and again in the last verse of chapter 36, thus giving a character of its own to this concluding portion of the Book, and to some extent isolating it from the rest. Speak unto the children of Israel, and again in the last verse of chapter 36, thus giving a character of its own to this concluding portion of the Book, and to some extent isolating it from the rest. Canaan; Verse 51. - When ye are passed over Jordan. Previous legislation had anticipated the time when they should have come into their own land (cf. Numbers 15:2; Leviticus 23:10), but now the crossing of the river is spoken of as the last step on their journey home. Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and guite pluck down all their high places: Verse 52. - Ye shall drive out. The Hebrew word (from νου) is the same which is translated "dispossess" in the next verse. The Septuagint has in both cases απολείτε, supplying (like the A.V.) the word "inhabitants" in verse 53. The Hebrew word, however, seems to have much the same sense as the English phrase "clear out," and is, therefore, equally applied to the land and the occupants of it. No doubt it implies extermination as a necessary condition of the clearance. Their pictures. and contain as a necessary condition of the clearance of their worship;" the Targum of Jerusalem has "their idols." The same word occurs in Leviticus 26:1, in the phrase אָבָן מַשְׁכִית, which is usually rendered "a stone image," i.e., a stone shaped into some likeness of man. If so, אָבן מַשְׁכִית by itself has probably the same meaning; at any rate it can hardly be "a picture," nor is there the least evidence that the art of painting was at all practiced among rude tribes of Canaan. The same word, maskith, is indeed found in Ezekiel 8:12 in connection with "gravings" (from יָסָק, cf. Isaiah 49:18; Isai used in the Pentateuch for that "likeness" which is reproduced in Divine creation (Genesis 1:26, 27; Genesis 9:6) or in human generation (Genesis 5:3); in the later books, however (especially in Daniel), it is freely used for idols. On "massakah," see on Exodus 32:4; Isaiah 30:22. Their high places. places. 1:26, 27; Genesis 9:6) or in human generation (Genesis 5:3); in the later books, however (especially in Daniel), it is freely used for idols. On "massakah," see on Exodus 32:4; Isaiah 30:22. Their high places. both places by στῆλαι, and of course it was not the high places themselves, which were to be plucked down. As a fact, it would seem that the Jews, instead of obeying this command, appropriated the Bamoth to their own religious uses (cf. 1 Samuel 9:12; 1 Kings 3:2; Psalm 78:58, &c.). The natural result was, as in all similar cases, that not only the Bamoth, but very many of the service of the Lord. And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. Verse 53. - I have given you the land. "The earth is the Lord's," and no one, therefore, can dispute his right in the abstract to evict any of his tenants and to put others in possession. But while the whole earth was the Lord's, it is clear that he assumed a special relation towards the land of Canaan, as to which he chose to exercise directly the rights and duties of landlord (see on Deuteronomy 22:8 for a small but striking instance). The first duty of a landlord is to see that the occupancy of his property is not abused for illegal or immoral ends; and this duty excuses, because it necessitates, eviction under certain circumstances. It is not, therefore, necessary to argue that the Canaanites were more infamous than many others; it is enough to remember that God had assumed towards the land which they occupied (apparently by conquest) a relation which did not allow him to overlook their enormities, as he might those of other nations (see on Exodus 23:23-33; 34:11-17, and cf. Acts 14:16; Acts 17:30). It was (if we like to put it so) the misfortune of the Canaanites that they alone of "all nations" could not be suffered to "walk in their own ways." because they had settled in a land which the Lord had chosen to administer directly as his own earthly kingdom. And ye shall give the less inheritance among your families: and to the more ye shall give the less inheritance among your families. be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit. Verse 54. - Ye shall divide the land by lot. These directions are repeated in substance from Numbers 26:53-56. Every man's inheritance by lot; no doubt in such a way that the final settlement of the country would correspond with the blood relationships of the settlers. But if ye will not drive out the inhabitants of the land from before you; then it shall be pricks in your eves, and thorns in your eves, and thorns in your eves. inhabitants. As was in fact the case (Judges 1). The warning is here given for the first time, because the danger was now near at hand, and had indeed already shown itself in the matter of the Midianitish women and children. Pricks in your eyes, and thorns in your sides. Natural symbols of dangerous annoyances. Possibly the thickets which fringe the Jordan supplied them with present examples. In Joshua 23:13 we have "scourges in your sides," which sounds somewhat more artificial. In Judges 2:3, where this warning is quoted, the figure is not expressed at all: "they shall be in your sides." Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them. Verse 56. - I shaft do unto you as I thought to do unto them, i.e., I shall execute by other hands upon you the sentence of dispossession which ye shall have refused to execute upon the Canaanites. The threat (although in fact fulfilled) does not necessarily involve any prophecy, since to settle down among the remnants of the heathen was a course of action which would obviously and for many reasons commend itself to the Israelites. Indolence and cowardice were consulted by such a policy as much as the natural feelings of pity towards vanquished and apparently harmless foes. The command to extirpate was certainly justified in this case (if it could be in any) by the unhappy consequences of its neglect. Israel being what he was, and so little severed in anything but religion from the ancient heathen, his only chance of future happiness lay in keeping himself from any contact with them. On the morality of the command itself, see on the passages referred to, and on the slaughter of the Midianites. As a fact, the extirpation of the computed did not offend the moral sense of the Jews then any more than it did that of our heathen Saxon ancestors. Where both races could not dwell in security, it was a matter of course that the weaker was destroyed. Such a command was then revealed, or to the moral sense as then educated. Being in itself a lawful proceeding, it was made a religious proceeding, and taken out of the category of selfish violence by being made a direct command of God. Page 5Pulpit CommentaryNow the children of Reuben and the children of Cattle; Verse 1. - The children of Reuben and the children of Gad. Reuben and Gad had both been camped on the same (southern) side of the tabernacle, but had not apparently been neighbours, since Simeon intervened on the march (see on Numbers 2:10-14). Simeon, however, was at this time enfeebled and disgraced, and was not likely to assert himself in any way. The "great multitude of cattle" belonging to the two tribes probably point to pastoral habits of long standing, since the cattle of the Amorites and Midianites would be equally divided among all. The land of Jazer, probably stood near the northern source of the Wady Hesban, which enters the Jordan not far from its mouth. The "land of Jazer" would seem to mean the Mishor, or plateau, of Heshbon, over which the Israelites had passed on their way to the plains of Moab (see on Deuteronomy 3:10, "all the cities of the Mishor"). The land of Gilead as the name of a district only previously occurs in Genesis 37:25. It is used with a considerable latitude of meaning in this and the following books. In its widest sense it stands for the whole territory to the east of Jordan (see on verses 26, 29), including even the rugged, volcanic districts of Bashan (Deuteronomy 34:1; 1 Chronicles 5:16); but more properly it denoted the lands on both sides the Jabbok, from the Wady Hesban on the south, to the Yermuk and lake of Tiberias on the north, now known as the provinces of Belka and Jebel Ajlun. These lands are by no means uniformly flat, as the name "Mount Gilead" testifies, but include mountains and hills covered with fine open forests of oak (cf. 2 Samuel 18:8, 9) as well as rolling downs and treeless plains. The soil is almost everywhere of great fertility, and the water supply, although very scanty in summer, is sufficient if carefully husbanded. Even now these provinces produce great store of grain, and are depastured by vast flocks of sheep. In Roman times, as the innumerable ruins testify, they were filled with a large and opulent population. Indeed there could be no comparison in point of agricultural and pastoral value between these open and fertile lands and the broken, stony country of Southern Palestine. If they ever enjoy again the blessing of a strong government and continuous peace they will again justify the choice of Reuben and Spake unto government to μquivalent to μquival and to Eleazar the priest, and unto the princes of the congregation, saying, Ataroth, and Beon, Verse 3. - Ataroth. As to the nine places here mentioned, see on verses 34-38. They all lie to the south of Gilead, properly so called, within a comparatively short distance of the route by which the main body of the Israelites had advanced. Probably the cattle which followed the host were still grazing under guard around these places, and it was very natural that tribes which had hitherto lived closely crowded together should not at first contemplate spreading themselves very far afield. Even the country which the LORD smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: Wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan. The two tribes have been charged on the strength of these words with "shameless selfishness," but there is nothing to justify such an accusation. If they thought at all of the effect of their request upon their brethren, it is quite likely that they intended to do them a kindness by leaving them more room on the other side Jordan; and indeed Canaan proper was all too strait for such a population. Whether they were wise in wishing to stay in the wider and more attractive lands which they had seen is another matter. They knew that the God of Israel had designed to plant his protection by remaining where they did. The subsequent history of the trans-Jordanic tribes is a melancholy commentary on the real unwisdom of their choice. Yet it would have been difficult for them to know that they were wrong, except by an instinct of faith which no Israelites perhaps at that time possessed. And Moses said unto the children of Reuben, Shall your brethren go to war, and shall ye sit here. Moses had good cause to feel great anxiety about the entry into Canaan proper. Once already the faith and courage of the people had failed them on the very threshold of the promised land, and a slight discouragement might bring about a similar calamity. Hence he spoke with a degree of sharpness which does not appear to have been deserved. And wherefore discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them? Verse 7. - Discourage. The verb μix translated "discourage" here and in verse 9, is of somewhat doubtful meaning. The Septuagint renders it by διαστρέφω, and perhaps the sense is, "Why do ye draw away the heart?" i.e., render it averse from going over. Thus did your fathers, when I sent them from Kadeshbarnea to see the land. Verse 8. - Thus did your fathers. It is impossible not to see that this mode of address is in striking contrast to that used in the Book cf. Deuteronomy (e.g., in Numbers 1:22, 27; Numbers 5:3, 23). At the same time it is obviously the more natural, and the more in accordance with facts, because there was not a man left of all those who had rebelled at Kadesh. At Kadesh-Barnea. This mode of writing the name forms a link between the closing chapters of Numbers (here and in Numbers 34:4) and the two following books. In Deuteronomy it occurs four times, and "Kadesh-Barnea" occurs four times, an in Genesis and in the previous chapters of Numbers. The meaning of the combination is uncertain, and the etymology of "Barnea" altogether obscure. It may be an old name attaching to the place before it became known as a sanctuary. The Septuagint has Kάδης τοῦ Βαρνή in one place, as though it were the name of a man. For when they went up unto the valley or Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them. Verse 9. - When they went up, i.e., no doubt the spies, although the word is not expressed. Moses, indeed, in the heat of his displeasure, seemed to charge their "fathers" generally with the wickedness of ten men. No further proof is needed to show that Moses was often disposed to speak unadvisedly with his lips. And the LORD'S anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me: Verse 11. - That came up out of Egypt, from twenty years old and upward. Here is another instance of the haste and inaccuracy with which Moses spoke. The Divine sentence of exclusion had been pronounced upon all who were numbered at Sinai as being then over twenty (Numbers 14:29). Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD. Verse 12. - The Kenezite. See on Numbers 13:6. And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed. And, behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment yet the fierce anger of the LORD toward Israel. Verse 14. - An increase of sinful men. το augment yet the fierce anger of the LORD toward Israel. Verse 14. - An increase of sinful men. to "brood," used in a contemptuous sense. The strong language of Moses was not justified by the reality, although it was excused by the appearance, of the case. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people. Verse 15. - He will yet again leave them in the wilderness; but until they had fairly made good their possession of Canaan, their desert wanderings could not be considered at an end. And they came near unto him, and said, We will build sheepfolds here for our little ones: Verse 16. - Sheep-folds. אָרָת אָלו אָרָת אָרָא אָרָא און tor safety. But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. Verse 17. - We ourselves in haste." ינָסַלַע סָשָׁים. They meant that they would not delay the forward movement of Israel, but would hasten to erect the necessary buildings, and to array themselves for war. We will not return unto our houses, until the children of Israel have inheritance. For we will not inheritance is fallen to us on this side Jordan, or forward; because our inheritance. For we will not inheritance is fallen to us on this phrase is her used in what is apparently its more natural sense, as it would be used by one dwelling in the plains of Moab (see on Numbers 22:1, and on next verse). Or forward. It does not appear on a stward is the west and south and north, as the tide of conquest might flow. Our inheritance is fallen to us on this side Jordan eastward. It does not appear on what ground they spoke so confidently. They do not seem to have received any Divine intimation that their lot was to be on the east of Jordan, but rather to have been guided by their own preference. If so, they cannot be acquitted of a certain presumptuous willfulness in action, and of a certain want of honesty in speech. The phrase here rendered "on this side Jordan" (מְעָבָר הַיָרָדָן) cannot be distinguished grammatically from that which bears an opposite signification in the preceding verse. In itself it is perfectly ambiguous without some qualifying word or phrase, and it is very difficult to know what the ordinary use of it was in the time of Moses. In later ages, no doubt, it came to mean simply the trans-Jordanic territory, or Peraea, without reference to the position of the speaker. The difficulty here is to decide whether the expression, as further defined by "eastward," would actually have been used at that time and in that place, or whether the expression is due to a writer living on the west of Jordan. All we can say is, that the awkward use of the phrase in two opposite meanings, with words of clearer definition added, points more or less strongly towards a probability that the passage as it stands was written or revised at a later date. And Moses said unto them, If ye will do this thing, if ye will do this thing, if ye will do this thing if ye will do the bacred symbols of the Lord's presence (see on chapter Numbers 10:21, and Joshua 6:9). But since the same expression (לְפָנֵי (הוָה)) is twice used in a much vaguer sense in verse 22, it is more probable that it only means "in the Lord's service, or "beneath his eye." And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him, And the land be subdued before the LORD: then afterward ye shall return, and be guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD. But if ye will find you out. Or rather, "ye will know your sin" (גען הַטַאַהְכָם) in this land shall be your sin will find you out. Verse 23. - Be sure your sin will find you out. Verse 23. - Be sure your sin will find you out. Or rather, "ye will know your sin" (גען הַטַאַהְכָם) in this land shall be your sin will find you out. Verse 23. - Be sure your sin will find you out. Verse 23. - Be sure your sin will find you out. Or rather, "ye will know your sin" (גען הַטַאַהְכָם) in the sure your sin will find you out. Verse 23. - Be sure your sin will find you out. Verse 24. - Be sure your sin will find you out. Verse 24. - Be sure your sin will find you out. 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Our little ones, our vives, our flocks, and all our cattle, shall be there in a vague sense for all the central and southern trans-Jordanic districts. But thy servants will pass over, every man armed for war, before the LORD to battle, as my lord saith. So concerning them Moses commanded Eleazar the priest, and Joshua 1:13 ff.; Joshua 1:13 ff.; Joshua 2:1 ff. And Moses said unto them, If the children of Gad and the children of Kathers of the children of Sate 2:1 ff. And Moses commanded Eleazar the priest, and Joshua the son of Nun, and the children of Sate Reuben will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then ye shall give them the land of Canaan. And the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do. We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan may be ours. And Moses gave unto them, even to the children of Gad, and to the children of Gad, and to the children of Canaan, that the possession of our inheritance on this side Jordan may be ours. the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, even the cities of the country round about. Verse 33. - And unto half the tribe of Manasseh. As no mention has been previously made of this tribe in this connection, we are left to conjecture why it should, contrary to all analogy, have been divided at all, and why the one half should have received the remote regions of Northern Gilead and Bashan. That the tribe was divided at all can only be explained by the pre-existence of some schism in its ranks, the probable origin and nature of which are discussed in the notes on verses 39, 41. The enormous increase in the tribal numbers during the wanderings (see on chapter Numbers 26:34) may have made the division more advisable, and the adventurous and independent character of the Machirites may have rendered it almost a necessity. They had not apparently preferred any request to Moses, but since the trans-Jordanic territory was to be occupied, Moses probably prevented a grave difficulty by recognizing their claim to the conquests they had made. And the children of Gad built Dibon, and Ataroth, and Aroer, Verse 34. - The children of Gad built, i.e., no doubt, they put these places in some habitable and defensible state of repair until they should return. Dibon. Now Dhiban, four miles north of Arnon. It is called Dibon-gad in chapter Numbers 33:45, 46, but it is doubtful whether there is any allusion to its present occupation, since "Gad" was a common affix in the languages of Canaan (cf. Joshua 11:17). Dibon was subsequently assigned to Reuben (Joshua 13:9), but was recovered by Moab, and became one of his strongholds (of Isaiah 15:2; Jeremiah 48:18, 22) The Moabite stone was found here. Ataroth. Now Attarus, seven miles from Dibon. Aroer. Not the Aroer before Rabbath (Joshua 13:25), but the Aroer by the brink of Arnon (Deuteronomy 2:36; Joshua 13:16). And Atroth, Shophan, and Jaazer, and Jogbehah, Verse 35. - Atroth, Shophan, and Jaazer (cf. Judges 8:11). All these places were only temporarily occupied by the Gadites, and fell to Reuben in the subsequent division. And Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Beth-nimrah and Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced cities: and folds for sheep.Verse 36. - Bethharan, fenced c camp. The latter would seem to have fallen subsequently to Reuben. Fenced cities, and folds for sheep. There should be no stop between these two clauses. All these places were "built" for the double purpose of affording protection to the families and to the flocks of the tribe. And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim, Verse 37. - The children of Reuben. Reuben had, at the time of the last census, been greater in number than Gad, and had been his leader on the march. He now occupied, the Moabites recovered many, while the most important of all (Heshbon) had to be surrendered to the Levites. He was indeed compensated with the southern settlements of the Gadites as far as the Wady Hesban, but even so his limits were very straitened as compared with those of Gad and of half Manasseh. Heshbon. Cf. chapter Numbers 21:25. In Joshua 21:39; 1 Chronicles 6:81, Heshbon is spoken of as belonging to Gad. This can only be explained on the supposition that the temporary settlements of the two tribes were really intermixed, and that Heshbon, as the old capital of that region, was jointly occupied. In after times it, too, together with Elealeh and Kirjathaim, Nebo, Baal-meon, and Sibmah, all fell into the hands of Moab (Isaiah 15:2, 4; Isaiah 16:8; Jeremiah 48:22, 23). And Nebo, and Baalmeon, (their names being changed,) and Shibmah: and gave other names unto the cities which they builded. Verse 38. - Baalomeon. Called Been in verse 3, Beth-meon in Jeremiah 48:23, Beth-meon in Jeremiah 48:23, Beth-meon in Jeremiah 48:23, Beth-meon in Jeremiah 48:23, Beth-meon in Jeremiah 48:24, apparent on the verb "built." The Septuagint has περικεκυκλωμένας (Symmachus, περικεκυκλωμένας), apparent on the verb "built." The Septuagint has περικεκυκλωμένας (Symmachus, περικεκυκλωμένας), apparent on the verb "built." 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And the children of Machir. The relation of the Beni-Machir to the tribe of Manasseh is obscure, because all the Manassites were descended from Machir. In the absence of any direct information, we can only guess at the nature of the tie which united the Beni-Machir as a family, and kept them distinct from their history that they formed a sub-tribe powerful enough to have a name of their own in Israel (cf. verse 40 and (udges 5:14, and see note on verse 41). Went to Gilead. This would seem to refer to the exp recorded in chapter Numbers 21:33. It is mentioned here out of e, in the simple historical style of the Pentateuch, because the gift of Gilead to Machir grew out of its conquest by Machir. The name Gilead is again used in a v actually allotted to Machir was rather in Bashan than in Gilead proper. And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein. Verse 40. - And he dwelt therein. This expression does not necessarily look beyond the lifetime of Moses, although it would be more naturally taken as doing so. In chapter Numbers 20:1 שיב is used of the "abiding" of Israel at Kadesh. And Jair the son of Manasseh went and took the small towns thereof, and called them Havothjair. Verse 41. - Jair the son of Manasseh. This hero of Manasseh is mentioned here for the first time; in Deuteronomy 3:14 his conquests are somewhat more fully described. His genealogy, which is instructive and suggestive, is given here. It will be seen that Segub, the father of Jair, was a Machirite in the female line only. His father Hezron, according to 1 Chronicles 2:21, married the daughter of Manasseh in his old age, when his elder sons were probably already fathers of families. It may probably be conjectured also that Manasseh, who must have inherited exceptional wealth (cf. Genesis 48:17), and had but one grandson, left a large portion to his grand-daughter, the young wife of Hezron. It was therefore very natural that Segub should have attached himself to the fortunes of his mother's tribe. Is it not also very probable that Machir had other daughters (cf. Genesis 1:23), who also inherited large portions from their grandfather, and whose husbands were willing enough to enter into a family which had apparently brighter prospects than any others? If so, it would account at once for the existence of a large family of Machirites not descended from Gilead, and not on the most friendly terms with the rest of the tribe. It is quite possible that many of the more adventurous spirits amongst the tribe of Judah joined themselves to a family whose reputation and exploits they might naturally claim as their own (see on Joshua 19:34). The small towns thereof, or, "their villages." Septuagint, τàς ἐπαύλεις αὐτῶν, i.e. the hamlets of the Amorites who dwelt in Argob (Deuteronomy 3:14), the modern district of el Lejja, on the north-western waters of the Yermuk or Hieromax. And called them Havothjair. jair. Septuagint, τὰς ἐπαύλεις Ἰαίρ, and so the Targums. The word chavvoth only occurs in this connection, and is supposed by some to be the plural of ... There does not, however, seem to be anything except the very doubtful analogy of certain German names in favour of the rendering "Jair's lives." It is more likely the corruption of some more ancien name. There is some discrepancy in subsequent references to the Chavvoth-jair. According to 1 Chronicles 2:22, Jair had twenty-three towns in Gilead" which went under the name of Chavvoth-jair; while in Joshua 13:30 "all the Chavvoth-jair which are in Bashan" are reckoned at sixty. The plausible, though not wholly satisfactory, explanation is, that the conquests of Nobah came to be subsequently included in those of his more famous contemporary, and the vague name of Chavvoth-jair extended to all the towns in that part of Gilead, and of Bashan too (see notes on the passages cited). And Nobah went and took Kenath, and too the villages thereof, and called it Nobah, after his own name. Verse 42. - Nobah. As this chieftain is nowhere else named, we may probably conclude that he was one of the Jebel Hauran, the most easterly point ever occupied by the Israelites. It is apparently the Nobah mentioned in Judges 8:11, but it has reverted (like so many others) to its old name. In spite of the uncertainties which hang over the conquest of this north-eastern territory, there is something very characteristic in the part played by the Machirite leaders. That they acted with an independent vigour bordering on audacity, that they showed great personal provess, and had great personal authority with the humbler members of their family, and held something like the position of feudal superiors among them, is evident from the way in which they are spoken cf. And this is guite in keeping with the character of the Manassites in after times. The "governors" who came at the call of Barak Gideon, the greatest of the warrior-judges, and probably Jephthah also ("the Gileadite"), as well as the younger Jail maintained the warlike and impetuous characteristic daring and self-reliance of Machir transmuted into their spiritual equivalents. Page 6Pulpit CommentaryAnd the LORD spake unto Moses, saying, Verse 1. - The Lord spake unto Moses. The command to "vex the Midianites, and smite them," had been given before (Numbers 25:17), but how long before we cannot tell. Possibly the interval had been given before that the attack when it was made might be sudden and unexpected. From the fact that no resistance would seem to have been made to the Israelitish detachment, and that an enormous amount of plunder was secured, we may probably conclude that the Midianites had thought all danger past. Avenge the children of Israel of the Midianites had thought all danger past. the children of Israel of the Midianites. The war was to be distinctly one of vengeance on the part of Israel. On the grave moral question which arises out of this war, and of the manner in which it was carried on, see the note at the end of the chapter. Afterward shalt thou be gathered unto thy people. It is quite possible that Moses himself had been reluctant to order the expedition against Midian, either because it involved so much bloodshed, or, more probably, because he foresaw the difficulty which actually arose about the women of Midian. If so, he was here reminded that his place was to obey, and that his place was to obey and that his place was to obey and the momen of Midian. saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the LORD of Midian. Verse 3. - Avenge the LORD of Midianites had insulted and injured the majesty of God himself. On the question why Midian only, and not Moab also, was punished see on Numbers 25:17. It is to be remembered that, however hateful the sins of licentiousness and idolatry may be, they have never aroused by themselves the exterminating wrath of God. Midian was smitten because he had deliberately used these sins as weapons wherewith to take the life of Israel. Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. So there were delivered, or "levied." is a thousand of every tribe, twelve thousand of every tribe, twelve thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered, or "levied." is a thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered, or "levied." is a thousand of every tribe, twelve thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered out of the thousand of every tribe, twelve thousand of every tribe, twelve thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered out of the thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered out of the thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered out of the thousand of every tribe, twelve thousand armed for war. Verse 5. - There were delivered out of the thousand of every tribe, twelve thousand of every tribe, twelve thousand of every tribe, twelve thousand of every tribe at the tribes of the thousand of every tribe at the tribes of the tribes of the tribes of the thousand tribe at the tribes of the tribes of the thousand tribe at the tribes of the tribes verse 16 (see note there), and in these two places not in the same sense. The context, however, leaves little or no doubt as to the meaning which it must bear. And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand. Verse 6. - And Phinehas the son of Eleazar. The high priest himself could not leave the camp and the sanctuary, because of his duties, and because of the risk of being defiled (see verse 19); but his son, who was already marked out as his representative (see on Numbers 16:37). In after times the Messiah Milchama ("Sacerdos unctus ad bellum," alluded to in Deuteronomy 20:2) who accompanied the army to the field was a recognized member of the Jewish hierarchy. Phinehas was of course specially marked out by his zeal for the present duty, but we may suppose that he would have gone in any case. With the holy instruments, and the trumpets. Septuagint, καὶ τὰ σκεύη τὰ ἄγια καὶ σάλπιγγες. The word instruments (כלי) is the same more usually translated "vessel," as in Numbers 3:31, and is apparently to be understood of the sacred furniture of this sort, unless it were the ark itself. The Israelites were accustomed at all critical times to be preceded by the ark (Numbers 10:33; Joshua 3:14; Joshua 3:14; Joshua 6:8), and the narrative of 1 Samuel 4:3 sq. shows plainly that, long after the settlement at Shiloh, no scruples existed against three for a resemblance in the result Most modern commentators, unwilling to believe that the ark left the camp (but cf. Numbers 14:44), identify the "holy instruments" with "the trumpets;" this, however, is plainly to do violence to the grammar, which is perfectly simple, and is contrary to the Septuagint and the Targums. The Targum of Palestine paraphrases "holy instruments" by Urim and Thummim; these, however, as far as we can gather, seem to have been in the exclusive possession of the high priest. And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword. Verse 8. - They slew the kings of Midian, beside the rest of them that were slain. This is more accurately rendered by the Septuagint, τοῦς βασιλείς., ἀπέκτειναν ἅμα τοῖς τραυματίαις: "they put to death (הַהַג) the kings, in addition to those who fell in battle" (from חַלָל, to pierce, or wound). These five kings, who are mentioned here as having been slain in cold blood after the battle, are said in Joshua 13:21 to have been vassals (גָסיבי) of the Amoritish king Sihon, and to have dwelt "in the country." From this it has been concluded by some that the Midianites at this time destroyed included only certain tribes which had settled down within the territory afterwards assigned to Reuben, and had become tributary to Sihon. This would account for the fact that the present victory was so easy and so complete, and also for the otherwise inexplicable fact that the midianites appear again as a formidable power some two centuries later. Zur. The father of Cozbi (Numbers 25:15). Balsam also... they slew with the sword. Not in battle, but, as the context implies, by way of judicial execution (see on Numbers 24:25; Joshua 13:22). And the children of Israel took all their cattle, and all their flocks, and all their goods. And they burnt all their cities wherein they dwelt, and all their goodly castles, with fire. Verse 10. - Their goodly castles. בָּיָרֹתם. Septuagint, ἐπαύλεις. This word, which the nomadic tribes of that country have used from time immemorial. Probably these were the proper habitations of the Midianites; the "cities" would have belonged to the previous inhabitants of the land. And they took all the spoil, and all the prey, both of men and of beasts. Verse 11. - The spoil, and all the previous inhabitants of the land. And they took all the prey, both of men and of beasts. Verse 11. - The spoil, and all the prey, both of men and of beasts. Verse 11. - The spoil, and all the prey, both of men and of beasts. Verse 11. - The spoil, and all the prey, both of men and of beasts. Verse 11. - The spoil, and all the prey, both of men and of beasts. Verse 11. - The spoil, and all the prey in the next verse And they brought the captives, and the prey, and the prey, and the prest, and all the princes of the congregation, went forth to meet them without the camp. And Moses was wroth with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle. Verse 14. - Officers of the host. Literally, "inspectors." Septuagint, τοῖς ἐπισκόποις τῆς δυνάμεως And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of Peor, and there was a plague among the congregation of the LORD. Verse 16. - To commit trespass. אסר seems to be used in such a phrase as "levying" war against a person. Now therefore kill every male among the little ones, and kill every word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such a phrase as "levying" war against the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the English word "levy" is used in such as the Engli that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves. Verse 18. - Keep alive for yourselv with their mothers. And do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify both yourselves and your captives, i.e., the women and children who were spared. No peculiar rites are here prescribed for the reception of these children of idolaters into the holy nation with the water of separation. In after times they would have been baptized. And purify all your raiment, and all that is made of skins, and all work of goats' hair, and all things made of wood. Verse 20. - Purify all your raiment, and all that is made. Literally, "every vessel" (יָכָל). This was in accordance with the principle laid down in chapter 19 that everything which had come into contact with a corpse needed purifying. And Eleazar the priest said unto the men of war which went to the battle, This is the ordinance of the law which the LORD commanded Moses; Verse 21. - And Eleazar the priest said, This is the ordinance of the law (הַקּת הַתּוֹכָה, "law-statute, as in Numbers 19:2) which the Lord commanded Moses. There is something peculiar in this expression which points to the probability, either that this paragraph (verses 21-24) was added after the death of Moses, or that "th law was already beginning, even in the lifetime of Moses, to assume the position which it after. wards held - that, viz., of a fixed code to be interpreted and applied by the living authority of the priest heading that law to meet the present circumstances. It is no doubt possible that Eleazar referred the matter to Moses, but it would seem on the face of the narrative that he spoke on his own authority as high priest. When we compare the ceremonial of the later Jews, so precisely and minutely ordered for every conceivable contingency, with the Mosaic legislation itself, it is evident that the process of authoritative amplification must have been going on from the first; but it is certainly strange to find that process begun while Moses himself was alive and active. Only the gold, and the silver, the brass, the iron, the tin, and the lead, Verse 22. - The brass. Rather, "copper." The six metals here mentioned were those commonly known to the ancients, and in particular to the Egyptians and Phoenicians. Every thing that may abide the fire, ye shall make it go through the fire, and it shall be clean: nevertheless it shall be clean general law of lustration in chapter 19 founded on the obvious fact that water does not cleanse metals, while fire does. The spoils of the Midianites required purification, not only as being tainted with death, but as having been heathen property. And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp. And the LORD spake unto Moses, saying, Take the sum of the prey that was taken, both of man and of beast, thou, and Eleazar the priest, and the chief fathers of the spoil (see on verse 11), but only of the captured children and cattle. And the chief fathers. Perhaps stands here fathers' houses). So the Septuagint, oi ἄρχοντες τῶν πατριῶν. And divide the prey into two parts; between them that took the war upon the equity of the case; on the one hand, all Israel had suffered from Mid on the other, only the twelve thousand had risked their lives to smite Midian. For the application of a like principle to other cases see Joshua 22:8; 1 Samuel 30:24; 2 Macc. 8:28, 30. And levy a tribute unto the LORD of the men of war which went out to battle: one soul of five hundred, both of the persons, and of the asses, and of the sheep: Take it of their half, and give it unto Eleazar the priest, for an heave offering of the LORD. Verse 29. - An heave offering unto the Lord. Septuagint, τàc ἀπαρὰς Κυρίου. The Hebrew word has in the phrase "to lift cattle;" hence terumah is derived, had practically lost its literal significance, just as the English word has in the phrase "to lift) from which terumah is derived, had practically lost its literal significance, just as the English word has in the phrase "to lift) from which terumah is derived. set aside as an offering. No doubt the offering levied on the portion of the warriors was in the nature of tithe for the benefit of Eleazar and the priests. And of the flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.Verse 30. - One portion of fifty. Two percent of the prey. This probably corresponded very closely to the number of Levites to be neither better nor worse off than their neighbours. And Moses and Eleazar the priest did as the LORD commanded Moses. And the booty, being the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand and five thousand and seventy thousand and seventy thousand and seventy thousand and seventy thousand and five thousand and five thousand and seventy thousand and seventy thousand and five thousand and five thousand and seventy thousand and seventy thousand and seventy thousand and five thousand and five thousand and seventy thousand and seven what actually remained to be divided. The numbers given are obviously round numbers, such as the Israelites seem always to have employed in enumeration. The immense quantity of cattle captured was in accordance with the habits of the Midianites in the days of Gideon (Judges 6:5) and of their modern representatives today. And threescore and twelve thousand beeves, And threescore and one thousand asses, And thirty and two thousand persons in all, of women that had not known man by lying with him. And the half, which was the portion of them that went out to war, was in number three hundred and seven and thirty thousand and seven and the seven and th threescore and fifteen. And the beeves were thirty and six thousand; of which the LORD'S tribute was threescore and twelve. And the persons were sixteen thousand; of which the LORD'S tribute was threescore and twelve. was the LORD'S heave offering, unto Eleazar the priest, as the LORD commanded Moses. And of the children of Israel's half, which Moses divided from the men that warred, (Now the half that pertained unto the congregation was three hundred sheep, And thirty and six thousand beeves, And thirty thousand asses and five hundred, And sixteen thousand persons;) Even of the children of Israel's half, Moses took one portion of fifty, both of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses. And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses: And they said unto Moses, Thy servants have taken the sum of the men of us. Verse 49. - There lacketh not one man of us. Verse 49. - There lacketh not one man of us. Verse 49. - There lacketh not one man of us. Verse 49. - There lacketh not one man of us. Verse 49. - There lacketh not one man of us. The officers naturally regarded this as a very wonderful circumstance; and so indeed it was, whether Midian made any resistance or not. It was, however, in strict keeping with the promises of that temporal dispensation. It would have been no satisfaction to the Israelite who fell upon the threshold of the promised land to know that victory remained with his comrades. His was not the courage of modern soldiers, who fling away their lives in blind confidence that some advantage will accrue thereby to the army at large; rather, he fought under the conviction that to each, as well as to all, life and victory were pledged upon condition of obedience and courage. In this case no one was found unfaithful, and therefore brought an oblation for the LORD, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before the LORD. Verse 50. - What every man hath gotten. The whole, apparently, of their booty in golden ornaments among a race of nomads living in squalid tents and hovels may excite surprise; but it is still the case (under circumstances far less favourable to the amassing of such wealth) among the Bedawin and kindred tribes (see also on Judges 8:24-26). Chains. σια 2 Samuel 1:10. Tablets (see also on Judges 8:24-26). on Exodus 35:22). A different word is used in Isaiah 3:20. And Moses and Eleazar the priest took the gold of them, even all wrought jewels. And all the gold of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels. Verse 52. - Sixteen thousand seven hundred and fifty shekels. If the shekel of weight be taken as 66 of an ounce, the offering will have been some £25,000. (For the men of war had taken spoil, every man for himself.) And Moses and fifty shekels. If the shekel of weight be taken as 66 of an ounce, the offering will have been some £25,000. (For the men of war had taken spoil, every man for himself.) And Moses and taken spoil, every man for himself.) Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation. It is not said what was done with this enormous quantity of gold, which must have been a cause of anxiety as well as of pride to the priests. It may have formed a fund for the support of the tabernacle services during the long years of neglect which followed the conquest, or it may have been drawn upon for national purposes. A memorial. To bring them into favourable remembrance with the Lord. For this sense of μομασιού (Septuagint, μνημόσυνου) cf. Exodus 28:12, 29. NOTE C THE EXTERMINATION OF THE MIDIANITES. The grave moral difficulty presented by the treatment of their enemies by the Israelites, under the sanction or even direct command of God, is here presented in its gravest form. It will be best first to state the proceedings in all their ugliness; then to reject the false excuses made for them; and lastly, to justify (if possible) the Divine sanction accorded to them. I. That the Midianites had injured Israel is clear; as also that they had done so deliberately, craftily, and successfully, under the advice of Balaam. They had so acted as if e.g., a modern nation were to pour its opium into the ports of a dreaded neighbour in time of peace, not simply for the sake of gain (which is base of gain (which is base). enough), but with deliberate intent to ruin the morals and destroy the manhood of the nation. Such a course of action, if proved, would be held to justify any reprisals possible within the limits of legitimate war; Christian nations have avenged far less weighty injuries by bloody wars in this very century. Midian, therefore, was attacked by a detachment of the nation. Israelites, and for some reason seems to have been unable either to fight or to fly. Thereupon all the men (i.e., all who bore arms) were slain; the towns and hamlets were destroyed; the women, children, and cattle driven off as booty. So far the Israelites had but followed the ordinary customs of war, with this great exception in their favour, that they offered (as is evident from the narrative) no violence to the women. Upon their return to the camp Moses was greatly displeased at the fact of the Midianitish women having been brought in, and gave orders that all the male children and all the women who were not virgins were to be slain. The inspection necessary to determine the latter point was left presumably to the soldiers. The Targum of Palestine indeed inserts a fable concerning some miraculous, or rather magical, test which was used to decide the guestion; both soldiers and captives were unclean, and were kept apart; and the narrative clearly implies that there was no communication between them and the people at large until long after the slaughter was over. To put the matter boldly, we have to face the fact that, under Moses' directions, 12,000 soldiers had to deal with perhaps 50,000 women, first by ascertaining that they were not virgins, and then by killing them in cold blood. It is a small additional horror that a multitude of infants must have perished directly or indirectly with their mothers. II. It is commonly urged in vindication of this massacre that the war was God's war, and that God had been pleased to visit the Midianites with pestilence, famine, or hordes of savages worse than themselves no one would have charged him with injustice. All who believe in an over-ruling Providence believe that in one way or other God has provided that great wickedness in a nation shall be greatly punished. But that is beside the question altogether; the difficulty is, not that the Midianites were exterminated, but that they were exterminated in an inhuman manner by the Israelites. If they had been so many swine the work would have been revolting; being men, women, and children, with all the ineffaceable beauty, interest, and hope of our common humanity upon them, the very soul sickens to think upon the cruel details of their slaughter. An ordinarily good man, sharing the feelings which do honour to the present century. would certainly have flung down his sword and braved all wrath human or Divine, rather than go on with so hateful a work; and there is not surely any Christian teacher who would not say that he acted quite rightly; if such orders proceeded from God's undoubted representative today, it would be necessary deliberately to disobey them. It is urged again that the guestion at issue really was, "whether an obscene and debasing idolatry should undermine the foundations of human society," or whether an awful judgment should at once stamp out the sinners, and brand the sin for ever. But no such guestion was at issue. the Moabites in particular seem to have been just as licentious as the Midianites at this time (see Numbers 25:1-3), and certainly were guite as idolatrous, and yet they were guite as idolatrous, and yet they were guite as idolatrous as the Midianites at this time (see Numbers 25:1-3). deals with them otherwise than he does with other sins. It was no part of the Divine intention concerning Israel that he should go about as a knight-errant avenging "obscene idolatries," Many a nation just as immoral as Midian rose to greatness, and displayed some valuable virtues, and (it is to be presumed) did some good work in God's world in preparation for the fullness of time. Harlotry and idolatry prevail to a frightful extent in Great Britain; but any attempt to pursue them with pains and penalties would be scorned by the conscience of the nation as Pharisaical. The fact is (and it is so obvious that it ought not to have been overlooked) that Midian was overthrown, not because he was given over to an "obscene idolatry," wherein he was probably neither much better nor much worse than his neighbours; but because he had made an unprovoked, crafty, and successful attack upon them was not horror of their sins, nor fear of their contamination, but vengeance; Midiar was smitten avowedly "to avenge the children of Israel" (verse 2) who had fallen through Baal-peor, and at the same time "to avenge the Lord" (verse 3), who had been obliged to slay his own people. III. The true justification of these proceedings - which we should now call, and justly call, atrocities - divides itself into two parts. In the first place, we have to deal only with the fact that an expedition was sent by Divine command, to smite the Midianites. Now, this does indeed open up a very difficult moral question, but it does not involve any special difficulty of its own. It is practically a very difficult moral question, but it does not involve any special difficult moral question, but it does not involve any special difficulty of its own. It is practically a very difficult moral question (see on Exodus 17:14-16; 1 Samuel 15:2, 3). It is practically a very difficult moral question (see on Exodus 17:14-16; 1 Samuel 15:2, 3). It is practically a very difficult moral question was sent by Divine command, to smite the Midianites. conceded that they are permitted by the New Testament dispensation. At any rate Christian nations habitually wage wars of revenge even against half-armed savages, and many of those who counsel or carry on such wars are men of really religious character. It is possible that if the principles of the New Testament take a deeper hold upon the national conscience, all such wars will be regarded as crimes. This means simply, that in regard to war the moral sentiment of religious people has changed, and is changed to war the moral sentiment of religious people has changed. to denounce some centuries hence what a good man can bring himself to do with a clear conscience today. Now it has been pointed out again and again that when God assumed the moral stage also, which belonged to their place in the world and in history. Just as God adopted, as King of Israel, the social and political ideas which then prevailed, and made the best of them; in like manner he adopted the moral ideas then current, and so bringing them all under the influence of religious sanctions, as to prepare the way for the bringing in of a higher morality. What God did for the Jews was not to teach them to act in all things from religious motives, and with direct reference to his good pleasure. Accordingly God himself, especially in the earlier part of their history as a nation, undertook to guide their vengeance, and taught them to look upon wars of vengeance (since their conscience freely sanctioned them) as waged for his honour and glory, not their own. If this seem to any one unworthy of the Divine Beings let him consider for a moment, that on no other condition was the Old Testament dispensation possible. If God was to be the Head of a nation among nations, he must regulate all its affairs, personal, social, and national. We escape the difficulty, without compromising our religion, because our religion, because our religion is strictly personal, and our wars are strictly national. But the Old Testament dispensation was emphatically temporal and national; all responsibility for all public acts devolved upon the King of Israel himself. It was absolutely necessary, then, either that God should reveal Christian morality then current in its best form, and teach men to walk bravely and devoutly according to the light of their own conscience. That light was dim enough in some ways, but it was slowly growing clearer through the gradual revelation which God made of himself; and even now it is growing clearer, and still while religion remains fundamentally the same, morality is distinctly advancing, and good people are learning to abhor today what they did in the faith and fear of God but yesterday. Take, e.g., that saying, "Vengeance is mine, I will repay." For the Lord's soldier and not as in a private quarrel. For the Lord's soldier and not as in a private injuries of private injuries of private injuries of private injuries of the present day it means that revenge of private injuries of the is to be left altogether to the just judgment of the last day. To the Christian of some future age it will mean that all revenge for injuries and humiliations, private or public, individual or national, must be left to the justice of him who ordereth all things in this world or the world to come. Each has a different standard of morality; vet each, even in doing what another will abhor, may claim the Divine sanction, for each acts truly and religiously according to his lights. This being so, it is only necessary further to point out that the slaying of all the men whom they could get at was the ordinary custom of war in this respect is entirely determined by the sentiment of the age, and is always in the nature of a compromise between them with a curious inconsistency. The first is satisfied by the ever-increasing destructiveness of war; the second is gratified by the alleviations which strict discipline and skilled assistance can procure for the vanquished and the wounded. Whether ancient or modern wars really left the larger tale of misery behind them is a matter of great doubt; but at any rate the custom of war sanctioned the slaughter of all the combatants, i.e., of all the men, at that time; and if war is to be waged at all, it must be allowed to follow the ordinary practice. In the second place, however, we have to deal with horrors of an exceptional character, in the subsequent slaughter proceeded from Moses alone. According to the narrative of verse 13 sq., Moses went out of the camp, and on perceiving the state of the case, gave instructions at once while his anger was hot. It is possible that he sought for Divine guidance of his own conscience. We have not, therefore, to face the difficulty of a direct command from God, but only the difficulty of a holy man, full of heavenly wisdom, having ordered a butchery so abhorrent to our modern feelings. Let it then in all fairness be observed - 1. That Moses was not responsible for the presence of these captives. They ought either to have been killed, or left in their own land; it was either the cupidity or the mistaken pity of the soldiers which brought them there. 2. That Moses could not tolerate their presence in the host. It seems a vile thing to kill a woman, but it was the women more than the men of Midian of whom they bad just reason to be afraid. In justice to the men, in fairness to the wives, of Israel, it was simply impossible to let them loose upon the camp. Again, it seems availy to slay a helpless child; yet to suffer a generation of Midianites to grow up under the roofs of Israel would have been madness and worse, for it would have been to court a great and perhaps fatal national disaster. For the sake of Israel the captive women and children must be got rid of, and this could only be done either by slaughtering the women and boys, or by taking them back to their desolated homes to perish of hunger and disease. Of the two courses Moses certainly chose the more merciful. The nation was exterminated; the girls only were spared because they were harmless; distributed through the households of Israel, without parents or brothers to keep alive the national sentiment, they would rapidly be absorbed in the people of the Lord; within a few weeks these girls of Midian would be happier, and certainly their future prospects would be brighter, than if they had remained unmolested at home. The charge, therefore, which remains against Moses is, that he ordered the slaughter in cold blood of many thousands of women and children, not unnecessarily nor wantonly, but for reasons which were in themselves very weighty. It is of course an axiom of modern times that we do not wage war against women and children. But this, while partly due to the conviction that they are not formidable. If in any war the women of the enemy habitually attempted to poison, and often did poison, our soldiers, they would probably meet with scant mercy. In blockading a fortified city a modern army deliberately starves to death a great many women and children; and if they seek to escape they are sent back to starve, and to induce the garrison to surrender by the spectacle of their sufferings. If this is justified (as no doubt it is if war is to be prosecuted at all) by the plea of necessity, Moses' plea of necessity must be heard also. He deliberately thought it better that these women and boys should be gravely imperiled. In these days, indeed, he would be gravely imperiled. In these days, indeed, he would be gravely imperiled. to incur any loss, rather than outrage in so violent a manner the Christian sentiment of pity and tenderness towards the young, the innocent, the helpless; it would be better to run any risk than to brutalize the soldiery by the execution of such an order. So slowly do sentiments of mercy establish themselves in the hearts of mankind, and so unspeakably valuable are they when established, that he would be a traitor against humanity and against God who should on any pretence outrage any one of them. But there was no such sentiment to outrage in the time of Moses; none thought it wrong to slay captive belonged absolutely to his captor, and might be put to death, or sold as a slave, or held to ransom, as pleased him best, without any scruple of conscience. Moses, therefore sharing as he certainly did the sentiments of his age, was morally free to act for the best, without any thought whether it was cruel or not; and God did not interfere with his decision because it was cruel, any more than he did with the similar decision of other good men who warred, and slew, and spared not before the coming of Christ, and indeed since that coming too. Finally, if the method of separation was odious, it was still the only way possible under the circumstances of separating the harmless from the harmful, and of clearing mercy towards the captives from danger to the captors. And here again a proceeding could be sanctioned without sin then which perhaps no necessity could excuse now, because the sentiment of modesty which it would violate did not exist then, or rather did not exist in the same form. Page 7Pulpit CommentaryAnd Moses spake unto the heads of the tribes concerning the children of Israel, saying, This is the thing which the LORD hath commanded. Verse 1. - And Moses spake unto the heads of the tribes. The regulations here laid down about vows follow with a certain propriety upon those concerning the ordinary routine of sacrifices (see verse 39 of last chapter), but we cannot conclude with any assurance that they were actually given at this particular period. It would appear upon the lace of it that we have in Leviticus 27, and in this chapter two fragments of Mosaic legislation dealing with the same subject, but, for some reason which it is useless to attempt to discover, widely separated in the inspired record. Nor does there seem to be any valid reason for explaining away the apparently fragmentary and dislocated character of these two sections (see the Introduction). The statement, peculiar to this passage, that these instructions were issued to the "statutes" given by Moses, and suggests that this chapter was inserted either by some other hand or from a different source. There is no reason whatever for supposing that the "heads of the tribes" were more interested in these particular regulations than in many others which concerned the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5-31) which were declared in the social life of the people (such as that treated of in Numbers 5:5 bond: he shall not break his word, he shall do according to all that proceedeth out of his mouth. Verse 2. - If a man yow a yow, is commonly said to be distinctively a positive yow, a promise to render something unto the Lord. This, however, cannot be strictly maintained, because the Nazarite yow was neder, and that was essentially a yow of abstinence. To say that the vow of the Nazarite was of a positive character because he had to let his hair grow "unto the Lord" is a mere evasion. It is, however, probable that neder, when it occurs (as in this passage) in connection with issar, does take on the narrower signification of a positive vow. Swear an oath to bind his soul with a bond. Literally, "to bind a bond upon his soul." , a bond, which occurs only in this chapter, is considered to be a restrictive obligation, a vow of abstinence. It would appear that the issar was always undertaken upon oath, whereas the neder (as in the case of the Nazarite) did not of necessity require it. He shall not break his word. This was the general principle with respect to vows, and, as here laid down, it was in accordance with the universal religious feeling of mankind. Whatever crimes may have claimed the sanction of this sentiment, whatever exceptions and a better knowledge of God may have established, yet the principle remained that whatsoever a man had promised unto the Lord, that he must fulfill. Iphigenia in Aulis, Jephthah's daughter in Gilead, proclaim to what horrid extremities any one religious principle, unchecked by other coordinate principle must have been which could so over-ride the natural feelings of men not cruel nor depraved. If a woman also vow a vow unto the LORD, and bind herself by a bond, being in her father's house in her youth; Verse 3. - If a woman vow a vow. The fragmentary nature of this section appears from the fact that, after laying down the general principle of the sacredness of vows, it proceeds to qualify it in three special cases only of vows made by boys were irreversible is exceedingly unlikely; and indeed it is obvious that many cases must have occurred, neither mentioned here nor in Leviticus 27, in which the obligation could not stand absolute. In her father's house in her youth. Case first, of a girl in her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. Verse 5. - If her father disallow her. It appears from the previous verse that the disallowance must be pronounced before witnesses also. And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul; Verse 6. - If she had at all a husband. Literally, "if being she be to an husband." Septuagint, ἐἀν γενομένη γένηται ἀνδρί. Case second, of a married or betrothed woman. As far as the legal status of the woman was concerned, there was little difference under Jewish law whether she were married or only betrothed. In either case she was accounted as belonging to her husband, with all that she had (cf. Deuteronomy 22:23, 24; Matthew 1:19, 20). When she vowed. Rather, "and her vows be upon her." Septuagint, καὶ αἰ εὐχαὶ αὐτῆc ἐπ αὐτῆ. The vows might have been made before her betrothal, and not disallowed by her father; yet upon her coming under the power of her husband he had an absolute right to dissolve the obligation of them; otherwise it is evident that he might suffer loss through an act of which he had no notice. Or uttered ought out of her lips. "The word אַכָּטָא, which is not found elsewhere (cf. Psalm 106:33), seems to have this meaning. Such a vow made by a young girl as would be disallowed by her husband when he knew of it would presumably be a "rash utterance." And her husband heard it, and held his peace at her in the day that he heard it; then he shall stand, and her bound her soul shall stand. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. But every vow of a widow, and of her that is divorced. This is not one of the cases treated of in this section (see verse 16), but is only mentioned in order to point out that it falls under the general principle laid down in verse 2. And if she vowed in her husband's house, or bound her soul by a bond with her husband. The husband had naturally the same absolute authority to allow or disallow all such vows as the father had in the case of his unmarried daughter. The only difference is that the responsibility of the husband has a closer interest in and control over the proceedings of his wife than the father, because in the nature of things the husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand. But if her husband hath made them void; her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Every vow, and every binding oath to afflict the soul, her husband may make it void. But if her husband may make it void. heard them. But if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity, i.e., if he tacitly allowed the vow in the first instance, and afterwards forbad its fulfillment, the guilt which such breach of promise involved should rest upon him. For the nature and expiation of such guilt see on Leviticus 5, These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house. Page 8Pulpit CommentaryAnd in the seventh month, on the first day of the month, being yet in her youth in her father and his daughter, being yet in her youth in her father's house. Page 8Pulpit CommentaryAnd in the seventh month, on the first day of the month, ye shall do no servile work: it is a day of blowing the trumpets unto you. Chapter 29:1. - In the seventh month, on the first day of the month. The month Ethanim had been already specially set apart for holy purposes beyond all other months (Leviticus 23:23 sq.). And ye shall offer a burnt offering for a sweet savour unto the LORD; one young bullock, one ram, and seven lambs of the first year without blemish: Verse 2. - Ye shall

