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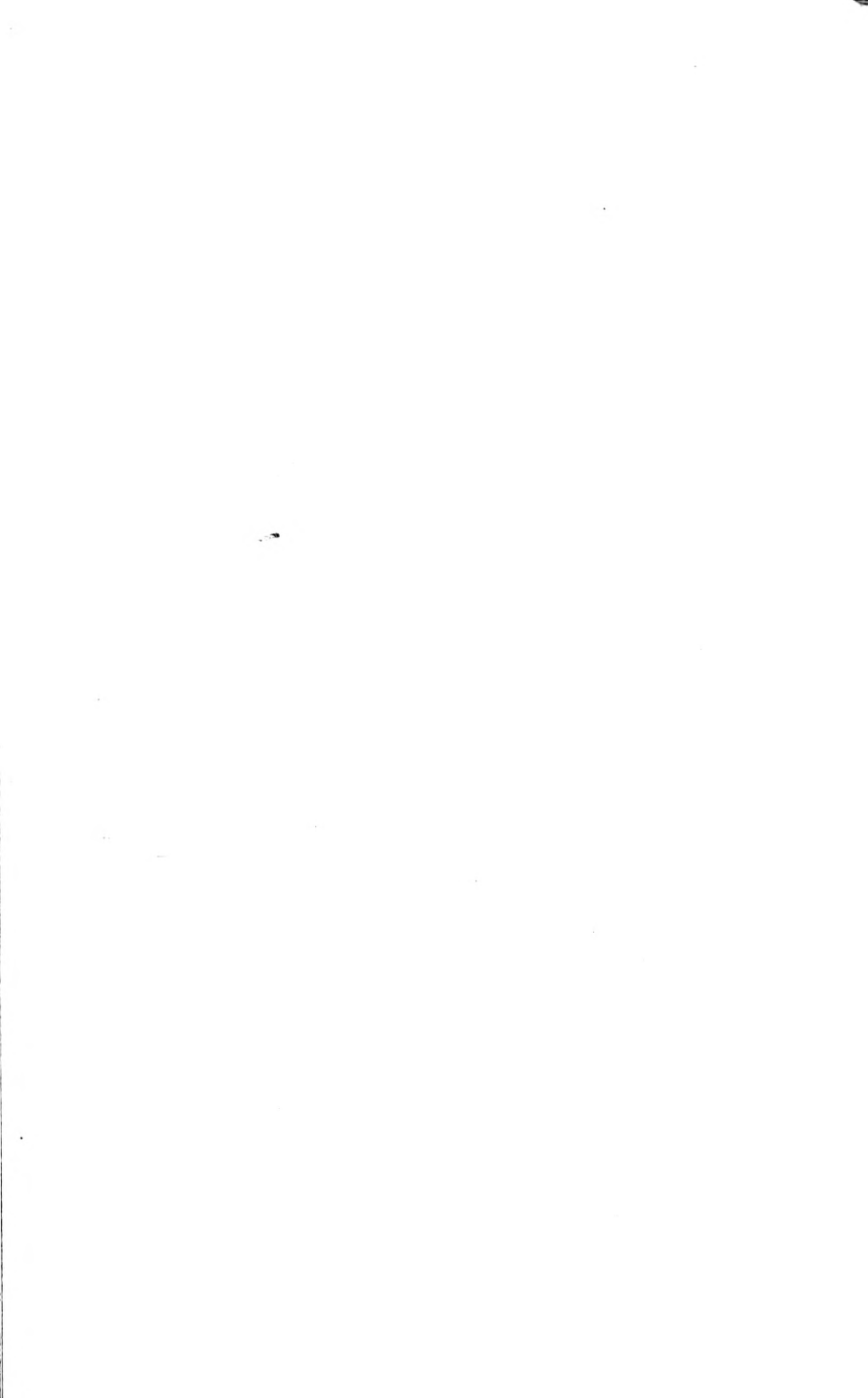
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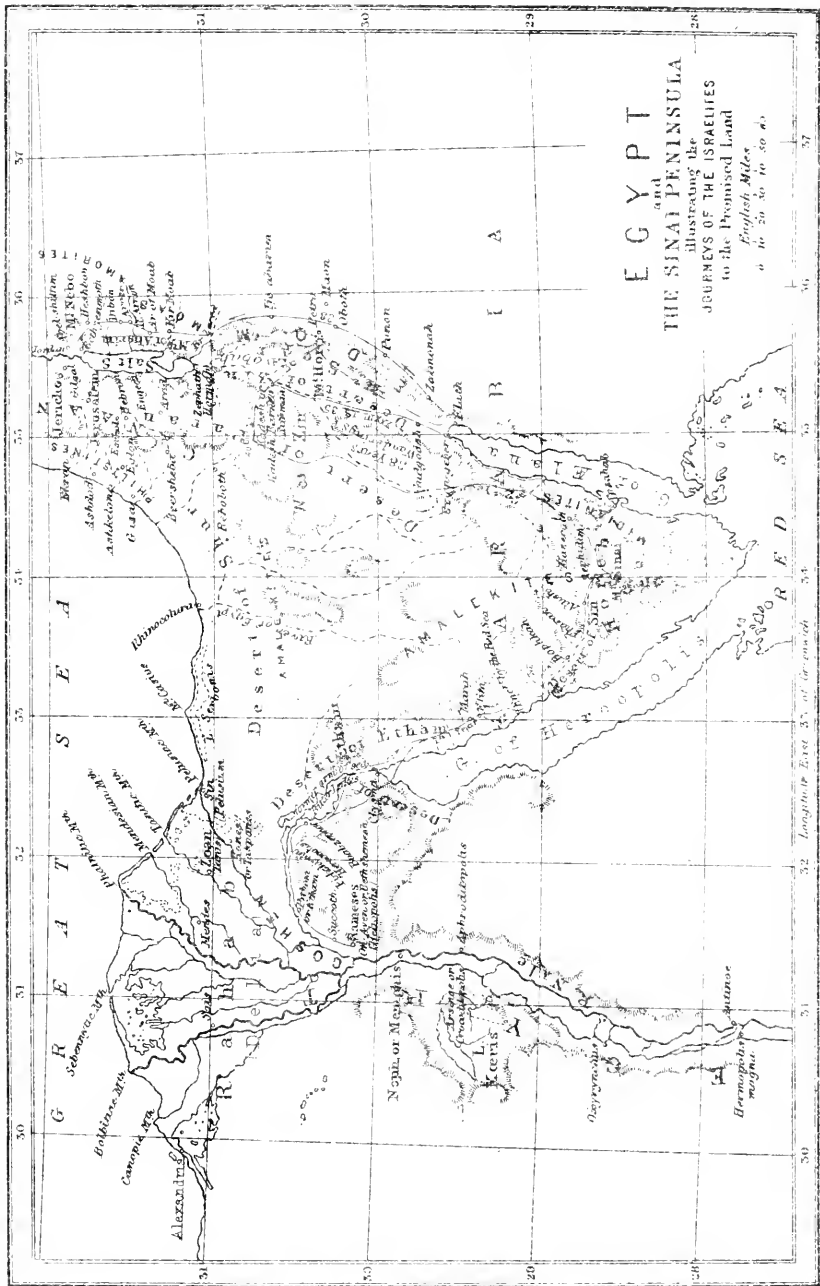
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NOTES