offer a burnt offering. Such an offering had been commanded (Leviticus 23:25), but not specified. It comprised one bullock required at the feast of tabernacles. And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram, And one tenth deal for one lambs: And one kid of the goats for a sin offering, and his meat offering, and his meat offering, and his meat offering, and their drink offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD. And ye shall afflict your souls: ye shall offer a burnt offering unto the LORD for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish: And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram, A several tenth deal for one lamb, throughout the seven lambs: One kid of the goats for a sin offering; beside the sin offering; beside the sin offering of atonement, and the continual burnt offering of it, and their drink offerings. And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days: Verse 12. - On the fifteenth day. The first day of the feast of tabernacles, which commenced at sunset on the fourteenth (Leviticus 23:35). And ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: Verse 13. - Ye shall offer a burnt offering. This also was ordered, but not prescribed, in Leviticus 23. As it was the feast of the ingathering, when God had crowned the year with his goodness, and filled the hearts of men with food and gladness, so it was celebrated with the greatest profusion of burnt offerings, especially of the largest and costliest kind. Thirteen young bullocks. The number of bullocks was so arranged as to be one less each day, to be seven on the seventh and last day, and to make up seventy altogether. Thus the sacred number was studiously emphasized, and the slow fading of festal joy into the ordinary gladness of a grateful life was set forth. It seems quite fanciful to trace any connection with the waning of the moon. The observance of the new moon feast, was not further encouraged for obvious reasons. And their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, And a several tenth deal to each lambs of the fourteen lambs: And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot: And their meat offering and their drink offerings, for the bullocks, for the lambs, shall be according to their number, after the manner: And one kid of the goats for a sin offering; beside the continual burnt offering, and their drink offering; beside the continual burnt offering; beside the continual burnt offering thereof, and their drink offering thereof, and their drink offering; beside the continual burnt offering thereof, and their drink offering thereof, and their drink offering thereof. of the first year without blemish; And their meat offering, and his meat offering, and his meat offering, and his meat offering, and his drink offering, and his drink offering, and his drink offering, and his meat offering, and his meat offering. of the first year without blemish: Their meat offering, and heir drink offering, and for the bullocks, for the anner: And one kid of the goats for a sin offering; beside the continual burnt offering; beside the continual burnt offering, and his drink offering; beside the continual burnt offering; beside th of the first year without spot: And their meat offering, and his meat offering. the first year without blemish: And their meat offering and their drink offering; beside the continual burnt offering, his meat offering, and his drink offering. And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: And their meat offering and their drink offering; beside the continual burnt offering, and his drink offering; beside the continual burnt offering; beside the conti work therein: Verse 35. - On the eighth day. On the smaller number ordered for the first /rod tenth days of this month. The feast of tabernacles ended with sundown on this day. But ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs of the first year without blemish: Their meat offering, and his drink offering; beside the continual burnt offering; beside the continual burnt offering; and his meat offering; beside the continual burnt offering; beside the conti the LORD in your set feasts, beside your vows, and your freewill offerings, and for your burnt offerings, and for your meat offerings, and for your meat offerings, and for your drink offerings, and for your burnt offerings, and for your meat offerings, and for your burnt offerings, and for your burnt offerings, and for your drink offerings, and for your burnt off Leviticus 22:18 sq.; chapter Numbers 15:3 sq. The words which follow are dependent upon this clause. All the offerings commanded in these chapters amounted to 1071 lambs, 113 bullocks, 37 rams, 30 goats, in the lunar year, together with 112 bushels of flour, more than 370 gallons of oil, and about 340 gallons of wine, supposing that the drink offering was proportionate throughout. And Moses told the children of Israel according to all that the LORD commanded Moses. Page 9Pulpit CommentaryAnd the LORD spake unto Moses shortly before his death, or whether it was ever given in this connected and completed form. It is obvious that the formula with which the section opens might be used with equal propriety to introduce a digest of the law on this subject compiled by Moses himself, or by some subsequent editor of his writings from a number of scattered regulations, written or oral, which had Divine authority. It is indeed quite true that this routine of sacrifice was only suitable for times of settled habitation in the promised land, and therefore there is a certain propriety in its introduction here on the eve of the entry into Canaan. But it must be remembered, on the other hand, that the same thing holds true of very much of the legislation given at Mountain and therefore there is a certain propriety in its introduction here on the eve of the entry into Canaan. But it must be remembered, on the other hand, that the same thing holds true of very much of the legislation given at Mountain and therefore there is a certain propriety in its introduction here on the eve of the entry into Canaan. Sinai, and avowedly of that comprised in chapter 15 (see verse 2), which yet appears from its position to have been given before the rebellion of Korah in the wilderness. It is indeed plain that the ritual, festal, and sacrificial system, both as elaborated in Leviticus and as supplemented in Numbers, presupposed throughout an almost immediate settlement in Canaan It is also plain that a system so elaborate, and entailing so much care and expense, could hardly have come into regular use during the conquest, or for some time after. It cannot, therefore, be said with any special force that the present section finds its natural place here. All we can affirm is that the system itself was of Divine origin, and dated in substance from the days of Moses. In any case, therefore, it is rightly introduced with the usual formula which attests that it came from God, and came through Moses. It must be noted that a great variety of observances which were zealously followed by the Jews of later ages find no place here. Compare, e.g., the ceremonial pouring of water during the feast of tabernacles, to which allusion is made by the prophet Isaiah (Isaiah 12:3) and our Lord (John 7:37, 38). Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season. Verse 2. - My offering, and my bread. Literally, "my korban, my bread." The genera term korban (anything offered to God; cf. Numbers 7:3; Mark 7:11) is here restricted by the words which follow to the meat offering. "Bread" (τη α) is translated "food" in Leviticus 3:11, 16 (see the note there). Sweet savour. Υία α) is translated "food" in Leviticus 3:11, 16 (see the note there). Sweet savour. Υία α) is translated "food" in Leviticus 3:11, 16 (see the note there). made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, for a continual burnt offering nade by fire. The daily offering nade by fire. The daily offering network at Exodus 29:38-42, and which had presumably never been intermitted since, is specified again here because it formed the foundation of the whole sacrificial system. Whatever else was offered was in addition to it, not in lieu of it. The sabbath and festival use of the Jews was developed out of the ferial use, and rested upon it. Hence in a connected republication had not been expressed in the original ordinance, but in respect of other sacrifices had been continually required (see on Exodus 12:5; Leviticus 1:3; chapter Numbers 19:2; Hebrews 9:14; 1 Peter 1:19). The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; And a tenth part of an hin of beaten oil. It was a start of a start is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD. And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. Verse 7. - In the holy place shalt thou cause the strong wine to be poured unto the LORD for a drink offering. Verse 7. - In the holy place. Josephus paraphrases this by περὶ τὸν βωμόν ('Ant.,' 3:10), and so the Targum of Palestine render, "from the vessels of the sanctuary." The former would seem to be the real meaning of the original. There is nowhere any specific direction as to the ritual of the drink offering (see on Leviticus 23, and Numbers 15:7, 10), nor is it certain whether it was poured at the foot of the altar (as apparently stated in Ecclus. 1. 15) or poured upon the flesh of the sacrifice on the altar (as seems to be implied in Philippians 2:17). The strong wine, "because the drink offering was in every other instance ordered to be made with wine (Exodus 29:40, &c.). Shecar, however, was not wine, but strong drink other than wine (such as we call "spirits"), and it is invariably used in that sense in contradistinction to wine (see on Leviticus 10:9; Numbers 6:3, &c.). It can only be supposed that the difficulty of procuring wine in the wilderness had caused the coarser and commoner liquor to be substituted for it. It is certainly remarkable that the mention of shecar should be retained at a time when wine must have been easily obtainable, and was about to become abundant (Deuteronomy 8:8). As it would seem impossible that shecar should have been easily obtainable, and was about to become abundant (Deuteronomy 8:8). this particular ordinance. The quantity ordained (about a quart for each lamb) was very considerable. And the other lamb shalt thou offer it, a sacrifice made by fire, of a sweet savour unto the LORD. And on the sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering for the sabbath day. The special offering for the sabbath day. The special offering for the sabbath day. This is the burnt offering of every sabbath beside the continual burnt offering, and his drink offering. Verse 10. - The burnt offering of every sabbath. Literally, "the sabbath burnt offering for its sabbath burnt offering for its sabbath. Literally, "the sabbath burnt offering for its sabbath." And in the beginnings of your months we shall offer a burnt offering for its sabbath. The new-moon offering also is here enjoined for the first time, the festival itself having only been incidentally mentioned in Numbers 10:10. There can be no doubt that this (unlike the sabbath) was a nature-festival, observed more or less by all nations. As such it did not require to be instituted, but only to be regulated and sanctified in order that it might not lend itself to idolatry, as it did among the heathen (cf. Deuteronomy 4:19; Job 31:26, 27; Jeremiah 8:2). The new-moon feast, depending upon no calendar but that of the sky, and more clearly marked in that than any other recurring period, was certain to fix itself deeply in the social and religious habits of a simple pastoral or agricultural people Accordingly we find it incidentally mentioned as a day of social gathering (1 Samuel 20:5), and as a day of religious instruction (2 Kings 4:23). From the latter passage, and from such passages as Isaiah 66:23; Ezekiel 46:1; Amos 8:5, it is evident that the feast of the new moon became to the month exactly what the sabbath was to the week - a day of rest and of worship (see also Judith 8:6). And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deal of flour mingled with oil for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering unto one lamb; for a burnt offering unto one lamb; for a meat offering with oil, for one bullock; and two tenth deals of flour for a meat offering unto one lamb; for a meat offering unto one lamb; for a meat offering unto a several tenth deal of flour for a meat offering unto the LORD. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering unto the LORD shall be offered, beside the continual burnt offering, and his drink offering. Verse 15. - One kid "One hairy one (שעיר)." See on Numbers 7:16. This was probably offered first in order, according to the usual analogy of such sacrifices (Exodus 29:10-14). There is no authority for supposing that this sin offering superseded the one mentioned in Numbers 15:24 sg. This was essentially part of the customary routine of sacrifice; that was essentially occasional, and proper to some unforeseen contingency. It is likely enough that the national conscience would in fact content itself with the first, but it does not in the least follow that such was the intention of the legislator. And in the first, but it does not in the first month is the first month is the feast: seven days shall unleavened bread be eaten. Verse 17. - In the fifteenth day of this month is the feast. The fourteenth day of Abib, or Nisan, the day of the passover proper, was not a feast, but a fast ending with the sacred meal of the evening. Only the ordinary daily sacrifice was offered on this day. Unleavened bread. a feast, but a fast ending with the sacred meal of the evening. Only the ordinary daily sacrifice was offered on this day. cakes. In the first day shall be an holy convocation; ye shall do no manner of servile work therein: Verse 18. - In the first day, i.e., on the fifteenth (see on Exodus 12:16; Leviticus 23:7). But ye shall be unto you without blemish: Verse 19. - Ye shall offer a sacrifice. This offering, the same for each day of Mattsoth as for the feast of the new moon, had not been prescribed before, and almost certainly not observed at the one passover kept in the wilderness (Numbers 9:5). And their meat offering shall be of flour mingled with oil: three tenth deals shall ve offer for a bullock, and two tenth deals for a ram; A several tenth deal shalt thou offer for every lamb, throughout the seven lambs: And one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, i.e., in addition to, and immediately after, the usual morning sacrifice. Even when it is not expressly stated, the presumption is that all the sacrifices (1) of the day, (2) of the sabbath, (3) of the feast of Mattsoth, comprising two bullocks, one ram, eleven lambs, with their meat offerings and drink offerings. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work. Also in the day of the firstfruits, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: Verse 26. - In the day of the first-fruits. The feast of weeks, or day of Pentecost (Leviticus 23:15-21). But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; Verse 27. - Ye shall offer the burnt offering. The festal sacrifice here prescribed for the same as for the days of Mattsoth and for the same day in Leviticus 23, and it is difficult to determine whether it was meant to supersede the previous ordinance, or to be distinct and additional. The fact that no notice is taken of the sacrifice already ordered would seem to point to the former conclusion; but the further fact that no mention is made of the offering of wave-loaves, with which the sacrifices in Leviticus were distinctively connected, seems to show that the two lists were independent (cf. Josephus, 'Ant.,' 3:10, 6). The fact seems to be that throughout this section no sacrifices are mentioned save such as formed a part of the system which is here for the first time elaborated. And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one bullock, two tenth deals unto one save. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings. Page 10Pulpit CommentaryThen came the daughters of Zelophehad, the son of Manasseh, of the families of Manasseh the son of Gilead, the son of Manasseh the son of Manasseh the son of Joseph: and these are the names of his daughters; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.Verse 1. - The daughters of Zelophehad. The genealogy here given agrees with those in Numbers 26:29-33 and in Joshua 17:3. These women would appear to have been in the eighth generation from Jacob, which hardly accords with the 470 years required by the narrative; some links, however, may have been dropped. And they stood before Moses, and before Eleazar the priest, and before the congregation, i.e., evidently by the entrance of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, by the door of the tabernacle of the congregation, i.e., evidently by the entrance of the sacred enclosure. Here, in the work of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of the tabernacle of the congregation, saying, Verse 2. - By the door of tabernacle the presence-chamber of God, the princes (i.e., the tribe princes who were engaged upon the census) and the representatives of the congregation assembled for the transaction of business and for the hearing of any matters that were brought before them. Our father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin, and had no sons. Verse 3. - He was not in the company of them that gathered themselves together in support of Korah s pretensions. It does not appear why they should have thought it necessary to make this statement, unless they felt that the fact of his having died without sons might raise suspicion against him as one who had greatly provoked the wrath of God. But died in his own sin. This cannot mean that Zelophehad was one of those who died in the wilderness in consequence of the rebellion at Kadesh (see the next note). Apparently his own sin. daughters meant to acknowledge that they had no complaint against the law because of their father's death, but only against the law because of the unnecessary hardship which it inflicted upon them. Why should the name of our father be done away from among the brethren of our father. Verse 4. - Give unto us... a possession among the brethren of our father in the settlement of Canaan might attach to those lands which would have been assigned to their father's, but they asked that the lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to those lands which would have been assigned to their father in the settlement of Canaan might attach to the settlement attach to the settlement of Canaan might attach to the settlement of Canaan might attach to the settlement attach to the settlement of Canaan might attach to the settlement attach to the settlement attach to the settlement attach to th and be handed down with them. The request assumes that the "brethren" of Zelophehad would receive an inheritance in the promised land, either personally or as represented by their sons; hence it seems clear that Zelophehad was not of the elder generation, which had forfeited all their rights and expectations in Canaan, but of the younger, to whom the inheritance was transferred (Numbers 14:29-32). This is confirmed by the consideration that these women were not married until some time after this (Numbers 36:11; cf. Joshua 17:8, 4), and must, therefore, according to the almost invariable custom, have been quite young at this time. It is reasonable to suppose that the heads of separate families to whom the land was distributed would be at this time men of from forty-five to sixty years of age, comprising the elder half of the generation which grew up in the plague of serpents, or in the plague of the Arboth Mesh, and left only unmarried girls to represent him. And Moses brought their cause before the LORD.Verse 5. - Moses brought their cause before the Lord. Presumably by going into the tabernacle with this matter upon his mind, and awaiting the revelation of the Divine will (cf. Exodus 18:19; Numbers 12:8). And the LORD spake unto Moses, saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto the children of Israel, saying, If a man die, and have no son, then ye shall cause the inheritance to pass unto them. And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause the inheritance to pass unto his daughter. Verse 8. - If a man die, and have no son, then ye shall cause the inheritance of their father to pass unto the children of Israel, saying, If a man die, and have no son, then ye shall cause the inheritance of their father to pass unto the children of Israel, saying, If a man die, and have no son, then ye shall cause the inheritance to pass unto the children of Israel, saying the cause the inheritance of their father to pass unto the children of Israel, saying the cause the inheritance of the children of Israel, saying the cause the inheritance to pass unto the children of Israel, saying the cause the inheritance of the children of Israel, saying the cause the inheritance of the children of Israel, saying the cause the inheritance to pass unto the children of Israel, saying the cause the inheritance to pass unto the children of Israel, saying the cause the cause the inheritance to pass unto the cause the cau wider incidence was founded. The Mosaic law of succession followed the same lines as the feudal law of Europe, equally disallowing, alienation by grant. Upon the land was to rest the whole social fabric of Israel, and all that was valued and permanent in family life and feeling was to be tied as it were to the in and dinker in the name and fame, the privilege and duty, of the deceased owner might be as far as possible perpetuated. Unto his daughter. Not for her maintenance, but in order that her husband might represent her father. In most cases he would take her name, and be counted as one of her father's family This had no doubt already become customary among the Jews, as among almost all nations. Compare the cases of Sheshan and Jarha (1 Chronicles 2:34, 35), of Jair (Numbers 32:41), and subsequently of the Levitical "sons of Barzillai" (Ezra 2:61). The question, however, would only become of public importance at the time when Israel became a nation of landed proprietors. And if he have no daughter, then ye shall give his inheritance unto his brethren. And if his father have no brethren, then ye shall give his inheritance unto his father have no brethren. And if his father have no brethren, then ye shall give his inheritance unto his father have no brethren. statute of judgment, as the LORD commanded Moses. Verse 11. - A statute of judgment, δικαίωμα κρίσεως. A statute determining a legal right. CHAPTER 27:12-23 MOSES AND JOSHUA (verses 12-23). And the LORD said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. Verse 12-23. And the Lord said unto Moses. It is impossible to determine the exact place of this announcement in the order of events narrated. It would appear from Numbers 31:1 that the war with the Midianites occurred later, and certainly the address to the people and to Joshua in Deuteronomy 31:1-8 presupposes the formal appointment here recorded; but the chronologer of the concluding chapters of Numbers is evidently very uncertain; they may, or may not, be arranged in order of time. We may with good reason suppose that the summons to die was only separated from its fulfillment by the brief interval necessary to complete what work was yet unfinished (such as the punishment of the Midianites and the provisional settlement of the trans-Jordanic country) before the river was crossed. Into this Mount Abarim. See on Numbers 33:47; Deuteronomy 32:49 sq., where this command is recited more in detail. Abarim was apparently the range behind the Arboth Moab, the northern portion of which opposite to Jericho was called Pisgah (Numbers 21:20; Deuteronomy 3:27), and the highest point conomy 32:49; Deuteronomy 34:1), after the name of a neighbouring town (Numbers 33:47). And see the land. Moses had already been told that he should not enter the promised land (Numbers 20:12), yet he is allowed the consolation of seeing it with his eyes before his death. It would seem from Deuteronomy 3:25-27 that this favour was accorded him in answer to his prayer. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that is the water of Meribah in Kadesh in the wilderness of Zin. Verse 14. - For ye rebelled against my commandment. Rather, "as ye rebelled." The same word, sused here as in the previous clause. That is the water of Meribah in Kadesh in the wilderness of Zin. These words have all the appearance of an explanatory gloss intended to make the reference more plain to the reader or hearer. It is impossible to suppose that they formed par of the Divine message; nor does it seem probable that Moses would have added them to the narrative as it stands, because, in view of Numbers 20:13, no necessity for explanation existed. It is guite possible that both Numbers 20:13, no necessity for explanation existed. Rephidim (Exodus 17:7) and that at Kadesh. And Moses spake unto the LORD, saying, Verse 15. - And Moses spake unto the LORD, saying, Verse 15. - And Moses spake unto the Lord. The behaviour of Moses as here recorded (see, however, on Deuteronomy 3:23 sg., which seems to throw a somewhat different light upon the matter) was singularly and touchingly disinterested. For himself not even a word of complaint at his punishment, which must have seemed, thus close at hand, more inexplicably severe than ever; all his thoughts and his prayers for the people - that one might take his place, and reap for himself and Israel the reward of all his toil and patience. Let the LORD, the God of the spirits of all flesh, set a man over the congregation, Which may go out before them, and which may go in before them, and which may go out before them in; that the congregation of the LORD be not as sheep which have no shepherd. Verse 17. - Which may go in before them, and which may go in before them. A comparison with the words of Moses in Deuteronomy 31:2, and of Caleb in Joshua 14:11, shows that the going out and coming in refer to the vigorous prosecution of daily business, and the fatigues of active service. Which may bend them out, and which may bend them out, and which may bring them in. The underlying image is that of a shepherd and his flock, which suggests itself so naturally to all that have the care and governance of men (cf. John 10:3, 4, 16). As sheep which have no shepherd. And are, uent in Scripture (cf. 1 Kings 22:17; Ezekiel 34:5; Zechariah 10:2; Matthew 9:36). The words of the Septuagint are ώσεὶ πρόβατα οῖς οὐκ ἔστι ποιμήν And the LORD said unto Moses, Take thee Jo Take thee Joshua. Joshua was now for the first time designated at the request of Moses as his successor; he had, however, been clearly marked out for that office by his position as one of the two favoured survivors of the second he stood quite alone. A man in whom is the spirit. here, although without the definite article, can only mean the Holy Spirit, as in Numbers 11:25 sq. Lay thine hand upon him. According to Deuteronomy 34:9 this was to be done in order that Joshua might receive with the imposition of hands a spiritual gift (charisma) of wisdom for the discharge of his high office. It would appear also from the next paragraph that it was done as an outward and public token of the committal of authority to Joshua as the successor of Moses. And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. Verse 19. - Give him a charge in their sight. Verse 19. - Give him as to his duties. And thou shalt put some of thine honour upon him, or, "some of the children of Israel may be obedient. Verse 20. - Put some of thine honour upon him, or, "some of the children of Israel may be obedient. Verse 20. - Put some of the shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation. Verse 21. - He shall stand before Eleazar the priest. This points to the essential difference between Moses and Joshua, and all who came after until the "Prophet like unto" Moses was as much above the priests as he was above the tribe princes; but Joshua was only the civil and military head of the nation, and was as much subordinate to the high priest in one way as the high priest in one way as the high priest in one way as the high priest was subordinate to the high priest was subordinate to the high priest in one way as the high priest was subordinate to the high priest was subordinate to him in another. In after times no doubt the political headship quite overpowered and overshadowed the ecclesiastical, but this does not seem to have been so intended, or to have been the case in Eleazar's lifetime. Who shall ask counsel for him after the judgment of Urim . בְּמָשְׁפָט הָאוּרִים Septuagint, την κρίσιν τῶν δήλων. The Urim of this passage and of 1 Samuel 28:6 seems identical with the Urim and Thummim of Exodus 28:30; Leviticus 8:8. What it actually s and how it was used in con-suiting God, is not told us in Scripture, and has left no reliable trace in the tradition of the Jews; it must, therefore, remain for ever an insoluble mystery. It does not appear that Moses ever sought the judgment of Urim, for he possessed more direct means of ascertaining the will of God; nor does it seem ever to have been resorted to after the time of David, for the "more sure word of prophecy" superseded it. Its real use, therefore, belonged to the dark ages of Israel, after the light of Moses had set, and before the light of the Urim (cf. Joshua 9:14; Judges) after the light of the prophets had arisen. At his word. Literally, after his mouth, i.e., according to the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth, i.e., according to the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth, i.e., according to the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the Urim (cf. Joshua 9:14; Judges) after his mouth is a conductive of the decision of Eleazar, given after consulting God by means of the decision of Eleazar, given after consulting God by means of the decision of Eleazar, given after consulting God by means of the decision of Eleazar, given after consulting God by means of the decision of Eleazar, given after consulting God by means of the decision of Eleazar, given after consulting God by 1:1). And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge, as the LORD commanded by the hand of Moses. Verse 23. - And gave him a charge is nowhere recorded, for it cannot possibly be identified with the passing words of exhortation in Deuteronomy 31:7. Page 11Pulpit CommentaryAnd it came to pass after the plague, that the LORD spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Verse 1. - It came to pass after the plague was the last event which seriously diminished the numbers of the Israelites; perhaps it was the last event which diminished them at all, for it seems to be throughout implied that none died except through their own fault. It is often supposed to the statement in Deuteronomy 2:14, 15, and is essentially improbable. The victims of the plaque would surely be those who had joined themselves to Baal-Peor; and these again would surely be the younger, not the older, men in Israel. It is part of the moral of the story that these offenders deprived themselves, not merely of a few remaining days, but of many years of happy rest which might have been theirs. Take the sum of all the congregation of the children of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel. Verse 2. - Take the sum of all the congregation. This was certainly not commanded with a view to the war against Midian, which was of no military importance, and was actually prosecuted with no more than 12,000 men (Numbers 31:5). A general command to "vex the Midianites" had indeed been given (Numbers 25:17) on the principle of just retribution (cf. 2 Thessalonians 1:6), but no attempt seems to have been made to act upon it until a more specific order was issued (Numbers 31:2). In any case the present mustering has to do with something far more important, viz., with the approaching settlement of the people in its own territory. This is clear from the instructions given in verses 52-56, and from the distribution of the tribes into families. From twenty years. See on chapter Numbers 1:3. And Moses and Eleazar the priest spake with them, i.e., no doubt with the responsible chiefs, who must have assisted in this census, as in the previous one (chapter Numbers 1:4), although the fact is not mentioned. Take the sum of the people, from twenty years old and upward; as the LORD commanded Moses and the children of Israel, which went forth out of the land of Egypt. Verse 4. - Take the sum of the people. These words are not in the text, but axe borrowed from verse 2. Nothing is set down in the original but the brief instruction given to the census-takers - "from twenty years old and upward, as on the former occasion." And the children of Israel which went forth out of the land of Egypt. This is the punctuation of the targums and most of the versions. The Septuagint, however, detaches these words from the previous sentence and makes them a general heading for the catalogue which follows. It may be objected to this that the people now numbered did not come out of Egypt, a full half having been born in the wilderness, but see on Numbers 23:22; 24:8. Reuben, the eldest son of Israel: the children of Reuben; Hanoch, of whom cometh the family of the Hanochites of Pallu, the family of the Palluites: Of Hezron, the family of the Reubenites: and they that were numbered of the Reubenites: and they that were forty and three thousand and seven hundred and thirty. Verse 7. - These... the families of the Reubenites: These are the families of the Reubenites: of Carmi, the families of the Reubenites: and they that were numbered of the Reubenites: and they that we the distinguishing feature of this census, because it was preparatory to a territorial settlement in Canaan, in which the unity of the fate of certain members of Pallu. This particular genealogy is added because of the special interest which attached to the fate of certain members of the family. The plural "sons" is to be explained here not from the fact (which has nothing to do with it) that several grandsons are afterwards mentioned, but from the fact that יאָבָי ("and the sons") was the conventional heading of a family list, and was written doom by the transcriber before he noticed that only one name followed. And the sons of Eliab; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, when they strove against the LORD: And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fifty men: and they became a sign. Verse 10. - Swallowed them up together with Korah. If indeed it were quite certain from the detailed narrative in chapter 16 that Korah perished with his own company, and not with sour company, and not with his own company, and not with his own company. Reubenites, then it might be deemed necessary to force this statement into accordance with that certainty; but it is nowhere stated, or even clearly implied, that he perished by fire, and therefore there is no excuse for doing violence to the obvious meaning of this verse. Korah, Dathan, and Abiram were swallowed up, we are told, at the same time that Korah's company were consumed by fire; that is a clear statement, and cannot be set aside by any supposed necessity for avenging the sacrilegious ambition of Korah by the element of fire. And they became a sign. The Hebrew σήμειον, and has no doubt the same secondary signification - a something made conspicuous in order to attract attention and enforce a warning (cf. chapter Numbers 16:30, 38). Notwithstanding the children of Korah died not. Verse 11. - The children of Korah died not. Verse 11. - The children of Korah died not. The confused nature of the narrative in chapter 16 is well exemplified by this statement; we should certainly have supposed from Numbers 16:32 that Korah's sons had perished with him, if we were not here told to the contrary. The sons of Korah are frequently mentioned among the Levites, and Samuel himself would seem to have been of them (see on 1 Chronicles 6:22, 28, 33-38, and titles to Psalm 42, 88, &c.); it is, however, slightly doubtful whether the Kohathite Korah of 1 Chronicles 6:22, the ancestor of Samuel, is the same as the Izharite Korah, the family of the Jachini, Ohad, who may not have founded any family. In such cases it is no doubt possible that there were children, but that for some reason they failed to hold together, and became attached to other families. In 1 Chronicles 4:24 the sons of Simeon appear as Nemuel, Jamin, Jarib, Zerah, and Shaul. In Genesis and Exodus the first appears as Jemuel. These minute variations are only important as showing that Divine inspiration did not preserve the sacred records from errors of transcription. Of Zerah, the family of the Shaulites. These are the families of the Simeonites, twenty and two thousand and two hundred. The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Arelites: of Shuni, the family of the Shunites: Verse 15. - The children of Gad. Cf. Genesis 46:16, the only other enumeration of the Arelites: of Areli, the family of the Arelites: of Areli, the family of the Arelites: of Shuni, the family of the Contest of Cad. Cf. Genesis 46:16, the only other enumeration of the Arelites: of Areli, the family of the Arelites: of according to those that were numbered of them, forty thousand and five hundred. The sons of Judah after their family of the Shelah, the family of th families. The Beni-Judah, or "men of Judah," according to their sub-tribal divisions, are clearly distinguished from the "sons of Judah," according to their sons, two after grandsons. As the Pharzites remained a distinct family apart from the Hamulites and Hezronites, it may he supposed that Pharez had other sons not mentioned here, or in Genesis 46:12, or in 1 Chronicles 2:3, 4, 5. And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hezronites: of Hezron, the family of the Hezronites of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred. Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites: Verse 23. - The sons of Issachar. As in Genesis 46:13; 1 Chronicles 7:1, except that in Genesis 46:13; 1 Chronicles These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred. Of the family of the Sardites: of Zebulun after their families: of Sered, the family of the families of Sered, the family of the Sardites: of Elon, the family of the Sardites: o the Zebulunites according to those that were numbered of them, threescore thousand and five hundred. The sons of Manasseh and Ephraim. Of the Sons of Manasseh difficulty about the families of this tribe, because they are not recorded in Genesis, while the details preserved in 1 Chronicles 7:14-17 are so obscure and fragmentary as to be extremely perplexing. According to the present enumeration there were eight families in Manasseh, one named after his son Machir, one after his grandson Gilead, and the rest after his great-grandsons. The list given in Joshua 17:1, 2 agrees with this, except that the Machirites and the Gileadites are apparently identified. It appears from the genealogy in 1 Chronicles 7 that the mother of Gilead, for Gilead was the border land between Aram and Canaan; it more probably explains the subsequent allotment of territory in that direction to the Machirites (Numbers 32:40). Gilead appears again as a proper name in Judges 11:2. These are the sons of Gilead: of Jeezer, the family of the Jeezer, the family of the Jeezer, the family of the Asrielites: and of Shechem, the family of the Shechemites: And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites. And Zelophehad the son of Hepherites. And Zelophehad... had no sons, but daughters. This is mentioned here because the case was to come prominently before the lawgiver and the nation (cf. Numbers 27:1; Numbers 36:1; 1 Chronicles 7:15). These are the families: of Shuthelah, the family of the Shuthalhites of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites. Verse 35. - The sons of Ephraim are mentioned who were killed in their father's lifetime, and a third, Beriah, who was the ancestor of Joshua. He does not seem to have founded a separate family, possibly because he was so very much younger than his brothers. And these are the sons of Shuthelah: of Eran, the families. These are the sons of Shuthelah: of Eran, the families. The sons of Shuthelah: of Eran, the families of the sons of Shuthelah: of Eran, the families. of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ashbelites: of Ahiram, the family of the Ahiramites: Verse 38. - The sons of Benjamin. These formed seven families, five named after sons, two after grandsons. The list in Genesis 46:21 contains three names here omitted, and the rest are much changed in form. Them is still more divergence between these and the longer genealogies found in 1 Chronicles 3:1-5 sq. It is possible that the family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under another name, because there was a family of Becherites in Ephraimite Beriah (1 Chronicles), went under anot ceded its name in favour of the Asherite family of the Shuphamites: of Huphamites (verse 44). But it must be acknowledged that the various genealogies of Benjamin cannot be reconciled as they stand. Of Shupham, the family of the Ardites: and of Naaman, the family of the Naamites. These are the sons of Benjamin after their families: of Shuham, the families: of Shuham, the families of Dan after their families. These are the families of Dan after their families of Dan. These all formed but one family, namec alter Shuham (elsewhere Hushim), the only son of Dan that is mentioned. It is possible that Dan had other children, whose descendants were incorporated with the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred. It is possible that Dan had other children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites. Verse 44. - The children of Asher. Of these three families were named after sons, two after grandsons. In Genesis 46:17; 1 Chronicles 7:30, 31 a sixth name occurs, Ishuah, or Isuah. It is possible that its similarity to the following name of Isui or Ishui led to its accidental omission; but if the family continued to exist in Israel, such an omission could scarcely be overlooked. Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites. And the name of the daughter of Asher was Sarah. were fifty and three thousand and four hundred. Of the Sons of Naphtali after their families: of Guni, the family of the Jahzeelites: of Guni, the family of the Jahzeelites: of Shillemites. These are the families of Naphtali according to the Shillemites. These are the family of the Jahzeelites: of Guni, the family of the Jahzeelites: of Shillemites. These are the family of the Jahzeelites: of Shillemites. These are the family of the Jahzeelites: of Shillemites. These are the family of the Jahzeelites: of Shillemites. 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[62,700] Asher. ? (5) ? [41,500] Naphtali. ? (4) ? [53,400] Total ? ? [603,550] Tribe. ? Second Census.Reuben. ? 43,730 ? 6% DecreaseSimeon. ? 22,200 ? 63% IncreaseGad. ? 40,500 ? 11% DecreaseJudah. ? 76,500 ? 2.5% IncreaseIsachar. ? 64,400 ? 2.5% DecreaseTotal ? 601,730 It is evident that the numbers were taken by centuries, as before, although an odd thirty appeared then in the return for Gad. It has been proposed to explain this on the ground of their both being pastoral tribes; but if the members of these tribes were more scattered than the rest, it would be just in their case that we should expect to find round numbers. The one fact which these figures establish in a startling way is, that while the nation as a whole remained heady stationary in point of numbers, the various tribes show a most unexpected variation. Manasseh, e.g., has increased his population 63 per cent. in spite of the fact that there is not one man left of sixty years of age, while Simeon has decreased in the same proportion. There is indeed little difficulty in accounting for diminishing numbers amidst so many hardships, and after so many plagues. The fact that Zimri belonged to the tribe of Simeon, and that this tribe was omitted soon after from the blessing of Moses (Deuteronomy 33), may easily lead to the conclusion that Simeon was more than any other tribe involved in the sin of Baal-Peor and the punishment which followed. But when we compare, e. g., the twin tribes of Ephraim and Manasseh, concerning whom nothing distinctive is either stated or hinted, whether bad or good; and when we find that the one has decreased 20 percent and the other increased 63 percent during the same interval, and under the same general circumstances, we cannot even guess at the causes which must have been at work to produce so striking a difference. It is evident that each tribe had its own members, but of which we know almost nothing. It is observable, however, that all the tribes under the leadership of Judah increased, whilst all those in the camp of Reuben decreased. And the LORD spake unto Moses, saying, Unto these the land shall be divided for an inheritance according to the number of names. The intention clearly was that the extent of the territory assigned to each tribe, and called by its name (verse 55, b), should be regulated according to its numbered of him Notwithstanding the land shall be divided by lot: according to the names of their fathers they shall inherit. Verse 55. - Notwithstanding the land shall be divided by lot. This can only be reconciled with the preceding order by assuming that the lot was to determine the situation of the territory, the actual boundaries being left to the discretion of the rulers. Recourse was had as far as possible to the lot in order to refer the matter directly to God, of whose will and gift they held the land (cf. Proverbs 16:33; Acts 1:26). The lot would also remove any suspicion that the more numerous tribes, such as Judah or Dan, were unfairly favoured (verse 56). According to the lot shall the possession thereof be divided between many and few. And these are they that were numbered of the Levites: the family of the Menarites: of Merari, the family of the Mushites; of M the family of the Korathites. And Kohath begat Amram. Verse 58. - These are the families is an independent one. The Libnites were Gershonites (Numbers 3:21), the Hebronites and Korathites (or Korahites) were Kohathites (Numbers 3:19). Numbers 16:1), the Mahlites and Mushites were Merarites (Numbers 3:33). Two other families, the Shimites (Numbers 3:27; 1 Chronicles 24:24, 25), are omitted here, perhaps because the list is imperfect (see, however, the note on verse 62). And the name of Amram's wife was Jochebed the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister. Verse 59. - Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt. Rather, "whom she (אָתָה) bare." The missing subject is usually supplied, as in the A.V., and there certainly seems no more difficulty in doing so here than in 1 Kings 1:6. Some critics take "Atha" as a proper name - "whom Atha bare;" others render "who was born;" this, however, like the Septuagint, η{ ἔτεκε τούτους τῷ Λευί, requires a change of reading. Perhaps the text is imperfect. The statement here made, whatever difficulties it creates, is in entire agreement with Exodus 6:20; 1 Chronicles 23:6, 12, 13, and other passages. If two Amrams, the later of whom lived some 200 years after the earlier, have been confusion is consistently maintained through all the extant records (see the note on chapter Numbers 3:28). And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. And Nadab and Abihu died, when they are seem driven to believe), the confusion is consistently maintained through all the extant records (see the note on chapter Numbers 3:28). offered strange fire before the LORD. And those that were numbered of them were twenty and three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. Verse 62. - Those that were numbered of them. We have here again a round number (23,000), showing an increase of 1000 since the former census. It is evident that the males of Levi were not counted by thousands (see note on chapter Numbers 3:29). The smallness of the increase in a tribe which was excepted from the general doom at Kadesh, and which in other ways was so favourably situated, seems to point to some considerable losses. It is possible that portions of the tribe suffered severely for their share in the rebellion of Korah; if so, the families and of the Uzzielites may have been so much reduced as to be merged in the remaining families. priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho. But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness. And there was not left a man of them save Caleb the son of Jephunneh, and Joshua the son of Nun.Verse 65. - There was not left a man of them. This had been known to be practically the case before they left the wilderness, properly so called (Deuteronomy 2:14, 15), but it was now ascertained for certain. For the necessary exceptions to the statement see note on chapter Numbers 14:24. Page 12Pulpi arrival in the aughters of Moab until the crossing of the Iordan. Shittim is the shortened form of Abel-Shittim, "Field of Acacias" (Numbers 33:49). It seems to have been the northernmos part of the last encampment of Israel on that side Jordan, and the head-quarters of the host (Joshua 2:1; Joshua 3:1). Began to commit whoredom with the daughters of Moab. This commencement of sin seems to have been made by Israel without special provocation. The very victories won, and the comparative ease and affluence now enjoyed, after long marches and hardships, may well have predisposed them to this sin, for which they now for the first time found abundant opportunity. And they called, i.e., the women of Moab, encouraged to do so by the licentious intercourse which had sprung up. Without such encouragement it is difficult to suppose that they would have ventured on such a step. And the people did eat. Gluttony added its seductions to lust. No doubt this generation were as weary of the manna and as eager for other and heavier food as their fathers had been (see on Numbers 11:4; 21:5). And Israel joined himself unto Baalpeor: and the anger of the LORD was kindled against Israel. Verse 3. - Israel joined himself unto Baal-Peor. This is a technical phrase, repeated in verse 5, and guoted in Psalm 106:28, expressing the guasi-sacramental union into which they entered with the heathen deity by partaking of his sacrificial meats and by sharing in his impure rites (cf. Hosea 9:10 and the argument of his sacrificial meats and by sharing in his impure rites (cf. Hosea 9:10 and the argument of his St. Paul in 1 Corinthians 10). There can be little doubt that Peor (קער), from אפער, from אפער), to open) has the sense of aperiens, in usu obsceno, and that it was the distinguishing name of Baal or Chemosh when worshipped as the god of reproduction with the abominable rites proper to this cultus. For a notice of the same thing in the last days of Israel see Hosea 4:14, and for the practice of Babylonian and (to some degree) Egyptian women, see Herodotus, 1:199; 2:60). The Septuagint has here ἐτελέσθη τῷ Bεελφεγώρ, "was consecrated," or "initiated," unto Baal-Peor, which admirably expressed the sense. And the LORD said unto Moses, Take all the heads of the people, and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel. Verse 4. - The Lord said unto Moses. It seems strange that so fearful an apostasy had gone so far without interference on the part of Moses. He may have been absent from the camp on account of the wars with the Amorite kings; or he may have trusted to the chiefs to see that due order and discipline was maintained in the camps. Take all the heads of the people, i.e., the chiefs, who ought to have prevented, this monstrous irregularity, but who seem, if we may judge from the case of Zimri, to have countenanced it. The mere neglect of duty in so gross a case was reason enough for summary execution. Hang them up before the Lord. Either by way of impalement or by way of crucifixion, both of which were familiar modes of punishment. In this case the guilty persons were probably slain first, and exposed afterwards. The hanging up was not ordered to the wrath of God against sin (cf. Deuteronomy 21:23; 2 Samuel 21:2-6). The Septuagint has here παραδειγμάτισον αὐτούς. Cf. Hebrews 6:6, where this word is coupled with "crucify." Them is no authority for referring the "them" (μαραδειγμάτισον αὐτούς. of Israel, Slay ye every one his men that were joined unto Baalpeor. Verse 5. - The judges of Israel. אָלאשׁפָט אָלא איפט אוו is the first place where "the judges" are mentioned by this name (cf. Deuteronomy 1:16; Judges 2:16), but the verb is freely used in Exodus 18, in describing the functions of the officers appointed at Sinai. Every one his men. The men who were under his conductions of the officers appointed at Sinai. particular jurisdiction. This command given by Moses is not to be confounded with the previous command given to Moses to hang up all the chiefs. Moses only could deal with ordinary offenders. It does not, however, appear how far either of these commands was put in practice. And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation. Verse 6. - A Midianitish woman. Rather, "the Midianitish woman in the sight of all the congregation of the tabernacle of the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation of the tabernacle of the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the congregation. 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Verse 6. - A Midianitish woman in the sight of all the congregation. Verse 6. - A Midianitish woman in the sight of all the writer deals with an incident only too notorious, and which by the peculiar aggravation of its circumstances had fixed itself deeply in the popular memory. This is the first mention of the Midianites in connection with this affair, and it prepares us to learn without surprise that they were in reality the authors of this mischief. All the congregation,... who were weeping. According to the loose sense in which this expression is used throughout the Pentateuch, it evidently means that those who truly represented the nation, not only as a political, but also as a religions community, were gathered in this distress before the presence of their invisible King. They wept on account of the wrath of God provoked; probably also on account of the wrath of God already gone forth in the form of a pestilence. And when Phinehas, the son of Eleazar, the son of Eleazar, and his natural successor in the office of high priest. And he went after the man of Israel into the tent, and through her belly. So the plague was stayed from the children of Israel, and the tent, and through her belly. So the plague was stayed from the children of Israel into the tent, and the Latin fornix), and means probably the inner division which served as the women's room in the larger tents of the wealthier Israelites. There is no sufficient ground for supposing that a special place had been erected for this evil purpose; if it had been, it would surely have been destroyed. Through her belly. אָל־קָבָתָאָ: Septuagint, διὰ τῆς μήτρας αὐτῆς. So the plague was stayed. No plague has been mentioned, but the narrative evidently deals with an episode the details of which were very fresh in the memory of all, and is extremely concise. That a plague would follow such an apostasy might be certainly expected from the previous experiences at Kibroth-hattaavah, at Kadesh, and after the rebellion of Korah. And those that died in the plaque were twenty and four thousand. Verse 9. - Were twenty and four thousand died on some other day than the one of the very thousand," says St. Paul (1 Corinthians 10:8). As the Septuagint does not deviate here from the Hebrew, the Apostle must have followed some Rabbinical tradition. It is possible enough that the odd thousand died on some other day than the one of which he speaks, or they may have died by the hands of the judges, and not by the plague. And the LORD spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Moses, saying, Verse 10. - The Lord spake unto Mose the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among them are used to the children of Israel in my jealousy. Verse 11. - While he was zealous for my sake among the my sake amon before ζηλον). In my jealousy. Rather, "in my zeal;" the same word is used. Wherefore say, Behold, I give unto him my covenant of peace: And he shall have it, and his seed after him, even the covenant of the Israelite that was slain, even that was slain with the Midianitish woman, was Zimri, the son of Salu, a prince of a chief house among the Simeonites. Verse 14. - Now the name of the Israelite. These details as to names seem to have been added as an after-thought, for they would naturally have been added as an after-thought. given again in verse 18, as if for the first time. We may probably conclude that verses 14, 15 were inserted into the narrative either by the hand of Moses himself at a later date, or possibly by some subsequent hand. Zimri. This was not an uncommon name, but the individual who bears it here is not elsewhere mentioned. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was head over a people, and of a chief house in Midian. Verse 15. - Head over a people, and of a chief house in Midian. "It seems to mean that several clans descended from one tribe-father looked up to Zur as their head. In Numbers 31:8 he is called one of the five "kings" of Midian. That the daughter of such a man should have been willing, to play such a part throws a strong light upon the studied character and the peculiar danger of the seduction. And the LORD spake unto Moses, saying, Vex the Midianites, and smite them: Verse 17. - Vex the Midianites. The Moabites, although the evil began with them; more probably because their sin had not the same studied and deliberate character as the sin of the Midianites. We may think of the women of Moab as merely indulging their individual passions after their wonted manner, but of the women of Midian as employed by their rulers, on the advice of Balsam, in a deliberate plot to entangle the Israelites in heathen rites and heathen sins which would alienate from them the favour of God. NOTE ON THE ZEAL OF PHINEHAS. The act of Phinehas, the son of Eleazar, in slaying Zimri and Cozbi is one of the most memorable in the Old Testament; not so much, however, in itself, as in the commendation bestowed upon it by God. It is unquestionably surprising at first sight that an act of unauthorized zeal, which might so readily be made (as indeed it was made) the excuse for deeds of murderous fanaticism, should be commended in the strongest terms by the Almighty; that an act of summary vengeance, which we find it somewhat hard to justify on moral grounds, should be made in a special degree the pattern of the deed in the eyes of God by its very unexpectedness draws our attention to it, and obliges us to consider wherein its distinctive religious character and excellence lay. It is necessary in the first place to point out that the act of Phinehas did really receive stronger testimony from God than any other act done proprio motu in the Old Testament. What he did was not done officially (for he held no office), nor was it clone by command (for the offenders were not under his jurisdiction as judge), nor in fulfillment of any revealed law or duty (for no blame would have attached to him if he had let it alone), and yet it had the same effect in staying the plague as the act of Aaron when he stood between the living and the dead with the hallowed fire in his hand (see on Numbers 16:46-48). Of both it is said that "he made an atonement for the people," and so far they both appear as having power with God to turn away his wrath and stay his avenging hand. But the atonement made by Aaron was official, for he was the anointed high priest, and, being made with incense from the sanctuary, it was mate in accordance with and upon the strength of a ceremonial law laid down by God whereby he had bound himself to exercise his Divine right of pardon. The act of Phinehas, on the contrary, had no legal or ritual value; there is no power of atonement in the blood of sinners, nor had the death of 24,000 guilty people had any effect in turning away the wrath of God from them that survived. It remains, therefore, a startling truth that the deed of Phinehas is the only act neither official nor commanded, but originating in the impulses of the actor himself, to which the power of atoning for sin is ascribed in the Old Testament: for although in 2 Samuel 21:3 David speaks of making an atonement by giving up seven of Saul's sons, it is evident from the context that the "atonement" was made to the Gibeonites, and not directly to the Lord. Again, the act of Phinehas merited the highest reward from God, a reward which was promised to him in the most absolute terms. Because he had clone this thing he should have God's covenant of peace, he and his seed after him, even the covenant of peace, he and his seed after him, even the covenant of peace he had clone this thing he should have God's covenant of peace. power with God for ever to make peace between heaven and earth, and to make reconciliation for the sins of the people; and, meaning this, it is a republication in favour of Phinehas, and in more absolute terms, of the covenant made with Levi as represented by Aaron (see on Malachi 2:4, 5). Nor is this all. In Psalm 106:31 it is said of his deed that "it was counted unto him for righteousness unto all generations forevermore." This word "counted" or "imputed" is the same (ελογίσθη αὐτῷ εἰς δικαιοσύνην) are applied to the obedience of Abraham in James 2:23. It appears then that righteousness was imputed to Phinehas, as to the father of the faithful, with this distinction, that to Phinehas it was imputed as an everlasting righteousness, which is not said of Abraham's, an act of self-sacrificing obedience, nor in any special sense an act of faith. While both acted under the sense of duty, the following of duty in Abraham's case put the greatest possible strain upon all the natural impulses of mind and heart; in the case of Phinehas it altogether coincided with the impulses of his own will. If faith was imputed to Abraham for righteousness, it is clear that zeal was imputed to Phinehas for righteousness for evermore. This being so, it is necessary in the second place to point out that the act in question (like that of Abraham in sacrificing his son) was distinctly one of moral virtue according to the standard then Divinely allowed. An act which was in itself wrong, or of doubtful rectitude, could not form the ground for such praise and promise, even supposing that they really looked far beyond the act itself. Now it is clear (1) that under no circumstances would a similar act be justifiable now; (2) that no precedent could be established by it then. The Jews indeed feigned a "zealot-right," examples of which they saw (amongst others) in the act of Samuel 15:33), of Mattathias slaying Agag (1 Samuel 15:33), of Mattathias slaying Agag (1 Samuel 15:33), of Mattathias slaying Agag (1 Samuel 15:33), of Mattathias slaying the idolatrous Jew and the king's commissioner (1 Macc. 2:24-26), of the Sanhedrim slaying St. Stephen. But the last-mentioned case is evidence enough that in the absence of distinct Divine guidance zeal is sure to degenerate into fanaticism. Every such act must of necessity stand upon its own merits, for it can only be justified by the coexistence of two conditions which are alike beyond human certainty: (1) that the deed is itself in accordance with the will of God; (2) that the doing of it is inspired by motives, absolutely pure. That Christ came to save men's lives, and that God would have all men to repent, has made for us the primary condition impossible, and therefore the act of Phinehas would be immoral now. No one may take life unless he has the mandate of the State for doing' so. But it was not so then; God was the King of Israel, and the foes of God, with whom there could be no peace or amity as long as they threatened the very existence of God's people and worship. The Israelite who indulged in sinful intercourse with a heathen was a rebel against his King and a traitor to his country; he became ipso facto an "outlaw," to slay whom was the bounden duty of every true patriot. If it be said that this view of things belongs to an inferior code of morality, which ignored the universal brotherhood of God, that is admitted at once. The elder revelation founded itself plainly and avowedly upon the moral law as then universally held (and by no means supplanted yet by the higher law of Christ), that men were to love their brethren and hate their enemies. To complain that the act of Phinehas was moral in a Jewish and not in a Christian sense is only to find fault with God for suffering a confessedly imperfect and preparatory morality to do its work until the fullness of time was come. While, therefore, we recognize the act of Phinehas as one determined, in its outward form, by the imperfect morality of the dispensation under which he lived, it is necessary to look below the act to the spirit which animated it for its permanent value and significance. That spirit is clearly defined by the testimony of God - "while he was zealous with my zeal." The excellence of Phinehas was, that he was filled with a zeal which was itself Divine against sin, and that he acted fearlessly and promptly (whilst others apparently hesitated even when commanded) under the impulse of that zeal; in other words, what pleased God so greatly was to see his own hatred of sin, and his own desire to make it to cease, reflected in the mind and expressed in the deed of one who acted upon righteous impulse, not under any command or constraint. It is impossible, in the third place, not to see that this record throws a flood of light upon the doctrine of the actors which had gone before; being neither an act of submission to a definite command, like the sacrifice of Isaac, nor a piece of ordered ritual, like the sending forth of the sake of what it was, not merely what it showed in a figure, it was accepted as an atonement for the sin of Israel (which was very gross), and was imputed to its author for an everlasting righteousness. Phinehas, therefore, in one very important sense, would seem to bear a stronger resemblance to our Lord in his atoning work than any other person in the Old Testament. It may therefore be submitted that we must seek the truest ground of the atonement wrought by Christ not in the simple fact of the passion and death of the God-man, nor in the greatness or value of his sufferings as such; but in that zeal for God, that consuming desire to cause it to cease, which first animated the life of the Redeemer, and then informed his death. Phinehas in his measure, and according to his lights, was governed by the same Spirit, and surrendered himself to the prompting of the same Spirit, by which Christ offered himself without spot unto God. And that Spirit was the Spirit of a consuming zeal, wherein our Lord hastened with an entire eagerness of purpose (Luke 12:50; John 2:17; John 12:27, 28, &c.) to "condemn sin in the flesh" and so to glorify God, and to accomplish the object of his mission (Romans 8:3), not by the summary execution of individual sinners, but after an infinitely higher fashion, by the sacrifice of himself as the representative of the whole sinful race. Lastly, it must be noted that as the act of Phinehas enables us, almost more than anything else, to enter into the nature of our Lord's atonement, so it is only in the light of that atonement that we can justify to ourselves either the strength of the Divine commendation accorded to Phinehas, or the vastness of the promises made to him. For the deed was after all an act of violence, and a dangerous precedent, humanly speaking; and, on the other hand, the covenant of peace given to him and to his seed, even the covenant of an everlasting priesthood, failed to give any peace at all, save in a very broken and partial manner, and did not even continue in the keeping of his family. As the house of Eleazar was the elder of the two descended from Aaron, it would have been only natural that the high priestly dignity should remain with its members; as a fact, however, it passed to the house of Ithamar from the days of Eli until Solomon, for political reasons, deposed Abiathar in favour of Zadok; and it was lost for ever with the final fall of Jerusalem. As in so many cases, therefore, we have to acknowledge that the act of Phinehas was accepted as an atonement for the sake of that truer atonement which (in a remarkable sense) it anticipated; and that the promises given to Phinehas were only partially intended and partially fulfilled for him, while the true and eternal fulfillment was reserved for him of whom Phinehas was a figure. To Christ, in whom was combined an entire zeal against sin and an entire zeal against they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake. Page 13Pulpit CommentaryAnd when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, to seek for enchantments, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the matter of Cozbi, the daughter of a prince of Midian saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, and in the matter of Cozbi, the daughter of a prince of Midian saw that it pleased the LORD to bless Israel he went not, as at other times, to seek for enchantments, and in the matter of Cozbi, the daughter of a prince of Midian saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, and in the matter of Cozbi, the daughter of a prince of Midian saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, and in the matter of Cozbi, the daughter of Cozbi, the daughter of A prince of Midian saw that it pleased the LORD to bless Israel, he went not, as at other times, to seek for enchantments, and the matter of Cozbi, the daughter of A prince of Midian saw that it pleased the LORD to bless Israel he went not. but he set his face toward the wilderness. Chapter 24:1. - As at other times, or, "as (he had done) time after time." Septuagint, to συνάντησιν τοῖς οἰωνοῖς. Nachashim., as in Numbers 23:23, is not enchantments in the sense of magical practices, but definitely.

auguries, i.e. omens and signs in the natural world observed and interpreted according to an artificial system as manifesting the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reprobation, as in 2 Kings 17:17; 2 Kings 21:6; 2 Chronicles 33:6. Toward theorem 4. Commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reprobation, as in 2 Kings 17:17; 2 Kings 21:6; 2 Chronicles 33:6. Toward theorem 4. Commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the commonest and worst of heathen practices, it was forbidden to Israel (Leviticus 19:26; Deuteronomy 18:10) and held up to reproduce the purposes of God. As one of the common term is a forbid term is a forbi wilderness. . . Int "Jeshimon," but apparently the Arboth Moab in which Israel was encamped, and the spirit of God came upon him. This seems, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. Verse 2. - The spirit of God came upon him. Verse 2. - The spirit of God came upon him. This seems, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. Verse 2. - The spirit of God came upon him. Verse 2. - The spirit of God came upon him. This seems, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. This seems a compared with the country around. to intimate a higher state of inspiration than the expression, "God put a word into his mouth" (Numbers 23:5, 16). And he took up his parable, and said. Rather, "the utterance of Balaam... hath said, and the man whose eyes are open hath said. Rather, "the utterance of Balaam... hath said. Rather, "the utterance of Balaam... hath said, and the man whose eyes are open hath said. Rather, "the utterance of Balaam... hath said. Rather, "the utterance of Balaam... hath said. Balaam... hath said. Rather, "the utterance of Balaam... hath said. Rather, "the utterance, said. Rather, "the utterance of Balaam... hath said... hath sa effatum Dei, but it does not by itself, apart from the context, claim a superhuman origin. The man whose eyes are open. הָנְבָר שְׁחָם הָעַין. The authorities are divided between the rendering given in the text and the opposite rendering given in the text and the opposite rendering given in the margin. The man whose eyes are open. הָנְבָר שְׁחָם הָעַין distinctly uses on and ono in opposite senses. The Vulgate, on the one hand, has obturatus; the Septuagint, on the other, has ό άληθινῶς ὁρῶν, and this is the sense given by the Targums. Strange to say, it makes no real difference whether we read "open" or "shut," because in any case it was the inward vision that was quickened, while the outward senses were closed. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: Verse 4. - Falling into a trance. Rather, "falling down." Qui cadit, Vulgate. The case of Saul, who "fell down naked all that day" (1 Samuel 19:24), overcome by the illapse of the Spirit, affords the best comparison. Physically, it would seem to have been a kind of catalepsy, in which the senses were closed to outward things, and the eyes open but unseeing. The word for "open" in this verse is the ordinary one, not that used in verse 3. How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the LORD hath planted, and as cedar trees beside the waters. Verse 6. - As the valleys, or, "as the torrents" (נְתָרִי), which pour down in parallel courses from the upper slopes. As gardens by the river's side. The river's side. The river's side. amidst which he now stood. As the trees of lign aloes. אָהָלים. Aloe trees, such as grew in the further east, where Balaam had perhaps seen them. Which the Lord 's planting," a poetical way of describing their beauty and rarity (cf. Psalm 1:3; Psalm 104:16). He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. Verse 7. - He shall pour the water, or, "the water shall overflow." Out of his buckets." The image, familiar enough to one who lived in an irrigated land, is of one carrying two buckets." The image, familiar enough to one who lived in an irrigated land, is of one carrying two buckets." The image, familiar enough to one who lived in an irrigated land, is of one carrying two buckets." The image, familiar enough to one who lived in an irrigated land, is of one carrying two buckets." The image, familiar enough to one who lived in an irrigated land, is of one carrying two buckets." in many waters. It is uncertain in what sense the word "seed" issued. It may be an image as simple as the last, of seed sown either by or actually upon many waters (cf. Ecclesiastes 11:1), and so securing a plentiful and safe return; or it may stand for the seed, i.e., the posterity, of Israel, which should grow up amidst many blessings (Isaiah 44:4). The former seems most in keeping here. His king shall be higher than Agag. "The name of the king of Amalek whom Saul conquered and Samuel 15.); yet it may safely be assumed that it was the official title of all the kings of Amalek, resembling in this "Abimelech" and "Pharaoh." Here it seems to stand for the dynasty and the nation of the Amalekites, and there is no reason to suppose that any reference was intended to any particular individual or event in the distant future. The "king" of Israel here spoken of is certainly not Saul or any other of the kings, but God himself in his character as temporal Ruler of Israel; and the "kingdom" is the kingdom of heaven as set forth by way of anticipation in the polity and order of the chosen race. As a fact, Israel had afterwards a visible king who overthrew Agag, but their having such a king was alien to the mind of God, and due to a distinct falling away from national faith, and therefore could find no place in this prophecy. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall break their bones, and shall break their bones, and shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Werse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break their bones, and pierce them through with his arrows. Verse 8. - And shall break t does not seem to bear this meaning. Pierce them through with his arrows, " dash in pieces his arrows," i.e., the arrows, " upic a much better sense, and more in keeping with the rest of the passage The image in Balaam's mind is evidently that of terrible wild beast devouring his enemies, stamping them underfoot, and dashing to pieces in his fury the arrows or darts which they vainly launch against him (compare the imagery in Daniel 7:7). He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee. Verse 9. - A lion. A great lion. לבָי See on Numbers 23:24, and Genesis 49:9. Blessed is he that blesseth thee, &c. In these words Balaam seems to refer to the terms of Balak's first message (Numbers 22:6). Far from being affected by blessings and cursings from without, Israel was itself a source of blessing or cursing to others according as they treated him. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, Verse 12. - Spake I not also. This was altogether true. Balaam had enough of the true prophet about him not only to act with strict fidelity, as far as the letter of the command went, but also to behave with great dignity towards Balak. If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do either good or bad of mine own mind; but what the LORD saith, that will I speak? And now, behold, I go unto my people in the latter days. Verse 14. - I will advertise thee what this people shall do to thy people in the latter days. Verse 14. - I will advertise thee. it seems to have here the same subordinate sense of giving information which "advise" has with us. The Vulgate here has followed the surmise of the Jewish commentators, who saw nothing in Balaam but the arch-enemy of their race, and has actually altered the text into "dabo consilium guid populus tuus populo huic faciat" (cf. Numbers 31:16). And he took up his parable, and said. Balaam the son of Beor hath said, and the man whose eves are open hath said; He hath said, which heard the words of God, and knew the knowledge of the Most High. Septuagint, ἐπιστάμενος ἐμιστάμενος ἐμις Yy(0700. This expression alone distinguishes this introduction of Balaam's mashal from the former one (verses 3, 4), but it is difficult to say that it really adds anything to our understanding of his mental state. If we ask when Balaam had received the revelation which he now proceeds to communicate, it would seem most natural to reply that it was made known to him when "the Spirit of God came upon him." and that Balak's anger had interrupted him in the midst of his mashal, or possibly he had kept it back, as too distasteful to his patron, until he saw that he had nothing more to expect from that quarter. I shall see him, but not now: I shall behold him, but not now: I shall see him, but not now: I shall see him, but not now: I shall see him, but not now him." rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. Verse 17. - I shall behold him, but not near" (אָראָנו...אָראָנו... אָראָנו... אָראָנו... אַראָנו... אַראַנו... אַראַנו... אַראַנו... אַראָנו... אַראָנו... אַראַנו... אַראַנוו... אַראַנוווי נווער אינויער אינוינו...אַראַנוווי נווער אינוינו...אַראַנווי...אַראַנוויויער אַראַנוויויער אַראַנוויער אַראַנוויויער אַראַנוויער אַראַנוויער אַראַנווויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויער אַראַנוויעראַנוויער אַראַנוויער אַראַגעוויער אַראַנוויער אַראַגעיער אַראַגעוויער אַראַנוויער אַראַגעיעראַנוויע אַראַנויער אַראַנויער אַראַגעוין גענויער אַראַגע he speaks, who is identical with the "Star" and the "Scepter" of the following clauses; he speaks wholly as a prophet, and means that his inner gaze is fixed upon such an one, with full assurance that he exists in the counsels of God, but with clear recognition of the fact that his actual coming is yet in the fact that his inner gaze is fixed upon such an one, with full assurance that he exists in the counsels of God, but with clear recognition of the fact that his actual coming is yet in the fact that his inner gaze is fixed upon such an one, with full assurance that he exists in the counsels of God, but with clear recognition of the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that he exists in the counsels of God, but with clear recognition of the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual coming is yet in the fact that his actual co άνατελεῖ ἀστρον. It may quite as well be rendered by the present; Balaam simply utters what passes before his inward vision. The star is a natural and common poetic symbol of an illustrious, or, as we say, "brilliant," personage, and as such recurs many times in Scripture (cf. Job 38:7; Isaiah 14:12; Daniel 8:10; Matthew 24:29; Philippians 2:15; Revelation 1:20; Revelation 2:28). The celebrated Jewish fanatic called himself Barcochab, "son of the Star," in allusion to this prophecy of Jacob (Genesis 49:10), with which Balaam was evidently acquainted. Accordingly the Septuagint has here ἀναστήσεται. Shall smite the corners of Moab. Rather, "the two corners" (dual), or "the two sides of Moab," i.e., shall crush Moab on either side. And destroy all the children of Sheth. In Jeremiah 48:45, where this prophecy is in a manner quoted, the word יקר (quadqod, crown of the head). This raises a very curious and in question as to the use made by the prophets of the earlier Scriptures, but it gives no authority for an alteration of the text. The expression μered. The Jewish commentators, followed by the Septuagint (πάντας vioùς Σήθ) and the older versions, understand it to mean the sons of Seth, the son of Adam, i.e., all mankind. Many modern commentators, however, take שָׁר as a contraction of אָשָ as a contraction of בְנֵי שָׁאון (Lamentations 3:47 - "desolation"), and read "sons of confusion," as equivalent to the unruly neighbours and derives no sup. port from Jeremiah 48:45. It is true that בְנֵי שָׁאון is there replaced by בְנֵי שָׁאון, "sons then this very verse affords the clearest evidence that the prophet felt no hesitation in altering to end, contemplated the Mess as the Conqueror, the Subduer, and even the Destroyer of all the heathen, i.e., of all who were not Jews. It is only in the New Testament that the iron scepter with which he shepherds them (Revelation 2:27 - noipavei after the Septuagint, which has here misread the text). The prophecy was that Messiah should destroy the heathen; the fulfillment that he destroyed not them, but their heathenism (cf. e.g., Psalm 149:6-9 with James 5:20). And Edom shall be a possession for his enemies; and Israel shall do valiantly. Verse 18. - Seir also shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall do valiantly. Verse 18. - Seir also shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; and Israel shall be a possession for his enemies; an was the old name, still retained as an alternative, of Edom. It is uncertain whether the rendering "for his (i.e., Edom's) enemies," i.e., the enemies of Israel. So the Septuagint, Ησαῦ ὁ ἐχθρὸς αὐτοῦ. Shall do valiantly, or, "shall be prosperous" (cf. Deuteronomy 8:17; Ruth 4:11). Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city." The expression implies not only any city in particular, but "out of any hostile city." The expression implies not only and shall destroy him that remaineth of the city." The expression implies not only and shall destroy him that remaineth of the city." The expression implies not only and shall destroy him that remaineth of the city." The expression implies not only any city in particular, but "out of any hostile city." The expression implies not only and shall destroy him that remaineth of the city." conquest, but total destruction of the foe. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. Verse 20. - He looked on Amalek. This looking must have been an inward vision, because the haunts of the Amalekites were far away (see on Genesis 36:12; Exodus 17:8; Numbers 14:25, 45). The first of the nations. Amalek was in no sense a leading nation, nor was it a very ancient nation. It was indeed the very first of the nations to attack Israel, but it is a most arbitrary treatment of the words to understand them in that sense. The prophet Amos (Amos 6:1) uses the same expression of the Jewish aristocracy of his day. As it was in han Amalek to claim it in any true sense, we can but suppose that in either case there is a reference to the vainglorious vauntings of the people threatened; it would be guite in keeping with the Bedawin character if Amalek gave himself out be "the first of nations." And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Verse 21. - He looked on the Kenites are mentioned among the Canaanitish tribes that were to be dispossessed, in Gem 15:19; on the other, they are identified with the Midianitish tribe to which Hobab and Raguel belonged, in Judges 1:16, and apparently in 1 Samuel 15:6 (see on Numbers 10:29). It has been supposed that the friendly Kenites had by this time loft the camp of Israel and established themselves by conquest in the south of Canaan, and even that they had occupied the territory and taken the name of the original Kenites of Genesis 15:19. This, however, is a mere conjecture, and a very improbable one. That a weak tribe like that of Hobab should have done what Israel had not dared to do, and settled themselves by force of arms in Southern Palestine, and, further, that they should be already known by the name of those whom they had destroyed, is extremely unlikely, and is inconsistent with the statement in Judges 1:16. And thou puttest thy nest in a rock. "and thy nest laid (wig) upon a rock." We do not know where the Kenites dwelt, and therefore we cannot tell whether this expression is to be understood literally or figuratively. If the Canaanitish tribe is here spoken of, it is very likely they had their residence in some strong mountain fastness, but if the Midianitish tribe, then there is no reason to suppose that they had crossed the Jordan at all In that case the "nest" must be wholly figurative, and must refer to that strong confidence which they placed in the protection of the God of Israel. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. Verse 22. - Nevertheless the Kenite shall be wasted of Israel. wasted. פי אם 'o. Rather, "Kain shall surely not be wasted." פי אם 'o. Rather, "Kain is mentioned in Joshua 15:57 as one of the towns of Judah, but there is little reason to suppose that an insignificant village is here mentioned by name. Probably "Kain" stands for the towns of Judah, but there is little reason to suppose that an insignificant village is here mentioned by name. and is simply the poetical equivalent of Kenite. Until "they are said to be an Aramaism, but this is doubtful. And he took up his parable, and said, Alas, who shall live when God doeth this! Verse 23. - When God doeth this. Literally, "from the settling of it by God." , and shall bring these terrible things to pass. Septuagint, δταν θη ταῦτα ὁ θεός. This exclamation refers to the woe which he is about to pronounce, which involved his own people also. And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever. Verse 24. - Chit Cyprus (see on Genesis 10:4). The "isles of Chittim are mentioned by Jeremiah (Jeremiah 2:10) and by Ezekiel 27:6) in the sense apparently of the western islands generally while in Daniel 11:30 "the ships of Chittim, may have an even wider reference. Indeed the Targum of Palestine makes mention of Italy here, and the Vulgate actually translates "venient in trieribus de Italia." There is, however, no reason to suppose that Balaam knew or spoke of anything further than Cyprus. It was "from the side of" (תיד) Cyprus that the ships of his vision came down upon the Phoenician coasts, wherever their original starting-point may have been. Shall afflict, or, "shall bring low." The same word is used of the oppression of Israel in Egypt (Genesis 15:13). Eber. The Septuagint has here 'Aßpa(ouc, and is followed by the Peschito and the Vulgate. It is not likely, however, that Balaam would have substituted "Eber" by "beyond the Euphrates," and that of Palestine has "all the sons of Eber." From Gem 10:21 it would appear that "the children of Eber" were the same as the Shemites; Asshur, therefore, was himself included in Eber, but is separately mentioned on account of his fame and power. And he also shall perish forever. The subject of this prophecy is left in obscurity. It is difficult on grammatical grounds to refer it to Asshur, and it does not seem appropriate to "Eber." It may mean that the unnamed conquering race which should overthrow the Asian monarchies should itself come to an end for evermore; or it may be that Balaam added these words while he beheld with dismay the coming destruction of his own Shemitic race, and their final subjugation by more warlike powers. It must be remembered that the Greek empire, although overthrown, did not by any means "perish for ever" in the same sense as the previous empires of the East. And Balaam rose up, and went his place: and Balaam rose up, and went his place: and Balaam rose up, and went his place and Balaam rose up, and went his place. Balaam returned to his home on the Euphrates. If he did he must have retraced his steps almost immediately, because he was slain among the Midianites shortly after (chapter 31:8). The phrase, however, may merely mean that he set off homewards, and is not inconsistent with the supposition that he went no further on his way than the headquarters of the Midianites. It is not difficult to understand the infatuation which would keep him within reach of a people so strange and terrible. NOTE ON THE PROPHECIES OF BALAAM. That the prophecies of Balaam have a Messianic character, and are only to be fully understood in a Christian sense, seems to lie upon the face of them. The Targums of Onkelos and Palestine make mention of King Meshiba here, and the great mass of Christian interpretation has uniformly followed in the track of Jewish tradition. It is of course possible to get rid of the prophetic element altogether by assuming that the utterances of Balaam were either composed or largely interpolated after the events to which they seem to refer. It would be necessary in this case to bring their real date down to the period of the Macedonian conquests, and much later still if the Greek empire also was to "perish for ever." The difficulty and arbitrary character of such an assumption becomes the more evident looking back from the days of Alexander or his successors would not call the great Eastern power by the name of Asshur, because two subsequent empires had arisen in the place of Assyria proper. But that Balaam, looking forward down the dim vista of the future, should see Asshur, and only Asshur, is in perfect keeping with what we know of prophetic perspective, - the further off the events descried by inward vision, the more extreme the foreshortening, - according to which law it is well known that the first and second advents of Christ are inextricably blended in almost every case. If we accept the prophecies as genuine, it is, again, only possible to reject the Messianic element by assuming that no Jewish prophecy overleaps the narrow limits of Jewish history. The mysterious Being whom Balaam descries in the undated future, who is to bring to nought all nations of the world, cannot be David, although David may anticipate him in many ways; still less, as the reference too Agag, Amalek, and the Kenites might for a moment incline us to believe, can it be Saul. At the same time, while the Messianic element in the prophecy cannot reasonably be ignored, it is obvious that it does not by any means exist by itself; it is so mixed up with what is purely local and temporal in the relations between Israel and the petty tribes which surrounded and envied him, that it is impossible to isolate it or to exhibit it in any clear and definite form. The Messiah indeed appears, as it were, upon the stage in a mysterious and remote grandeur; but he appears, as it were, upon the stage in a mysterious and remote grandeur. overthrow. Even where the vision loses for once its local colouring in one way, so that the King of Israel deals with all the sons of men, yet it retains it in another, for he deals with them in wrath and destruction, not in love and blessing. There is here so little akin to the true ideal, that we are readily tempted to say that Christ is not here at all, but only Saul or David or the Jewish monarchy personified in the ruthlessness of its consolidated power. But if we know anything of the genius of prophecy, it is exactly this, that the future and the genius of prophecy, it is exactly this, that the future and the genius of prophecy, it is exactly this, that the future and the genius of prophecy is seen through a medium of the genius of prophecy is seen through a medium of the genius of prophecy. history of the chosen people; it is inextricably mixed up with what is purely local in interest, and often with what is distinctly imperfect in morality. To the Jew - and to Balaam also, however unwillingly, as the servant of Jehovah - the cause of God; he could not discern between them. "Our country, right or wrong," was an impossible sentimen to him, because he could not conceive of his country being wrong; he knew nothing of moral victories, or the triumphs of defeat or of suffering; he could not think of God's kingdom as asserting itself in any other way than in the overthrow, or (better still) the annihilation, of Moab, Edom, Assyria, Babylon, Rome, the whole world which was not Israel. The sufferings of the vanquished, the horrors of sacked cities, the agonies of desolated homes, were nothing to him; nothing, unless it were joy - joy that the kingdom of God should be broken. All these feelings belonged to a most imperfect morality and we rightly look upon them with horror, because we have (albeit as yet very imperfectly) conformed our sentiments to a higher standard. But it was the very condition of the old dispensation that God adopted the then moral code, such as it was, and hallowed it with religious sanctions, and gave it a strong direction God-ward, and so educated his own for something higher. Hence it is wholly natural and consistent to find this early vision of the Messiah, the heaven-sent King of Israel, introduced in connection with the fall of the petty pastoral state of Moab. To Balaam, standing where he did in time and place, and all the more because his personal desires went with Moab as against Israel, Moab stood forth as the representative kingdom of light, Through that strong, definite, narrow, and essentially imperfect, but not untrue, conviction of his he saw the Messiah, and he saw him crushing Moab first, and then trampling down all the rest of a hostile world. That no one would have been more utterly astonished if he had beheld the Messiah as he was, is certain; but that is not at all inconsistent with the belie that he really prophesied concerning him. That he should put all enemies under his feet was what Balaam truly saw; but he saw it and gave utterance to it according to the ideas and imagery of which his mind was full. God ever reveals the supernatural through the natural, the heavenly through the earthly, the future through the present. It remains to consider briefly the temporal fulfillments of Balaam's prophecies. Moab was not apparently seriously attacked until the time of David, when it was vanquished, and a great part of the inhabitants slaughtered (2 Samuel 8:2). In the division of the kingdom it fell to the share of Israel, with the other lands beyond Jordan, but the vicissitudes of the northern monarchy gave it opportunities to rebel, of which it successfully availed itself after the death of Ahab (2 Kings 1:1). Only in the time of John Hyrcanus (B.C. 129) was it finally subdued, and ceased to have an independent existence. Edom was also conquered for the first time by David, and the people as far as possible exterminated (1 Kings 11:15, 16). Nevertheless, it was able to shake off the yoke under Joram (2 Kings 8:20), and, although defeated, was never again subdued (see on Genesis 27:40). The prophecies against Edom were indeed taken up again and again by the prophets (e.g., Obadiah), but we must hold that they were never adequately fulfilled, unless we look for a spiritual realization not in wrath, but in mercy. The later Jews themselves came to regard "Edom" as a Scriptural synonym for all who hated and oppressed them. Amalek was very thoroughly overthrown by Saul, acting under the directions of Samuel (1 Samuel 15:7, 8), and never appears to have regained any national existence. Certain bands of Amalekites were smitten by David, and others at a later period in the reign of Hezekiah by the men of Simeon (1 Chronicles 4:39-43). The prophecy concerning the Kenites of a sove, great difficulty, because it is impossible to know certainly whether the older Kenites of a sove, great difficulty, because it is impossible to know certainly whether the older Kenites of a sove, great difficulty, because it is impossible to know certainly whether the older Kenites of a sove of the later Kenites of a sove of the later Kenites of a sove of the later Kenites of the later Ke fulfillment of the prophecy; we know nothing at all as to the fate of this small clan. No doubt it ultimately shared the lot of all the inhabitants of Palestine, with the exception of Judah and Jerusalem, and was transplanted by one of the Assyrian generals to some far-off spot, where its very existence as a separate people was lost. The "ships from the side of Cyprus" clearly enough represent in the vision of Balaam invaders from over the western seas, as opposed to previous conquerors from over the eastern deserts and mountains. That the invasion of Alexander the Great was not actually made by the way of Cyprus is nothing to the point. It was never any part of spiritual illumination to extend geographical knowledge. To Balaam's mind the only open way from the remote and unknown western lands was the waterway by the sides of Cyprus, and accordingly he saw the hostile fleets gliding down beneath the lee of those sheltering coasts towards the harbours of Phoenicia. Doubtless the ships which Balaam saw were rigged as ships were rigged in Balaam's time, and not as in the time of Alexander. But the rigging, like the route, belonged to the local and personal medium through which the prophecy itself. As a fact it remains true that a maritime power from the West, whose home was beyond Cyprus, did overwhelm the older power which stood in the place and inherited the empire of Assyria. Whether the subsequent ruin of this maritime power also is part of the prophecy must remain doubtful. Page 14Pulpit CommentaryAnd Balaam said unto Balak, Build me here seven altars, and prepare me here seven altars, and prepare me here seven altars, and prepare me here seven altars. the God with whom they had to do, and if possible to secure his favourable consideration on their side. The number seven was especially connected with the revelation of the tree God, the Creator of the world, and was probably observed here for this reason. The sacrifices were offered no doubt to Jehovah. And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the LORD will come to meet me. It might be concluded from Numbers 24:1 that Balaam went i.e., for such natural signs in the flight of birds and the like as the heathen were wont to observe as manifestations of the favour or disfavour of God, the success or failure of enterp inwardly despised. But from the fact that God met him (we know not how), and that such supernatural communication was not unexpected, we may conclude that Balaam's words meant for Balak. To an high place. Rather, "to a bald place" (ye in a bald place"), whatever they may have meant for Balak. To an high place. Rather, "to a bald place" (ye in a bald place"), whatever they may have meant for Balak. To an high place. Rather, "to a bald place"), and that such supernatural communication was not unexpected, we may conclude that Balaam's words meant more for himself than the mere observance of auguries, whatever they may have meant for Balak. To an high place. Rather, "to a bald place"), and that such supernatural communication was not unexpected. from which the immediate prospect was uninterrupted. And God met Balaam: and he said unto him, I have prepared seven altars. Balaam, acting for the king of Moab, his heathen patron, in this difficult business, points out to God that he had given him the full quota of sacrifices to begin with. It was implied in this reminder that God would naturally feel disposed to do something for Balaam in return. And the LORD put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak. And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab. And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. Verse 7. - Took up his parable. يونع (cf. Numbers 21:27). Balaam's utterances were in the highest degree poetical, according to the antithetic form of the poetry of that day, which delighted in sustained parallelisms, in lofty figures, and in abrupt turns. The "mashal" of Balaam resembled the "burden" of the later prophets in this, that it was not a discourse uttered to men, but a thing revealed in him of which he had to deliver himself as best he might in such words as came to him. His inward eye was fixed on this revelation, and he gave utterance to it without consideration of those who heard. Aram, i.e., Aram-Naharaim, or Mesopotamia (cf. Genesis 29:1; Deuteronomy 23:4). Defy, or "threaten,' i.e., with the story of the patriarch, and understood his relation to the people before him. How shall I curse, whom God hath not cursed? or how shall I defy, whom the LORD hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned among the nations. Verse 9. - The people shall dwell alone, and shall not be reckoned. isolation on which his eye was fixed, for that indeed was only temporary and accidental, but the religious and moral separateness of Israel as the chosen people of God, which was the very secret of their national greatness. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!Verse 10. - The fourth part of Israel. אֶת־רְבַע is so rendered by the Targums, as alluding to the four great camps into which the host was divided. The Septuagint has δήμους, apparently from an incorrect reading. The Samaritan and the older versions, followed by the Vulgate, render it "progeny," but this meaning is conjectural, and there seems no sufficient reason depart from the common translation. Let me die the death of the righteous. The word "righteous" is in the plural (ישָׁרָים, δικαίων): it may refer either to the Israelites as a holy nation, living and dying in the favour of God; or to the patriarchs, such as Abraham, the promises made to whom, in faith of which they died, were already so gloriously fulfilled. If the former reference was intended, Balaam must have had a much fuller and happier knowledge of "life and immortality" than the Israelites themselves, to whom death was dreadful, all the more that it ended a life protected and blessed by God (cf. e.g., Psalm 88:10-12; Isaiah 38:18, 19). It is hardly credible that so singular an anticipation of purely Christian feeling should really be found in the mouth of a prophet of that day, for it is clear that the words, however much inspired, did express the actual emotion of Balaam referred to righteous Abraham (cf. Isaiah 41:2) and his immediate descendants, and wished that when he came to die he might have as sure a hope as they had enjoyed that God would bless and multiply their seed, and make their name to be glorious in the earth. Let my last end be like his. אַמרָית (last end) is the same word translated "latter days" and "latter da sense is not incorrectly expressed by the Septuagint, vévoro tò griéoug uou we to speak that which the LORD hath put in my mouth? And Balak said unto Balaam. What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said unto Balaam. What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence. Verse 13. - Come... unto another place. Balak attributed the miscarriage of his enterprise thus far to something inauspicious in the locality. Thou shalt see but the utmost part of them. אפס קצהו תכאה. Both the meaning of the nouns and the tense of the verb are disputed. By some "e ephes katsehu" (the end of the maining is favoured by the Septuagint (ἀλλ η} μέρος τι αὐτοῦ ὄψει) and by the Targums other hand, some would read the verb in the present tense, and understand Balak's words to refer to the place they were leaving. This is in accordance with the statement in Numbers 22:41, and it would certainly seem as if Balak and Balaam moved each time nearer to that encampment which was for different masons the center of attraction to them both. And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar. Verse 14. - The field of Zophim, i.e., of the watchers. Probably a well-known outlook. To the top of Pisgah. They followed apparently on the track of their enemies (see on Numbers 21:20). And he said unto Balak, Stand here by thy burnt offering, while I meet the LORD yonder. Verse 15. - While I meet the Lord yonder. Rather, "and I will go and meet thus." אָאָכָר כֹה I it is evident that he employed the language of soothsayers looking for auguries. He may have spoken vaguely on purpose, bec was in truth acting a part with Balak. And the LORD met Balaam, and put a word in his mouth, and said, Go again unto Balak, and hear; and hear; and said unto him, What hath the LORD spoken? And he took up his parable, and said, Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not make it good? Behold, I have received commandment to bless. The word "commandment "is not wanted here. Balaam had received, not instructions, but an inward revelation of the Divine will which he could not contravene. He hath not beheld iniquity in Jacob. The subject of this and the parallel clause is left indefinite. If it is God, according to the A.V., then it means that God in his mercy shut his eves to the evil which did exist in individuals, and for his own sake would not impute it to the chosen nation. If it be impersonal, according to the Septuagint and the Targums, "one does not behold iniquity," &c., then it means that the iniquity was not flagrant, was not left to gather head and volume until it brought down destruction. Perverseness. Rather, "suffering" (קרוע ה) is the jubilation of the natural consequence of sin. Compare the use of the two words in Psalm 10:7; Psalm 90:10. The shout of a king is among them. The "shout" (קרוע ה) is the jubilation of the natural consequence of sin. Compare the use of the two words in Psalm 10:7; Psalm 90:10. The shout of a king is among them. king (cf. 1 Samuel 4:5, 6). In Leviticus 23:24; Psalm 47:5 it is used of the sounding of the sacred trumpets. God brought them out of Egypt; he hath as it were the strength of an unicorn. Verse 22. - God. אֵל, and also at the end of the next verse, and four times in the next chapter (verses 4, 8, 16, 23). The use seems to be poetic, and no particular signification can be attached to it. Brought them, or, perhaps, "is leading them." So the Septuagint: Θεός ὁ ἐξαγαγών αὐτόν. Unicorn. Hebrew, and that its horns were from Deuteronomy 33:17 and other passages that the teem had two hems, and that its horns were its most prominent feature. It would also appear from Job 39:9-12 and Isaiah 34:7 that, while itself untameable, it was allied to species employed in husbandry. The reem may therefore have been the aurochs or urus, now extinct, but which formerly had so large a range in the forests of the old world. There is some doubt, however, whether the urns existed in those days in Syria, and it may have been a wild buffalo, or some kindred animal of the bovine genus, whose size, fierceness, and length of horn made it a wonder and a fear. Surely there is no enchantment against Jacob, neither is there any divination against Jacob, neither is there any divination against Jacob and of Jacob and of Jacob and of Jacob and of Jacob and set. Enchantment, Link and the Targums, and the Septuagint, oluvuou by the Septuagint, oluvuou by the Septuagint, oluvuou by the Septuagint and the Targums, and is equally true and striking. It was the proud peculiarity of Israel that he trusted not to any magic arts or superstitious rites uncertain in themselves, and always leading to imposture, but to the direction and favour of the Almighty. Divination. good time, "it shall be said to Jacob and to Israel. What hath God doeth." The art of the soothsayer. According to this time it shall be said of Jacob and of Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Jacob and of Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Jacob and to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Jacob and of Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Jacob and of Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's good time, "it shall be said to Israel. Rather, "in season," i.e., in God's meaning seems to be that augury and divination were useless and vain in the case of Israel, because God himself declared and would declared and would declared and would declared his mighty acts in behalf of his people, and that by no uncertain vaticination, but by open declaration. Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain. Verse 24. - As a great lion. ", generally translated "old lion," as in Genesis 49:9. By some it is rendered lioness (cf. Job 4:11; Nahum 2:12). As a young lion. ", the ordinary term for a lion without further distinction. It is altogether fantastic to suppose that Balaam had just seen a lieu coming up from the ghor of Jordan, and that this "omen" inspired his "mashal." The rising of a lion from its covert was one of the most common of the more striking phenomena of nature in those regions, and the imagery it afforded was in constant use; but in truth it is evident that these similes are borrowed from Jacob's dying prophecy concerning Judah (Genesis 49:9), in which the word "prey" (Hebrew yc, a torn thing) is also found. Balaam was acquainted with that prophecy, as he was with the promises made to Abraham (cf. verse 10 with Genesis 13:16; Gen Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. Verse 27. - I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence. Verse 25) Balak had in his vexation desired to stop the mouth of Balaam, but afterwards he thought it wiser to make yet another attempt to change the mind of God; as a heathen, he still thought that this might be done by dint of importunity and renewed sacrifices. And Balak brought Balaam unto the top of Peer. On the meaning of Peer see on chapter to the Abarim ranges northwards from Pisgah, and nearer to the Israelites. The adjacent village, Beth-Peer, was near the place of Moses' burial (Deuteronomy 3:29; Deuteronomy 3:29 breadth, would lie beneath their gaze. Jeshi-men. See on Numbers 21:20. And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams. And Balaam said unto Balak, Build me here seven altars, and prepare on this side Jordan by Jericho.PRELIMINARY NOTE TO CHAPTER 22-24. That this section of the Book of Numbers has a character to a great extent peculiar and isolated is evident upon the face of it. The arguments indeed derived from its language and style to prove that it is by a different hand from the rest of the Book are obviously too slight and doubtful to be of any weight; there does not seem to be any more diversity in this respect than the difference of subject matter would lead us to expect. The peculiarity, however, of this section is evident from the fact that these three chapters, confessedly so important and interesting in themselves, might be taken away without leaving any perceptible void. From Numbers 22:1 the narrative is continued in chapter 25, apparently without a break, and in that chapter there is no mention of Balaam. It is only in chapter 31. (verses 8, 16) that two passing allusions are made to him: in the one his death is noted without comment; in the one his death is noted without comment; in the one his death is noted without a break. character and career, of which no hint is given in the section before us. Thus it is evident that the story of Balaam's coming and prophecies, although imbedded in the narrative (and that in the fight place as to order of time), is not structurally connected with it, but forms an episode by itself. If we now take this section, which is thus isolated and self-contained, we shall not fail to see at once that its literary character is strikingly peculiar. It is to all intents and purposes a sacred drama wherein characters and events of the highest interest are handled with consummate art. No one can be insensible to this, whatever construction he may or may not put upon it. Probably the story of Balaam was never made the subject of a miracle play, because the character of the chief actor is too subtle for the crude intelligence of the age of miracle plays. But if the sacred drama were ever reintroduced, it is certain that no more effective play could be found than that of Balaam and Balak. The extraordinary skill with which the strangely complex character of the wizard prophet is drawn out; the felicity with which it is contrasted with the rude simplicity of Balak; the picturesque grandeur of the scenery and incident; and the art with which the story leads up by successive stages to the final and complete triumph of God and of Israel, are worthy, from a merely artistic point of view, of the greatest of dramatic poets. There is no such minute drawing out of an isolated character by means of speech and incident to be found in the Old Testament, unless it be in the Book of Job, the dramatic form of which serves to give point to the comparison; but few would fail to see that the much more subtle character of Balaam is far more distinctly indicated than that of Job. Balaam is emphatically a "study," and must have been intended to he so. Yet it must be remembered that it is only to modern eyes that this part of the varied truth and wisdom of Holy Scripture has become manifest. To the Jew Balaam was interesting only as a great foe, greatly baffled; as a sorcerer whose ghostly power and craft was broken and turned backward by the God of Israel (Deuteronomy 23:5; Joshua 13:22) the subtlest and most dangerous kind of enemy who united spiritual pretensions with persuasions to vice (Revelation 2:14). To the more critical intellects of later ages, such even as Augustine and Jerome, he was altogether a puzzle; the one regarding him as prophetam diaboli, whose religion was a mere cloak for covetousness; the other as prophetam Dei, ylude 1:11 do not take us any further, merely turning upon the covetousness which was his most obvious fault. Unquestionably, however, Balaam is most interesting to us, not from any of these points of view, but as a study drawn by an inspired hand of a strangely but most naturally mixed character, the broad features of which are constantly being reproduced, in the same unhallowed union, in men of all lands and ages. This is undeniably one of the instances (not perhaps very numerous) in which the more trained and educated intelligence of modern days has a distinct advantage over the simpler faith and intenser piety of the first ages. The conflict, or rather the compromise, in Balaam between true religion and superstitious imposture, between an actual Divine inspiration and the practice of heathen sorceries, between devotion to God and devotion to money, was an unintelligible puzzle to men of old. To those who have grasped the character of a Louis XI, of a Luther, or of an Oliver Cromwell, or have gauged the mixture of highest and lowest in the religious movements of modern history, the wonder is, not that such an one should have been, but that such an one should have been so simply and yet so skillfully depicted. Two questions arise pre-eminently out of the story of Balaam which our want of knowledge forbids us to answer otherwise than doubtfully. I. Whence did Balaam derive his knowledge forbids us to answer otherwise than doubtfully. Jehovah because circumstances led him to believe that the cause of Jehovah was likely to be the winning cause? and did the God whom he invoked in this mercenary spirit (after the fashion of the sons of Sceva) take advantage of the fact to obtain an ascendancy over his mind, and to compel his unwilling obedience? Such an assumption seems at once unnatural and unnecessary. It is hardly conceivable that God should have bestowed a true prophetic gift upon one who stood in such a relation to him. Moreover, the kind of ascendancy which the word of God had over the mind of Balaam is not only a considerable knowledge of, but a very large amount of faith in, the one true God; he sees him that is invisible; the presence of Gods and God's direct concern about his doings are as familiar and unquestioned elements of his everyday life as they were of Abraham's. In a word (whatever difficulties a shallow theology may find in the fact), he has religious faith in God, a faith which is naturally strong, and has been further intensified by special revelations of the unseen; and this faith is the basis and condition of his prophetic gift. Balaam's religion, therefore, on this side was neither an hypocrisy nor an assumption; it was a real conviction which had grown up with him and formed part of his inner self. It is true that in Joshua 13:22 he is called a soothsayer (kosem), a name of reproach and infamy among the Jews (cf. 1 Samuel 15:23, "witchcraft;" Jeremiah 14:14, "divination"); but no one doubts that he played for gain the part of a soothsayer, employing with more or less of inward unbelief and contempt the arts of heathen sorcery; and it was quite natural that Joshua should recognize only the lower and more obvious side of his enemy's character. It remains then to consider how Balaam, living in Mesopotamia, could have had so considerable a knowledge of the true God; and the only satisfactory answer is this, that such knowledge had never disappeared from that region. Every glimpse which is afforded us of the descendants of Nahor in their Mesopotamian home confirms the belief that they were substantially at one with the chosen family in religious speech. Bethuel and Laban acknowledged the same God, and called him by the same name as Isaac and Jacob (Genesis 31:49). No doubt idolatrous practices prevailed in their household (Genesis 31:19; Genesis 35:2; Joshua 24:2), but that, however dangerous, was not fatal to the existence of a similar cultus amongst them, any more than is the existence of a similar cultus amongst them, and during those centuries we may well conclude that the common people had developed the idolatrous practices of their fathers, until they wholly obscured the worship of the one true God. But the lapse of years and the change of popular belief make little difference to the secret and higher teaching of countries like the Mesopotamia of that age, which is intensely conservative both for good and evil. Men like Balaam, who probably had an hereditary claim to his position as a seer, remained purely monotheistic in creed, and in their hearts called only upon the God of Abraham and of Nahor, of Melchizedec and of Job, of Laban and of Jacob. If we knew enough of the religious history of that land, it is possible that we might be able to point to a tolerably complete succession of gifted (in many cases Divinely-gifted) men, servants and worshippers of the one true God, down to the Magi who first hailed the rising of the bright and morning Star. There is connected with this question another of much narrower interest which causes great perplexity. Balaam (and indeed Balak too) freely uses the sacred name by which God had revealed himself as the God of Israel (see on Exodus 6:2, 3). There are two views of this matter, one or other of which is tolerably certain, and for both of which much may be said: either the sacred historian must have freely put it into the mouths of people who actually used some other name. There are also two views both of which may be summarily rejected, because their own advocates have reduced them to absolute absurdity: the one is, that the use of the two names Elohim (God) being the God of nature, Jehovah (the Lord) the God of grace. It is no doubt true that there are passages where the sole use, or the pointed use, of one or other of these names does really point to a diversity either of authorship or of meaning; but it is abundantly clear that in the general narrative of Scripture, including these chapters, not the least distinction whatever can be drawn between the use of Elohim and Jehovah which will stand the simplest test of common sense; the same ingenuity which explains the occurrence of Elohim instead of Jehovah in any particular sentence would find an explanation quite as satisfactory if it were Jehovah instead of Elohim. II. Whence did Moses obtain his knowledge of the incidents here recorded, many of which must have been known to Balaam alone? Was it directly, by revelation; or from some memorials left by Balaam himself? The former supposition, once generally held, is as generally held, is as generally held, is as generally abandoned now, because it is perceived that inspiration over-ruled and utilized for Divine purposes, but did not supersede, natural sources of informations: - 1. That a man of Balaam's character and training would be very likely to put on record the remarkable things which had happened to himself. Such men who habitually lead a double life are often keenly. alive to their own errors, and are singularly frank in writing themselves down for the benefit of posterity. 2. That Balaam was slain among the Midianites, and that his effects must have fallen into the hands of the victors. On the other hand, it is inconceivable that Balaam, being what he was, should have written these chapters at all as they stand; the moral and religious intent of the story is too evident in itself, and is too evidently governed by Jewish faith and feeling. It may be allowable to put it before the reader as an opinio which may or may not be true, but which is guite compatible with profound belief in the inspired truth of this part of God's word, that Moses, having obtained the dramatic form in which they now appear - a form which undoubtedly brings out the character of the actors, the struggle between light and darkness, and the final triumph of light, with much more force (and therefore much more truth) than anything else could. If it be objected that this gives a fictitious characters, and prophecies really uttered in a striking light, - and that under the over-ruling guidance of the Divine Spirit, - the result cannot be called fictitious in any bad or unworthy sense. If it be added that such a theory attributes to this section a character different from the rest of the Book, it may be allowed at once. The episode of Balaam and Balak is obviously, as to literary form, distinct from and strongly contrasted with Balaam's own tongue may have been Aramaic, but amongst his western friends and patrons he would no doubt he perfectly ready to speak as they spoke. CHAPTER 22:1-40. THE COMING OF BALAAM (verses 2-40). And Balak the son of Zippor saw all that Israel had done to the Amorites. Verse 2. - Balak the son of Zippor saw all that son of Zippor saw all that Israel had done to the Amorites. Verse 2. - Balak the son of Zippor saw all that Israel had done to the Amorites. Verse 2. - Balak the son of Zippor saw all that Israel had done to the Amorites. Verse 2. - Balak the son of Zippor saw all that Israel had done to the Amorites. Verse 2. - Balak the son of Zippor saw all that Israel had done to the Amorites. Verse waste," and "Zippor" is a small bird. Balak was, as is presently explained, the king of Moab at this time, but not the king from whom Sihon had wrested so much of his territory (Numbers 21:26). He seems to be mentioned by name on a papyrus in the British Museum (see Brugseh, 'Geogr. Inschr.,' 2, page 32). The later Jews made him out to have been a Midianite, but this is nothing but the merest conjecture. And Moab was sore afraid of the people, because they were many: and Moab was sore afraid of the people. While the Israelites had moved along their eastern and north-eastern border, the Moabites supplied them with provisions (Deuteronomy all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time. Verse 4. - Moab said unto the elders of Midian. The Midianites were descended from Abraham and Keturah (Genesis 25:2, 4), and were thus more nearly of kin to Israel than to Moab. They lived a semi-nomadic life on the steppes a simile admirable in itself, and most suitable to pastoral Moab and Midian. He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:Verse 5. - He sent messengers therefore. It appears from verse 7 that Balak acted for Midian as well as for Moab; as the Midianites were but a weak people, they may have placed themselves more or less under the protection of Balak. Unto Balaam the son of Beer. בלעם (Bileam: our common form is from the Septuagint and New Testament, Βαλαάμ) is derived either from μere but a weak people, they may have placed themselves more or less under the protection of Balak. or devour, and עם, the people; or simply from אָם, with the terminal syllable פער (גענ), with the terminal syllable פער), where "Nicolaitans" are thought by many to be only a Greek form of Balaamites" Nikóλαoç, from אנג (גער) has a similar signification, from פער), the destroyer." Th have probable reference to the supposed effect of their maledictions, for successful cursing was an hereditary profession in many. lands, as it still is in some. Beer appears in 2 Peter 2:15 as Bosor, which is called a Chaldeeism, but the coincidence is really unknown. A "Bela son of Beer" is named in Genesis 36:32 as reigning in Edom, but the coincidence is really unknown. A "Bela son of Beer" is named in Genesis 36:32 as reigning in Edom, but the coincidence is really unknown. of no importance: kings and magicians have always loved to give themselves names of fear, and their vocabulary was not extensive. To Pother, which is on the river," i.e., the great river Euphrates, "in the land of the children of his people," i.e., in his native land. The situation of Pethor (Septuagint, Φαθουρά) is unknown. Here is a people come out of Egypt. Forty years had left Egypt. Yet Balak's words expressed a great truth, for this people was no wandering desert tribe, but for all intents the same great organized nation which had spoiled Egypt. And left Pharaoh's host dead behind them. They abide over against me '. Septuagint, έχόμενός μου. This would hardly have been said when Israel was encamped thirty miles north of Arnon, opposite to Jericho. The two embassies to Balaam must have occupied some time, and in the mean while Israel would have gone further on his way. We may naturally conclude that the first message was sent immediately after the defeat of Sihon, at a time when Israel was encamped very near the border of Moab. Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed. This was the language of flattery intended to secure the prophet's services. No doubt, however, Balak, like other heathens, had a profound though capricious belief in the real effect of curses and anathemas pronounced by men who had private intercourse and influence with the unseen powers. That error, like most superstitions, was the perversion of a truth; there are both benedictions and censures which, uttered by human lips, carry with them the sanction and enforcement of Heaven. The error of antiquity lay in ignorance or forgetfulness that, as water cannot rise higher than its source, so neither blessing nor cursing can possibly take any effect beyond the will and purpose of the Father of our souls. Balaam knew this, but it was perhaps his misfortune to have been trained from childhood to maintain his position and his wealth by trading upon the superstitions of his neighbours. And the elders of Moab and the elders of Moab and the elders of Moab and the vane unto Balaam, and spake unto him the words of Balak. Verse 7. - With the rewards of divination. דָּסָמָים, "soothsayer's wages, which St. Peter aptly calls the wages of unrighteousness. The ease with which, among ignorant and superstitious people, a prophet might become a hired soothsayer is apparent even from the case of Samuel (1 Samuel 9:6-8). That it should be thought proper to resort to the man of God for information about some lost property, and much more that it should be thought necessary to pay him a fee for the exercise of his supernatural powers, shows, not indeed that Samuel was a soothsaver, for he was a man of rare integrity and independence, but, that Samuel was but little distinguished from a soothsayer in the popular estimation. If Samuel had learnt to care more for money than for righteousness, he might very easily have become just what Balaam became. And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam. Verse 8. Lodge here this night. It was therefore in the night, in a dream or in a vision (cf. Genesis 20:3; Numbers 12:6; Job 4:15, 16), that Balaam expected to receive some communication from God. If he had received none he would no doubt have felt himself free to go. And God came unto Balaam, and said, What men are these with thee? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out. And God said unto Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you. And the princes, more, and more honourable than they. Verse 15. - More, and more honourable than they. Balak rightly judged that Balaam was not really unwilling to come, and that it was only needful to ply him with more flattery and larger promises. The heathens united a firm belief in the powers of the seer with a very shrewd appreciation of the motives and character of the seer. Compare the saying of Sophocles ('Antig.,' 1055), τὸ μαντικὸν γὰρ πῶν φιλάργυρον γένος. And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: For I will promote thee unto very great honour, and I will be added and the say of his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more. Verse 18. - I cannot go beyond the word of the Lord my God. Balaam's faith was paramount within its own sphere of operation. It did not control his wishes; it did not secure the heart obedience which God loves; but it did secure, and that absolutely, outward obedience to every positive command of God, however irksome; and Balaam never made any secret of this. Now therefore, I pray you, tarry ye also here this night, and said unto him, If the men come to call thee, rise up, and go with them; but yet the word which I shall say unto thee, that shalt thou do. And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went: and the angel of the LORD stood in the way for an adversary against him. Now he was riding upon his ass, and his two servants were with him. Verse 22. - And God's anger was kindled because he went, or, "that he was going." פִּי־הולֵך הוא. Septuagint, אָז נֿחסְצָטָהא. Septuagint, אָז נֿחסָצָט אול balaam for going at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. It is true that God had given him permission to go, but that very permission to go, but that very permission to go at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. It is true that God was angry with Balaam for going at all on such an errand. Balaam in allowing him to have his own way. God's anger is kindled by sin, and it was not less truly sin which prompted Balaam to go because he had succeeded in obtaining formal leave to go. The angel of the Lord stood in the way. The same angel of the covenant apparently of whom Moses had spoken to the Edomites (see on Numbers 20:16). For an adversary against him. J guide Septuagint, διαβαλεῖν αὐτόν, Not so much because Balaam was rushing upon his own destruction as because he was going to fight with curses, if possible, against the Israel of God (cf. 2 Kings 6:17; Psalm 34:7). And the ass turned aside out of the way, and his sword drawn in his hand: and the ass turned aside out of the way, and his against the Israel of God (cf. 2 Kings 6:17; Psalm 34:7). went into the field: and Balaam smote the ass, to turn her into the way. Verse 23. - And the ass saw the angel of the Lord. This was clearly part of the miracle, the of using manner the stupidity and blindness of the most brilliant and gifted intellect when clouded by greed and selfishness. It is nothing to the point that the lower animals have a quicker perception of some natural phenomenon; it is nothing to the fantastic and legendary. If the ass saw the angel, it was because the Lord opened her eyes then, as he did her mouth afterwards. But the angel of the LORD stood in a path of the vineyards, a wall being on this side, and a wall on that side. And when the ass saw the angel of the LORD, she thrust herself unto the wall. Apparently in order to pass the angel beyond the reach of his sword; when this was clearly impossible she fell down. And the angel of the LORD, she fell down under Balaam: and Balaam's anger was kindled, and he smote the ass with a staff. And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times? Verse 28. - And the Lord opened the mouth of the ass's mouth, as St. Peter beyond doubt believed: ὑποζύγιον ἀφωνον ἐν άνθρώτου φωνη φθεγξάμενον. It is truly said, however, that a passing illusion of this kind, while it testifies that the Apostle understood the words, like all his contemporaries, in their most natural and simple sense, does not oblige us to hold the same view; if he was mistaken in this matter, it does not at all affect the inspired truth of his teaching. Two theories, therefore, have been proposed in order to avoid the difficulties of the ordinary belief, while vindicating the reality of the occurrence. It has been held by some that the whole affair took place in a trance, and resembled St. Peter's vision of the sheet let down from heaven (Acts 10:10), which we rightly conceive to have been purely subjective. This is open to the obvious and apparently fatal objection that no hint is given of any state of trance or ecstasy, and that, on the contrary, the wording of the narrative as given to us is inconsistent with such a thing. In verse 31 Balaam's eyes are said to have been opened so that he saw the angel; but to have the eyes open so that the (ordinarily) invisible became visible, and the (otherwise) inaudible became audible, was precisely the condition of which Balaam speaks (Numbers 24:3, 4) as that of trance. According to the ass, and not before. By others it has been put forward, somewhat confusedly, that although Balaam was in his ordinary senses, he did not really hear a human voice, but that the "cries" of the ass became intelligible to his mind; and it is noted that as an augur he had been accustomed to assign meanings, " for the ass is endowed by nature with no other capacity of voice, being indeed one of the dumbest of "dumb" animals, we have the matter more fairly before us. To most people it would appear more incredible that the brayings of an ass should convey these rational questions to the mind of its rider than that the beast should have spoken outright with a man's voice. It would indeed seem much more satisfactory to regard the story, if we cannot accept it as literally true, as a parable which Balaam wrote against himself, and which Moses simply incorporated in the narrative; we should at least preserve in this way the immense moral and spiritual value of the story, without the necessity of placing non-natural constructions upon its simple statements. ass's mouth do nothing more than express such feeling's as a docile and intelligent animal of her kind would have actually felt. That domestic animals, and especially such as have been long in the service of man, feel surprise, indignation, and grief in the presence of injustice and ill-treatment is abundantly certain. In many well-authenticated cases they have done things in order to express these feelings which seemed as much beyond their "irrational" nature as if they had spoken. We constantly say of a dog or a horse that he can do everything but speak, and why should it seem incredible that God, who has given the dumb beast so close an approximation to human feeling and reason, should for once have given it human voice? With respect to Balaam's companions, their presence need not cause any difficulty. The princes of Midian and Moab had probably gone on to announce the coming of Beldam; his servants would naturally follow him at some little distance, unless he summoned them to his side. It is very likely too that Balaam was wont to carry on conversations with himself, or with imaginary beings, as he rode along, and this circumstance would account for any sound of voices which reached the ears of others. And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. Verse 29. - And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. Verse 29. - And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. Verse 29. - And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee. Verse 29. - And Balaam said unto the ass. any astonishment is certainly more marvelous than that the ass should speak to him. It must, however, in fairness be considered - 1. That Balaam was a prophet. He was accustomed to hear Divine voices speaking to him when no man was near. He had a large and unguestioning faith, and a peculiar familiarity with the unseen, 2. Balaam was a sorcerer. It was part of his profession to show signs and wonders such as even now in those countries confound the most experienced and skeptical beholders. It is likely that he had often made dumb animals speak in order to bewilder others. He must indeed have been conscious to some extent of imposture, but he would not draw any sharp line in his own mind between the marvels which really happened to him and the marvels he displayed to others. Both as prophet and as sorcerer, he must have lived, more than any other even of that age, in an atmosphere of the supernatural. If, therefore, this portent was really given, it was certainly given to the very man of all that ever lived to whom it was most suitable. Just as one cannot imagine the miracle of the stater (Matthew 17:27) happening to any one of less simple and childlike faith than St. Peter, so one could not think of the ass as speaking to any one in the Bible but the wizard prophet, for whom - both on his good and on his bad side - the boundary lines between the natural and supernatural were almost obliterated. 3. Balaam was at this moment intensely angry., and nothing blunts the edge of natural surprise so much as rage. Things which afterwards, when calmly recollected, cause the utmost astonishment, notoriously produce no effect at the moment upon a mind which is thoroughly exasperated. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay. Then the LORD opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he saw the angel was not perceptible to ordinary sight, but only to eyes in some way quickened and purged by the Divine operation. This explains the fact that Balaam's companions would appear to have seen nothing (cf. Acts 9:7). And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee, because thy way is perverse before me:Verse 32. - Because thy way is perverse. עבט, an uncommon word, which seems to mean "leading headlong," 1.e. to destruction. And the ass saw me, and turned from me these three times: unless she had turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.Verse 33. - Unless ... surely. this phrase can be translated as in the Septuagint (ci µ\u00e0. v\u00e0 v) and in all the versions; but even if the construction of the sentence be broken, this is no doubt the meaning of it. And saved her alive. Compare the case of the ass of the disobedient prophet in 1 Kings 13:24. It is plainly a righteous thing with God that obedience and faithfulness should be respected, and in some sense rewarded, even in an ass. And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again. And the angel of the LORD said unto Balaam, Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak. Verse 35. - Go with the men. It may be asked to what purpose the angel appeared, if Balaam was to proceed just the same. The answer is that the angel would have slain Balaam, as the lion slew the disobedient prophet, but that God in his mercy permitted the fidelity and wisdom of the ass to save her master from the immediate consequences of his folly. If Balaam had had a mind capable of instruction, he would indeed have gone on as he was bidden, but in a very different designs. And when Balak heard that Balaam washer from the immediate consequences of his folly. come, he went out to meet him unto a city of Moab, which is in the border of Arnon, which is in the utmost coast. Verse 36. - Unto a city of Moab, or, "unto Ir-Moab" (אָל־עִיר מואָב), probably the same as the Ar mentioned in chapter Numbers 21:15 as the boundary town of Moab at that time. And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak. And Balaam went with Balak, and they came unto Kirjathhuzoth. Verse 39. - Kirjath-huzoth. "City of streets." Identified by some with the ruins of Shian, not far from the supposed site of Ai. And Balak offered oxen and sheep, and to the princes that were with him. Verse 40. - Balak offered oxen and sheep, and to the princes that were with him. Verse 40. - Balak offered oxen and sheep. of the Lord was no doubt one of Balak's chief reasons for wishing to obtain his services. Balak shared the common opinion of antiquity, that the various national deities were enabled by circumstances past human understanding to do sometimes less, for their special votaries. He perceived that the God of Israel was likely, as things stood, to carry all before him; but he thought that he might by judicious management be won over, at least to some extent, to desert the cause of Israel and to favour that of Moab. To this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to this end he "retained" at great cost the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and to the services of Balaam, the prophet of the Lord, and the services of Balaam, the prophet of the Lord, and the services of Balaam, the prophet of the Lord, and the services of Balaam, the prophet of the services of Bala

the wisdom of such a policy. Thus Pliny quotes ancient authors as affirming "in oppugnationibus ante omnia solitum," and he adds, "durat in Pontificum disciplina id sacrum, constatque ideo occultatum, in cujus Dei tutela Roma esset ne qui hostium simili modo agerent." And sent, i.e., portions of the sacrificial meats. CHAPTER 22:41; 23, 24 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, or "Bamoth-Baal." Perhaps the Bamoth mentioned in Numbers 21:19, 20. This is, however, by no means certain, because high places were no doubt numerous, and that Bamoth would seem to have been too far from the present camp of Israel. In any case they crossed the Arnon, and ran some risk by adventuring themselves on hostile territory. That thence he might see the utmost part of the people. According to the quasi-sacramental character attributed to the curse should be in view. Balaam first of all to these heights, whence a distant and partial view of Israel might be had. Page 16Pulpit CommentaryAnd when king Arad the Canaanite, which dwelt in the south, heard tell that Israel came by the way of the spies; then he fought against Israel, and took some of them prisoners. Verse 1. - And when king Arad the Canaanite, which dwelt in the south, heard tell." It is possible that Arad was the name of the king (it occurs as the name of a man, 1 Chronicles 8:15), but it was almost certainly the name of his place. The "king of Arad, is mentioned in Joshua 12:14, and "the southernmost district of what was afterwards the territory of Judah. According to Eusebius, it stood twenty Roman miles to the south of Hebron, and its site has been found by modern travelers at Tel-Arad, a low hill in this direction. On the Negeb see note on Numbers 13:17. By the way of the spies, or it may be a proper name, as the Septuagint seems to suppose, or it may be an unusual plural formed from ההתיר מעור , "spies," as the Chaldee, Samaritan, and most of the versions take it; or it may be simply the plural from אַמַר, a place, used with some local meaning which they ascended to Hebron אַמַר, a place, used with some local meaning which they ascended to Hebron through the Negeb (Numbers 13:17, 22), and the king of Arid must have anticipated an invasion in that direction, and sought to forestall it. And took some of them prisoners. This would seem to show that he fell upon them unawares, and cut off some detached parties. Nothing is said of any disobedience on the part of Israel to account for defeat in battle. And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. Verse 2. - And Israel vowed a vow. On these vows, and on things "devoted" or "banned" (ανάθεμα), see on Leviticus 27:28, and on the moral character of such wholesale slaughters see on chapter 31. If it was right to destroy the Canaanites at all, no fault can be found with the vow; it merely did for that military proceeding what national feeling and discipline does for the far more bloody exigencies of modern warfare, removing it from the sphere of private hatred, revenge, and cupidity, and placing it upon a higher level. The patriot soldier of these days feels himself to be a mere instrument in the hands of the rulers of his people to maintain their rights or avenge their wrongs. The Israelite could not have this feeling, which was foreign to his time and place in history, but he could feel that he was a mere instrument in the hands of God to perform his will upon his enemies. In either case a must important advantage is secured; the soldier does not slay in order to gratify his own hatred, or in order to satisfy his own cupidity. It is quite true that such vows as are here mentioned would certainly in a more advanced stage of civilization be abused to throw a cloak of religion over frightful enormities; but it does not in the least follow that they were not permitted and even encouraged by God in an age to which they were natural, and under circumstances in which they were beneficial. And the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and their cities. Rather, "they banned (חַת כ מֹטמּטָד - מֹטמּטָד - מֹט מוֹם בי מֹטמּטָד - מֹטמּטָד - מֹטמּטָד האינט them and their cities. Rather, "they banned their cities. Rather, "they banned the name of the place Hormah.Verse 3. - They utterly destroyed them and their cities. Rather, "they banned the name of the place Hormah.Verse 3. - They utterly destroyed them and their cities. No doubt the banning implies here their utter destruction, because it is not the vow before the battle, but the carrying of it out after the victory, which is here spoken cf. And he called the name of the place was called (impersonal use of the place Hormah. Rather, "the name of the place was called the the place received this name at this time. It does not appear to have been Arid itself, as would have seemed most natural, because Arid and Hormah are mentioned side by side in Joshua 12:14. It is identified with Zephath in Judges 1:17. It may have been the place where the victory was won which gave all the cities of Arid to destruction. Whether it was the Hormah mentioned in chapter Numbers 14:45 is very doubtful (see note there). The nomenclature of the Jews, especially as to places, and most especially as to places long ago perished and forgotten. It must be added that the three verses which narrate the chastisement of this Canaanite chieftain have caused immense embarrassment to commentators. If the incident is narrated in its proper order of time, it must have happened during the stay of the Israelites under Mount Hor, when they had finally left the neighbourhood of the Negeb, and were separated from the king of Arid by many days' march, and by a most impracticable country. It is therefore generally supposed that the narrative is out of place, and that it really belongs to the time when Israel was gathered together for the second time at Kadesh, and When his reappearance there in force might well have given rise to the report that be was about to invade Canaan from that side. This is unsatisfactory, because no plausible reason can be assigned for the insertion of the notice where it stands, both here and in Numbers 33:40. To say that Moses wished to bring it into juxtaposition with the victories recorded in the latter part of the chapter, from which it is separated by the incident of the fiery serpents, and the brief record of many journeys, is to confess that no explanation can be invented which has the least show of reason. If the narrative be displaced, the displacement must simply be due to accident or interpolation. Again, it would seem quite inconsistent with the position and plans of Israel since the rebellion of Kadesh that any invasion and conquest, even temporary, of any part of Canaan should be made at this time, and that especially if the attack was not made until Israel was lying in the Arabah on his way round the land of Edom. It is therefore supposed by some that the vow only was made at this time, and that especially if the attack was not made until Israel was lying in the Arabah on his way round the land of Edom. It is therefore supposed by some that the vow only was made at this time, and the ban suspended over the place, and that it was only carried out as part of the general conguest under Joshua: that, in fact, the fulfillment of the vow is narrated in Joshua 12:14: Judges 1:16, 17. This, however, throws the narrative as it stands into confusion and discredit, for the ban and the destruction become a mockery and an unreality if nothing more was done to the towns of all his however, throws the narrative as it stands into confusion and discredit. neighbours. It would be more reverent to reject the story as an error or a falsehood than to empty it of the meaning which it was obviously intended to convey. We are certainly meant to understand that the vow was there and then accepted by God, and was there and then accepted by God, and was there and then accepted by God than to empty it of the meaning which it was obviously intended to convey. We are certainly meant to understand that the vow was there and then accepted by God, and was there and then accepted by God than to empty it of the meaning which it was obviously intended to convey. in their power, although they may have been immediately reoccupied. There are only two theories which are worth considering. 1. The narrative may really be displaced, for what cause we do not know. If so, it would he more satisfactory to refer it, not to the time of the spies in Canaan. It is probable that their entry was known, as was the case with Joshua's spies (Joshua 2:2); and nothing could be more likely than that the king of Arad, suspecting what would follow, should attempt to anticipate invasion by attack. If it were so it might help to account for the rash confidence shown by the people afterwards (Numbers 14:40), for the mentior of Hormah (Numbers 14:45), and for the reappearance of kings of Hormah and of Arad in the days of Joshua 2. The narrative may after all be in place. That the Israelites lay for thirty days under Mount Hor is certain, and they may have wandered far and wide in search of it. It may have been but a comparatively small band which, by the help of God, was enabled to defeat the king of Arad, and to lay waste his towns. It had certainly been no great feat for all Israel to overthrow a border chieftain who could not possibly have brought 5000 men into the field. CHAPTERS 21:4-9 THE FIERY SERPENTS (verses 4-9). And they journeyed from mount Hor. It appears from comparison of Numbers 33:38 and Numbers 20:29 that their departure was not earlier than the beginning of the sixth month of the fortieth year. This season would be one of the Hottest and most trying for marching. By the way of the Red Sea, i.e., down the Arabah, towards Ezion-geber, at the head of the Edomitish territory, and turn eastwards and northwards up the Wady el Ithm towards the steppes of Moab. Discouraged. Literally, "shortened," as in Exodus 6:9. Septuagint, ώλιγοψύχησεν ο λαός. Because of the way. The Ambah is a stony, sandy, almost barren plain shut in by mountain walls on either side, and subject to sand-storms. It was not only, however, merely the heat and drought and ruggedness of the route which depressed them, but the fact that they were marching directly away from Canaan, and knew not how they were ever to reach it. 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. Verse 5. - There is no bread, neither is there any water. The one of these statements was no doubt as much and as little true as the other. There was no ordinary supply of either; but as they had bread given to them from heaven, so they had water from the rock, otherwise they could not possibly have existed. Our soul loatheth this light bread. stronger form than קל from לק from that it was unsavory and succulent diet of Egypt (see note on chapter 11:6), that it was unsavory and unsubstantial in comparison with the heavy and succulent diet of Egypt (see note on chapter 11:6), that it was unsavory and unsubstantial in comparison with the heavy and succulent diet of Egypt (see note on chapter Numbers 20:3). And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Verse 6. - Fier serpents, Line word for serpent in verse 8, and also in Isaiah 30:6. In Isaia brilliance and metallic luster. It is commonly assumed that the "fiery" serpents were so called because of the burning pain and inflammation caused by the bite, after the analogy of the πρηστῆρες and καύσωνες of Dioscorus and AElian. But is hardly possible that Isaiah should have used the same word in such wholly dissimilar senses, and it is clear from comparison with Ezekiel's vision of the cherubim (Ezekiel 1:7) that the saraph of Isaiah 6:2 was so called from the burnished luster of his appearance. Even our Lord himself is described in the Apocalypse as having in the highest degree this appearance. Even our Lord himself is described in the Saraph was so named from his colour, not his venom, because when Moses was ordered to make a saraph he made a serpent of brass (or rather copper), with the evident intent of imitating as closely as possible the appearance of the venomous reptile. We may conclude then with some confidence that these serpents were of a fiery red colour, resembling in this respect certain very deadly snakes in Australia, which are known as "copper snakes." Travelers speak of some such pests as still abounding in the region of the Arabah, but it is guite uncertain whether the fiery serpents of that special visitation can be identified with any existing species. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray that he take away the serpents from us. And Moses prayed for the people.Verse 7. - Pray unto the LORD said unto Moses (cf., however, chapter Numbers 11:2), although Pharaoh had done so several times, and never in vain. 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. Verse 8. - Make thee a fiery serpent. A saraph. The Septuagint, not understanding the meaning of saraph, has simply ὄφιν (cf. John 3:14). Set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. Verse 8. - Make thee a fiery serpent. A saraph. The Septuagint, not understanding the meaning of saraph, has simply ὄφιν (cf. John 3:14). Set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. Verse 8. - Make thee a fiery serpent. A saraph. The same word is better translated "ensign" in such passages as Isaiah 11:10; "banner" in such as Psalm 60:4; "standards which were planted (probably on some elevation) as rallying points for the various camps; or it may have been one loftier still, made for the occasion. 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. The record is brief and simple in the extreme, and tells nothing but the bare facts. The author of the Book of Wisdo understood the true bearing of those facts when he called the brazen serpent a σύμβολον σωτηρίας (Wisdom 16:6), and when he wrote ο έπιστραφείς οὐ διὰ σὲ τὸν πάντων σωτῆρα. At an earlier day Hezekiah had estimated the σύμβολον σωτηρίας at its true value, as being in itself worthless, and under certain circumstances mischievous (see on 2 Kings 18:4). CHAPTER 21:10-35 THE END OF JOURNEYS, THE BEGINNING OF VICTORIES (verse 10-Numbers 22:1). And the children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The children of Israel set forward, and pitched in Oboth. Verse 10. - The c Phunon, between Mount Hor and Oboth. Phunon may be the Pinou of Genesis 36:41, but it is a mere conjecture. All we can conclude with any certainty is that the Israelites passed round the southern end of the mountains of Edom by the route now followed between Mekba and Damascus. On this side the mountains are far less precipitous and defensible than on the other, and this circumstance must have abated the insolence of the Edomites. Moreover, they must now have seen enough of Israel to know that, while immensely formidable in number and discipline, he had no hostile designs against them. It is therefore not surprising to find from Deuteronomy 2:6 that on this side the mountaineers supplied Israel with bread and water, just as they supply the pilgrim caravans at the present day. That they supplied was perfectly reasonable: no one could expect a poor people to feed a nation of two million souls, however nearly related, for nothing. Oboth has been identified with the modern halting-place of el-Ahsa, on the pilgrim route above mentioned, on the ground of supposed similarity in the meaning is too vague and slight a ground for any argument to be built upon. And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising. Verse 11. - And pitched at Ije-abarim. Ije (עיי), or Ijm (עיים), or Ijm (עי later times (cf. Jeremiah 22:20, "passages"), but in the Pentateuch is confined elsewhere to the ranges facing Jericho. These "ruinous heaps of the ranges" lay to the east of Moab, along the desert side of which Israel was now marching, still going northwards: they cannot-be identified. From thence they removed, and pitched in the valley of Zared. Verse 12. - Pitched in the valley of Zared. Rather, "in the brook of Zered." בנחל ערד Perhaps the upper part of the Wady Kerek, which flows westwards into the Salt Sea (see on Deuteronomy 2:13). From thence they removed, and pitched on the other side of Arnon, which is in the wilderness that cometh out of the Coasts of the Amorites: for Arnon is the border of Moab, between Moab an Amorites. Verse 13. - Pitched on the other side of Arnon. The Arnon was without doubt the stream or torrent now known as the Wady Mojeb, which breaks its way down to the Salt Sea through a precipitous ravine. It must have been in the upper part of its course, in the desert uplands, that the Israelites crossed it; and this both because the passage lower down is extremely difficult, and also because they were keeping well to the eastward of Moabitish territory up to this point. It is not certain which side of the stream is intended by "the other side," because the force of these expressions depends as often upon the point. It is not certain which side of the stream is intended by "the other side," because the force of these expressions depends as often upon the point. spot until the embassage to Sihon had returned. That cometh out of the coasts of the Amorites, i.e., the Aruon, or perhaps one of its confluents which comes down from the boundary (see on verse 26). Wherefore it is said in the book of the wars of the LORD, What he did in the Red sea, and in the brooks of Arnon, Verse 14. - Wherefore, i.e., because the Amorites had wrested from Moab all to the north of Arnon. In the book of this description should be already in existence, we must remember that amongst the multitude of Israel there must in the nature of things have been some "poets" in the then acceptation of the word. Some songs there must have been, and those songs would be mainly inspired by the excitement and triumph of the final marches. The first flush of a new national life achieving its first victories over the national life achieves over the from the foregoing narrative that writing of some sort was in common use at least among the leaders of Israel (see on Numbers 11:26), and they would not have thought it beneath them to collect these spontaneous effusions of a nation just awaking to the poetry of its own existence. The archaic character of the fragments preserved in this chapter, which makes them sound so foreign to our ears, is a strong testimony to their genuineness. It is hardly credible that any one of a later generation should have cared either to compose or to quote snatches of song which, like dried flowers, have lost everything but scientific value in being detached from the soil which gave them birth. What he did in the brooks are detached from the soil which gave them birth. of Arnon. Rather, "Vaheb in whirlwind, and the brooks of Arnon." The strophe as cited here has neither nominative nor verb, and the sense can only be conjecturally restored. בָסוּפָה is also considered by many as the name of a locality "in Suphah;" it occurs, however, in Nahum 1:3 in the sense given and indeed it is not at all a rare word in Job, Proverbs, and the Prophets; it seems best, therefore, to give it the same meaning here. And at the stream of the brooks. Rather, "and the pouring (1, and lieth upon the brooks, "i.e., the slope of the watershed. Ar. up (1, and lieth upon the brooks, "i.e., the slope of the watershed. 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Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and extensive ruins, have enabled travelers to identify the spot on which it stood at the junction of the site, "in the midst of the river" (Joshua 13:9, cf. Deuteronomy 2:36), and the site at the junction of the Mojeb (Arnon) and Lejum (Nahaliel, verse 19). It is uncertain whether the Greeks gave the name of Areopolis, as Jerome asserts, to Ar, but in later times it was Rabbah, a town many miles further south in the heart of Moab which bore this name. Ar was at this period the boundary town of Moab, and as such was respected by the Israelites (Deuteronomy 2:9, 29). And from thence they went to Beer: that is the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water. Verse 16. - And from thence... to Beer. A well; so named, no doubt, from the circumstance here recorded. That they were told to dig for water instead of receiving it from the rock showed the end to be at hand, and the transition shortly to be made from miraculous to natural supplies. Then Israel sang this song, Spring up, O well; sing ye unto it: Verse 17. - Then Israel sang this song. This song of the well may be taken from the same collection of odes, but more probably is quoted from memory. It is remarkable for the spirit of joyousness which breathes in it, so different from the complaining, desponding tone of the past. The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: Verse 18. - By the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah: Verse 18. - By the direction of the lawgiver, with their staves. on Genesis 49:10), but in either ease the meaning must be practically as in the A.V. It speaks of the alacrity with which the leaders of Israel, Moses himself amongst them, began the work even with the insignia of their office. And from the vilderness... to Mattanah. Beer was still in the desert country eastward of the cultivated belt: from thence they crossed, still on the north of Arnon, and probably leaving it somewhat to the south, into a more settled country. And from Mattanah to Nahaliel: and from Mattanah to Nahaliel. The latter name, which means "the brook of God," seems to be still retained by the Encheileh, one of the northern affluents of the Wady Mojeb. From Nahaliel to Bamoth. Bamoth simply means "heights" or "high places," and was therefore a frequent name. This Bamoth maybe the same as the Bamoth-Baal of chapter Numbers 22:41; Joshua 13:17, but it is uncertain. A Beth-Bamoth is mentioned on the Moabite stone. And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah, which looketh toward Jeshimon. Verse 20. - And from Bamoth in the valley, that is in the country of Moab, to the top of Pisgah." The "field" of Moab (Septuagint,  $\dot{\epsilon}\nu$   $\tau\tilde{\omega}$ πεδίφ) was no doubt the open, treeless expanse north of Arnon, drained by the Wady Waleh, which had formerly belonged to Moab. Pisgah ("the ridge") was a part of the Abarim ranges west of Heshbon, from the summit of which the first view is gained of the valley of Jordan and the hills of Palestine (cf. Numbers 33:47; Deuteronomy 3:27; Deuteronomy 34:1). Which looketh toward Jeshimon. Jeshimon. Jeshimon, or "the waste," seems to mean here that desert plain on the north-east side of the Salt Sea now called the Ghor el Belka, which included in its barren desolation the southernmost portion of the Jordan valley. And Israel sent messengers unto Sihon. The narrative here returns to the point of time when the Israelites first reached the Upper Arnon, the boundary stream of the kingdom of Sihon (see on verse 13, and cf. Deuteronomy 2:24-37). The list of stations in the preceding verses may probably have been copied out of some official record; it may be considered as marking the movements of the tabernacle with Eleazar and the Levites and the mass of the non-combatant population. In the mean time the armies of Israel were of the Amorites, and Ammonites were, who all claimed descent from Terah. They were of the Canaanitish stock (Genesis 10:16), and indeed the name Amorite often appears as synonymous with Canaanite in its larger sense (Deuteronomy 1:7, 19, 27, &c.). If at one time they are mentioned side by side with five or six other tribes of the same stock (Exodus 34:11), yet at another they seem to be so much the representative race that "the Ammorite" stands for the inhabitants of Canaan in general whom Israel was commissioned to oust on account of his iniquity (Genesis 15:16). It is not, therefore, possible to draw any certain distinction between the Amorites of Sihon's kingdom and the mass of the Canaanites on the other side Jordan. Both Sihon and his people appear as intruders in this region, having come down perhaps from the northern parts of Palestine, and having but recently (it would seem) wrested from the king of Moab all his territory. That territory was not apparently included in the original gift (compare Numbers 34:2-12 with Genesis 10:19 and Genesis 15:19-21), but since the Amorite had possessed himself of it, it must pass with all the rest of his habitation to the king's high way, until we be past thy borders. Verse 22 - Let me pass through thy land. Cf. Numbers 20:17. Israel was not commanded to spare the Amorites, indeed he was under orders to smite them (Deuteronomy 2:24), but that did not prevent his approaching them in the first instance with words of peace. If Sihon had hearkened, no doubt Israel would have passed directly on to Jordan, and he would at least have been spared for the present. And Sihon would not suffer Israel into the wilderness: and he came to Jahaz, and fought against Israel. Verse 23. - And he came to Jahaz, or Jahzah, a place of which we know nothing. And Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon was strong. Verse 24. - And Israel smote him with the edge of the sword. This was the first time that generation had seen war, if we except the uncertain episode of the king of Arad, and they could have had no weapons but such as their fathers had brought out of Egypt. It was, therefore, a critical moment in their history when they met the forces of Sihon, confident from their recent victory over Moab. We may suppose that Joshua was their military leader now, as before and after. From Arnon unto Jabbok. The Jabbok, which formed the boundary of Sihon on the north towards the kingdom of Og, and on the east towards the Ammonites, is the modern Zerka: it runs in a large curve northeast, north-west, and west, until it fails into Jordan, forty-five miles north of the children of Ammon: for the border of the children of Ammon was strong. This is perhaps intended to explain rather why the Amorites had not extended their conquests any further, than why the Israelites made no attempt to cross the border of Ammon; they had another and more sufficient reason (see Deuteronomy 2:19). Rabbah of Ammon, which stood upon the right (here the eastern) bank of the Upper Jabbok, was an extremely strong place which effectually protected the country behind it, even until the reign of David (see on 2). es thereof. Verse 25. - And Israel dwelt in all the cities of the Amorites. The territory overrun at this time was about fifty miles north and south, by nearly thirty east and west. It was not perm (Numbers 32:33); but we may suppose that the flocks and herds, with sufficient forces to guard them, spread themselves at once over the broad pasture lands. Heshbon, and all the villages, thereof. Literally, "the daughters thereof. By a similar figure we speak of a "mother city." Heshbon occupied a central position in the kingdom of Sihon, half way between Arnon and Jabbok, and about eighteen miles eastward of the point where Jordan falls into the Salt Lake; it stood on a table-land nearly 3000 feet above the sea, and had been made his city (i.e. his capital) by Sihon at the former king of Moab, and taken all his land out of his hand, even unto Arnon. Verse 26. - All his land. This is qualified by what follows: "even unto Arnon" (cf. Judges 11:13-19). Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared: Verse 27. - They that speak in proverbs. a class of persons well marked among the Hebrews, as perhaps in all ancient countries. It was their gift, and almost their profession, to express in the sententious, antistrophic poetry of the age such thoughts or such facts as took hold of men's minds. At a time when there was little difference between poetry and rhetoric, and when the distinction was hardly drawn between the inventive faculty of man and the Divine afflatus, it is not surprising to find the word mashal applied to the rhapsody of Balsam (Numbers 23:7), to the "riddle" of Ezekiel (Ezekiel 17:2), as well as to the collection of earthly and heavenly wisdom in the Book of Proverbs. That which follows is a taunting song, most like to the one cited from Isaiah, the archaic character of which is marked by its strongly antithetic form and abrupt transitions, as well as by the peculiarity of some of the words. Come to Heshbon. This may be intended to express the jubilation of the Amorites themselves in the day of their pride. For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon. Verse 28. - There is a fire gone out of Heshbon. This must refer to the war-fire which the Amorites kindled from Heshbon when they made it the capital of the new kingdom. Ar Moab and the (northern) heights of Arnon were the furthest points to which their victory extended. Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and his daughters, into captivity unto Sihon king of the Amorites.Verse 29. - O people of Chemosh: he hath given his sons that escaped and he hath given his sons that es Ammonites (Judges 11:24). It is generally agreed that the name is derived from the root vczw as a strong family likeness among the idolatries of Palestine, and that the various names represented different attributes of one supreme being rather than different divinities. Thus Baal and Ashtaroth (Judges 2:13) represented for the Zidonians the masculine and feminine elements respectively in the Divine energy. Baal himself was plural (Baalim, 1 Kings 18:18) in form, and either male or female (ή βάαλ in Hosea 2:8; Romans 11:4). In the inscription on the Moabite stone a god "Ashtar-Chemosh" isolation of the Zidonians the masculine and feminine elements respectively in the Divine energy. mentioned, and thus Chemosh is identified with the male deity of Phoenicia (Ashtar being the masculine form of Ashtoreth), while, on the other name, and with other rites, as Baal-Peor (see on Numbers 25:3). On the coins of Areopolis Chemosh appears as a god of war armed, with fire-torches by his side. Human sacrifices were offered to him (2 Kings 3:26, 27), as to Baal and to Moloch. He hath given his sons, i.e., Chemosh, who could not save his own votaries, nor the children of his people. We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba. Verse 30. We have shot at them. אַרָם A poetical word of somewhat doubtful meaning. It is generally supposed to be a verbal form (first person plural imperf. Kal), from אינכם. A poetical word of somewhat doubtful meaning. It is generally supposed to be a verbal form (first person plural imperf. Kal), from אינס אינס, a root s mean "burn." Even unto Dibon. See on Numbers 32:34. The site of Nophah, perhaps the Nobah of Judges 8:11, is unknown. Which reacheth unto Medeba. The received text has אָשֶׁר עַד־מַיד בַּע, which gives no meaning, but the circle over the resh marks it as suspicious. The Septuagint (πῦρ ἐπ Μωάβ) and the Samaritan evidently read w, and this has been generally followed: "we have wasted even unto Nophah, - with fire unto Medeba." Medeba, of which the ruins are still known by the same name, lay five or six miles south-south-east of Heshbon. It was a fortress in the time of David (1 Chronicles 19:7) and of Omri, as appears from the Moabite stone. Thus Israel dwelt in the land of the Amorites. And Moses sent to spy out Jaazer, and they took the villages thereof, and drove out the Amorites that were there. Verse 32. - Jaazer. Perhaps the present es-Szir, some way to the north of Heshbon (see on Jeremiah 48:32). This victory completed the conquest of Sihon's kingdom. And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei. Verse 33. - They turned and went up by the way of Bashan. The brevity of the narrative does not allow us to know who went upon this expedition, or why they went. It may have been only the detachment which had reconnoitered and taken Jaazer, and they may have found themselves threatened by the forces of Og, and so led on to further conquests beyond the Jabbok. Og the king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amorites (Joshua 12:4; 13:12); but he is classed with Sihon as a king of the Amori 2:10) because his people were chiefly at least of that race. Bashan itself comprised the plain now known as Jaulan and Haulan beyond the Jarmuk (now Mandhur), the largest affluent of the Jordan, which joins it a few miles below the lake of Tiberias. The kingdom of Og, however, extended over the northern and larger part of Gilead, a much more fertile territory than Bashan proper (see on Deuteronomy 3:1-17). At Edrei, Probably the modern Edhra'ah, or Der'a, situate on a branch of the Jarmuk, some twenty-four miles from Bozrah. The ancient city lies buried beneath the modern village, and was built, like the other cities of Bashan, in the most massive style of architecture. The cities of Og were so strong that the Israelites could not have dispossessed him by any might of their own if he had abode behind his walls. Either confidence in his warlike prowess or some more mysterious cause (see on Joshua 24:12) impelled him to leave his fortifications, and give battle to the Israelites to his own utter defeat. And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which are still at Heshbon. Verse 34. - Fear him not. He might well have been formidable nature of those walled cities which are still at Heshbon. Verse 34. - Fear him not. He might well have been formidable nature of those walled cities which are still at Heshbon. Verse 34. - Fear him not. a wonder to all that see them. So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land. Verse 35. - So they smote him. Acting under the direct commands of God, they exterminated the Amorites of the northern as they had of the southern kingdom. Chapter 22:1. - And the children of Israel set forward. Not necessarily after the defeats of Sihon and Og; it is quite as likely that this last journey was made while the armies were away on their northern conquests. And pitched in the plains of Moab, were those portions of the Jordan valley which had belonged to Moab perhaps as far north as the the level of the sea, there are tracts of fertile and well-watered land amidst prevailing barrenness (see on Numbers 33:49). On this side Jordan by Jericho. Rather, "beyond the Jordan of Jericho," מַעָבָר לְיָרָד וְלָרוו. On this side Jordan by Jericho. Rather, "beyond the Jordan" ("Peraea"), which is used indifferently of both sides, the one by a conventional, the other by a natural, use, see on Deuteron 1:1. The Jordan of Jericho is the river in that part of its course where it flows past the district of Jericho. Page 17Pulpit CommentaryThen came the children of Israel, even the whole congregation, into the desert of Zin in the first month: and the people abode in Kadesh; and Miriam died there, and was buried there. THE LAST MARCH: FROM KADESH TO HOR (verses 1-29). Verse 1. - Then came the children of Israel, even the whole congregation. The latter words are emphatic here and in verse 22, and seem intended to mark the period of reassembly after the dispersion of nearly thirty eight years. Probably a portion of the tribes had visited abandoned. Into the desert of Zin, i.e., if the western site be maintained for Kadesh, the Wady Murreh. See the note on Kadesh. In the first month. In the month Abib (Nisan), the vernal month, when there was "much grass" (cf. John 6:10) in places at other seasons desert, and when traveling was most easy. From comparison of Numbers 14:33; Numbers 33:38 and the sequence of the narrative, it appears to have, been the first month of the fortieth, and last year of wandering, Then it was that they reassembled in the same neighbourhood from whence they had dispersed so long before (see the note before chapter 15). And the people abode (year of wandering, Then it was that they reassembled in the same neighbourhood from whence they had dispersed so long before (see the note before chapter 15). And the people abode (year of wandering, Then it was that they reassembled in the same neighbourhood from whence they had dispersed so long before (see the note before chapter 15). seem that they remained three or four months in Kadesh on this occasion. This delay may have been occasioned partly by the ingraining for Miriam died there, and was buried. Nothing could be more brief and formal than this mention of the death of one who had played a considerable part in Israel, and had perhaps wished to play a more considerable part. It can scarcely, however, be doubted that her death in the unlovely wilderness was a punishment like the sentence of death there pronounced included her; she was indeed at this time advanced in years, rut that would not in itself account for the fact that she died in exile; it is, no doubt, to the arrogance and rebellion recorded in chapter 12 that we must look for the true explanation of her untimely end. And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron. Verse 2. - There was no water. There was a large natural spring at Kadesh, and during the time of their previous sojourn there no complaint of this sort seems to have arisen. At this time, however, the bulk of the encampment may have lain in a different direction (cf. verse 1 with chapter Numbers 13:26), or the supply may have failed kern temporary causes. In either case a total absence of water need not be imagined, but only an insufficient supply. And the people abode with Moses, and spake, saying, Would God that we had died when our brethren died before the LORD! Verse 3. - And the people abode with Moses. As their fathers had done in similar circumstances, as recorded in Exodus 17. Would God that we had died. See on Numbers 14:2. When our brethren died before the Lord. This is difficult, because the visitations of God at Kibroth-hattaavah (Numbers 14:37) had overtaken not their fathers, some thirty-eight years before. On the other hand, the daily mortality which had carried off their brethren is clearly excluded by the phrase, "before the Lord." It may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference which followed it; or it may be that the reference is to the plague which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it may be that the reference which followed it; or it ma variation and without definite reference. The latter supposition is strongly supported by the character of the words which follow. And why have ye brought up the congregation of the LORD into this wilderness? These words are almost exactly repeated from Exodus 17:3. They, and those which follow, are no doubt out of place if considered as expressing the feelings of the great bulk of the months of the many, and the ringleaders in this gainsaying would naturally be the survivors of the elder generation, whose dis. position was exactly the same as ever, and who had always shown a remarkable want of originality in their complaints. And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink. Verse 5. - No place of seed. Septuagint, tono ou out from the presence of the assembly unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them. Verse 6. - They fell upon their faces. See note on chapter Numbers 14:5. And the LORD spake unto Moses, saying, Take the rod, and gather thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink. Verse 8. - Take the rod. The βάβδος, or staff of office, with which Moses and Aaron had worked wonders before Pharaoh (Exodus 7:9 sq.), and with which Moses had smitten the rock in Rephidim (Exodus 17:6). This rod had not been mentioned, nor perhaps used, since then; but we might certainly have supposed that the instrument of so many miracles would be reverently laid up in the tabernacle "before the Lord," and, this we find from the next verse to have been the case. Gather thou the assembly together, i.e., by their representatives. Speak ye unto the rock before their eyes. The word used for the rock in this narrative is הָצור as in Exodus 17. It does not seem that any certain distinction of meaning can be drawn between the taber. words, which are obviously interchanged in Judges 6:20, 21, and are both translated πέτρα by the Septuagint; but the careful use of koφίνους and σπυρίδας by St. Mark (Mark 6:43; Mark 8:8, 19, 20) helps to distinguish them, just as the use of koφίνους and σπυρίδας by St. Mark (Mark 6:43; Mark 8:8, 19, 20) helps to distinguish them, just as the use of koφίνους and σπυρίδας by St. Mark (Mark 6:43; Mark 8:8, 19, 20) helps to distinguish the two miracles of feeding the multitude. And Moses took the rod from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of this rock? Verse 10. - Hear now, ye rebels; must we fetch you water out of the said unto them. been suggested that this was the word really used by our Lord in Matthew 5:22, and translated μωρός. This, however, is extremely precarious, and is indeed to accuse the Evangelist of a blunder, for there is no real correspondence between the words. Must we fetch you water. Septuagint, μη έξαξομεν ὑμῖν ὕδωρ. And this is no doubt the sense. It has been rendered by some "Can we fetch you water," on the supposition that Moses really doubted the possibility of such a miracle, but this seems to be an entire mistake (see next note). And the congregation drank, and their beasts also. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them. Verse 12. - Because ye believed me not, to sanctify me in the eyes of the children of Israel. It is very important, and at the same time very difficult, to understand what the precise sin of Moses and Aaron was upon this occasion. That it was very serious is manifest from the punishment which is entailed. Aaron, indeed, does not appear in the narrative, save in his usual subordinate position as associated with his brother by the Divine mandate. It has been said that he might have checked the unadvised words of Moses, but that is wholly beside the mark. Aaron had obviously no control whatever over his far more able and energetic brother, and therefore could have no responsibility in that respect. We can only suppose that he inwardly associated, and therefore shared the guilt. A less degree of sin was (so to speak) necessary in his cause, because he had on former occasions so greatly dishonoured his office; and the anger of God against the sin of his ministers, although laid to sleep, is ever ready to awake upon the recurrence of a similar provocation. We may therefore dismiss him, and consider only the case of Moses. It is impossible to suppose that Moses actually doubted the power of God to supply the present need, for he held in his hand the very rod with which he had struck the rock in Rephidim, nor is there anything in his words or acts upon this occasion to imply any such disbelief. The language of Numbers 11:21, 22 may be cited on the other side, but that was spoken in passion, and spoken to God, and cannot be held as expressing an actual failure of faith Nor do subsequent references point to unbelief as having been the sin of Moses (cf. Numbers 27:14; Deuteronomy 32:51; Psalm 106:33). Rather, they point to disobedience and indiscretion; to such disloyal conduct and language as produced a bad impression upon the people, and did not place the Divine character before them in its true light. We must understand therefore, that the want of belief with which Moses stood charged was not a want of faith in the power of God, but a want of obedience are but two sides of one inward fact, and are perpetually confounded in the language of Scripture (compare the use of ἀπειθεῖν in the New Testament). What then was the disobedience of Moses? Here, again, the more obvious answer is insufficient. It is true that Moses struck the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock twice instead of (or perhaps in addition to) speaking to it; but God had bid him take the rock t terms of the command, and would have thought no more of his striking the rock at Kadesh than at Rephidim; but it was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the fact of the bad impression made upon the people which was the p the moment spoke and acted in such a way and in such a spirit as to dishonour his Master and to impair the good effect of the Divine beneficence. It is quite likely that the repeated striking of the rock was one sign of the anger to which Moses gave way, but we could hardly have attached any serious character to the act if it had stood alone. It is in the words of Moses, words in which he associated Aaron with himself, that we must find the explanation of the displeasure he incurred. That he called the people "rebels" was unseemly, not because it was an uncalled-for term of reproach, but because it was an uncalled-for term of reproach, but because he himself was at that very moment a rebel, and disloyal in heart to his Master (cf. verse 24). That he called the people "rebels" was unseemly, not because it was an uncalled-for term of reproach, but because he himself was at that very moment a rebel, and disloyal in heart to his Master (cf. verse 24). should say, "Must we fetch you water out of this rock?" showed how completely he was carried away. It is true that God had said to him, "Thou shalt bring forth to them water," and, "Thou shalt give the congregation... drink" (compare this with Exodus 17:6), and it is probable that his own words were more or less consciously dictated by this remembrance; but he knew very well that the Divine mandate afforded him no real justification; that he and Aaron were the merest instruments in the hand of God; that it was peculiarly necessary to keep this fact before the minds of the people; nevertheless, his vexation and anger betrayed him into putting himself - a mere man, and a man too in a very bad temper - into the place of God before the eyes of the whole congregation. Moses had fallen at least once before (see on Numbers 11:11-15) into a similar error, one so natural to an angry mind; but this was the first time that he had made his error public, and thereby dishonoured the Master whom it was his special duty to uphold and glorify. This was the sin, and if the punishment seem disproportionate, it must be remembered that the heinousness of a sin depends quite as much on the position of the sinner as upon its intrinsic enormity. Ye shall not bring this congregation into the land. That they should die in the wilderness was implied in this sentence, but was not strictly a part of the sentence itself. Moses, indeed, although he did not enter the land of promise in its narrower sense, yet he died within the inheritance of Israel. Since they had behaved unworthily of their high office as leaders of the people, therefore that office should be taken from them. Verse 13. - This is the water of Meribah, or "water of strife." Septuagint, ὕδωρ αντιλογίας. The word is recorded in Exodus 17:7. That the same name was more or less definitely attached to these two scenes is only another way of saving that there was a strong similarity attached in Exodus 17:7. between the two sets of associations. At the same time the differences are so marked in them all the more abundantly because Moses and power, and put to silence their evil murmurings against him. He was sanctified in them all the more abundantly because Moses and Aaron failed to sanctify him in the eyes of the people; but what they failed to do he brought to pass without their agency. And Moses sent messengers from Kadesh unto the king of Edom. On the kings of Edom see on Genesis 36:31. It would seem probable from Exodus 15:15 that the government was at that time (forty years before the present date) still in the hands of "dukes," and that the change had but recently taken place. It is stated in Judges 11:17 that Moses sent messengers at this time with a like request to the king of Moab. We are not indeed obliged to suppose that Jephthah, living 300 years after, stated the facts correctly; but there is no particular reason to doubt it in this case. That no mention of it is made here would be sufficiently explained by the fact that the refusal of Edom made the answer of Moab of no practical moment. That Moses asked a passage through the territory of Edom implies that he had renounced the idea of invading Canaan from the south. This was not on account of any insuperable difficulties presented by the character of the south of Palestine: but simply on account of the fact that Israel had deliberately refused to take the straight road into their land, and were therefore condemned to follow a long and circuitous route ere they reached it on an altogether different side. The dangers and difficulties of the road they actually traversed were, humanly speaking, far greater than any they would have encountered in any other direction; but this was part of their necessary discipline. Thy brother Israel. This phrase recalled the history of Esau and Jacob, and of the brotherly kindness which the former had shown to the latter at a time when he had him in his power (Genesis 33). Thou knowest all the travel that Edom would take a fraternal interest in the fortunes of Israel. The parallel was singularly close between the position of Jacob when he met with Esau, and the present position of Israel: we may well suppose that Moses intended to make this felt without directly asserting it. How our fathers: And when we cried unto the LORD, he heard our voice, and sent an angel, and hather sent down into Egypt. brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border: Verse 16. - And sent an angel. It is probable, that Moses purposely used an expression which might be understood in various senses, because he could not explain to the king of Edom the true relation of the Lord to his people. At the same time it was in the deepest sense true (cf. Exodus 14:19; Exodus 32:34), because it was the uncreated angel of the covenant, which was from God, and yet was God (cf. Genesis 32:30; Joshua 5:15; Joshua 6:2; Acts 7:35), who was the real captain of the Lord's host. In Kadesh, a city in the uttermost of thy border. See note on Kadesh. It is clear that Kadesh itself was outside the territory of the covenant, which was from God, and yet was God (cf. Genesis 32:30; Joshua 5:15; Joshua 6:2; Acts 7:35), who was the real captain of the covenant, which was from God, and yet was God (cf. Genesis 32:30; Joshua 5:15; Joshua 6:2; Acts 7:35), who was the real captain of the covenant, which was from God, and yet was God (cf. Genesis 32:30; Joshua 5:15; Joshua 5:15; Joshua 5:15; Joshua 6:2; Acts 7:35), who was the real captain of the covenant, which was from God, and yet was God (cf. Genesis 32:30; Joshua 5:15; Joshua 5:1 king of Edom, although it lay close to the frontier. Let us pass, I pray thee, through the vineyards, neither will not turn to the right hand nor to the left, until we have passed thy borders. Verse 17. - Let us pass, I pray thee, through the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. Verse 17. - Let us pass, I pray thee, through the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. Verse 17. - Let us pass, I pray thee, through the king's high way, we will not turn to the right hand nor to the left. thy country. Moses desired to march through Seir eastwards and northeastwards, so as to reach the country beyond Jordan. If the northern portion of the wilderness of Paran was at this time held by the king of Edom, it would be through this region that Israel would first seek to make their way from Kadesh to the Arabah; thence the broad and easy pass of the Wady Ghuweir would lead them through Mount Seir (properly so called) to the plains of Moab. Through the vineyards. These words attest the change for the worse in the condition of these regions. Even in the Wady Ghuweir, although springs and pasturage are abundant, fields and vineyards hardly exist. Neither will we drink, i.e., as appears from verse 19, without obtaining leave and making payment. By the king's highway. דְרָך הַמָּלָ. The state road used for military purposes. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. Verse 18. - And Edom said unto him, Thou shalt not pass by me, lest I come out ag which brought down the wrath of God upon Edom (compare the prophecy of Obadiah). See, however, on Deuteronomy 2:29. And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet. Verse 19. - And the children of Israel said, i.e. probably, the messengers sent by Moses. By the highway. בַּמְסָלָה. The Septuagint translates המסמ to ŏpoc, but no doubt the word means a "high road" in the original sense of a raised causeway (cf. Isaiah 57:14). Such a road is still called Derb es Sultan - Emperor-road. I will only, without doing anything else, go through on my feet. Rather, "It is nothing;" (בָּתָאַן־ַּבָּרָ). Septuagint, άλλὰ τὸ ποᾶνμα οὐδέν ἐστι) "I will go through on my feet." They meant, "We do not ask for anything of value, only leave to pass through." And he said. Thou shalt not go through his border: wherefore Israel turned away from him. And the children of Israel, even the whole congregation, journeved from Kadesh, and came unto mount Hor. Verse 22, - And the children of Israel, even the whole congregation, journeved from Kadesh, and came unto Mount Her. If the narrative follows the order of time, we must suppose that the Edomites at once blocked the passes near to Kadesh, and thus compelled the Israelites to journey southwards for some distance until they were clear of the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and make their way across the plateau of Paran to the Azazimat; they would then turn eastwards again and the plateau of Paran to the Azazimat; they would then turn eastwards again and the plateau of Paran to the Azazimat; they would then turn eastwards again and the plateau of Paran to the Paran to the plateau of Paran to the Paran to the plateau of Paran to the Paran by Edom is out of chronological order in verse 20, and only occurred in fact when the Israelites had reached the neighbourhood of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Vady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Vady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Wady Ghuweir. On the name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were preparing to ascend the Name of Mount Her, and were prepared to ascend the Name of Mount Her, and were prepared to ascend to precipitous mountain rising between the Arabah and the site of Petra. On one of its two summits the tomb of Aaron is still shown, and although this is itself worthless as evidence, yet the character and position of the land of Edom saying, Verse 23. - By the coast of the land of Edom. Mount Her was on the eastern side of the Arabah, which at this point certainly formed the frontier of Edom; but it was no doubt untenanted, owing to its bare and precipitous character, and therefore was not reckoned as the property of Edom. We may suppose that at this time the encampment stretched along the Arabah in front of the mountain (see on Numbers 33:30; Deuteronomy 10:6). Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Verse 24. - Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Verse 24. - Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah. Verse 24. - Aaron shall be gathered unto his people. and Eleazar his son, and bring them up unto mount Hor. Verse 25. - Bring them up unto Mount Hor. It can scarcely be doubted that the object of this command was to produce a deeper effect upon the people. The whole multitude would be able to see the high priest, whose form had been so familiar to them as long as they could remember anything, slowly ascending the bare sides of the mountain; and they knew that he went up to die. The whole multitude would be able to see another and a younger man descending by the same priestly robes, and they knew that Aaron was dead, and that Eleazar was high priest in his room. Death is often most striking when least expected, but there are occasions (and this was one) when it gains in effect by being invested in a certain simple ceremonial. And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount. Verse 28. - Moses stripped Aaron of his garments, and put them upon Eleazar his son; and put them upon Eleazar his son. This was done in token that the priesthood was perpetual, although the priest was mortal. Aaron died there. In this case, as in that of Miriam (verse 1), and of Moses himself (Deuteronomy 34:5), no details are given. God drew as it were a veil over a departure hence which could but be very sad, because it was in a special sense the wages of sin. We may perhaps conclude that Aaron died alone, and was buried, as Moses was, by God; otherwise Moses and Eleazar would have been unclean under the law of Numbers 19:11 (cf. also Leviticus 21:11). And when all the house of Israel. Verse 29. - They mourned for Aaron thirty days, even all the house of Israel. Verse 29. - They mourned for Aaron thirty days. (Genesis 1:3), but thirty days seems to have been the longest period allowed among the Israelites (cf. Deuteronomy 34:8). Page 18Pulpit CommentaryAnd the LORD spake unto Moses and unto Aaron, saying, Verse 1. - And the Lord spake unto Moses and unto Aaron, saying Verse 1. - And the Lord spake unto Moses and unto Aaron. On the addition of the second name see on Numbers 18:1. There is no note of time in connection with this chapter, but internal evidence points strongly to the supposition that it belongs to the early days of wandering after the ban. It belongs to a period when death had resumed his normal, power over the children of Israel; when, having been for a short time expelled (except in a limited number of cases - see above on Numbers 10:28), he had come back with frightful rigour to reign over a doomed generation. It belongs also, as it would seem, to a time when the daily, monthly, and even annual routine of sacrifice and purgation was suspended through poverty, distress, and disfavour with God. It tells of the mercy and condescension which did not leave even the rebellious and excommunicate without some simple remedy, some easily-obtainable solace, for the one religious distress which must of necessity press upon them daily and hourly, not only as Israelites, but as children of the East, sharing the ordinary superstitions of the age. beside them one by one, until the reek and taint of death passed upon the whole congregation. Almost all nations have had, as is well known, an instinctive horror of death, which has every. where demanded separation and purification on the part of those who have come in contact with it (Bahr, 'Symbolik,' 2, page 466 sg.). And this religious horror had not been combated, but, on the contrary, fostered and deepened by the Mosaic legislation. The law everywhere encouraged the idea that sin and death were essentially connected, and that disease and death were the two opposite poles under the gospel; but the eye of faith was fixed upon natural life and natural death, and was not trained to look beyond. It could never have occurred to a Jew to say, "Dulce et decorum est pro patria mori." To die, however nobly, was not trained to look beyond. It could never have occurred to a Jew to say, "Dulce et decorum est pro patria mori." To die, however nobly, was not only to be cut off from God oneself, but to become a curse and a danger and a cause of religious defilement to those around. There is, therefore, a beautiful consistency between this enactment and the circumstances of the time on the one hand, between this enactment and the revealed character of God on the others, and more than others, they had religious horrors and religious fears - not very spiritual, perhaps, but very real to them; these horrors and fears cried to him piteously for relief, and that relief he was careful to give. They must not worship him in the splendid and perfect order of his appointed ritual, but they should at least have the rites which should make life tolerable to them. It appears to be a mistake to connect this ordinance especially with the plaque which occurred after the rebellion of Korah. It was not an exceptional calamity, the effects of which might indeed be widespread, but would be soon over, which the people had to dread exceedingly; it was the daily mortality always going on in every camp under all circumstances. If only the effects generation died off in the wilderness, this alone would yield nearly 100 victims every day, and by each of these a considerable number of the survivors must have been defiled. Thus, in the absence of death; or, more probably, a dark cloud of religious horror and depression would have permanently enveloped them. 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: Verse 2. - This is the ordinance of the law. Law-statute: an unusual combination only found elsewhere in Numbers 31:21, which also concerns legal purifications. A red heifer. This offering was obviously intended, apart from its symbolic significance, to be studiedly simple and cheap. In contradiction to the many and costly and ever-repeated sacrifices of the Sinaitic legislation, this was a single individual, a female, and of the most common description: red is the most ordinary colour of cattle, and a young heifer is of less value than any other beast of its kind. The ingenuity indeed of the Jews heaped around the choice of this animal a multitude of precise requirements, and supplemented the prescribed ritual with many ceremonies, some of which are incorporated by the Targums with the sacred text; but even so they could not destroy the remarkable contrast between the simplicity of this offering and the elaborate complexity of this offering and so long-enduring were the uses and advantages of a single immolation It is evident that this ordinance had for its distinguishing character oneness as opposed to multiplicity, simplicity contrasted with elaborateness. Without spot, wherein is no blemish. See on Leviticus 4:8. However little, comparatively speaking, the victim might cost them, it must yet be perfect of its kind. The later Jews held that three white hairs together on any part of the body made it unfit for the purpose. On the sex and color of the offering see below. Upon which never came yoke. Cf. Deuteronomy 21:3; 1 Samuel 6:7. The imposition of the yoke, according to the common sentiment of all nations, was a species of degradation, and therefore inconsistent with the ideal of what was fit to be offered in rids ease. That the matter was wholly one of sentiment is nothing to the point: God doth not care for oxen of any kind, but he doth care that man should give him what is, whether in fact or in fancy, the best of its sort. And ye shall give him what is, whether in fact or in fancy, the best of its sort. Possibly in order that Aaron himself might not be associated with dearly, even in this indirect way (see verse 6). In after times, however, it was usually the high priest who officiated on this occasion, and therefore it is quite as likely that Eleazar was designated because he was already beginning to take the place of his father in his especial duties. Without the camp The bodies of those animals which were offered for the sin of the compregation were always burnt outside the camp, the law thus testifying that sin and death had no proper place within the city of God. In this case, however, the whole sacrifice was performed outside the camp, and was only brought into relation with the national sanctuary by the sprinkling of the blood in that direction. Various symbolic reasons have been assigned to this fact, but none are satisfactory except the following: - 1. It served to intensify the conviction, which the whole of this ordinance was intended to bring home to the presence and habitation of the living God. 2. It served to mark with more emphasis the contrast between this one offering, which was perhaps almost the only one they had in the wilderness, and those which ought to have been offered continually according to the Levitical ordinances. The red heifer stood quite outside the number of ordinary victims as demanded by the law, and therefore it was not slain at any hallowed altar, nor, necessarily, by any hallowed hand. 3. It served to prefigure in a wonderful and indeed startling way the sacrifice of Christ outside the gate. In later days the heifer was conducted upon a double tier of arches over the ravine of Kedron to the opposite slope of Olivet. That he may bring her forth... and one shall slay her. The nominative to both these verbs is alike unexpressed. Septuagint, και έξάξουσιν. In the practice of later ages the high priest killed her out, and another priest killed her out, and sprinkle of her blood directly before the tabernacle of the congregation seven times: Verse 4. And Eleazar... shall... sprinkle of her blood directly before (אָל־נבָח פְנַי) the tabernacle. By this act the death of the heifer became a sacrificial offering. The sprinkling in the direction of the sanctuary intimated that the offering was made to him that dwelt therein, and the "seven times" was the ordinary number of perfect performance (Leviticus 4:17, &c.). And one shall burn the heifer in his sight; her skin, and her blood, with her dung, shall he burn: Verse 5. - One shall burn the heifer. See on Exodus 29:14. And her blood. In all other cases the blood was poured away beside the altar, because in the blood was the life, and the life was given to God in exchange for the life of the offerer. This great truth, which underlay all animal sacrifices, was represented in this case by the sprinkling towards the sanctuary. The rest of the blood was burnt with the carcass, either because outside the holy precincts there was no consecrated earth to receive the blood, or in order that the virtue of the blood might in a figure pass into the ashes and add to their efficacy. And the priest shall take cedar wood, and scarlet, and hyssop, and scarlet, and hyssop (probably Capparis spinosa) make their efficacy. And the priest shall take cedar wood, and hyssop (probably Capparis spinosa) make their use readily intelligible; the symbolism of the "scarlet" is much more obscure. Then the priest shall be unclean until the even, i.e., the priest shall be unclean until the even, i.e., the priest shall be unclean until the even, i.e., the priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even, i.e., the priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. Verse 7. - The priest shall be unclean until the even. in the blood. Every one of these details was devised in order to express the intensely infectious character of death in its moral aspect. The very ashes, which were so widely potent for cleansing (verse 10), and the cleansing water itself (verse 19), made every one that touched them, even for the purifying of another, himself unclean. At the same time the ashes, while, as it were, so redolent of death that they must be kept outside the camp, were most holy, and were to be laid up by a clean man in a clean place (verse 9). These contradictions find their true explanation only when we consider them as foreshadowing the mysteries of the atonement. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it is a purification for sin. Verse 9. - For a water of separation; it i separation due to the defilement of death, just as in chapter 8 the water of sin. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be unto the stranger that sojourneth among them, for a statute for ever. Verse 10. - It shall be unto the children of Israel... a statute for ever. This may refer only to the former part of the verse, according to the analogy of verse 21, or it may refer to the whole ordinance of the red heider. He that toucheth the dead had been mentioned before (Leviticus 21:1; Numbers 5:2; Numbers 5:2; Numbers 5:2; Numbers 5:2; Numbers 9:6), and had no doubt been recognized as a religious pollution from ancient times; but the exact period of consequent uncleanness is here definitely fixed. He shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean. Verse 12. - With it. i.e., as the sense clearly demands, with the water of separation. Whosoever toucheth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him. Verse 13. - Defileth the tabernacle of the Lord. On the bearing of this remarkable announcement see Leviticus 15:31. The uncleanness of death was not simply a personal matter, it involved, if not duly purged, the whole congregation, and reached even to God himself, for its defilement spread to the sanctuary. Cut off from Israel, i.e., excommunicate on earth, and liable to the direct visitation of Heaven (cf. Genesis 17:14). This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. Verse 14. - This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. Verse 14. - This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent, shall be unclean seven days. Verse 14. - This is the law, and all that is in the tent, and all that is in the tent at the tent. date of the law as given in the wilderness, but it leaves in some uncertainty the rule as to settled habitations. The Septuagint, however, has here  $i\nu$  oikiq, and therefore it would appear that the law was transferred without modification from the tent to the house. In the case of large houses with many inhabitants, some relaxation of the strictness must have been found necessary. And every open vessel, which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is the sense. In the Hebrew אָרָיָל, a covering bound upon it, is the sense. In the Hebrew אָרָיָל, a covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. Verse 15. - Which hath no covering bound upon it, is unclean. 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Thus the law must certainly have been relaxed in the case of soldiers. Or a bone of a man, or a grave. Thus the law must certainly have been relaxed in the case of soldiers. Or a bone of a man, or a grave. defilement was extended to the mouldering remains of humanity, and even to the tombs (μνήματα. Cf. Luke 11:44) which held them. And for an unclean person shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one slain clothes, and bathe himself in water, and shall be clean at even. Verse 19. - On the third day, and on the seventh day. The twice-repeated application of the pollution to be removed; so also the repetition of the threat in the following verse marked the heinousness of the neglect to seek its removal. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even. Verse 21. - It shall be a perpetual statute. This formula usually emphasizes something of solemn importance. In this case, as apparently above in verse 10, the regulations thus enforced might seem of trifling moment. But the whole design of this ordinance, down to its minutest detail, was to stamp upon physical death a far-

reaching power of defiling and separating from God, which extended even to the very means Divinely appointed as a remedy. The Jew, whose religious feelings were modeled upon this law, must have felt himself entangled in the meshes of a net so widely cast about him that he could hardly quite escape it by extreme caution and multiplied observances; he migh indeed exclaim, unless habit hardened him to it, "Who shall deliver me from the body of this death?" And whatsoever the unclean person toucheth it shall be unclean; and the soul that toucheth it shall be unclean person toucheth shall be unclean; and the shall be unclean person toucheth it shall be unclean person toucheth it shall be unclean person toucheth it shall be unclean; and the shall be unclean person toucheth it shall be unclean person toucheth sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. Verse 1. - The Lord spake unto Aaron. This clear and comprehensive instruction as to the position and support of the sons of Aaron on the one hand, and of the Levites on the other, may very naturally have been given in connection with the events just narrated. There is, however, no direct reference to those events, and it is quite possible that the only connection was one of subject-matter in the mind of the writer. That the regulations which follow were addressed to Aaron directly is a thing unusual, and indeed unexampled. The ever-recurring statement elsewhere is, "the Lord spake unto Moses," varied occasionally by "the Lord spake unto Moses and unto Aaron" (as in Numbers 2:1; Numbers 4:1; Nu the gainsaying of Korah, when the separate position of Aaron as the head of a priestly caste was more fully recognized than before, and he himself somewhat less under the shadow of his greater brother. Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary. Aaron's father's house, according to the analogy of Numbers 17:2, 3, 6 was the sub-tribe of the Kohathites, and these had charge (to the exclusion of the other Levites) of the sanctuary, or rather sacred things (τῶν ἀγίων). See on Numbers 10:21. Septuagint, τῶν ἀγίων). See on Numbers 4:15. This mention of the wanderings in the wilderness, for after the settlement in Canaan no Levites (as such) came into contact with the sacred furniture. It is not easy to define exactly the meaning of "shall bear the iniquity," i.e., for anything which caused displeasure in the eyes of God, "in connection wi the sacred things and the service of them;" hence it meant either to be responsible for such iniquity, as being held accountability on oneself, and so discharge it from others. This double sense is exactly reflected in the Greek word a prive as applied to our Lord (John 1:29). The priests, therefore (and the Kohathites, so far as they had anything to do with the sanctuary), were responsible for all the unholiness attaching or accruing to it, not only by reason of that imperfection which clung to them at the best, and made them unworthy to handle the things of God. In a further and deeper sense they might be said to be vicariously responsible for all the iniquity of all Israel, so far as the taint of it affected the very sanctuary (see on Exodus 28:38; Leviticus 16:16). The iniquity of your priesthood. The responsibility not only for all sinful acts of omission and commission in Divine service (such as those of Nadab and Abihu, and of Korah), but for all the inevitable failure of personal holiness on the part of those who ministered unto the Lord. This responsibility was emphatically recognized and provided for in the rites of the great day of atonement. And thy brethren also of the tribe of Levi, the tribe of Levi, the tribe of the great day of atonement. thy sons with thee shall minister before the tabernacle of witness. Verse 2. - Thy brethren also of the tribe of Levi. The Levites generally, as distinguished from the kohathites in particular (see on Chapter 3). That they may be joined unto thee. 11/21, a play upon the name Levi (see on Genesis 29:34). But thou and thy sons with thee shall minister before the tabernacle of witness. The Hebrew has only אָאָתָה ובָנָי אָתָך which may be rendered, "And thou and thy sons with thee," &c. The Septuagint and the Targums appear to favour the former rendering, but it is not evident what distinction could be drawn in the e," &c. The Septuagint and the Targums appear to favour the former rendering, but it is not evident what distinction could be drawn between priests and Levites as to the mere fact of being before the tabernacle. And they shall keep thy charge, and the altar, that neither they, nor ye also, die. This warning does not seem to refer to the danger of the Kohathites seeing the sacred things (Numbers 4:15), but of the priest led to sacrilege and death in the case of the Levite, it would be laid to his charge (cf. Numbers 4:18). And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. Verse 4. - A stranger shall not come nigh unto you. 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Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. Verse 4. - A stranger shall not come night unto you. 5. - That there be no wrath any more upon the children of Israel. As there had been ill the case of Korah and his company, and of the many thousands who had fallen in consequence. And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the LORD, to do the service of the tabernacle of the congregation. Verse 6. - I have taken your brethren the Levites. See on chapter Numbers 3:9; 8:19. Therefore thou and thy sons with thee shall serve: I have given your priest's office unto you as a service of gift: and the stranger that cometh nigh shall be put to death. Verse 7. - Shall keep your priests' office for everything of the altar, and within the vail. That the Levites were made over to Aaron and his sons to relieve them of a great part of the mere routine and drudgery of their service was to be with them an additional and powerful motive for doing their priestly work so reverently and watchfully as to leave no excuse for sacrilegious intrusion. The altar (of burnt offering) and "that within the vail (cf. Hebrews 6:19) were the two points between which the exclusive duties of the priesthood lay, including the service of gift. A service which was not to be regarded as a burden, or a misfortune, or as a natural heritage and accident of birth, but to be received and cherished as a favour accorded to them by the goodness of God. And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever. Verse 8. - And the Lord spake unto Aaron. The charge and responsibility of the priests having been declared, the provision for their maintenance is now to be set forth. The charge, אָשָׁמָרָת, as in verse 5, &c.; but here it means "the keeping" for their own use (cf. Exodus 12:6). Mine heave offerings. קשׁמָרָת, as in verse 5, &c.; but here it means "the keeping" for their own use (cf. Exodus 12:6). naturally came to be looked on as his perquisites (cf. 1 Samuel 2:16), but were a gift to him from the Lord out of what the people had dedicated or "lifted" of all their possessions, so far as these were not destroyed in the act of offering. Of all the hallowed things. The genitive of identity: "consisting of all the hallowed things." By reason of the anointing. Rather, "for a portion," or peculium. This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of the anointing. This shall be thing of the most holy things, reserved from the fire: every oblation of the ins, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me, shall be most holy for thee and for thy sons. Verse 9. - Reserved from fire, i.e., from the sacrificial altar. Every oblation of theirs. As specified in the following clauses. The burnt offerings for the priest or for the congregation were also wholly consumed (Leviticus 4:12, 21), but the sin offerings of private individuals, although in no case partaken of by the offerers, were available for the priests (Leviticus 4:2, 21), but the sin offerings of private individuals, although in no case partaken of by the offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerings of private individuals, although in no case partaken of by the offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the sin offerers, were available for the priest (Leviticus 4:12, 21), but the priest (Leviticus 4:12, 21), b holy place thou shalt eat it. בְקָדֶשׁ הַדַקָשִׁים. Septuagint, έν τῷ ἀγίων. This expression is somewhat perplexing, because it stands commonly for the holy of holies (Exodus 26:33). As it cannot possibly have that meaning here, two interpretations have been proposed. 1. That it means the court of the tabernacle, called "the holy place" in Leviticus 6:16, 26; Levitic 7:6, and there specified as the only place in which the meat offerings, the sin offerings, and trespass offerings might be eaten. There is no reason why this court should not be called "must holy," if it was "holy," as well as "holy," as well as "holy," as well as "holy," if it was expression does not mean "in the most holy place," but "amongst the most holy things," as it does in Numbers 4:4, and above in verse 9. A distinction is clearly intended between the "most holy things," which only the priests and their sons might eat, and the "holy things," of which the rest of their families might partake also. It is difficult to decide between these renderings, although there can be no doubt that the "most holy" things were actually to be consumed within the tabernacle precincts. And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it. Verse 11. - And this is thine. Here begins a second list of holy gifts which might be eaten at home by all members of the priestly families who were clean; they included (1) all that was devoted; (4) all the first-born, or their substitutes. The first and third must have been very variable in amount, but the second and fourth, if honestly rendered, must have offerings," as in verse 8. All the best of the oil, and all the wave offerings, "as in verse 8. All the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee. Verse 12. - All the best. Literally, "all the fat" (cf. Genesis 45:18). And whatsoever is first ripe in the land, which they shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every one that is clean in thine house shall be thine; every thing devoted in Israel shall be thine; every one that is clean in the land, which is clean in the άνατεθεματισμένον, all deodands, or things vowed (see on Leviticus 27:28). Every thing that openeth the matrix in all flesh, which they bring unto the LORD, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem. And the set to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs. Verse 16. - From a month old. Literally, "from the monthly child," as soon as they reach the age of one month. According to thine estimation. See on Leviticus 5:15; 27:2-7. It would seem that the priest was to make the valuation for the people, since each first-born or firstling was separately claimed by God, and had to be separately redeemed; but at the same time, to prevent extortion, the sum which the priest might assess was fixed by God. For the money of five shekels. About seventeen shillings of our money (see Numbers 3:47). It is extremely drill cult to estimate the number of first-born, but it is evident that in any case a large income must have accrued to the priests, in the most usual ease, that of the ass, the rule had been laid down in Exodus 13:13; and in other cases it was apparently left to the discretion of the priests, subject to the right of the owner, if he saw fit, to destroy the animal rather than pay for it (see Leviticus 27:27). But the firstling of a cow, or the firstling of a cow, &c. Only those things which were not available for sacrifice could be redeemed; the rest must be offered to him that claimed them. The first-born of men belonged partially to both classes: on the one hand, they could be dedicated (being clean), and therefore had been exchanged for the Levites. And the flesh of them shall be thine, as the vave breast and as the right shoulder are thine. Verse 18. - The flesh of the first-lings should be eaten by the offerers in the holy place (cf. also Deuteronomy 12:17, 18). Two explanations have been proposed. 1. That the firstlings were given to the priest in the same sense as the peace offerings, i.e., only as regarded the breast and shoulder, while the rest was the priest in the same sense as the priest was the priest in the same sense as the peace offerings, i.e., only as regarded the breast and shoulder, while the rest was the priest bound to consume the firstlings with his family, and could not sell them, he would be certainly disposed to invite the offerer to join him in the sacred meal. This may have been usually the case, but it was entirely within the option of the priest, and could scarcely be made the basis of a direct command, like that of Deuteronomy 15:19, still less of an indirect like that of Deuteronomy 12:17, 18, that the firstlings stood upon the same footing as free-will offerings and heave offerings. It is easier to suppose that the law was actually modified in this, as in some other particulars. All the heave offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever. Septuagint, διαθήκη άλος αίωνίου (cf. 2 Chronicles 13:5). Salt was the natural emblem of that which is incorruptible; wherefore a binding alliance was (and still is) made by eating bread and salt together, and salt was always added to the sacrifices of the Lord (Leviticus 2:13; Mark 9:49). And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the childre of Israel. Verse 20. - Thou shalt have no inheritance in their land. The priests had of necessity homes wherein to live when not on duty, but they had no territory of their own in the same sense as Jews of other tribes. I am thy part and thine inheritance. Septuagint, έγω μερίς σου και κληρονομία σου. This is not to be explained away, as if it meant only that they were to live "of the altar." Just as the priests (and in a lesser sense all the Levites) were the special possession of the priests; and inasmuch as all the whole earth belonged to him, the portion of the priests was, potentially in all cases, actually for those who were capable of realizing it, infinitely more desirable than any other portion. The spiritual meaning of the promise was so clearly felt that it was constantly claimed by the devout in Israel, irrespective of their ecclesiastical status (cf. Psalm 16:5; Lamentations 3:24, &c.). And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their ecclesiastical status (cf. Psalm 16:5; Lamentations 3:24, &c.). the congregation. Verse 21. - All the tenth. The tithe of all fruits and flocks had been already claimed absolutely by the Lord (Leviticus 27:30, 32). It is probable indeed that the giving of tithes had been more or less a matter of obligation from time immemorial. Abraham had paid them on one memorable occasion (Genesis 14:20), and Jacob had vowed them on another (Genesis 28:22). From this time forth, however, the tithes were formally assigned to the maintenance of the Levites, in return for their service. Neither must the children of Israel henceforth come nigh the tabernacle of the Levites, in return for their service. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. Verse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. Yerse 22. - Lest they bear sin, and die. 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But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. Verse 24. - As an heave offering. This means nothing more than an "offering" apparently. It is not to be supposed that any ritual was observed in the giving of tithes. And the LORD spake unto Moses, saying, Verse 25. - And the Lord spake unto Moses. This part of the instruction alone is addressed to Moses, probably because it determined a question as between priests and Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. Verse 26. - Ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe. Thus the principle of giving a tenth part of the tithe. Thus the principle of giving a tenth part of the tithe. Verse 26. - Ye shall offer up an heave offering of it for the LORD, even a tenth part of the tithe. Ye shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress. Thus ye also shall offer an heave offering to Aaron the priest. Verse 28. - Ye shall give thereof the LORD of all your tithes, which ye receive of the LORD of all your tithes, which ye receive of the LORD'S heave offering to Aaron the priest. The Levites tithed the people, the priests tithed the Levites. At this time the other Israelites were nearly fifty times as numerous as the Levites, and therefore they would have been exceptionally well provided for. It must be remembered, however, that the Levites are never paid at all fully the bistory of Israel after the conquest will satisfy us that at no time could the people at large be trusted to pay their tithes, unless it were during the ascendancy of the Maccabees, and afterwards under the influence of the Pharisees (cf. Malachi 3:9, 10). The Levites, indeed, appear in the history of Israel after the conquest will satisfy us that at no time could the people at large be trusted to pay their tithes, unless it were during the ascendancy of the Maccabees, and afterwards under the influence of the Pharisees (cf. Malachi 3:9, 10). The Levites, indeed, appear in the history of Israel after the conquest will satisfy us that at no time could the people at large be trusted to pay their tithes Israel as the reverse of an opulent or influential class. It was no doubt much easier for the sons of Aaron to obtain their tithes from the Levites; and as these were very numerous in proportion, and the tithes themselves were only a part of their revenues, the priests should have been, and in later times certainly were, sufficiently rich. If they were devout they no doubt spent much on the service of the altar and of the sanctuary. Out of all your gifts ye shall offer every heave offering of the LORD, of all the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress. Verse 30. - Thou shalt say unto them, i.e., to the Levites. When they had dedicated their tithe of the best part, the rest was theirs exactly as if they had grown it and gathered it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the holy things of the children of Israel, lest ye die. This seems to use they pleased. Neither shall ye pollute the holy things of the children of Israel, lest ye die. This seems to be the tree translation, and it conveyed a final warning. See Leviticus 22:2 for one very obvious way in which the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, Verse 1. - And the Lord spake untof Moses, saying, Verse 1. - And the Lord spake unto Moses, saying, above. Speak unto the children of Israel, and take of every one of them a rod. Literally, "take of them a rod, a rod," i.e., a rod apiece, in the way immediately particularized. Δφ(Septuagint, βάβδον,) is used for the staff of Judah (Genesis 38:18) and for the rod of Moses (Exodus 4:2). It is also used in the sense of "tribe" (Numbers 1:4, 16). Each tribe was but a branch, or rod, out of the stock of Israel, and, therefore, was most naturally represented by the rod cut from the tree. 'The words used for scepter in Genesis 49:10 and in Psalm 45:7, and for rod in Isaiah 11:1, and elsewhere are different, but the same imagery underlies the use of all of them. Of all their princes... twelve rods. These princes must be those named in chapter 2 and 7. Since among these are to be found the tribe princes of Ephraim and Manasseh, standing upon a perfect equality with the rest, it is evident that the twelve rods were exclusive of that of Aaron. The joining together of Ephraim and Manasseh in Deuteronomy 27:12 was a very different thing, because it could not raise any question as between the two. And thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. Verse 3. - Thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. Verse 3. - Thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. Verse 3. - Thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of their fathers. Verse 3. - Thou shalt write Aaron's name upon the rod of Levi: for one rod shall be for the head of the house of the hou the rod of Levi. There was no tribe prince of Levi, and it is not probable that either of the sub-tribes (Numbers 3:24, 30, 55) was called upon to bring a rod. This rod was, therefore, provided by Moses himself, and inscribed by him with the name of Aaron, who stood by Divine appointment (so recently and fearfully attested) above all his brethren. For the significance of the act cf. Ezekiel 37:16-28. For one rod... for the head of the house of their fathers. For Levi, therefore, there must be, not three rods inscribed with the names of the congregation before the testimony, where I will meet with you.Verse 4. - The tabernacle of the congregation. "The tent of meeting." See on Exodus 30:26. Before the testimony, i.e., in front of the ark containing the two tables of the children of Israel whereby they murmur against you. Verse 5. - Whom I shall choose. For the special duty and service of the priesthood (cf. chapter Numbers 16:5). I will make to cease. הַשָׁכֹתִי מָעָל. I will cause to sink so that they shall not rise again. And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods: and the rod of Aaron was among their rods. Verse 6. - And the rod of Aaron was among the rods. As there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and the rods. As there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and the rods. As there was no prince from whom this rod could have come, and the rods. As there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and the rods. As there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come, and as there was no prince from whom this rod could have come. others. And Moses laid up the rods before the LORD in the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought fort buds, and bloomed blossoms, and yielded almonds. "This particular rod had been cut from an almond tree, and it would seem probable that it had on it shoots and flowers and fruit at once, so that the various stages of its natural growth were all exemplified together. The שקד "awake," from the well-known fact of its being the first of all trees to awake from the winter sleep of nature, and to herald the vernal resurrection with its conspicuous show to the prophet Jeremial (מקל שקד) was shown to the prophet Jeremial 11) as the evident symbol of the vigilant haste with which the purposes of God were to be developed and matured. It is possible that all the tribe princes had official "rods" of the almond-tree to denote their watchful alacrity in duty, and that these were the rods which they brought to was an unguestionable miracle (for if not a miracle, it could only have been a disgraceful imposture), was a gnue or goodness that any of the others, since it also had been severed from the living tree; and so in Aaron himself was no more power or goodness that in the rest of Israel. But as the rod germinated and matured its fruit by the power of God, supernaturally starting and accelerating the natural forces of vegetable life, even so in Aaron the grace of God was guick and fruitful to put forth, not the signs only and promise of spiritual gifts and energies, but the ripened fruits as well. And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod. Verse 9. - And took every man his rod. So that they saw for themselves that their rods remained dry and barren as they were by nature, while Aaron's had been made to live. And the LORD said unto Moses, Bring Aaron's rod again before the testimony, to be kept for token against the rebels; and thou shalt quite take away their murmurings from me, that they die not. Verse 10. - Before the testimony" lay. In Hebrews 9:4, however, the rod is said to have been in the ark, although before Solo-men's time it had disappeared (1 Kings 8:9). We may suppose that after it had been inspected by the princes it was deposited for safer preservation and easier conveyance inside the sacred chest. To be kept for a token against the rebellious," literally, "children of rebellious," liter fruited, either miraculously in a fresh state, or naturally in a withered state. As a fact, however, it does not appear that the lesson ever needed to be learnt again, and therefore we may suppose that the rod was left first to shrivel with age, and then to be lost through some accident. And Moses did so: as the LORD commanded him, so did he. And the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Verse 12. - And the children of Israel spake unto Moses. It is a mistake to unite these verses specially with the following chapter, for they clearly belong to the great Moses and Aaron, which had roared so loudly and angrily at its height, which was now sobbing itself out in the petulant design of the second s hir of defeated and disheartened men, cowed indeed, but not consumed with dying? Verse 13. - Shall we be consumed in the affirmative, for their sentence was, "In this wilderness they shall be consumed" (chapter 14:35). But it was not in human nature that they should calmly accept their fate. Page 21Pulpit CommentaryNow Korah, the son of Izhar, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men. ויקח קרח. The word "took" stands alone at the head of the sentence in the singular number. This does not by itself confine its reference to Korah, because it may taken as repeated after each of the other names; at the same time, the construction suggests that in its original form Korah alone was mentioned, and that the other names were afterwards added in order to include them in the same statement. The ellipsis after "took" (if it be one) may be filled up by "men," as in the A.V. and in most versions, or by "counsel," as in the Jerusalem Targum. The Septuagint has in place of number from μελάλησε, representing apparently a different reading. Some commentators regard it as an anacoluthon for "took two hundred and fifty men... and rose up with them;" others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as in 2 Samuel 18:18 and elsewhere; but the change of number from μείσι others, again, treat the "took" as a pleonasm, as a pleonas seems best to say that the construction is broken and cannot be satisfactorily explained. Indeed there can be no question that it has been altered, not very skillfully, from its original form. The two parts of the tragedy, that concerning the company of Korah, and that concerning the Reubenites, although mingled in the narrative, do not adjust themsely of opinion that here that no one can certainly tell what became of the ringleader himself, who was obviously the head and front of the whole business. Some are strenuously of opinion that here that no one can certainly tell what became of the ringleader himself, who was obviously the head and front of the whole business. was swallowed up alive, others as strenuously that he was consumed with fire; but the simple fact is that his death is not recorded in this chapter at all, although he is assumed to have perished. The obscurity which hangs over this passage cannot be traced to any certain cause; the discrepancies and contradictions which have been discovered in it are clue to mistake or misrepresentation; nor can any evil motive be plausibly assigned for the interpolation (if it be such) of that part of the story which concerns the Reubenites. If, for some reason unknown to us, an original narrative of Korah's rebellion was enlarged so as to include the simultaneous mutiny of the Reubenites and their fate; and if, further, that enlargement was so unskillfully made as to leave considerable confusion in the narrative, wherein does that affect either its truth or its inspiration? The supernatural influence which affected its composition, its style, its clearness or obscurity. Korah, the son of Izhar, the son of Kohath, the son of Levi. On the genealogy of the Levites see Exodus 6:16-22, and above on Numbers 3:17-19. It is generally supposed that some generations are passed over in these genealogies. Korah belonged to the same Kohathite sub-tribe as Moses and Aaron, and was related to them by some sort of cousinship; his father (or ancestor) Izhar was the younger brother of Amram and the elder brother of Uzziel, whose descendant Elizaphan had been made chief of the Kohathites. Dathan and Abiram, the sons of Eliab. Eliab himself was apparently the only son of Pallu, the second son of Reuben (Numbers 26:5, 8). If the word "son" is to be literally understood in all these cases, then Korah, Dathan, and Abiram would all be great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-great-gre 2:10), while that of the Kohathites was on the same side in the inner line. Thus they were to some extent neighbours; but see below on verse 24. And they rose up before Moses. It is suggested that the Reubenites were aggrieved because their father had been deprived of his birthright in favour of Judah, and that Korah was aggrieved because they are so easy and so sure to be made in such cases. In all ecclesiastical history the true reformer, as well as the heretic and the demagogue, has always been charged with being actuated by motives of disappointed ambition. Without these gratuitous suppositions there was quite enough to excite the anger and opposition of such discontented and insubordinate minds as are to be found in every community. With certain of the children of Israel. These were gathered front the tribes at large, as implied in the statement that Zelophehad a Manassite was not amongst them (Numbers 27:8). Famous in the great council (cf. chapter Numbers 1:16; 26:9). And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them against Aaron, and said unto them you, seeing all the congregation are holy, every one of them against Aaron, and said unto them you, seeing all the congregation are holy, every one of them against Aaron, and said unto them you, seeing all the congregation are holy, every one of them against Aaron, and said unto them you, seeing all the congregation are holy against Aaron, and said unto them you, seeing all the congregation are holy against Aaron, and said unto them you, seeing all the congregation are holy against Aaron, and the LORD is among them against Aaron, and the LORD is among them you, seeing all the congregation are holy against Aaron, and said unto them you, seeing all the congregation are holy against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the LORD is among them you against Aaron, and the L against Moses and against Aaron. They had risen up before Moses, i.e., made a tumult in his presence, because they regarded him (and rightly) as the actual ruler of Israel in religious as well as in secular matters. At the same time, the attack of Korah and his company (with whom alone the narrative is really concerned here) was directed especially against the congregation," &c.; and so the Septuagint, έχέτω ὑμῖν ὅτι, κ.τ.λ. The Targum of Onkelos renders it in the same sense as the A.V. All the congregation are holy, every one of them. This was perfectly true, m a sense. There was a sanctity which pertained to Israel as a nation, in which all its members shared as distinguished from the nations around (Exodus 19:6 Leviticus 20:26); there was a priesthood which, apart from special restrictions, or in exceptional circumstances, might and did assert itself in priestly acts (Exodus 24:5, and compare the cases of Samuel, Elijah, and others who offered sacrifice during the failure of the appointed priesthood). It Moses had taken the power to himself, or it he had (as they doubtless supposed) restricted active priestly functions to Aaron because they asserted what was false, but because they took for granted that the truth which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with the claims which they asserted was really inconsistent with they asserted was rea apart for that purpose. The same God who has lodged in the body certain faculties and powers for the benefit of the body, has decreed that those faculties and powers can only be exercised through certain determinate organs, the very specialization of which is both condition and result of a high organization. The congregation of the Lord. There are two words for congregation in this verse: קָהָל here, and unto all his company, saying, Even to morrow the LORD will shew who are h who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. Verse 5. - He spake unto Korah. That Korah was the mainspring of the conspiracy is evident (cf. verse 22; Numbers 27:3; Jude 1:11 b). It may well be that his position as a prominent Levite and a relation of Moses gave him great influence with men of other tribes, and earned him a great name for disinterestedness and liberality in advocating the rights of all Israel, and in denouncing the exclusive claims and privileges by which he himself (as a Levite) was benefited. It is often assumed that Korah was secretly aiming at the high-priesthood, but of this, again, there is not a shadow of proof; his error was great enough, and his punishment sore enough, without casting upon him these unfounded accusations. It would be more in accordance with human nature if we supposed that Korah was in his way sincere; that he began his agitation without though of advantage of himself; that, having gained a considerable following and much popular applause, the pride of leadership and the excitement of conflict led him on to the last extremity. The Lord will show who are his. אָת־אַשָׁר־לו, the meaning of which is defined by the following words, "whom he hath chosen." Moses refers the matter to the direct decision of the Lord; as that decision had originated the separate position of Aaron, that should also vindicate it. This do; Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, Korah, and all his company; Verse 6. - Take you censers, korah, and all his company; Verse 6. - Take you censers, korah, and all his company; Verse 6. have been made in some simple fashion for the occasion. The offering of incense was proposed by Moses as a test because it was a typically priestly function, to which the gravest importance was attached (Leviticus 10:1; Leviticus 10:1; Le it shall be that the man whom the LORD doth choose, he shall be holy: ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye sons of Levi.Verse 7. - Ye take too much upon you, ye s Korah, Hear, I pray you, ye sons of Levi: Verse 8. - Hear, I pray you, ye sons of Levi. No son of Levi is mentioned in the narrative except Korah, and this address itself passes into the second person singular (verses 10, 11), as though Korah alone were personally guilty. It is possible enough that behind him was a considerable body of public opinion among the Levites 10, 11), as though Korah alone were personally guilty. It is possible enough that behind him was a considerable body of public opinion among the Levites 10, 11), as though Korah alone were personally guilty. It is possible enough that behind him was a considerable body of public opinion among the Levites 10, 11), as though Korah alone were personally guilty. more or less decidedly supporting him; but there is no need to impute any general disloyalty to them. Seemeth it but a small thing unto you, that the God of Israel, to bring you near to himself to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them? Verse 9. -Seemeth it a small thing to you. Rather, "is it too little for you." בחגעט מכם." And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?Verse 11. - For which cause both thou and all thy company are gathered together against the LORD: and what is Aaron, that ye murmur against him?Verse 11. - For which cause both the and all thy company are gathered together. It does not follow that Korah was seeking an exclusive dignity for himself; or for his tribe. His "company" apparently included representative men from all the tribes, or at least from many (see on verse 2). They were seeking the priesthood because they affirmed it to be the common possession of all Israelites. Against the Lord. It was in his name that they appeared, and to some extent no doubt sincerely; but since they appeared to dispute an ordinance actually and historically made by God himself, it was indeed against him? The construction is broken, as so often when we have the ipsissima verba of Moses, whose meekness did not enable him to speak calmly under provocation. The sentence runs, "For which cause thou and all thy company who arc gathered against the Lord, - and Aaron, who is he, that ye murmur against the Lord, - and Aaron, who is he, that ye murmur against the Lord, - and Aaron in an invidious light, as though they were assailing some personal sacerdotal pretensions; but in truth he was only a poor servant of God doing what he was bid. And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Verse 12. - And Moses sent to call Dathan and Abiram, the sons of Eliab: which said, We will not come up: Verse 12. - And Moses sent to call Dathan and Abiram. gathered together against Moses and Aaron - perhaps because they took no interest in ecclesiastical matters, and only resented the secular domination of Moses. Neither can we tell why Moses sent for them at this juncture, unless he suspected them of being in league with Korah (see below on verse 24). We will not come up, i.e., to the tabernacle, as being spiritually the culminating point of the camp. Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?Verse 13. - Is it a small thing. Rather, "is it too little," as in verse 9. A land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us?Verse 13. - Is it a small thing. the land of promise (Exodus 3:8; Numbers 13:27), which they in their studied insolence applied to Egypt. Except thou make thyself altogether a prince over us. Literally, "that (כ) thou altogether lord it over us." The expression is strengthened in the original by the reduplication of the verb in the inf. abs., נמ־הְשָׁתְרָר Absent de the studied insolence applied to Egypt. Except thou make thyself altogether a prince over us. Literally, "that (כ) thou altogether a prince over us." The expression is strengthened in the original by the reduplication of the verb in the inf. abs., נמי השׁתְרָר Absent de the studied insolence applied to Egypt. Except thou make thyself altogether a prince over us." with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not come up.Verse 14. - Moreover thou hast not brought us. According to the promises (they meant to say) by which he had induced them to leave their comfortable homes in Egypt (Exodus 4:30, 31). Wilt thou put out the eyes of these men? i.e., wilt thou blind them to the utter failure of thy plans and promises? wilt thou throw dust in their eyes? And Moses was very wroth, and said unto the LORD, Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them. Verse 15. - And Moses was very wroth. The bitter taunts of the Reubenites had just enough semblance of truth in them to make them very hard to bear, and especially the imputation of low personal ambition; but it is impossible to say that Moses did not err through anger. Respect not thou their offering. Cf. Genesis 4:4. It is not quite clear what offering Moses meant, since they do not seem to have wished to offer incense. Probably it was equivalent to saying, Do not thou accept them when they approach thee; for such approach thee; for such approach was always by sacrifice (cf. Psalm 109:7). I have not taken one ass from them. Cf. 1 Samuel 12:3. The ass was the least valuable of the ordinary live stock of those days (cf. Exodus 20:17). The Septuagint has here οὐκ ἐπιθύμημα οὐδενὸς αὐτῶν εἴληφα, which is apparently an intentional paraphrase with a reference to the tenth commandment (οὐκ ἐπιθυμήσεις κ.τ.λ.). Neither have I hurt one of them. As absolute ruler he might have made himself very burdensome to all, and very terrible to his personal enemies. Compare Samuel's description of the Eastern autocrat (1 Samuel 8:11-17). And Moses said unto Korah, Be thou and all thy company before the LORD, thou, and they, and Aaron, to morrow Verse 16. - And Moses said unto Korah. After the interchange of messages with the Reubenites, Moses repeats his injunctions to Korah to be ready on the morrow to put his claims to the test, adding that Aaron too should be there, that the Lord might judge between them. And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron. Verse 18. - Stood in the door of the tabernacle, i.e., at the door of the court, so that they were visible from the space outside. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation. Verse 19. - And Korah gathered all the congregation against them. It does not follow that the whole congregation was actively or deliberately on Korah's side. But a movement ostensibly in behalf of the many as against the few is sure to enlist a general, if not a deep, sympathy; nor is it to be supposed that Moses and Aaron could escape a large amount of unpopularity under the grievous circumstances of the time. short-lived satisfaction. The glory of the Lord appeared. As before (Numbers 14:10), filling the tabernacle probably, and flashing out before the eyes of all And the LORD spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. Literally "and I will consume them." The same thing must be said of this as of Numbers 14:11, 12. And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Verse 22. - O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Verse 22. - O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Verse 22. - O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Verse 22. - O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? Verse 22. - O God, the God of the spirits of all flesh. perishable flesh, and made it live. In some sense it belongs to beasts as well as to men (Ecclesiastes 3:19, 21); but in the common use of the word men only are thought of, as having received it by a special communication of a higher order (Genesis 2:7; 1 Corinthians 15:45). Moses, therefore, really appeals to God, as the Author and Giver of that imperishable lifeprinciple which is lodged in the mortal flesh of all men, not to destroy the works of his own hands, the creatures made in his own image. Here we have in its germ that idea of the universal fatherhood of God which remained undeveloped in Jewish thought until Judaism itself expanded into Christianity (cf. Isaiah 63:16; Isaiah 64:8, 9; Acts 17:26, 29). Shall one man sin. Rather, "the one man (האיש) hath sinned," i.e., Korah, who had misled all the rest. And the LORD spake unto Moses, saying, Verse 23. - The Lord spake unto Moses, saying, Get you up from about the tabernacle of Korah Dathan, and Abiram. Verse 24. - Get you up from about the tabernacle of Korah, Dathan, and Abiram. The word "tabernacle" (mishcan) is the same which is used in verse 18,19; it properly signifies "dwelling-place." It is certainly the natural conclusion, from the use of this expression here and in verse 27, that this mishcan was something different from the "tents" (אָהָלי) mentioned in verses 26, 27, and was some habitation common to the three rebels (see below on verse 31). The Septuagint, in order to avoid the difficulty, omits the names of Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, Depart, I pray you, from the tents of theirs, lest ye be consumed in all their sins. Verse 26. - Touch nothing of theirs, lest ye be consumed in all that belonged to them, were anathema, devoted to destruction. Compare the case of Achan (Joshua 7:1). So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram... stood in the door of their tents, and their sons, an LORD hath sent me to do all these works; for I have not done them of mine own mind. Literally, "that not of my heart", סיאלא מלבי . If these men die the common death of all men, or if they be visited after the visitation of all men; then the LORD hath not sent me. Verse 29. - If they visited after the visitation of all men. τρτ is of somewhat doubtful meaning; it seems to answer to the ἐπίσκεψις and ἐπισκοπ) of the Septuagint,, and to our "oversight," or "visitation" (German, heimsuchung. Thus it may mean practically the providence of God for good, i.e., in the way of protection, or for evil, i.e., in the way of judgment. In either sense providence showed itself in no ordinary form towards these men. But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them up, with all that appertain unto the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that these men have provoked the LORD. Verse 30. - Make a new thing, and the pit; then ye shall understand that the pit; the pit; then ye shall understand that the pit; Sheol." Sheol is not "the pit," but Hades, the place of departed spirits (Genesis 37:35; Genesis 37:35; Genesi lost to sight for ever. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder them. As it sometimes does during an earthquake. In this case, however, the event was predicted, and wholly supernatural. The sequence of the narrative would lead us to suppose that the earth opened beneath the tents of Dathan and Abiram in the camp of Reuben. It is difficult to think of the gulf as extending so far as to involve the tent of Korah in the Kohathite lines in the same destruction, while there is nothing to suggest the idea that the earth opened in more than one place. It is true that the camps of the Reubenites and of the Kohathites were more or less contiguous; but when it is remembered that there were 46,500 adult males in the former, and 8600 males in the latter, and that a broad space must have been left between the two lines of encampment, it is obviously improbable that Korah's tent was in a practical sense "near" to those of Dathan and Abiram, unless indeed he had purposely removed it in order to be under the protection of his Reubenite partisans. It is very observable that not a word is said here as to the fate of Korah himself. It is implied in verse 40 that he had perished, and it is apparently asserted in Numbers 26:10 that he was swallowed up with Dathan and Abiram (see the note there). On the other hand, Deuteronomy 11:6; Psalm 106:17 speak of the engulfing of the other two without any mention of Korah himself sharing their fate; and while "all the men that appertained unto Korah" perished, his own sons did not (Numbers 26:11). On these grounds it is held by most commentators that Korah died by fire among those who offered incense (verse 35). This, however, is untenabled of the other two without any mention of Korah himself sharing their fate; and while "all the men that appertained unto Korah" perished, his own sons did not (Numbers 26:11). because "the two hundred and fifty men who offered incense" are distinctly mentioned as having been his partisans (verse 2), and are always counted exclusive of Korah himself. On the whole, while it is certain that the narrative is very obscure, and the question very doubtful, it seems most agreeable to all the testimonies of Holy Scripture to conclude - 1. That Korah had left his own place, and had some sort of dwelling (mischan) either in common with Dathan and Abiram, or hard by their tents. 2. That the earth opened and swallowed up the mishcan, of Korah, and the tents of Dathan and Abiram. 3. That Korah's men (see next verse) and their property were swallowed up with his mishcan, and (as far as we can tell) Korah himself also. If this be correct, then the much disputed heading of the chapter in the A.V. will be right after all. And the men that appertained unto Korah, and all their houses, i.e., their families, as in Numbers 18:13. And all the men that appertained unto Korah. Literally, "all the men who to Korah." Whether it means his dependants, or his special partisans, is uncertain: Perhaps some had clung to his fortunes in blind confidence when the rest gat up from his mishcan. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation. And all Israel that were round about them fled at the cry of them: for they said, Lest the earth swallow us up also. Verse 34. - At the cry of them: and of the natural convulsion amidst which they disappeared. And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense. Verse 35. - There came out a fire from the Lord. The fire probably flashed out from the sanctuary with the destructive force of lightning. The two hundred and fifty men. These had remained swinging their censers before the gate of the tabernacle while Moses and (presumably) Korah himself had gone to the camp of Reuben. And the LORD spake unto Moses, saying, Speak unto Eleazar, who was destined to Eleazar, who was destined to succeed to the high-priesthood. We may suppose that he was sent instead of his father because the duty of gathering up the censers could hardly have been carried out without incurring legal defilement by contact with the dead. Out of the burnt." Septuagint, ἐκ μέσου τῶν κατακεκαυμένων. From amongst the charred and smouldering corpses. Scatter thou the fire yonder; for they are hallowed. They are hallowed. censers had been made holy even by that sacrilegious dedication, and must never revert to any common uses; for the same reason the live coals which still remained in them were to be emptied out in a separate place. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. Verse 38. - These sinners against their own souls, but that they had forfeited their lives. The Pentateuch does not contemplate any consequences of sin beyond physical death. The same phrase occurs in Proverbs 20:2. For a covering of the altar. The altar of burnt incense. The censers were no doubt brazen pans, and when beaten out would form plates which could be affixed to the boards of which the frame of the altar was composed. And Eleazar the priest took the brasen censers. wherewith they that were burnt had offered: and they were made broad plates for a covering of the altar: To be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the LORD; that he be not as Korah, and as his company: as the LORD said to him by the hand of Moses. Verse 40. - That he be not as Korah. That he do not meet with the same fate as Korah CHAPTER 16:41-50 THE PLAGUE BEGUN AND AVERTED (verses 41-50). But on the morrow all the congregation of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the people of the LORD.Verse 41. - Ye have killed the pe their death than St. Peter had in the death of Ananias and Sapphira. But it was easy to represent the matter as a personal conflict between two parties, in which the one had triumphed by destroying the other. In speaking of Korah and his company as the "people of the Lord," they meant to say that their lives were as sacred as the lives of Moses and Aaron, and the crime of taking them as great; they did not know, or did and the glory of the LORD appeared. Verse 42. - The cloud covered it. Not soaring above it, as usual, but lying close down upon it, to signify that the presence of the Lord had passed in some special sense into the tabernacle (see on Numbers 12:5, 10). And Moses and Aaron came before the tabernacle of the congregation. And the LORD spake unto Moses, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. Verse 45. - Get you up. הַמַם, from among this congregation, that I may consume them as in a moment. And they fell upon their faces. In horror and dismay. No doubt they would have interceded (as in verse 22), but that Moses perceived through some Divine intimation that wrath had gone forth, and that some more prevailing form of mediation than mere words must be sought. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun. Verse 46. - Take a censer, "i.e., the proper censer of the high priest, which he used upon the great day of atonement (Leviticus 16:12), and which is said in Hebrews 9:4 to have been of gold, and to have been kept in the most holy place. It is not, however, mentioned amongst the sacred furniture in the Levitical books. And go quickly." And make an atonement for them. There was no precedent for making an incense offering alter this fashion, but it was on the analogy of the rite performed within the tabernacle on the day of atonement (Leviticus 16). Whether Moses received any intimation that the wroth might be thus averted, or whether it was the daring thought of a devoted heart when all else failed, it is impossible to say. As it had no precedent, so it never serous to have been repeated; nor is the name or idea of atonement anywhere else connected with the offering of incense apart from the shedding of blood. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Verse 48. - And he stood between the dead and the living are seems most consistent with the character of the narrative, then the plaque must have been strictly local in its character; striking down its victims in one quarter before passing on to another; only thus could it be arrested by the actual interposition of Aaron with the smoking censer. And the plaque was stayed. Thus was given to the people the most striking and public proof of the saving efficacy of that mediatorial and intercessory office which they had been ready to invade and to reject. Thus also was it shown that what in profane hands was a savour of life unto life. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. Verse 49. - Fourteen thousand and seven hundred. A very large number to have died in the course of a few minutes, as the narrative seems to imply. The plague was undoubtedly of a supernatural character, and cannot be considered as a pestilence or other natural visitation. Beside them that died about the matter of Korah. These were (1) the two hundred and fifty men who offered incense, (2) Dathan and Abiram, and their families, (3) probably Korah himself, (4) possibly some other partisans of Korah (see on verse 32), making in all about 300 souls. Thus we get the round number of 15,000 as the total of those that perished on this occasion. And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plaque was stayed. Verse 50. - And the plaque was stayed. Not only temporarily, while Aaron stood between the dead and the living, but finally and effectually. Page 22Pulpit CommentaryAnd the LORD spake unto Moses, saying, Verse 1. - The Lord spake unto Moses. It must have been during the years of wandering, but within those limits it is impossible even to conjecture the probable date. There is no external evidence, and the internal evidence is wholly indecisive. Neither can it be reasonably maintained that these regulations were designed to revive the hope and sustain the faith of the rising generation. Incidentally they may have had some effect in that way, but it is evident that the primary object of their promulgation was simply to supply certain defects and omissions in the Levitical legislation. Why that legislation should have had the fragmentary and unfinished character which it so evidently bears, requiring to be supplemented, here by an isolated commandment, and there by oral tradition, is an interesting and difficult question; but there can be no doubt as to the fact, and it is superfluous to look any further for the reason of the enactments here following. Speak unto the wavesheaf. It is only remarkable here because it tacitly assumes - (1) that the burnt offerings and sacrifices mentioned would not be offered any more in the wilderness; (2) that the nation to which it was spoken would surely enter into Canaan at last. And will make an offering by fire unto the LORD, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savour unto the LORD, of the herd, or of the flock: Verse 3. - A burnt offering, or a slain offering, or a sacrifice, i.e., a whole burnt offering, or a slain offering, might be offered in either of these three ways, in addition to the more ordinary sacrifices which do not come into question here. Then shall he that offering in every such case had not been given before, but it had apparently been the practice (see Leviticus 23:18) in accordance with the law of the daily sacrifice, for one lamb. Verse 5. - A drink offering. This is nowhere separately treated of in Leviticus, but it is mentioned along with the meat offering in the passages just referred to. Libations are amongst the simplest and most universal of offering two tenth deals of flour mingled with the third part of an hin of oil. Verse 6. - Or for a ram. The meat and drink offerings were to be proportionate in amount to the size of the victim. And for a drink offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD. And when thou preparest a bullock for a burnt offering, or for a sacrifice in performing a vow, or peace offerings unto the LORD. And when thou preparest a bullock for a burnt offering to use of the victim. free-will, or made on solemn feast-days, would commonly be peace offerings (see on Leviticus 7). Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. Verse 9. - Then shall he bring. The rapid interchange of the second and third persons in these verses is awkward and perplexing. No doubt it is due to some sufficiently simple cause in the inditing of the original record, but we arc not in a position even to guess at its nature. Meanwhile the broken construction remains as a witness to the faithfulness with which the record has been handed down. And thou shalt bring for a drink offering half an hin of wine, for an offering made by fire, of a sweet savour unto the LORD Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. According to the number. The strict proportion of the meat and drink offerings was to be carried out with respect to the numbers, as well as the individual value, of the sacrifices. All that are born of the country shall do these things after this manner, in offering and offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering and offering and offering and offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering and offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner, in offering made by fire, of a sweet savour unto the LORD. Verse 13. - All that are born of the country shall do these things after this manner. that these ordinances applied. Those things. The regulations just mentioned. And if a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do. Verse 14. - A stranger. Septuagint, προσήλυτος. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your generations: as ye are, so shall the stranger be before the LORD.Verse 15. - One ordinance shall be both for you of the congregation, &c. Rather, "As for the congregation (Jone and for the stranger be before the LORD.Verse 15. - One ordinance shall be both for you of the congregation, &c. Rather, "As for the congregation (Jone and for the stranger be before the LORD.Verse 15. - One ordinance for your generations: as ye are, so shall the stranger be before the LORD.Verse 15. - One ordinance for your generations: generations; as with you so shall it be with the stranger before the Lord." One law and one manner shall be for you, and for the same or on some other occasion we cannot tell. The two enactments have the same supplemental and (humanly speaking) trivial character. Speak unto the children of Israel, and say unto them, When ye come into the land, whither I bring you, Then it shall be, that, when ye eat of the bread of the land. A thing which the younger Israelites, few of whom had ever tasted bread, must have eagerly looked forward to (see on Joshua 5:11, 12). An heave offering: as ye do the heave offering of the threshingfloor, so shall ye heave it. Verse 20. - A cake of the first of your dough. μοράματος, an expression used by St. Paul in Romans 11:16. As. the heave offering of the threshing floor, so shall ye heave it, i.e., the offering of bread from the home was to be made in addition to the offering was a very ancient (Genesis 4:3) and general one, but it is not clearly described in the Law (see, however, Leviticus 2:14; Leviticus 23:10). All these heave offerings were the perquisite of the priest. Of the first of your dough ye shall give unto the LORD an heave offering in your generations. And if ye have erred, and not observed all these commandments, which the LORD hath spoken unto Moses, Verse 22. - And if ye have erred. The absence of the usual formula, "and the Lord spake unto Moses," is singular, because what follows has reference not to the enactment just made, but to the whole Law. Perhaps it is a part of the thoroughly unscientific and inartificial character of the Mosaic legislation that a principle of extreme importance and wide application is appended to an insignificant matter of ceremonial. Provision is here made for the forgiveness of sins due to ignorance and oversight - a provision which was sorely needed, considering the great complexity of the Law, and the bad training they had for the accurate observance of it (Deuteronomy 12:8). A similar provision had been made in Leviticus 4. The two, however, differ, inasmuch as this contemplates sins of commission, while this contemplates sins of omission. Even all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded ... and henceforward among your generations." These words are obscure, because they point apparently to a much larger lapse of time since the first giving of the Law than had really occurred. It may be that they include the possibility of fresh revelations of the Divine will in the time to come. Then it shall be, if ought be committed by ignorance without the knowledge of the congregation, that all the congregation shall offer one young bullock for a burnt offering, for a sweet savour unto the LORD, with his meat offering, and his drink offering, and his drink offering, and his drink a falling away from the whole body of the Mosaic legislation is here intended; such an apostasy could not happen by oversight, and if it did, the remedy provided would seem much too slight for the occasion. The analogy of the provisions in Leviticus 4:2, 13, points clearly to the neglect of any one of the Divine commandments One young bullock for a burnt offering. In the case of a sin of commission done ignorantly, the bullock was treated as a sin offering (Leviticus 4:14, 20), for in that case the expiation of guilt incurred is the prominent point in the atonement; in this case it is the necessity of a fresh self-dedication to the Lord. According to the manner, בַּמְשָׁפָט, according to the ordinance given above. One kid of the goats for a sin offering. This was no doubt offered first, because explation must precede self-oblation, but the bullock is mentioned first as forming the principal part of the sacrifice. The kid was probably treated according to the regulations of Leviticus 4:14, sq. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin offering before the LORD, for their ignorance: And it shall be forgiven all the people were in ignorance. Verse 26. - Seeing all the people were in ignorance. Literally, "because (sc. it happened) to the whole nation in its forgiveness. There is no record of this atonement ever having been made, although there was abundant occasion for it; it may well be that it was intended only to stand on record against the Jews, and to point them to the one true expiation for their national as well as for their particular transgressions. And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. Verse 27. - And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. Verse 27. - And if any soul sin through ignorance as well as for their particular transgressions. the preceding case, and thus this regulation will be distinguished from that in Leviticus 4:27. In either case the ritual is apparently intended to strangers; this was natural in a law which directly contemplates the residence of Israel in their permanent home. And the priest shall make an atonement for the soul that sinneth ignorance, both for him that sinneth through ignorance, both for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that sinneth through ignorance, both for him that sinneth through ignorance before the LORD, to make an atonement for him; and it shall be forgiven him. Ye shall have one law for him that sinneth through ignorance, both for him that sinneth through ignorance before the LORD, to make an atonement for him that sinneth through ignorance before the sinneth by ignorance before the LORD, to make an atonement for him that sinneth through ignorance before the sinnet before the sinneth through ignorance before the sinnet be doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the LORD; and that soul shall be cut off from among his people. Verse 30. - The soul that doeth... presumptuously. Literally, "with a high hand," i.e., defiantly. A similar phrase is used of God himself (Exodus 13:9). The same reproacheth the LORD; and that soul shall be cut off from among his people. Verse 30. - The soul that doeth... presumptuously. Literally, "with a high hand," i.e., defiantly. Septuagint, παροξυνεί In Ezekiel 20:27 it is translated "blasphemeth." Perhaps "affronteth" would be better. He that deliberately broke the commandment of the LORD, and hath broken his commandment of the LORD, and hath broken his commandment of the LORD is commandment." 32. - And while the children of Israel were in the wilderness. It is maintained by some that these words were intended to mark the contrast between the previous laws, which was strictly enforced during the period of wandering. There is no doubt that such a distinction existed in fact, but there is no reason to find the intentional assertion of it in this expression. The simpler and more natural, and therefore more probable, explanation is, that the incident was recorded after the same time, there is no thing unreasonable in ascribing the narrative to Moses himself if we suppose him to have written it at the end of his life, when the people were encamped in the steppes of Moab. It seems probable that the record of the incident was inserted here as an example of a "presumptuous" sin, and of its punishment. A man that gathered sticks upon the sabbath day. sabbath had been made so clear, and was so constantly forced upon their attention by the failure of the manna on that day, that ignorance could not possibly be pleaded here. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. Verse 33. - Unto all the congregation, i.e., unto the council of elders, who were the congregation by representation (see on Exodus 18:25, 26). And they put him in ward, because it was not declared what should be done to him. This is perplexing, because the punishment of death had been decreed in Exodus 31:14, 15, and Exodus 35:2. It seems an evasion to say that although death had been decreed, the mode of death had not been fixed; for (1) it was clearly part of the Divine answer that the offence was really capital (see verse 35 a), and (2) it was understood that in such cases death was to be inflicted by stoning (see Leviticus 20:2; Leviticus 24:14; Joshua 7:25; in the last case the command was

to bum the delinquents with fire, yet it was rightly taken for granted that they were to be stoned to death first). There are only two explanations which are satisfactory because they are honest. 1. The incident may possibly have occurred between the first institution of the sabbath (Exodus 16:23, 29) and the decree of death to those that broke it. There is nothing in the record as it stands here to contradict such an assumption. 2. It is more likely that it occurred after the departure from Sinai, and that the hesitation in dealing with the criminal was duo not to any real uncertainty as to the law, but to unwillingness to inflict so extreme and so (apparently) disproportioned a punishment for such an offence without a further appeal. If it be said that such unwillingness to carry out a plain command would have been sinful, it is sufficient to answer that Moses and Aaron and the elders were human beings, and must have shrunk from visiting with a cruel death the trivial breach of a purely arbitrary commandment. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones, and he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. Verse 36. - And he died; as the LORD commanded Moses. 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Verse 36. - An relation was to be maintained between God and Israel, the observance of the sabbath, which was an integral part of that covenant, must be enforced, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which had occurred, and he who willfully violated it must be cut off; and this consideration was of exceptional force in this case, as the first which was an integral part of the sabbath, which was an integral part of the sabbath which was an integra On the punishment of stoning see Leviticus 20:2; Leviticus 20: be gathered from the context, and on the whole that suggests a tassel rather than a fringe. The word μετά σταρύγια. The borders of their garments. Literally, "on the wings," έπι τὰ πτερύγια. The borders of their garments. Literally, "on the wings," έπι τὰ πτερύγια. outer garment (conners was to be hung a tassel. It was also used as a coverlet by the poor (Exodus 22:27). That they put upon the fringe of the borders a ribband of blue. Rather, "that they put a string (or thread) of hyacinth-blue upon the of the wing." Septuagint, κλῶσμα ὑακίνθινον. This may have been a blue string with which to fasten the tassel to the corner of the garment, as if it were the stalk on which this flower grew; or it may have been a blue string with the symbolical arrangements of the blue and other threads, and the method in which they were knotted together, so as to set forth the whole law with all their minute observance, to break the plain letter of the law: thus the modern talith is an under, and not an upper, garment. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments. It was indeed a minute and apparently trivial distinction, and yet such an one as would most surely strike the eye, and through the eye the mind. It was like the facings on a uniform which recall the fame and exploits of a famous regiment. The tasseled Hebrew was a marked man in other eyes, and in his own; he could not pass himself off as one of the heathen; he was perpetually reminded of the special relation in which he stood to the Lord, whose livery (so to speak) - or, to use another simile, whose colours - he wore. No doubt the sky-blue string or thread which was so prominent was meant to remind him of heaven, and of the Cod of heaven, and of the Sky-blue string or thread which was so prominent was meant to remind him of heaven. And that ye seek not after your own heart and your own h it was, their fickle minds were always ready to stray away towards any heathen follies which their restless eyes might light upon. The trivial but striking peculiarity of their dress should recall them to the thought that they were a peculiarity of their dress should recall them to the LORD your God, which brought you out of the land of Egypt, to be your God. I am the LORD your God. Verse 41. - I am the LORD your God. This intensely solemn formula, here twice repeated, may serve to show how intimately the smallest observances of the Law were connected with the profoundest and most comforting of spiritual truths, if only observed in faith and true obedience. The whole of religion, theoretical and practical, lay in those words, and that whole was hung upon a tassel. It is further to be noted that this precept was given during the years of exile, and probably given as one which they could keep, and which would be helpful to them, at a time when almost all other distinctive observances were suspended. Page 23Pulpit CommentaryAnd all the congregation lifted up their voice, and cried; and the people wept that night. Chapter 14:1. - And the people wept that night. As the spies repeated their dismal tidings, each to the leading men of his own tribe, and as the report was spread swiftly through the tents (cf. Deuteronomy 1:27) with ever-increasing exaggerations, the lamentation became universal. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in this wilderness! Verse 2. - Murmured against Moses and against Aaron; whom they probably suspected and accused of seeking their own personal ends. Here we may see the true reason why Joshua had not been put forward to advocate an immediate advance. The Septuagint, ὄφελον άπεθάνομεν. The A.V. is unnecessarily strong. And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?Verse 3. - Wherefore hath the Lord brought us. Rather, "wherefore hath the Lord brought us." Never us and the lord brought us. Rather, "wherefore hath the Lord brought us." Never us and the lord brought us. Rather, "wherefore hath the Lord brought us." Never us and the lord brought us." Never us and the lord brought us." Never us and the lord brought us and t us make a captain, and let us return into Egypt. Although this was only proposed in the wildness of their distress, yet it was a height of rebellion to which they had never risen before. They had lamented that they had not died in Egypt, and they had never risen before. Nothing less than an entire and deliberate revolt was involved in the wish to elect a captain for themselves, for the angel of the covenant was the Captain of the Lord's host (Joshua 5:14, 15). The proposal to depose him, and to choose another in his place, marked the extremity of the despair, the unbelief, and the ingratitude of the people. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. Verse 5. - Moses and Aaron fell on their faces. After making ineffectual efforts to reason with their leaders (Deuteronomy 1:29-31). It was not, however, in this case an attitude of intercession, but the instinctive action of those who await in silent horror a catastrophe which they see to be inevitable; it testified to all who saw it that they were overwhelmed with shame and sorrow in view of the awful sin of the people, and of the terrible punishment which must follow. And Joshua. In a last hopeless effort to bring the people to a better mind, or at least to deliver their own souls, there was no reason why Joshua should hold back any more. Rent their clothes. Another token of grief and horrer practiced from patriarchal times (cf. Genesis 37:29, 34; Job 1:20). And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Verse 8. - If the Lord delight in us, the lord was the doubt implied in that "if." Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us. "They are our food," i.e., we shall easily devour them (cf. Numbers 24:8; Psalm 14:4). Perhaps it has the further significance that their enemies would be an absolute advantage to them, because they would (however unwillingly) supply them with the necessaries of life. So apparently the Septuagint: μὴ φοβηθῆτε τὸν λαὸν τῆς γῆς ὅτι κατάβρωμα ὑμῖν ἐστιν. Their defense is departed from the fierce blast they would (however unwillingly) supply them with the necessaries of life. of Divine wrath. This "shadow" was not positively the Divine protection (as in Psalm 91:1, and elsewhere), but negatively that Providence which left them a space wherein to walk in their own ways (cf. τὸ κατέχον of 2 Thessalonians 2:6). But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel. Verse 10. - Bade stone them with stones. Angry people cannot endure the counsels of calm reason, and perhaps the hostility which they felt against Moses they were very ready to vent upon his "minister." The glory of the Lord appeared., before all the children of Israel. At the moment when they were very ready to vent upon his "minister." The glory of the Lord appeared, before all the children of Israel. Divine glory filled the tabernacle, and flashed forth with a brilliancy which compelled their awe. struck attention. And the LORD said unto Moses, How long will this people provoke me? and how long will the signs which I have shewed among them? Verse 11. - And the LORD said unto Moses, who had, as we may suppose, risen and drawn nigh when the glory of the Lord appeared. I will smite them with the pestilence, and disinherit them, and mightier than they. Verse 12. - And will make of thee a greater nation and mightier than they. By electing Moses, in the place of Jacob, to be the founder and ancestor of the chosen race, God would still have made good his promises to Abraham, and would only have vindicated for himself the same freedom of choice which he had used in the case of Ishmael and of Esau. We cannot, however, regard this offer as embodying a deliberate intention, for we know that God did not really mean to cast off Israel; nor can we regard it as expressing the anger of the moment, for it is not of God to be hasty. We must understand it distinctly as intended to try the loyalty and charity of Moses, and to give him an opportunity of rising to the loftiest height of magnanimity, unselfishness, and courage. Moses would unquestionably have been less noble than he was if he had listened to try the loyalty and charity of magnanimity, unselfishness, and courage. that it might be refused (cf. Exodus 32:10). And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) Verse 13. - And Moses said unto the LORD, Then the Egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up this people in the egyptians shall hear it, (for thou broughtest up the egyptians shall hear it, (for thou broughtest up the egyptians shall hear it, (for thou broughtest up the egyptians shall hear it, (for thou broughtest up the egyptians shall hear it, (for the egyptians shall hear it, (for the egyptian ipsissima verba of the mediator, disordered as they were in the moment of utterance by passionate earnestness and an agonizing fear. Had Moses been ever so eloquent, a facility of speech at such a moment would have been alike unnatural and unlovely. What we can see in the words is this: that Moses had no thought for himself, and that it never occurred to him to entertain the tempting offer made to him by God; that he knew God too well, and (if we may say so) cared for God too much, to let him so compromise his honour among the nations, and so thwart his own purposes, without making one effort (however audacious) to turn his wrath aside. We can see that it is (as in Exodus 32:11, 12, only much more boldly and abruptly) the thought of what the heathen would say which he wishes to thrust upon the Almighty; but we cannot be sure of the right translation of the words. The most literal rendering would seem to be, "Both the Egyptians have heard (ושמעו) that thou broughtest out this people from among them with thy might, and they have told it (ושמעו) to the inhabitants of this land; they have heard (μψψ, repeated) that thou, Lord, art amongst this people," &c. The Septuagint, however, translates the first verb by a future (και ἀκούσεται Αίγυπτος), and, as this gives a much clearer sense, it is followed by the Targum Palestine and most of the versions. And they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou LORD art seen face to face, and that thy cloud standeth over them, by day time in a pillar of a cloud, and in a pillar of a cloud, and in a pillar of the will speak, saying, Because the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. Verse 16. - Because the Lord was not able to bring this people into the land. Moral or religious difficulties could understand; and they would certainly infer that if he slew the Israelites in the wilderness, it could only be in order to cover his own defeat and failure before the rival deities of Palestine. And now, I beseech thee, let the power of my Lord be great. Here the argument of Moses rises to a higher level; he ventures to put God in mind of what he had himself declared to Moses in the fullest revelation which he had ever made of his own unchangeable character, viz., that of all Divine was that of forgiving sins and showing mercy. According as thou hast spoken. See on Exodus 34:6, 7. The words are not quoted exactly as there given, but are substantially the same. The LORD is longsuffering, and of great mercy, forgiving iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now. Verse 19. - From Egypt until now. From the first passion of despair in Egypt itself (Exodus 14:11, 12), through the murmurings in the wilderness of Sin, and the apostasy of Mount Sinai, to the last rebellion at Kibroth-Hattaavah. And the LORD said, I have pardoned according to thy word: Verse 20. - I have pardoned. Whatever necessary exceptions and qualifications might remain to be afterwards declared, the great fact that he forgave the nation, and that the intercession of the mediator a whole nation is delivered from imminent death and destruction. But as truly as I live, all the earth shall be filled with the glory of the LORD. Verse 21. - As truly as I live, all the earth shall be filled with the glory of the LORD. Verse 21. - As truly as I live, and the second is delivered from imminent death and destruction. But as truly as I live, and the second is delivered from imminent death and destruction. But as truly as I live, and the second is delivered from imminent death and destruction. but the necessary correlative of the first. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Verse 22. - Because all those men. The particle is not to be rendered "because;" it simply introduces the substance of the oath: "As live... all those men... shall not see." So the Septuagint. And have tempted me now these ten times. It is not in the least necessary to press this expression, borrowed from the vague usage of men, literally. It is the language of nationa "temptations" cannot be made to reach the number ten. Surely they shall not see the land which I sware unto their fathers, neither shall see," according to the usual Hebrew idiom. Cf. Psalm 107:11 (Septuagint), Hebrews 4:3, ὡς ὡμοσα... εἰ εἰσελεύσονται. But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. Verse 24. - My servant Caleb. Caleb alone is mentioned here, as if he were the only exception to the sentence just passed upon the generation which came out of Egypt. Taken in connection with Number 13:30, and in contrast with Numbers 14:6, 30, 38, it has been supposed to point to the interweaving here of two narratives, from the one of which the name of Joshua is not the only, nor the most remarkable, exception to the general sentence which is not specified here. Moses and Aaron themselves were undoubtedly not included in that sentence at this time, although they afterwards came under the severity of it (see on Deuteronomy 1:37). Eleazar, the priest, was one of those who entered with Joshua (Joshua 14:1), and it is vain to argue that he might have been under twenty at the time of the numbering (cf. Numbers 4:16). There is, indeed, every reason to believe that the whole tribe of Levi were excepted from the punishment, because they were not compromised in the guilt. They had been steadily loyal to Moses since the matter of the golden calf. But if the exception of the Levites was taken for granted, and passed without mention, much more might the exception of Joshua. He did not stand by any means in the same position as Caleb and the other spies; he was the "minister" and lieutenant of Moses, whose fortunes were obviously bound up, not with those of his tribe, but with those of his master. If Moses had accepted the Divine offer to make him the head of a new chosen race, no doubt Joshua would have been given to him. His subsequent separation as leader, not of Ephraim, but of Israel, was merely a chieftain of the tribe of Judah, with nothing to distinguish him from the mass of the people but his own good conduct. There is, therefore, nothing perplexing in the fact that Caleb alone is mentioned in this place, and nothing to warrant the assumption of a doubt the Holy Spirit, just as the spirit which moved the rebellion was an evil spirit (Ephesians 2:2); but how far any such personality is here attributed to the "spirit" is hard to determine. Hath followed me fully. Literally, "fulfilled to walk behind me." Caleb treasured up this testimony with natural pride (cf. Joshua 14:8). And his seed shall possess it, i.e., a portion of it and in it. No mention is made here of any special heritage, nor is it clear from Joshua 14:6-13 that Caleb received any definite promise of Hebron. He spoke indeed of a promise made him, probably at this time, by Moses; but that promise was a very general one. He asked for "this mountain," as the nearest portion of the promised land. (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the way of the Red sea. Verse 25. - Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the way of the Red sea. Verse 25. - Now the Amalekites and the Canaanites dwelt in the valley. This parenthesis bears on the face of it several difficulties, both as to the meaning of the statement and as to its position in the text. before (Numbers 13:29) that the "Canaanites" dwelt by the sea, and in the Ghor, and it has been proposed by some to understand under this name the Phoenicians, because "Sidon" was the first-born of Canaan, and because they are known to have occupied the coast. But if "Canaanite" means "Phoenician" in chapter Numbers 13:29, it is difficult to maintain that it is here equivalent to "Amorite." Again, if "Canaanite" be taken in this vaguer sense, yet it is clear that the Amorites dwelt in "the mountain" (cf. e.g., verse 45 with Deuteronomy 1:44), and not in the lowlands. This has been got over by supposing that the Amorite." Again, if "Canaanite" be taken in this vaguer sense, yet it is clear that the Amorites dwelt in "the mountain" (cf. e.g., verse 45 with Deuteronomy 1:44), and not in the lowlands. This has been got over by supposing that the Amorites dwelt in "the mountain" (cf. e.g., verse 45 with Deuteronomy 1:44), and not in the lowlands. This has been got over by supposing that the Amorites dwelt in "the mountain" (cf. e.g., verse 45 with Deuteronomy 1:44), and not in the lowlands. straining of the word to assign such a meaning to it. It is rightly translated by the Septuagint έν τη κοιλάδι. And even if one looking up from below would not. If the word stands rightly in this place, εμας must mean "in the Wady Murreh," the broad sandy strait which bounded the "mountain of the Amorite" on the south. If so, we must conclude that not only the roving Amalekites, but also the Canaanites, or Amorites, had established themselves in some parts of the Wady. 2. It is scarcely credible that an observation of this sort, which would seem unusual and abrupt in any speech, should have formed a part of God's message to Moses. It has no apparent connection with the context. It does not (as often alleged) afford a reason for the command which follows; it was not at all because God had withdrawn for the time his promised aid. If the "valley" be the Rakhmah plateau they had always known that hostile tribes held it, and that they would have to conquer them. That the words are an interpolation, as the A.V. represents them, seems as certain as internal evidence can make it; lint by whom made, and with what intent, is a question which will probably never be answered. It may be worth while to hazard a conjecture that the interpolated words are really connected with what goes before, viz., the promise of inheritance to Caleb. Now that promise was fulfilled in the gift of Hebron," and the same word, yage, is used in the Hebrew. Is it not possible that this parenthesis was originally the gloss of one who had a special interest in the heritage of Caleb, and wished to note that at the time it was given to him "the vale" was occupied by two hostile peoples? Into the wilderness, i.e., the Sinaitic peninsula, as distinguished from Palestine on the one hand, and from Egypt on the other. By the way of the Red Sea, i.e., towards the Red Sea; here apparently the Elanitic Gulf (cf. Numbers 11:31). And the LORD spake unto Moses and unto Aaron, saying, Verse 26. - And the Lord spake unto Moses and unto Aaron as well as to Moses; (2) addressed through them to the people at large. The one was the Divine answer to the effectual pleading of the mediator; the other the Divine reply to the rebellious cries of the people. The two are blended together in the narrative of Deuteronomy 1. How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Verse 27. - How long shall I bear with this evil congregation, that they murmur against me." Septuagint, ἕως τίνος τὴν συναγωγὴν τὴν πονηρὰν ταύτην; The verb is supplied from the sense. Say unto them, As truly as I live, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you... from twenty years old (cf. Numbers 1:18, 19, 47). All that had been enrolled as the soldiers of the Lord, to fight his battles and their own, but had refused, and had incurred the guilt of mutiny. Doubtless ve shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.Verse 30. - Sware. Literally, "lifted up my hand" (see on Genesis 14:22). And Joshua the son of Nun. The exception in favour of his "minister," Joshua, had been taken for granted in the brief answer of God to Moses; in the fuller announcement of his purposes to the congregation it was natural that he too should be mentioned by name. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcases, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. Verse 33. - Your children shall wander. Literally, "shall pasture." רְעָים. Septuagint, צֹסטידמו עבולקוניס. Septuagint, צֹסטידמו velopus, and bear your whoredoms, until your carcases be wasted in the wilderness. Verse 33. - Your children shall wander. Literally, "shall pasture." רְעָים. the Lord would be their Shepherd and would provide for their wants in their wanderings. Forty years. This period was made up by counting in the meaning and substance of it, but not in the letter. The delay which had already occurred was itself practically due to the same spirit of mutiny which had grown to a head at Kadesh; it was therefore strictly equitable to count it as part of the punishment inflicted (see on Deuteronomy 2:14). And been already used (Exodus 34:16) as a synonym for idolatry in its aspect of spiritual unfaithfulness, and there is no reason to depart from that well-marked meaning here. That the Jews were guilty of idolatry in the wilderness is distinctly asserted (cf. Acts 7:42, 43); and these idolatrous practices, carried on no doubt in secret, must have been a sore trial to the generation which grew up amidst them (cf. Joshua 24:14, 23). After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. Verse 34. - After the number of the days... each day for a year. It is said, and truly, that the connection between the two periods was arbitrary, and that the apparent correspondence lay only upon the surface. Exactly for this reason it was the better fitted to fix itself in the mind of a nation incapable of following a deeper and more spiritual analogy of guilt and punishment. It served the purpose which God had in view, viz., to make them feel that the guantity as well as the guality of their punishment. It served the purpose which God had in view, viz., to make them feel that the guantity as well as the guality of their punishment. be understood by those to whom he speaks. Ye shall know my breach of promise. אָפואָמין. The noun only occurs elsewhere in Job 33:10, but the verb is found in Numbers 32:7 in the sense of "discouraging," or "turning away" (Septuagint, ivατί διαστρέφετε). Here it must mean "my withdrawal," or "my turning aside, from you." They should know by sad experience that "with the froward" God will "show" himself "froward" (Psalm 18:26). I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall be consumed, and there they shall be consumed. against him, by bringing up a slander upon the land, Even those men that did bring up the evil report upon the land, died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by the plague before the LORD. Verse 37. - Died by ence of their sinful conduct. But ua the son of Nun, and Caleb the son of ] unto all the children of Israel: and the people mourned gre of the mountain, saying, Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned. Verse 40. - Early in the mountain. What summit is here spoken of as the object of their enterprise is quite uncertain. Probably it was some ridge not far distant which seemed to them from below to be the height of land, but was itself commanded by loftier heights beyond. For we have sinned. The prospect of being taken at their repentance merely consisted in a frantic effort to avoid the punishment which their sin had incurred. And Moses said, i.e., had said, before they left the camp (cf. verse 44, and Deuteronomy 1:42). Go not up, for the LORD is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD, and Moses, departed not out of the camp. Verse 44. - They presumed to go up. This gives the sense very well: they were deaf to all persuasion or command to stay. Septuagint, διαβιασάμενοι ἀνέβησαν. Thus they added to an evil distrust in their own power. It does not seem correct to say that "unbelief" was the real cause of both errors - unbelief, firstly in God's promises, and secondly in his threats. It was rather one of those many cases in which men seek to atone for a fault on one side by rushing into as great a fault on the covenant of the Lord, and Moses, departed not out of the camp. The plainest possible token that the Lord was not with them. With Moses remained no doubt all the Levites, and the silver trumpets, and the silver trumpets, and the silver trumpets, and the silver trumpets. came down, and the Canaanites. See on Deuteronomy 1:44. They came down from the summit of the mountain country, and drove the Israelites off the saddle, or lower level, to which they had ascended. Discomfited them. Septuagint, κατέκοψαν αὐτούς, "cut them up." Unto Hormah. This mention of Hormah is extremely perplexing, especially when we find from Deuteronomy 1:44 that it was "in Serf" (בְּשָׁעִיך), which is the ordinary name for the territory of the Edomites. The name Hormah meets us again in Numbers 21:3 (see the notes there), as having been bestowed by the Israelites upon the place where they destroyed the people of King Arad. If this be the same Hormah meets us again in Numbers 21:3 (see the notes there), as having been bestowed by the Israelites upon the place where they destroyed the people of King Arad. If this be the same Hormah, it must be so named here by anticipation. It is, however, quite possible that it is another place altogether. Again, if the Seir of Deuteronomy 1:44 be the country usually so called, we must suppose that the Edomites had at this time occupied a part of the Azazimeh, contiguous to the Wady Murreh, and westwards of the Arabah. We should then represent the Israelites to ourselves as being driven off the mountai and across the Wady Murreh, and cut down in the mountains beyond, as far as a place called Hormah, perhaps from this very slaughter. Others have found Hormah (or Zephath, Judges 1:17) and Seir among the multitudinous names of past or present habitation in the south of Palestine; the perplexing resemblances of which, coupled with the vagueness of the sacred narrative, lead to the rise of as many different theories as there are commentators. It must, however, be erroneous to represent this hasty incursion of the Israelites, without their leaders, and without their daily food from heaven, as a campaign in which they advanced for a considerable distance, and were only partially expelled at last. It is clear from this passage, and still more from the parallel passage in Deuteronomy 1, that the expedition was swiftly and ignominiously repelled and avenged. Compare the expression, "chased you as bees do." NOTE TO CHAPTERS XIII, XIV ON THE POSITION OF KADESH AND THE ROUTE TAKEN BY THE ISRAELITES. The old name of Kadesh was En-mishpat (Genesis 14:7), or the "Well of Judgment." Its later and more familiar name was equivalent to "the sanctuary" or "holy place" (compare the Arabic name for Jerusalem, "El Kuds"). It is possible that it received this name from the long sojourn of the tabernacle in its neighbourhood (Deuteronomy 1:46); but it is more likely that it possessed some character of sanctity from ancient timesed timesed to "the sanctuary" or "holy place" (compare the Arabic name for Jerusalem, "El Kuds"). It is possible that it possessed some character of sanctity from ancient timesed timesed to "the sanctuary" or "holy place" (compare the Arabic name for Jerusalem, "El Kuds"). a character which would very well harmonize with the fact that justice was administered there. It is evident that in order to obtain any clear and connected idea of the history of Israel between the departure from Sinai and the encampment upon the plains of Moab, it is above all necessary to fix approximately the position of this place, which for one generation was portant place in the whole world. It was no doubt from the neighbourhood of Kadesh that the spies were sent, and it was certainly to Kadesh that they returned from searching the land (Numbers 13:26). From Kadesh that they returned from searching the land it was certainly to Kadesh that they returned from searching the land (Numbers 13:26). the coasts of Edom to the plains of Moab. Thus Kadesh was of all places, next to Mount Sinai, the one associated with the most momentous events of their first journey (which should have been their last), the beginning of their first journey (which should have been their last), the beginning of their first journey (which should have been their last), the beginning of their first journey (which should have been their last). from there being any certainty or agreement as to the site of Kadesh, we find two sites proposed widely separated from one another, each maintained and each assailed by powerfully supported. The view adopted in the notes to this book is that of the travelers Rowland and Williams, and of the great majority of the German commentators: it is fully stated and minutely argued in Kurtz's 'History of the Old Covenant' (volume 3 in Clark's 'Foreign Theol. Lib.'). According to these authorities Kadesh is to be recognized in the plain and fountain of Kudes, just within the north-west corner of the mountains of the Azazimeh (see note on Numbers 10:12). This desert plain, some ten miles by six in extent, is screened from the desert road from Sinai to Hebron, on the north from the Wady Murreh. At the north-east of the plain is a bold and bare rock, and bare rock are specified on the west from the desert road from Sinai to Hebron. promontory of the northern mountain rampart, from the. foot of which issues a copious spring, which begins by falling in cascades into the plain is one which bears the name of Redemat (see note on Numbers 12:16). It is uncertain whether there is any easy communication between this plain and the Wady Murreh, but there are several passes on the western side which lead by a slight circuit to the southern table-lands of Palestine. The view adopted by the majority of English commentators is that of the traveler Robinson. According to these authorities Kadesh must be sought in the Arabah, the broad depression which runs northward from the head of the Elanitic Gulf until it meets the Ghor below the Dead Sea. By most of those who hold this view the site of Kadesh is placed at Ain-el-Weibeh, ten miles to the north-west. Others, however Hash, a few miles further north. The local peculiarities of either place are such as to satisfy the requirements of the narrative, although they would not by themselves have recalled the scenes with which Kadesh is associated. Of other theories none perhaps need to be considered here, because none can reasonably enter into competition with the two already mentioned; they avoid none of the difficulties with which these are beset, while they incur others of their own. If, indeed, Rabbinical tradition (followed in this case by Jerome) were worth anything, it would decide the question in favour of Petra, the Aramaic name of which (Rekem) uniformly takes the place of Kadesh in the Syriac and Chaldee, and in the Talmud. Kadesh-Barnea in the Targums is Rekem-Geiah. Petra itself (of which the ancient name apparently was Selah (2 Kings 14:7), the very word used in Numbers 20:10, 11) stands in a gorge famous for its giant cliffs, still called the Wady Musa, concerning which the local tradition is that it was cleft by the rod of Moses. But apart from these resemblances of name, which are so fallacious, and these legends, which are so worthless, there is absolutely nothing to connect Kadesh with Petra; on the supposition that the sacred narrative, as it stands, is mistaken and misleading. In examining briefly the arguments by which the western and eastern sites respectively are maintained and assailed, it will be better to dismiss the evidence (such as it is) afforded by modern nomenclature, which is always open to grave suspicion, and is at best of very variable value. The Wady Retemat e.g., is so named from the broom plant, which is very plentiful in the peninsula, and may have lent a similar name to many another place. In favour of the western site, that of the so-called plain of Kudes, we have the following arguments in addition to the marked natural features which suggested the identification. 1. Previous mentions of Kadesh would certainly arguments in addition to the marked natural features which suggested the identification. dispose us (in the absence of any indication that there was more than one place of that name) to look for it to the south of Palestine, and rather to the south of Palestine, and rather to the south of Palestine, and rather to the south west than to the south with the "country of the Amalekites," which was apparently between Canaan and Egypt. In the same region we may place with more confidence the well of Hagar (Genesis 16:14), which is placed between "Kadesh and Bered." It is difficult to think that this Kadesh could possibly have been in the Arabah. Gerar, again, which was certainly point to the western rather than to the eastern site. 2. Subsequent mentions of Kadesh point in the same direction. In chapter Numbers 34:4, 5 and Joshua 15:3, 4 the southern frontier of Judah, which was also that of Canaan, is traced from the scorpion cliffs at the head of the Ghor to the Mediterranean (see note on the first passage). On this frontier Kadesh occurs in such a way that we should look for it not at one extremity, but somewhere about the middle one. It is, again: very difficult to imagine that this Kadesh could have been in the Arabah. 3. It is a weaker argument, but still of some moment, that Kadesh is pointedly said to have been in the "wilderness of Paran" (Numbers 12:16; Numbers 12:16; Numbers 12:17; 20:1). But the eastern site of Kadesh far up the Arabah does not seem to answer to this double description near]y as well as the western. The plain of Kudes is strictly within the limits of that southern desert now called et-Tih, and yet it is quite close to the Wady Murreh, which with its sandy expansions towards the east may well have been the wilderness of Zin (see note on Numbers 13:21). In favour of the eastern site, the only argument of real weight is founded upon the repeated statement that Kadesh was close upon the territory of Edom. In Numbers 20:16, e.g., it is spoken of to the king of Edom as "a city in the uttermost of thy borders." But the only position in which the children of Israel would be in the neighbourhood of Ain el-Weibeh, with the pass of es-Safah on their left, and the Wady Ghuweir or their right, as they looked northwards. With this agrees the statement that they came to Kadesh and Mount Her (Numbers 33:37), although the western site is seventy miles from that mountain. The necessity indeed of placing Kadesh on the border of Edom must be conclusive in favour of the eastern site, if the common assumption is correct that the name and territory of Edom were bounded westwards by the Arabah. It is, however, contended, with some show of reason, that the kings of Edom had extended their authority at this time over the country of the Azazimeh as far as the plain of Kudes. There is, at any rate, nothing improbable in this, because this great mountain fastness is almost as sharply severed from Canaan as from Mount Seir, properly so called; and in fact it never appears to have been in possession of the Canaanites. When, however, the southern boundary line is traced in detail (Numbers 34:3, 4; Joshua 15:1, 2, 21), it is said to have extended עַליְדֶי, "on the sides," or אָל גָבול, "to the borders," of Edom, and this expression can hardly be satisfied by the single point of contact at the south-east corner of Judah, especially when the extreme southern and northern points of Joshua's conquest are mentioned (Joshua 11:17; Joshua 12:7), the former is "the bald mountain which goeth up Seir" - a natural feature which we look for in vain (for it cannot possibly be the low line of the Azazimat. We have seen that the Hormah to which the Israelites were repelled on their first invasion is placed (Deuteronomy 1:44) "in Seir," which can hardly be Mount Seir in its ordinary restricted sense. If the name Seir has to be sought anywhere outside of Edom proper, it would seem more natural to find it in the northern part of the wilderness of Paran, where it is said to be still common, than anywhere else. And if this extension of Edom can be established, there appears to be no further objection of any moment to the western site. Mount Hor would still be on the coast or edge of the land of Edom, because it would be the meeting-point of the two boundaries, the one striking westwards across the Arabah. The absence of any name between Kadesh and Her is not conclusive, because the people certainly made journeys of several days without any regular halt (see note on chapter Numbers 10:33). Upon the whole the question may fairly be stated thus: - 1. The general tenor of the narrative would lead us to suppose that the host of Israel had marched from Sinai through the midst of the desert of Paran, by the route which led most directly to the extreme south of Palestine; and if the did this, they must have passed near to Rowland's Kadesh. 2. The natural features of this site, its position with regard to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh than the corresponding to the value of Rakhmah, seem to harmonize better with all that we read about Kadesh that the value of Rakhmah, seem to harmonize better with all that we read about the value of Rakhmah, seem to ha characteristics of the rival site. 3. The general effect of the various mentions of Kadesh, both before and after, is undeniably, though not decidedly, in favour of the western site. 4. The minor arguments which are urged on one side or the other may be allowed to balance one another, for it is certain that neither is free from difficulty. 5. The difficulty with respect to Edom is a very serious one, and with many will be decisive against Rowland's Kadesh. 6. What must turn the scale one way or the other is the independent evidence that the border of Edom extended at this time across the Arabah, and included the northeast portion of the desert of Paran, viz., the mountain mass which fronted the southern edge of Canaan. There is some evidence that this was the case, and it cannot be met by the simple assertion that the territory of Edom consisted only of Mount Seir, and that Mount Seir, and that Mount Seir lay wholly to the east of the Arabah. It is to be expected that travel and research in these regions now so inaccessible, and, after all said and written, so little known, will before long bring fresh and more decisive evidence to light. In the mean time that view is consistently maintained in these notes which, if it had apparently the greatest difficulty to surmount, yet receives the greatest amount of positive support from the general and incidental testimony of the Scripture record. One lesson emerges clearly from the obscurity involving this question, which appears to us so important to the understanding of God's holy word: the geography of the Bible must be of very small importance of localities and routes. The rebellion of Kadesh has exactly the same moral for us (Hebrews 4:11) whether Kadesh was in the Azazimat or the Arabah; and the very uncertainty in which its site is involved may be designed to remind us that it is very easy to exaggerate the value of these outward details to the neglect of those inward teachings which alone are in the highest sense important. Page 24Pulpit CommentaryAnd the LORD spake unto Moses, saying, THE REBELLION AT KADESH (chapters 13, 14). Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ve send a man, every one a ruler among them. Verse 2. - Send thou men, that they may search the land. If this account of the mission of the spies be compared with that given in Deuteronomy 1:20-25, it may be seer in a striking instance how entirely different a colour may be put upon the same circumstances by two inspired narratives. No one indeed will affirm that the two records are contradictory, or even inconsistent, and yet they leave an entirely different impression upon the mind; and no doubt were intended to. It is important to note that the Divine inspiration did not in the least prevent two sacred authors (cf. 2 Samuel 24:1 with 1 Chronicles 21:1), or even the same facts, according to the point of view from which he was led to regard them. In Deuteronomy 1, Moses reminds the people that on their arrival at Kadesh he had bidden them go up and take possession; that they had then proposed to send men before them to examine the land; that the proposal had pleased him so well that he had adopted it and acted upon it. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is, however, to be considered - 1. That there is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is, however, to be considered - 1. That there is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is, however, to be considered - 1. That there is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange that facts so material should have been omitted in the historical Book of Numbers. It is unquestionably strange no contradiction between the two accounts. We may be certain from many a recorded example that Moses would not have acted on the popular suggestion without referring the matter to the Lord, and that it would be the Divine command (when given) which would really weigh with him. 2. That the recital in Deuteronomy is distinctly ad populum, and that therefore their part in the whole transaction is as strongly emphasized as is consistent with the truth of the facts. 3. That the narrative of Numbers is fragmentary, and does not profess to give a full account of matters, especially in such particulars as do not directly concern the Divine government and guidance of Israel. It is not, therefore, a serious difficulty that the record only begins here at the point when God adopted as his own what had been the demand of the people. If we ask why he so adopted it, the probable answer is that he knew what secret disaffection prompted it, and to what open rebellion it would lead. It was better that such disaffection should be allowed to ripen into rebellion before they entered their promised land. Miserable as the desert wandering might be, it was yet a discipline which prepared the nation for better things; whereas the invasion of Canaan without strong faith, courage, and self-restraint (such as they showed under Joshua) could but have ended in national disaster and destruction. Of every tribe of their fathers shall ye send a man. This was not part of the original proposition (Deuteronomy 1:22), but was agreeable to the general practice in matters of national concern, and was no doubt commanded in order that the whole people might share in the interest and responsibility of this survey. Every one a ruler among them. This does not mean that they were to be the tribe princes (as the names show), for they would not be suitable in respect of age, nor could they be spared for this service. They were "heads of the children of Israel" (verse 3), i.e., men of position and repute, but also no doubt comparatively young and active, as befitted a toilsome and hazardous excursion. And Moses by the commandment of the LORD sent them from the wilderness of Paran: all those men were heads of the children of Israel. And these were their names: of the tribes is the same as in ch. 1, except that Zebulun is separated from the other sons of Leah, and placed after Benjamin, while the two sons of Joseph are separated from one another. In verse 11 "the tribe of Manasseh;" elsewhere it is either common to both, or confined to Ephraim (see Revelation 7:8, and cf. Ezekiel 37:16). No spy was sent for the tribe of Levi, because it was now understood to have no territorial claims upon the land of promise, and to stand altogether by itself in relation to the national hopes and duties. Of the tribe of Simeon, Shaphat the son of Jephunneh. In Numbers 32:12 he is called "the Kenezite" (הקני), which appears in Genesis 15:19 as the name of one of the ancient races inhabiting the promised land. It is possible that Jephunneh may have been connected by descent or otherwise with this race; it is more likely that the similarity of name was a Kenaz (קנז), and so was Caleb's grandson (see on Joshua 15:17; 1 Chronicles 4:13, 15). Kenaz was also an Edomitish name. Of the tribe of Issachar, Igal the son of Joseph. Of the tribe of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manasseh, Gaddi the son of Sodi. Of the tribe of Manaseh, Gaddi the son o Naphtali, Nahbi the son of Vophsi. Of the tribe of Gad, Geuel the son of Nun Jehoshua. The change was from بالا (Jehoshua. Verse 16. - Moses called Oshea the son of Nun Jehoshua. The same name with the first sylabl sacred name prefixed, and one of the vowel points modified). It was afterwards contracted into ينعابل (Jeshua; cf. Nehemiah 8:17), and has come to us in its current form through the Vulgate. The Septuagint has here ἐπωνόμασε τὸν Aὐσὴ Ιησοῦν, and so the name appears in the New Testament. It is an obvious difficulty that Joshua has already been called by his new name at Exodus 17:9, and in every other place where he has been mentioned. In fact he is only once elsewhere called Hoshea, and that in a place (Deuteronomy 32:44) where we should certainly not have expected it. There are two ways of explaining the difficulty, such as it is. We may suppose that the change of name was really made at this time, as the narrative seems (on the face of it) to assert; and then the previous mentions of Joshua by his subsequent and more familiar name will be cases of that anticipation which is so common in Scripture (cf., e.g., Matthew 9:9 with Mark 2:14). Or we may suppose, what is perhaps more in harmony with the course of Joshua's life, that the change bad been already made at the time of the victory over Amalek. In that case the Vav consec. in איק (and... called) must be referred to the order of thought, not of time, and a sufficient reason may fairly be found in the probable fact that the names of the spies were copied out of the tribal registers, and that Joshua to the tribal registers. still appeared under his original name in those registers. As to the significance of the change, it is not easy to estimate it aright. On the one hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so many of the lewish names that it could not have seemed a very marked change; on the other hand, the sacred syllable entered into so marked change; on the other hand, the sacred syllable entered into so marked change; on the other hand, the sacred syllable entered into so marked change; on the other hand, the sacred syllable entered into so marked change; on the other hand, the sacred syllable entered into so marked change; on the other hand, the sacred syllable entered into so marked chang bry about it which we cannot ignore. In the Divine providence Hoshea became Joshua because he was destined to be the temporal saviour of his people, and to lead them into their promised rest. And Moses sent them to spy out the land of Canaan, and said unto them. Get you up this way southward, and go up into the mountain. Verse 17. way southward. Rather, "get you up there (ip) in the Negeb." The Negeb." The Negeb." The Negeb. "the dryness," was the south-western district of Canaan, which bordered upon the desert, and partook more or less of its character. Except where the same word is used. Go up into the mountain. From the Negeb they were to make their way into the mountain or hill country which formed the permanent center of the Jewish race and Jewish power. Cf. Judges 1:9 where the three ions of Southern Palestine are mentioned together: האשפלה), the mountain; האשפלה), the steppe; האשפלה), the steppe; האשפלה), the maritime plain. And see the land, what it is; and the people that dwelleth therein, whether they be strong or weak, few or many. It would appear that Moses was guilt at least in giving these directions. Whether the people were strong or weak, many or few, should have been nothing to the Israelites. It was God that they dwell in, whether it be good or bad; and what they dwell in, whether in tents, or in strong the land is. Whether it be fat or lean, whether it be fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land is. It is impossible to suppose that Moses needed himself to be informed on such particulars as are here mentioned. The intercourse The time of the first-ripe grapes. The end of July: the regular vintage is a month or more later. So they went up, and searched the land from the wilderness of Zin. The extreme southern boundary of the promised land (Numbers 34:3, 4; Joshua 15:1, 3). There seems to be natural feature which could have been chosen for that purpose - the broad sandy depression called the Wady Murreh, which divides the mountain mass of the Azazimeh from the Rakhmah plateau, the southern extremity of the highlands of Judah. The plain of Kudes communicates with it at its upper or western end, and maybe counted a part of it Unto Rehob, as men come to Hamath. Septuagint, έως Poòβ είσπορευομένων Aiµάθ. Hamath, now Rehobs in the territory of Asher (Joshua 19:28-30), but the Beth-rehob further to the east, and near to where Dan-Laish was afterwards built (Judges 18:28). It lies on the route to Hamath, and was at one time a place of some importance in the possession of the Syrians (2 Samuel 10:6). And they ascended by the south, and came unto Hebron; where Ahiman Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)Verse 22. - And came unto Hebron, and the perplexities which it causes, see appended to the general statement of verse 21 in that inartificial style of narrative still common in the East. On the name Hebron, and the perplexities which it causes, see appended to the general statement of verse 21. - And came unto Hebron. on Genesis 13:18; 23:2. Where Amman, Sheshai, and Talmai, the children of Anak, were. איז הענק (as in verse 28 and Joshua 15:14 b.), means simply "descendants of Anak." The Beni-Anakim in Deuteronomy 1:28; Anakim in Deuteronomy 2:10, &c.) were a tribe whose remote and perhaps legendary ancestor was son of Arba (see on Joshua 14:15). These three chiefs of the Beni-Anak are said to have been expelled from Hebron fifty years later by Caleb (Joshua 15:14; Judges 1:20). The gigantic size which the Emim and Rephaim, other remnants of the aboriginal inhabitants, may have been accompanied by remarkable longevity; or they may have been quite young at the time of this visit; or, finally, they may not have been individuals at all, but families or clans. Now Hebron was before Zean in Egypt. Hebron was bailt seven years before Zean in Egypt. Hebron was built seven years before Zean in Egypt. residence at Zoan, Moses may have had access to the archives of the city, or he may have learnt the date of its foundation from the priests who gave him his Egyptian education. That there was any real connection between the two places is extremely problematical, nor is it possible to give any reason for the abrupt insertion here of a fragment of history so minute and in itself so unimportant. There is, however, no one but Moses to whom the statement can with any sort of likelihood be traced; a later writer could have had no authority for making the statement, and no possible reason for inventing it. And they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. Verse 23. - The brook of Eshcol, "for it is not a land of brooks. Probably between Hebron and Jerusalem, where the grapes are still exceptionally fine, and the dusters of great size. They bare it between two on a staff, not on account of its weight, but simply in order not to spoil it. Common sense dictates the like precaution still in like cases. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. Verse 24. - The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from the friend of Abraham, who bore that name and lived in that neighbourhood (Genesis 14:13, 24). If so it is an admirable instance of the loose way in which etymologies are treated in the Old Testament: what the place really received was not a new signification to the old name; but this appeared all one in the eyes of the sacred writer. And they returned from searching of the land after forty days. Verse 25. - They returned... after forty days. This is a period of time which constantly recurs in the sacred books (see on Exodus 24:18). It points to the fact that their work was completely done, and the land thoroughly explored. And they went and came to Moses, and to Alaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of it. Verse 26. - To Kadesh (see note at the end of chapter 14). And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Verse 27. It floweth with milk and honey. According to the promise of God in his first message of deliverance to the people (see on Exodus 3:8). Nevertheless the people (see on Exodus 3:8). Nevertheless the people (see on Exodus 3:8). Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. Verse 28. - Nevertheless the people (see on Exodus 3:8). Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. Verse 28. - Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. Verse 28. - Nevertheless the people (see on Exodus 3:8). strong. Moses himself had directed their attention to this point, and now they dwell on it to the exclusion of everything else. The Amalekites dwell in the mountains: and the Canaanites dwell in the hittites, and the Amorites, dwell in the land of the south: and the Amorites, dwell in the mountains: and the Canaanites dwell in the land of the south: and the Amorites, dwell in the mountains: and the Amorites, dwell in the mountains: and the Canaanites dwell in the mountains: and the Amorites, dwell in the mountains: and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the sea, and by the sea, and the Amorites, dwell in the mountains: and the Amorites, dwell in Esau (see on Genesis 36:12) formed wild roving bands, which (like the Bedouins of the present day) infested rather than inhabited the whole country between Judaea and Egypt, including the Negeb. They are not numbered among the inhabitants of Canaan proper. The Canaanites dwell by the sea, and by the coast of Jordan. It is not easy to say in what sense the word "Canaanites" is used here. At one time it is the name of one tribe amongst many, all descended from Canaan, the son of Ham, which dwelt in the son of place may mean "Phoenicians," since Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in their possession, and probably the upper part of the Sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in the sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in the sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in the sidon was the first-born of Canaan (Genesis 10:15), and the northern portion of the maritime plain was certainly in the sidon was the first-born of the maritime plain (Genesis 10:15). The sidon was the first-born of Canaan (Genesis 10:15), and the maritime plain (Genesis 10:15), and the maritime pl (see on Exodus 13:17). And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. Verse 30. - Caleb stilled the people. That Caleb alone is named here, whereas Joshua is elsewhere joined with him in the matter (as in chapter Numbers 14:6, 30), has been considered strange; but it is not difficult to supply a probable explanation. Joshua was the special companion and minister of Moses, his alter ego in those things wherein he was employed: for that reason he may very well have given place to Caleb as a more impartial witness, and one more likely to be listened to in the present temper of the people; for it is evident from Deuteronomy 1, that that temper had already declared itself for evil (see on Numbers 14:24). But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. In point of numbers the enormous superiority of the Israelites over any combination likely to oppose them must have been evident to the most cowardly But the existence of numerous walled and fortified towns was (apart from Divine aid) an almost insuperable obstacle to a people wholly ignorant of artillery or of siege operations; and the presence of giants was exceedingly terrifying in an age when battles were a series of personal encounters (cf. 1 Samuel 17:11, 24). And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people died of starvation, pestilence, or other natural causes, which would have been contrary to facts and to their own report. It must mean that the population was continually changing through internecine wars, and the incursions of fresh tribes from the surrounding wastes. The history of Palestine from first to last testifies to the constant presence of this d anger. The remarkable variation in the lists of tribes inhabiting Canaan may be thus accounted for. All the people... are men of great stature, συατά το justify the counsels of cowardice. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and there we saw the giants and we were in our own sight as grasshoppers, and there we saw the giants of cowardice. we were in their sight. Verse 33. - The giants, the sons of Anak, which come of the giants, the sons of the giants, the sons of the giants, the primaeval tyrants mentioned under that name in Genesis 6:4. The renown of these sons of violence had come down from those dir the exaggerated fears of the spies saw them revived in the gigantic forms of the Beni-Anak. There is no certainty that the Nephilim had been giants, and no likelihood whatever that the Beni-Anak had any real connection with them. As grasshoppers. We have no means of judging of the actual size of these men, unless the height assigned to Goliath (six cubits and a span) be allowed to them. Probably men of this stature were quite exceptional even among the Anakim. The report of the spies was thoroughly false in effect, although founded on isolated facts. Page 25Pulpit CommentaryAnd Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married an Ethiopian woman. Verse 1. - And Miriam and Aaron spake against Moses. While the people were encamped at Hazeroth (see verse 16), and therefore probably very soon after the events of the last chapter. That Miriam's was the moving spirit in the feminine (יְתָרָבָר) "and sheeverse 16), and therefore probably very soon after the events of the last chapter. said"); (3) because the ground of annoyance was a peculiarly feminine one, a mesalliance; (4) because Miriam alone was punished; (5) because Aaron never seems to have taken the lead in anything. He appears uniformly as a man of weak and pliable character, who was singularly open to influence from others, for good or for evil. Superior to his brother in certain gifts, he was as inferior to him in force of character as could well be. On the present occasion there can be little question that Aaron simply allowed himself to be drawn by his sister into an opposition with which he had little personal sympathy; a general discontent at the manifest inferiority of his position inclined him to take up her quarrel, and to echo her complaints. Because of the Ethiopian woman whom he had married an Ethiopian woman. Hebrew, a Cushite woman. The descendants of Cush were distributed both in Africa (the southern Arabians, Babylonians, Ninevites, &c.). See Genesis 10. Some have thought that this Ethiopian woman was none other than the Midianite Zipporah, who might have been called a Cushite in some loose sense by Miriam. The historian, however, would not have repeated in his own name a statement so inaccurate; nor is it at all likely that that marriage would have become a matter of contention after so many years. The natural supposition undoubtedly is that Moses (whether after the death of Zipporah, or during her lifetime, we cannot tell) had taken to himself a second wife of Hamite origin. Where he found her it is useless to attribute any moral or religious character to this marriage, of which Holy Scripture takes no direct notice, and which was evidently regarded by Moses as a matter of purely private concern to himself. In general we may say that the rulers of Israel attached neither political, social, nor religious significance to their marriages; and that neither sof Canaan (see Exodus 34:16). It would be altogether beside the mark to suppose that Moses deliberately married a Cushite woman in order to set forth the essential fellowship between lew and Gentile. It is true that such marriages as those of Joseph, of Salmon, of Solomon, and others undeniably became invested with spiritual importance and evangelical significance, in view of the growing narrowness of Jewish feeling, and of the coming in of a wider dispensation; but such significance was wholly latent at the time. If, however, the choice of Moses is inexplicable, the opposition of Miriam is intelligible enough. She was a prophetess (Exodus 15:20), and strongly imbued with those national and patriotic feelings which are never far removed from exclusiveness and pride of race. She had - to use modern words - led the Te Deum of the nation, had brought into his tent a Cushite woman, one of the dark-skinned race which seemed oven lower in the religious scale than the Egyptians themselves. Such an alliance might easily seem to Miriam nothing better than an act of apostasy which would justify any possible opposition. And they said, Hath the LORD heard it. Verse 2. - And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD heard it. Verse 2. - And they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? us? This is evidently not the "speaking against Moses" mentioned in the previous verse, for that is distinctly said to have been on the score of Moses' marriage. This is their justification, Moses himself, or more likely others for him, had remonstrated with them on the language they were using. They retorted that Moses had no monopoly of Divine communications; Aaron also received the revelation of God by Urim and Thummim, and Miriam was a prophetess. They were acknowledged in a general sense as sharing with him the leadership of Israel (see Micah 6:4); upon this they meant to found a claim to coordinate authority. They would have had perhaps all matters settled in a family council in which they should have had an equal voice. It was hard for them both to forget that Moses was only their younger brother: for Miriam that she had saved his life as an infant; for Aaron that he had been as prominent as Moses in the original commission from God to the people. And the Lord heard it. In one sense he hears everything; in another sense there are many things which he does not choose to hear, because his will was then to pardon, not to punish (cf. Isaiah 42:19; Malachi 3:16). (Now the man Moses was very meek, above all the men which were upon the face of the earth.) Verse 3. - Now the man Moses was very meek, above all the men which were upon the face of the earth. For the Hebrew 12 the Septuagint has πραύς here; the Vulgate, mitis. The Targum Palestine has "bowed down in his mind," i.e., overwhelmed ("plaqued," Luther The ordinary version is undoubtedly' right; the object of the parenthesis was either to explain that there was no real ground for the hostility of Miriam and Aaron, or to show that the direct interference of the Lord himself was necessary for the protection of his servant. The verse bears a difficulty on its very face, because it speaks of Moses in terms which could hardly have been used by Moses of himself. Nor is this difficulty in the least degree diminished by the explanations which are offered by those who are determined to maintain at any cost the Mosaic authorship of every word in the Pentateuch. It is no doubt true to some extent that when a great and good man is writing of himself (and especially when he writes under the influence of the Holy Spirit), he can speak of himself with the same calm and simple truthfulness with which he would speak of any other. It is sufficient, however, to refer to the example of St. Paul to show that neither any height of spiritual privilege and authority, nor any intensity of Divine inspiration, obliterates the natural virtue of modesty, or allows a really humble man to praise himself without pain and shrinking. It is also to be observed that while St. Paul forces himself to speak of his privileges, distinctions, and sufferings, all of which were outward to himself. Moses would here be claiming for himself the possession of an inward virtue in greater measure than any other living soul. Surely it is not too much to say that if he did possess it in such measure, he could not possibly have been conscious that he did; only One was thus conscious of his own ineffable superiority, and this very consciousness is one of the strongest arguments for believing that he was infinitely more than a mere man, howsoever good and exalted. There is but one theory that will make it morally possible for Moses to have written this verse, viz., that in writing he was a mere instrument, and not morally responsible for what he did write. Such a theory will find few upholders. But, further, it is necessary to the narrative to point out that he was very meek; it was not necessary to assert that he was absolutely the meekest man living. And if it was unnecessary, it was also unnatural. No good man would go out of his own advantage with all men upon the face of the earth. The whole form of the sentence, indeed, as well as its position, proclaim it so clearly to be an addition by some later hand, that the question may be left to the common sense and knowledge of human nature of every reader; for the broad outlines of human nature of every reader; for the broad outlines of human nature of every reader; for the broad outlines of human nature of every reader; for the broad outlines of human nature of every age, and are not displaced by any accident of position, or even of inspiration. A slight examination of passages from other sacred writers, which are sometimes adduced as analogous, will serve to show how profound is the difference between what holy men could say of themselves and what they could not (cf. Daniel 1:19, 20; Daniel 1:11, 12; Daniel 1:11, 12; Daniel 1:12, 20; Daniel 1:11, 12; Daniel 1:12, 20; Preface. As to the fact of Moses' meekness, we have no reason to doubt it, but we may legitimately look upon the form in which it is stated as one of those conventional hyperboles which are not uncommon even in the sacred writings (cf. Genesis 7:19; John 21:25). And we cannot avoid perceiving that Moses' meekness was far from being perfect, and was marred by sinful impatience and passion on more than one recorded occasion. And the LORD spake suddenly unto Moses, and unto Miriam, Come out ye three came out. Verse 4. - The Lord spake suddenly. How he spoke we cannot tell, but the word "suddenly" (Septuagint, παραχρῆμα) points to something unexpected and unusual. The voice seems to have come to the three in their tents before there was any thought in their minds of such an intervention. Come out ye three, i.e., out of the camp of Moses and Aaron, on the east of the tabernacle court (see Numbers 3:38). And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth. Verse 5. - The Lord came down in the pillar of the cloud. The cloud which had been soaring above the tabernacle descended upon it (see Numbers 11:25 and Numbers 11 entrance to the holy place itself, and this would manifestly accord best with the movements of the cloud, as here described; for the cloud seems to have sunk down upon the sacred tent in token that the Lord was in some special sense present within it. On the other hand, the phrase must certainly be understood to mean the entrance of the court, or sacred

enclosure, in Leviticus 8:3, 31, 33, and probably in other places. As it is hardly possible that the phrase can have had both meanings, the latter must be preferred. And they both came forth. Not out of the sanctuary, into which lay upon them both, and the punishment which lay upon them both meanings, the latter must be preferred. inflicted upon one, were sufficient reasons for calling them out of the holy ground. And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known. More probably "the Lord" belongs to the first clause: "If there be to you a prophet of the Lord, I will make myself known." So the Septuagint, ἐἀν γένηται προφήτης ὑμῶν Κυρίφ.... γνωσθήσομαι. In a vision, in which the eyes (even if open) saw nothing, but the effects of vision' were produced upon the sensorium by other and supernatural means (see, e.g., Amos 7:7, 8; Acts 10:11). Speak unto him in a dream. Rather, speak "in him" - . In voice that spake to the prophet was an internal voice, causing no vibration of the outer air, but affecting only the inner and hidden seat of consciousness. It is not necessary to restrict the prophetic dream to the time of sleep; a waking state, resembling what we call day-dream, in which the external senses arc quiescent, and the imagination is freed from its usual restraints, was perhaps the more usual mental condition at the time. Indeed the Divine communications made to Joseph (Matthew 1:20; Matthew 2:13) and to the Magi (ibid. Numbers 2:12) are almost the only ones we read of as made during actual sleep, unless we include the case of Pilate's wife (ibid. Numbers 27:19); and none of these were prophets in the ordinary sense. Compare, however, Acts 2:17 b. My servant Moses is not so. No words could more clearly and sharply draw the distinction between Moses and the whole laudabilis numerus of the prophets. It is strange that, in the face of a statement so general and so emphatic, it should have been doubted whether it applied to such prophets as Isaiah or Daniel. It was exactly in "visions" and in "dreams," i.e., under the peculiar psychological conditions so-called, that these greatest of prophets received their revelations from heaven. The exceeding richness and wonder of some of these revelations did not alter the mode in which they were much greater than Moses, and their writings may be to us far more precious; but that does not concern the present question, which turns exclusively upon the relation between the Divinee than Moses. Giver and the human receiver of the revelation. If words mean anything, the assertion here is that Moses stood on an altogether different footing from the Lord. It is this essential superiority of position on the part of Moses which alone gives force and meaning to the important declarations of Deuteronomy 18:15; John 1:21 b.; John 6:14; 7:40, &c. Moses had no successor in his relations with God until that Son of man came, who was "in heaven" all the time he walked and spake on earth. Who is faithful in all mine house, in his relations with God until that Son of man came, who was "in heaven" all the time he walked and spake on earth. true sense, ἐν ὅλω τῶ οἴκω μου πιστός, and so it is guoted in the Epistle to the Hebrews (chapter 3:2). The "house" of God, as the adjective "whole" standing for household, family, nation, as so often in the sacred writings (see Genesis 46:27; Leviticus 10:6; Hebrews 3:6). With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?Verse 8. - Mouth to mouth. Equivalent to face to face in Exodus 33:11. What the exact facts of the case were it is not possible to know, scarcely to imagine; but the words seem to imply a familiar speaking with an audible voice on the part of God, as distinguished from the internal voice, inaudible to the ear, with which he spake "in" the prophets. To assert that the revelations of his own consciousness is to evacuate these strong words of any meaning whatever. Apparently, מָרָאָה (Septuagint נֹע είδε an accusative in apposition to what goes before by way (apparently) of further definition. It is the same word translated "vision" in verse 6; but its meaning here must be determined by the expression "in riddles," which stands in antithesis to it. It was confessed]y the case with most prophetic utterances that the language in which they were couched was quite as a more strain of the stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the language in which stands in antithesis to it. It was confessed with most prophetic utterances that the much intended to conceal as to express their full meaning; but to Moses God spake without any such concealments. The similitude of the Lord shall he behold. מַרָאָם. Not the essential nature of God, which no man can see, but a form (wholly unknown and unimaginable to us) in which it pleased him to veil his glory. The Septuagint has την δόξαν Κυρίου εῖδε, referring, apparently, to the vision promised in Exodus 33:22; and the Targum Palestine speaks here of the vision of the burning bush. The motive for this alteration is no doubt to be sought in a profound jealousy for the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:16. But the statement in the text is a Deuteronomy 4:15; Isaiah 40:18, and afterwards in John 1:18; I Timothy 6:18, and afterwards in John 1:18; I Timothy a general one, and can only mean that Moses habitually in his intercourse with God had before his eyes some visible manifestation of the invisible God, which helped to make that intercourse at once more awfully real and more intensely blessed. Such manifestation to the sense of sight must be distinguished both from the visionary (or subjective) sight of God in human figure accorded to Ezekiel (Ezekiel 1:26), to Isaiah 6:1), to St. John (Revelation 4:2, 8), and perhaps to others, and also from such theophanies in angel guise as are recorded in Genesis 32:30; Judges 13:9, 2, and elsewhere. On the other hand, the seventy elders seem to have seen the "Temunah" of the Lord upon that one occasion when they were called up into Mount Sinai (Exodus 24:10, 11). Wherefore then were ye not afraid to speak against my servant Moses! No doubt it was the double fact of their relationship to Moses after the flesh, and of their rivalry, and should have lifted him above their contradiction. That contradiction, however, served to bring out in the clearest way the singular and unapproached position and his writings. The substance of prophetic teaching may be of deeper interest and of wider import titan "the law," but this latter will still rank higher in the scale of inspiration, as having been more directly communicated front on high. Thus "the law" (as the Jews rightly taught) remained the body of Divine revelation until "that Prophet" came who was "like unto" Moses in the fact that he enjoyed constant, open, and direct communication with the Godhead. And the anger of the LORD was kindled against them; and he departed. Verse 9. - And he departed. Verse 9. - And he departed from his judgment-seat after trying and convicting evil-doers. And the cloud departed from his judgment-seat after trying and convicting evil-doers. And the cloud departed from his judgment-seat after trying and convicting evil-doers. And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and, behold, she was leprous. Verse 10. - The cloud departed from off the tabernacle. During this awful interview the cloud of the Presence had rested on the tabernacle, as if it were the Divine chariot within (cf. Psalm 104:3; Isaiah 19:1; Revelation 11:12). Now that his work is done he ascends his chariot again, and soars aloft above the host. Miriam became leprous. The Hebrews had become familiar with this terrible disease in Egypt. The Levitical legislation had made it more terrible by affixing to it the penalty of religious and social excommunication, and the stigma, as it were, of the Divine displeasure. any sense of punishment (Exodus 4:6). In Miriam's ease, however, as in all subsequent cases, the plague of leprosy was endued with moral as well as physical horror (cf. 2 Kings 5:27). As snow. This expression points to the perfect development of the disease, as contrasted with its earlier and less conspicuous stages. Aaron looked upon Miriam. If we ask why Aaron himself was not punished, the answer appears to be the same here as in the case of the golden calf. 1. He was not the leader in mischief, but only led into it through weakness. 2. He was, like many weak men, of an affectionate disposition (cf. Leviticus 10:19), and suffered his own punishment in witnessing that of others. 3. He was for the golden calf. 1. He was not the leader in mischief, but only led into it through weakness. 2. He was not the leader in mischief, but only led into it through weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader in mischief weakness. 2. He was not the leader weakness. would have shared in the disgrace of the man. And Aaron said unto Moses, Alas, my lord, I beseech thee. Septuagint, δέομαι Κύριε. In thus addressing his brother Aaron acknowledged his superior position, and tacitly abandoned all pretension to equality. Lay not the sin upon us. Aaron speaks to Moses almost as if he were praying to God, so completely does. he recognize in his brother the representative of God. What Aaron really prays for is that the sin, which he frankly confesses, may not be imputed to them. The Levitical law had taught them to look upon sin as a burden, which in the nature of things the sinner must carry, but which by the goodness of God might be got rid of, or transferred to some one else (cf. Leviticus 4:4; Leviticus 16:21; John 1:29). Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.Verse 12. - As one dead. Rather, "as the dead thing," i.e. the still-born child, in which death and decay have anticipated life. Such was the frightful effect of leprosy in its last stages. And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.Verse 13. - Moses cried unto the Lord. A much harder and prouder man than Moses was must needs have been melted into pity at the sight of his sister, and the terrible suggestion of Aaron. Heal her now, O God, I beseech thee. The "now" has no place here, unless it be merely to add force to the exclamation. Moses, although directly appealed to himself, can only appeal to God. And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. Verse 14. - The Lord said unto Moses. Presumably in the tabernacle, whither Moses would have returned to supplicate God. If her father had but spit in her face. The "but" is superfluous, and obscures the sense; the act mentioned is referred to not as something trifling, but as something in its way very serious. The Septuagint renders it correctly εί ὁ πατήρ... πτύων ἐνέπτυσεν. The Targums have, "if her father had corrected her." Probably they used this euphemism from a sense of a certain want of dignity and propriety in the original expression, considered as coming from the mouth of God. The act in question was, however, not uncommon in itself, and in significance clearly marked (see Deuteronomy 25:9). It was the distinctive note of public disgrace inflicted by one who had a right to inflict it. In the case of a father, it meant that he was thoroughly ashamed of his child, and judged it best (which would be only in extreme cases) to public disgrace inflicted by one who had a right to inflict it. In the case of a father, it meant that he was thoroughly ashamed of his child, and judged it best (which would be only in extreme cases) to public disgrace inflicted by one who had a right to inflict it. his child to shame before all the world. So public a disgrace would certainly be felt in patriarchal times as a most severe calamity, and entailed by ordinary custom (as we learn here) retirement and mourning for seven days at least. How much more, when her heavenly Father had been driven to inflict a public disgrace upon her for perverse behavior, should the shame and the sorrow not be lightly put away,, but patiently endured for a decent period! (cf. Hebrews 12:9). And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Verse 15. - Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Verse 15. - Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Verse 15. - Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Verse 15. - Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again. Verse presumption is to that effect. Not the punishment itself, but the shame of it, was to last according to the analogous to that treated of in Leviticus 13:46, but would be analogous to that treated of in Leviticus 13:46, but would be analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to that treated of in Leviticus 14:00 and the shame of it, was to last according to the analogous to the anal the prophetess and the sister of the law-giver; and these rites involved exclusion from her tent for a period of seven days (Leviticus 14:8). By God's command exclusion from her tent was made exclusion from the camp. And afterward the people removed from Hazeroth, and pitched in the wilderness of Paran. It is somewhat strange that this note of place should be used a second time without explanation (see chapter Numbers 10:12, 33). Probably it is intended to mark the fact that they were still within the limits of Paran, although on the very verge of their promised laud. In the list of stations given in chapter Numbers 33, it is said (verse 18), "They departed from Hazeroth, and pitched in Rithmah." This is with some probability identified with the Wady Redemat, which opens front the mountain mass of the Azazimat into the singular plain of Kudes, or Kadesh, the scene of the decisive events which followed. Page 26Pulpit CommentaryAnd when the people complained, it displeased the LORD heard it; and his anger was kindled; and the fire of the LORD burnt among them, and consumed them that were in the original. It is literally, "And the people were as complainers evil in the ears of the Lord." This may be paraphrased as in the A.V.; or it may be rendered as in the Septuagint, ην ό λαός γογγύζων πονηρά έυαντι κυρίου (cf. 1 Corinthians 10:10), where πονηρά means the wicked things they complained cf. The Targums understand it in the same way as the Septuagint, and this seems to agree best with the context. As to the time and place of this seems to agree best with the context. As to the time and place of this seems to agree best with the context. complaining, the narrative seems to limit it within the three days' march from the wilderness of Sinai; but it is not possible to fix it more precisely. It is sufficient that the very first incident in the great journey thought worthy of record was this sin and its punishment, and the natural conclusion is that it came to pass very shortly after the departure. As to the reason of the complaining, although it is not stated, and although there does not seem to have been any special cause of distress, we can hardly be mistaken about it. The fatigue and anxiety of the march, after a year's comparative idleness, the frightful nature of the country into which they were marching, and the unknown terrors of the way which lay before them, these were quite enough to shake their nerves and upset their minds. Such things could only be borne and faced in a spirit of faith and trustful dependence upon God and their appointed leaders, and that spirit they knew nothing cf. Slavery, even when its outward pressure is past and gone like a bad dream, leaves behind it above all things an incurable suspicion of, and a rooted disbelief in, others, which shows itself outwardly by blank ingratitude and persistent complaint of bad treatment. This is the well-known mental attitude of liberated slaves even towards their benefactors and liberated slaves and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors and terrors of liberated slaves even towards their benefactors even towards their b an apparently needless journey through a hideous waste. The Targum of Palestine says here, "There were wicked men of the people who, being discontent, devised and imagined evil before the Lord." The complaining, however, seems to have been general throughout the host, as the Psalmist more truly acknowledges (Psalm 78:17-22). And the fire of the Lord burn among them. The "fire of the Lord" may mean one of three things. 1. Lightning, as apparently in Job 1:16; for lightning to the unscientific is the fiery bolt, even as thunder is the angry voice, of God (cf. 1 Samuel 12:18, 19). 2. A miraculous outburst of flame from the Presence in the tabernacle, such as slew Nadab and Abihu (Leviticus 10:2), and afterwards the 250 men who offered incense (chapter 16:35). 3. A miraculous descent of fire from heaven, as apparently in 2 Kings 1:10-12 (cf. Revelation 13:13). Of these the second seems to be excluded by the fact that the conflagration was in the outskirts of the camp furthest removed from the tabernacle. If we suppose the fire to have been natural, we may further suppose that it set alight to the dry bushes and shrubs which abound in parts of the desert, and which blaze with great fury when the flame is driven by the wind. It is, however, at least as likely that a wholly supernatural visitation of God is here intended. What is most important to notice is this, that the punishment in this case followed hard and sore upon the sin, whereas before they came to Sinai the Lord had passed over similar murmurings without any chastisement (Exodus 15:24; Exodus 16:2). The reason of this difference was twofold. In the first place, they had now had abundant opportunity to become acquainted with the power and goodness of the Lord, and had solemnly entered into covenant with him, and he had taken up his abode among them; wherefore their responsibilities grew with their privileges, their dangers kept pace with their advantages. In the second place, they had while at Sinai committed an act of national apostasy (Exodus 32), the punishment of which, although suspended (verse 14), was only suspended (verse 34), and was always capable of being revived; Israel was plainly warned that he was under sentence, and that any disobedience would awake the terrors of the Lord against him. And consumed... in the uttermost parts of the camp. Probably setting fire to the outer line of tents, or some pitched outside the line, and consuming the people that were in them. The Targum of Palestine affirms that it "destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image;" but this attempt to shift the responsibility, and to alter the character of the sin, is clearly worthless, and only suggested by occurrences wholly unconnected with the present (see Judges 18). And the people cried unto Moses; and when Moses prayed unto the LORD, the fire was quenched. Verse 2. - And the people cried unto Moses. Fear brought them to their senses, and they knew that their only hope was in their mediator, who had already saved them by his intercession from a worse destruction (Exodus 32:30-34). The fire was quenched. Rather, "went out." As its beginning was supernatural, or at least was so ordered as to appear so, its end also was due to the Divine intervention, not to human efforts. And he called the name of the place Taberah: because the fire of the place Taberah: because the fire of the place Taberah. Or Taberah (קבעב). This name does not occur in the list of stations in chapter 33, which mentions nothing between Sinai and Kibroth-Hattaavah. It would seem probable, however, that the conflagration occurred while Israel was encamped, or else there could hardly have been a burning "in the end of the camp." We may therefore suppose either that Tabeerah was some spot in the immediate neighbourhood of Sinai whither the people gathered for their first long march; or that it was one of the halting-places been a burning "in the end of the camp." We may therefore suppose either that Tabeerah was some spot in the immediate neighbourhood of Sinai whither the people gathered for their first long march; or that it was one of the halting-places been a burning "in the end of the camp." We may therefore suppose either that Tabeerah was some spot in the immediate neighbourhood of Sinai whither the people gathered for the spot in the immediate neighbourhood of Sinai whither the people gathered for the spot in the immediate neighbourhood of Sinai whither the people gathered for the spot in the immediate neighbourhood of Sinai whither the people gathered for the spot in the immediate neighbourhood of Sinai whither the people gathered for the spot in the on the "three days' journey" not mentioned in the list, because that journey was considered as all one; or that it was the same place afterwards called Kibroth-Hatta-avah. There is nothing in the narrative to decide a question which is in itself unimportant. It is necessary to remember that where the ancient and local names derived from marked natural features were not available, such names as Tabeerah given to the halting-places of so vast a host must have had a very loose significance. CHAPTER 11:4-35 KIBROTH HATTAAVAH (verses 4-35). And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?Verse 4. The mixed multitude. Hebrew, have saphsuph, the gathered; the rift-raft, or rabble, which had followed the fortunes of Israel out of Egypt, where they had probably been strangers and slaves themselves. What the nature and the fate of this rabble were is a matter of mere conjecture and of some perplexity. There does not seem any room for them in the regulations laid down for Israel, nor are they mentioned in any other place except at Exodus 12:38. In Leviticus 24:10 we read of the son of an Israelitish woman by an Egyptian father, and this might lead us to conjecture that a great part of the "mixed multitude" was the offspring of such left-handed alliances. These half-breeds, according to the general rule in such cases, would follow their mothers; they would be regarded with contempt by the Jews of pure blood, and would accompany the march as hangers-on of the various tribes with which they were connected. As to their fate, it may be probably concluded, from the reason of things and from the reason of things and from the reason of the various tribes with which they were connected. As to their fate, it may be probably concluded, from the reason of things and from the reason of the various tribes with which they were connected. indulgences of Egypt; they were bound by no such strong restraints and animated by no such national feelings as the true people of the Lord. And the children of Israel also wept again. This expression, again (Hebrew, Juic, used adverbially), would seem to point to some former weeping, and this is generally found in the "murmuring" of which they had been guilty in the desert of Sin (Exodus 16:2, 3). This, however, is unsatisfactory for several reasons: first, because that occurrence was too remote, having been more than a year ago; second, because the time; third, because the matter of complaint on the two occasions was really quite different: then they murmured faithlessly at the blank starvation which apparently stared them in the face; now they weep greedily at the absence of remembered luxuries. It is therefore much more likely that the punishment then inflicted did not check the sin; wonderful that it burst out again in an aggravated form almost immediately. But such was the obstinacy of this people, that Divine vengeance, which only perhaps affected a few, and only lasted for a brief space, was not sufficient to silence their wicked clamour. Who shall give us flesh to eat? בַּעֵׁר 2 - Septuagint, κρέα - means flesh-meat generally. They had flocks and herds it is true, but they were no dou carefully preserved, and the increase of them would little more than suffice for sacrifice; no one would dream of slaughtering them for ordinary eating. We remember the fish, which we did eat in Egypt freely, i.e., gratis. No doubt this was an exaggeration on the part of the murmurers, but it is attested by classical writers that fish swarmed in the Nile waters, and cost next to nothing (Died. Sic., 1:36, 52; Herod., 2:93; Strabo, 17. page 829). Cucumbers of peculiar softness and flavour are spoken of by Egyptian travelers as fructus in Egypto omnium vulgatissimuss). Melons. אַבַטָּחִים. Water-melons, still called battieh, grow in Egypt, as in all hot, moist lands, like weeds, and are as much the luxury of the poorest as of the richest. Leeks. אַבָּטָּחִים. This word usually means grass (as in Psalm 104:14), and may do so hare, for the modern Egyptians eat a kind of field-clover freely. The Septuagint, however, translates it by τὰ πράσα, leeks or chives, which agrees better with the context. Pliny (Nat. Hist. 19:33) speaks of it as "laudatissimus porrus in Egypto." Onions. בְּצָלים. Garlic. שׁומים. These are mentioned in the well-known passage of Herodotus (2:125) as forming the staple food of the workmen at the pyramids; these still form a large part of the labouring classes in Egypt, as in other Mediterranean countries. If we look at these different articles of food together, so naturally and inartificially mentioned in this verse, we find a strong argument for the genuineness of the narrative. They are exactly the luxuries which an Egyptian labourer of that day would have cried out for, if deprived of them; they are not the luxuries which a Jew of Palestine would covet, or would even think cf. The very words here used for the cucumber, the melon, and the garlic were probably Egyptian, for they may still be recognized in the common names of those vegetables in Egypt. But now our soul is dried away: there is nothing at all, beside this manna, before our eyes. Verse 6. - Our soul is dried away. This exaggerated statement expressed their craving for the juicy and savoury food of which they had been thinking, and which was obviously unattainable in the wilderness. There is a physical craving in man for variety of diet, and especially for such condiments and flavours as he has been used to all his life, which makes the lack of them a real hardship. It is not necessary to condemn the Israelites for feeling very keenly the loss of their accustomed food, which is notoriously the one thing which the poorest classes are least able to bear; it is only necessary to condemn them for making this one loss of more account than all their gain. There is nothing at all, beside this manna, before our eyes. Rather, "we have nothing (אין כֹל) except tha our eye (falls) upon this manna. " These graphic words speak of the longing looks which turned in every direction after the accustomed dainties, only to fall with disgust upon the inevitable manna. It was very ungrateful of them to speak disparagingly of the manna, which was good and wholesome food, and sufficient to keep them in health and strength; but it is useless to deny that manna only for people who had been accustomed to a rich and varied diet must have been exceedingly trying both to the palate and the colour of bdellium. Verse 7. - The manna was as coriander seed. On the name and the nature of the manna seed and the colour thereof as the colour of bdellium. Verse 7. - The manna was as coriander seed. Exodus 16:31. It is commonly supposed that the brief description here inserted was intended to show the unreasonableness of the popular complaints. There is no trace whatever of any such purpose. So far as the description conveys fresh information, it was simply suggested by the occurrence of the word "manna," according to the narrative. If any moral purpose must be assigned to this digression, it would rather be to suggest that the people had some real temptation to complain. It is often forgotten that, although the manna was supernatural, at least as to the amount and regularity of its supply, yet as an article of food it contained no supernatural elements. If we had to live upon nothing but cakes flavored with honey or with olive oil, it is certain that we should soon find them pall upon our appetite. To the eye of the Psalmist the manna appeared as angels' food (Psalm 78:25); but then the Psalmist the manna appeared as angels' too upuou, it is certain that we should not be "our ensamples" (τύποι ημῶν, I Corinthians 10:6) if they had not succumbed to real temptations. As the colour of bdellium, See on Genesis 2:12. As no one knows anything at all about bdellium, this adds nothing to our knowledge of the manna. The Septuagint has here είδος κουστάλλου, "the appearance of ice," or perhaps "of hoar-frost," As it translates bdellium in Genesis 2:12 by ἄνθοαξ (carbuncle), it is probable that the comparison to ice here is due to some tradition about the manna. Taking this passage in connection with Exodus 16:31, we may reasonably conjecture that it was of an opalescent white, the same colour probably which is mentioned in connection with manna in Revelation 2:17. And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of fresh oil. Verse 8. - And the people ate it in its natural state, but that afterwards they found out how to prepare it in different ways for the sake of variety. Small handmills and mortars for the preparation of grain they would have brought with them from their Egyptian homes. As the taste of fresh oil. In Exodus 16:31 it is said to have the two things is more impossible adequately to describe than a fresh taste. It is sufficient to note that the two things is more impossible adequately to describe than a fresh taste. suggested by the taste of the manna, honey and oil, present the greatest possible contrast to the heavy or savoury food which they remembered in Egypt. And when the dew fell,... the manna fell upon it. We know from Exodus 16:14 that when the dew evaporated in the morning it left a deposit of manna upon the ground; we learn here that the manna fell upon the dew during the night. Now the dew is deposited in the cool of the night beneath a clear sky, when radiation of heat goes on uninterruptedly from the upper air. What possible physical connection there could be between the dew and the manna we cannot tell. To the untaught mind, however, the dew seemed to come more directly than any other gift of nature from the storehouse of heaven (cf. Psalm 78:23, 24; Psalm 105:40). Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moses also was displeased. Verse 10. - Throughout their families. Every family weeping by itself. Such was the contagion of evil, that every family was infected. Compare Zechariah 12:12 for a description of a weeping similar in character, although very different in its cause. Every man in the door of his tent. So that his wailing might be heard by all. So public and obtrusive a demonstration of grief must of course have been pre-arranged. They doubtless acted thus under the impression that if they made themselves sufficiently troublesome and disagreeable they would get all they wanted; in this, as in much else, they behaved exactly like ill-trained children. Moses also was displeasure with that of God. The murmuring indeed of the people was directed against God, and against Moses as his minister. The invisible King and his visible viceroy could not be separated in the regard of the people, and their concerted exhibition of misery was intended primarily for the eye of the latter. It was, therefore, no wonder that such conduct roused the wrath of God, who had no right to be angry, as well as the wrath of God, who had no right to be angry. within the exact limits of what befits the creature, and to distinguish carefully between a righteous indignation for Cod and an angry impatience with men. But he sinned under very sore provocation. And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore hast thou afflicted thy servant? people upon me?Verse 11. - Wherefore hast thou afflicted thy servant? These passionate complaints were clearly wrong, because exaggerated. God had not thrown upon Moses the responsibility of getting the people safely into Canaan, or of providing flesh for them; and apart from these exaggerations, it was a selfish and cowardly thing thus to dwell upon his own grievance, and to leave out of sight the grave dishonour done to God, and the awful danger incurred by the people. It was the more blameworthy in Moses because upon a former occasion he had taken upon him, with almost perilous boldness, to remonstrate with God, and to protest against the vengeance he threatened to inflict (Exodus 32:11-13). In a word, Moses forgot himself and his duty as mediator, and in his indignation at the sin of the people committed the same sin himself. It is a strong note of genuineness that so grave (and yet so natural) a fault should be recorded with such obvious simplicity. Compare the cases of Elijah (1 Kings 19) and of Jonah (chapter 4). Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Verse 12. - Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which is perhaps the correct one, in Acts 13:18: TEGGGGAGAGOVTAETA yoov etpowood at this people alone, because it is too heavy for me. Verse 14. - 1 am not able to bear all this people alone. This complaint while reasonable in itself, shows how unreasonable the rest of his words were. However many he might have had to share his responsibilities, be could not have provided flesh for the people, nor enabled them to live one day in the wilderness; this had never been laid upon him. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness. Verse 15. - Kill me, I pray thee, out of hand, or "quite." Hebrew, inf. abs. And let me not see my wretchedness. Let me not see my wretchedness. Verse 15. - Kill me, I pray thee, out of hand, or "quite." Hebrew, inf. abs. And let me not see my wretchedness. Let me not se officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. Verse 16. - And the Lord said unto Moses. The Divine dignity and goodness of this record. Of what god, except the Father of our Lord Jesus Christ was it ever witnessed, or could it have been ever imagined, that he should answer the passionate injustice of his servant with such forbearance and kindness? The one thing in Moses' prayer which was reasonable he allowed at once; the rest he passed over without answer or reproof, as though it had never been uttered. Gather unto me seventy men of the elders of Israel. That the number seventy has a symbolic significance in Scripture will hardly be denied (cf. Exodus 1:5; Daniel 9:2, 24; Luke 10:1), although it is probably futile to affix any precise meaning to it. Perhaps the leading idea of seventy nations in the world. There is no reason, except a reckless desire to confound the sacred narrative, to identify this appointment with that narrated in Exodus 18:21, sq. and Deuteronomy 1:9, sq. The circumstances and the purposes appear quite distinct: those were appointed to assist Moses in purely secular matters, to share his burden as a judge; these to assist him in religious matters, to support him as a mediator; those used the ordinary gifts of wisdom, discretion, and personal authority; these the extraordinary gifts of the covenant, about a year before. Unless there was some decisive reason against it, an elder who had been chosen for that high religious privilege could hardly fail to be chosen on this occasion also; an interview with God himself, so mysteriously and awfully significant, must surely have left an ineffaceable stamp of sanctity on any soul at all worthy of it. It would be natural to suppose that while the present selection was made de novo, the individuals selected were personally the same. Compare note on chapter Numbers 1:5, and for "the elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowest to be elders of Israel" see on Exodus 3:16. Whom thou knowst to be elders at the days of bondage, see Exodus 5:6. The Targ. Pal. paraphrases the word shoterim by "who were set over them in Mizraim." The Septuagint has here πρεσβύτεροι τοῦ λαοῦ καὶ γρυμματεῖς αὐτῶν, words so familiar to the reader of the Greek Gospels. The later Jews traced back their Sanhedrim, or grand council of seventy, to this appointment, and found their eiders and scribes in this verse. There was, however, no further historical connection between the two bodies than this - that when the monarchy failed and prophecy died out, the ecclesiastical leaders of the Jews modeled their institutions upon, and adapted their institutions upon, and adapted their titles to, this Divinely-ordered original. And I will take of the spirit which is upon thee, and will put it upon thee, and will put it upon them. The Holy Spirit is one and indivisible. But in the language of Scripture "the Spirit" often stands for the charismata, or gifts of the Spirit, and in this sense is freely spoken of as belonging to this or that man. So the "spirit of Elijah" (2 Kings 2:9, 15), which was transferred to Elisha, as it were, by bequest. It was not, therefore, the personal indwelling presence of the Holy Ghost in Moses which God caused him to share with the seventy elders, for that can in no ease be a matter of transfer or of arrangement. but simply those charismata or extraordinary gifts of the Spirit which Moses had hitherto enjoyed alone as the prophet of Israel. It is strange that in the face of the clear teaching of St. Paul in 1 Corinthians 12, 13, and in view of such cases as those of Saul (1 Samuel 10:10; 19:93) and David (1 Samuel 16:13), any difficulty should have been felt about this passage. They shall bear the burden of the people with thee. It does not appear how they were to do this, nor is there any record of their work. Their gifts, however, were spiritual, and we may probably assume that their usefulness lay in producing and maintaining a proper religious tone among the people. The real difficulty which stood in the way of Moses was not one of outward organization or of government, for that had been amply provided for; it lay in the bad tone which prevailed among the people, and threatened to destroy at any moment the very foundations of their national hope and safety. We may see in these seventy not indeed a Sanhedrim to exercise authority and discipline, but the first commencement of that prophetic order which afterwards played so large a part in the religious history of Israel and or their ministry the more formal and unvarying offices of the priesthood. If this was the nature of their usefulness, it is not surprising that they are never mentioned again; and it is observable that a similar obscurity hangs over the activity of the prophets of the LORD. And say thou unto the people, Sanctify yourselves against to morrow, and ye shall eat flesh: for ye have wept in the ears of the LORD. saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat. Verse 18. - Sanctify yourselves against tomorrow. By certain ablutions, and by avoidance of legal pollution (see Exodus 19:10, 14, 15). The people were to prepare themselves as for some revelation of God's holiness and majesty. In truth it was for a revelation of his wrath, and of the bitter consequences of sin. There is about the words, as interpreted by the result, a depth of very terrible meaning; it was as though a traitor, unknowing of his doom, were bidden to a grand ceremonial on the morrow, which ceremonial should be his own execution. For it was well with us in Egypt. These false and wicked words, in which the base ingratitude of the people reached its highest pitch, are repeated to them in the message of God with a quiet sternness which gave no sign to their callous ears of the wrath they had aroused. Ye shall not eat one day, nor two days, nor five days, nor five days, nor two da it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?Verse 20. - But even a whole month. There is some little difficulty about these words, because the Israelites do not seem to have made a long stay at Kibroth-Hattaavah, and the miraculous supply does not seem to have followed them. The words are words of stern irony and displeasure, and need not be literally pressed: it was enough that animal food was given them in quantity sufficient to have gorged the whole nation for a month, if they had eared to go on eating it (see below on verse 33). And Moses said, The people, among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Verse 21. - And Moses had not recovered from the impatient and despairing temper into which the ill-behaviour of the people had betrayed him. He could not recovered from the impatient and despairing temper into which the ill-behaviour of the people had betrayed him. He could not recovered from the impatient and despairing temper into which the ill-behaviour of the people had betrayed him. he spoke petulantly, and indeed insolently, out of the misery which was yet in his heart. Shall the flocks and the herds be slain? Which they had brought out of Egypt with them (see on Exodus 12:32), and which no doubt were carefully husbanded, partly in order to supply them with milk and other produce, partly in order to maintain the sacrifices of the law. All the fish of the sea. A wild expression from which nothing can be fairly argued as to the present position of the sea. A wild expression from whether my word shall come to pass unto thee or not. Verse 23. - Is the Lord's hand waxed short? So that it cannot reach far enough to fulfill his purposes. This simple and expressive figure of speech is adopted by Isaiah 1:2; Isaiah 59:1). And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. Verse 24. - Moses went out, i.e., out of the tabernacle. It is not stated that he went into the tabernacle to bring his complaint before the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. Verse 25. - The Lord came down in a cloud, i.e., in the cloud which was the symbol of his perpetual presence with. them. At other times this cloud dwelt (ye) above the tabernacle, soaring steadily above it in the clear air; but on certain occasions, for greater impressiveness, the cloud came down and filled the tabernacle, or at any rate the entrance of it, while Moses stood without (cf. Numbers 12:5 and Exodus 33:9; Exodus 40:35). Took of the spirit which was upon him. Not certainly in anger, or by way of diminishing the fullness of the spirit which was in Moses, but in order that the seventy might participate and be known to participate, in a gift originally and specially given to Moses. The whole intention of the ceremonial was to declare in the most unmistakable way that the gifts of the seventy were to be exercised only in union with and in subordination to the mediator of Israel. The Targums are substantially correct in their paraphrase: "The Lord made enlargement of the spirit that was upon him, and imparted to the seventy men, the eiders." Theodoret very happily observes on this passage, "Just as a man who kindles a thousand flames from one does not lessen the first in communicating light to the seventy." They prophesied. The phenomenon here mentioned for the first time was no doubt an ecstatic utterance, not exactly beyond the control, but certainly 27:29; Genesis 49:28). The Hebrew ותנבאו means literally "were caused to pour forth," and the fundamental idea is that those affected became for the time being vents for the audible utterance of thoughts and expressions which were not theirs, but the Holy Ghost's. Compare the thought in Job 32:18-20, and the case of Saul and his messengers, as above. As to the maximum for the time being vents for the audible utterance of thought in Job 32:18-20, and the case of Saul and his messengers, as above. As to the maximum for the time being vents for the audible utterance of thought in Job 32:18-20, and the case of Saul and his messengers, as above. As to the maximum for the time being vents for the audible utterance of thought in Job 32:18-20, and the case of Saul and his messengers, as above. As to the maximum for the time being vents for the time being vents for the time being vents for the audible utterance of thought in Job 32:18-20, and the case of Saul and his messengers, as above. As to the maximum for the time being vents for the of these prophesyings, we may probably conclude that they were of the same nature as the ecstatic utterances of the tongues on the day of Pentecost and afterwards; not "prophecy" in the ordinary sense, but inspired glorification of God, and declaration of his wonderful works (Acts 2:4, 11). And did not cease. Rather, "did not add," or "repeat." (Job et al. 2). Septuagint, set oùk έτι προσέθεντο. The ecstatic utterance did not continue or reappear. The New Testament history no doubt supplies us with the explanation of this. The supernatural sign thus accorded was of little use in itself, and was of much danger, because it attracted to its exhibition an attention which was rather due to more inward and spiritual things. As a sign it was sufficient that it should be once unmistakably manifested before all the people. (cf. 1 Corinthians 13:8). The permanent charisma of the Holy Spirit which the seventy received and retained from this time forth was no doubt the αντιλήψις or κυβερνήσις of 1 Corinthians 12:28; the gift of "help" or "governance," not in temporal matters, but in the religious education and direction of the people. But there remained two of the men in the camp, the name of the one was Eldad, and the spirit rested upon them; and they prophesied in the camp. Verse 26. - There remained two of the men in the camp. No reason is here given why they did not accompany the rest to the tabernacle; but as they did not thereby forfeit the gift designed for them. This incidental notice shows how usual the practice of writing was, at any rate with Moses, who was "learned in all the wisdom of the Egyptians" (Acts 7:22). And they prophesied in the camp. As a sign that they too had received the charisma from the Lord. Seeing that it was the work of the Holy Spirit, there was of course nothing really more wonderful in their case than in the ease of the others, but no doubt it seemed so. That men in the camp, and away from the visible center and scene of Divine manifestations, should be accessible to the heavenly afflatus was a vast astonishment to an ignorant people. We may compare the surprise felt by the Jewish Christians when the sign of tongues was shown among the Gentiles (Acts 10:45, 46). And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. Verse 27. - And there ran a young man. Literally, "the young man," - by which some understand the young men of the camp collectively, but this is doubtful in grammar and unsatisfactory in sense. If this book was compiled from previous records, of which there are many apparent traces, we may suppose that the name of this young man was there given, but here for some reason omitted. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. Verse 28. - Joshua the son of Nun. See on Exodus 17:9. As before, he is called Joshua by anticipation. One of his young men. This implies that there were others who to some extent shared his duties towards Moses; but that Joshua stood in a peculiar relation to his master is evident from Exodus 32:17, as well as from this passage itself. My lord Moses, forbid them. Probably he did not know that they had been enrolled, and he was naturally jealous for the honour of Moses - a jealousy which was not at all unnecessary, as the events of the next chapter proved. The prophesying of Eldad and Medad in the camp might well seem like the setting up of an independent authority, not in harmony with that of Moses. And Moses said unto him, Enviest thou for my sake? In this answer speaks for once "the meekest of men." It was his sad fate that his position as representative of God obliged him to see represed with terrible visitations any rebellion against his sole and absolute authority. But he was devoid of personal ambition at all times, and at this time weary and disgusted with the responsibility of ruling such a people. How much more for the glory of God, and for his own peace, would it be if not only these, but all the people, shared the gifts of the Camp, he and the elders of Israel. Verse 30. - Moses gat him into the camp. Although the tabernacle stood in the midst of the camp, yet it was practically separated from the tents of the other tribes by an open space and by the encampments of the Levites. There is, therefore, no ground for inferring from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the camp, and as it were two cubits high upon the face of the earth. Verse 31. - A wind from the Lord. A wind blowing up the Red Sea and across the Gulf of Akabah. And brought quails from the sea. On the "quails" (Hebrew, salvim - probably the common quail) see Exodus 16:13. The Septuagint has in both places ή όρτυγομήτρα, "the quail-mother," the sense of which is uncertain. These birds, which migrate in spring in vast numbers, came from the sea, but it does not follow that the camp was near the sea. They may have been following up the Gulf of Akabah, and been swept far inland by the violence of the gale. Let them fall by the camp. Rather, "threw the mown on the camp." אַשָשׁ עֵל הַמָּחָגָה". Septuagint, נוֹחָצָשׁ עֵל הַמָּחָגָה לוֹח און און גער הַמָּחָגָה און גער הַמָּחָגָה און גער הַמָּחָגָה און און גער הַמַחָגָה און גער הַמ upon the camp (cf. Psalm 78:21, 28). Two cubits high upon the face of the earth. The word "high" is not in the original, but it probably gives the true meaning. The Septuagint, ώσει δίπηχυ άπο τῆς γῆς, is somewhat uncertain. The Targums assert that the quails "flew upon the face of the ground, at a height of two cubits;" and this is followed by the Vulgate ("volabant in acre duobus cubitis altiludine super terram") and by many commentators. This idea, however, although suggested by the actual habits of the bird, and adopted in order to avoid the obvious difficulty of the statement, is inconsistent with the expressions used here and in Psalm 78. If the birds were "thrown" upon the camp, or "rained" upon it like sand, they could not have been flying steadily forward a few feet above the ground. It is certainly impossible to take the statement literally, for such a mass of birds would have been perfectly unmanageable; but if we suppose that they were drifted by the exigencies of the text: anything like a uniform depth would be the last thing to be expected under the circumstances. And the people stood up all that day, and all that night, and all the next day, and they gathered ten homers: and they spread them all abroad for themselves round about the camp. Verse 32. - And the people stood up... next day. A statement which shows us how greedy the people were, and how inordinately eager to supply themselves with an abundance of animal food. They were so afraid of losing any of the birds that they stayed up all night in order to collect them; probably they only ceased gathering and began to cat when the available supply was spent. Ten homers. It is difficult to calculate the capacity of the homer, especially as it may have varied from age to age. If it contained ten ephahs, as seems to be implied in Ezekiel 45:11, and if the estimate of the Rabbinists (which is less than that of Josephus) be correct that the ephah held nearly four and a half gallons of liquid measure, then half a million of men must have collected more quails apiece than would have filled a 450 gallon tub. No doubt the total number was something enormous, and far above anything that could have been supplied by natural agencies. The gift of quails, like that of manna, was one of the gifts of nature proper to that region Divinely multiplied and extended, so as to show forth in the most striking way the boundless power and beneficence of God. They spread them all abroad. In order to dry them in the sun, as the Egyptians used to do with fish (Herod., 2:77), and as the South Americans do with beef. Flesh thus cured does not need salt, which the Israelites would not have in sufficient quantities. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. Verse 33. - And while the flesh was yet between their teeth, ere it was chewed. If this were taken in the most literal sense, it would mean that no one of the people had time to swallow a single morsel of the coveted food ere he was stricken down by the Divine visitation We can scarcely imagine, however, that such was the case in every single instance. It would indeed appear as if they had with one consent possible; as if in defiance and contempt of the Divine warning that their greed would turn to satiety and loathing (see verses 19 and 32). If this were so, then the feast to which they so eagerly looked forward would begin throughout the camps on the second night, and the visitation of God might well have had the sudden and simultaneous character attributed to it here and in Psalm 78:30, 31. At any rate the statement of the text positively excludes the idea that they went on eating quails for a whole month, according to the promise (or threat) of verse 20. There was flesh enough to have secured the literal fulfillment of that promise by gorging them for a whole month; but it is evident that the Divine wrath anticipated any such tardy revenges, and smote its victims in the very moment of their keenest gratification. The Lord smote the people with a very great plague. Both ancients and moderns state that the flesh of quails is unwholesome (cf. Pliny, 10:23), but this appears to have no very valid foundation. Unquestionably quails eaten for a month by people unused to a flesh diet would produce many and fatal sicknesses; but there is no room for any such natural results here. Whatever form the plague may have taken, it was as clearly suppose that they were "the fattest" and "the chosen in Israel, and we may naturally suppose that those who had been foremost in the lusting and the murmuring were foremost in the ruin which followed. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted. Verse 34. - Kibroth-Hattaavah. The graves of greediness. Septuagint, Μνήματα τῆς ἐπιθυμίας. This name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with their own history; the name, like Tabeerah, was given to the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the Israelites themselves in connection with the place by the place by the place by the place by th the sad memory it enshrined, lived only in the sacred record. It is utterly uncertain where it lay, except that it was apparently the terminus of a three days' journey from Sinai, and in the desert of Paran. How long they stayed at Kibroth-Hattaavah is also quite uncertain. If the plague followed hard upon the coming of the quails, a few days would suffice for all the events recorded in this chapter, and we may well believe that the people would be only too glad to receive the signal of departure as soon as they had buried their unhappy brethren. And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth. Verse 35. - And abode at Hazeroth. Or, "were in Hazeroth." Septuagint, έγένετο ὁ λαὸς Άσηρώθ. Hazeroth, from אחצר, to shut in, means "enclosures;" so named perhaps from some ancient stone enclosures erected by wandering tribes for their herds and flocks. It has been identified with Ain el Hadhera, a fountain eighteen hours northeast of Sinai, but on no satisfactory grounds beyond a partial resemblance of name. Assuming that the march lay in a northerly direction through the desert of Paran, the Israelites would naturally follow the road which leads across the southern mountain barrier of et-Tih, and on by the Wady es-Zulakeh into the desert plateau. On this road there is a large fountain, with pasturage, at a place called el Ain, and another somewhat further at Bit ed-Themmed. One or other of these was probably the site of Hazeroth (cf. Stanley, 'Sinai,' page 84). It is, however, entirely a matter of conjecture, and of little real interest. The progress of Israel which is of unfading importance to us is a moral and religious, and not a geographical, progress. what does number 36 mean in the bible, what does the number 36 mean, what does the number 36 mean biblically

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