ON THE

BOOK OF NUMBERS,

WITH

MAP AND APPENDICES.

BY

THE REV. HENRY LINTON, M.A.,
Vicar of Birkenhead.



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P R E F A C E.

THE attention of our readers is directed to the following points, all of which seem necessary in order to a successful use of these Manuals at an examination :—

1. A careful *analysis of the book*, so as to know what we are reading about in any chapter. See *pp. 6-8*.
2. A general but clear idea of the *time* at which the several journeys were made. See *App. C*.
3. Reference to the Map of the Journeys, so as to connect the places referred to with the journeys and the *period during the 40 years* in which they were made (all having taken place in the 1st, 2nd, and 40th years).
4. After reading carefully the notes (referring from them continually to the map), to try to recall the information contained in them by reading over the *italics* in the text.
5. A good general knowledge of the Festivals of the Jewish year (see *Scriptures Arranged*, by the Author of this Manual, where a Table of Festivals will be found, with an explanation).
6. A good acquaintance with the *sacrifices and offerings* on each festival or other occasion. Chaps. vi., vii., viii., xv., xxviii., and xxix.
7. These, with a knowledge of the events contained in the history, should suffice for a fair examination.

KEY TO MAP.

Etham, Desert of.—At the head of the Red Sea. The desert extended *round* the head of the Sea.

Shur, Wilderness of.—Between Etham and Canaan.

Sin, Wilderness of.—On *west* of Desert of Sinai.

Zin, Wilderness of.—At north of the Wilderness of Paran (under the Land of Canaan, including, perhaps, the Arabah).

Sinai to Kadesh.—A journey of 11 days—see Deut. i.—extended to probably 50 days.

Arabah.—The depressed valley from Dead Sea to the Gulf of Akabah.

The Negeb, or South Country.—Extending from the Wilderness of Kadesh to a few miles below Hebron.

The Mountain.—The hill country extending from Hebron to the Plains of Esdraelon (Jezrael); also the elevated country of *the Amorites in the Negeb*.

Shephelah.—The plain, in the *Philistines' Country*.

Abel-Shittim.—The meadows of Acacia trees on the east bank of the Jordan—about 5 miles in width,—in the plains of Moab.

Ije-Abarim.—The heights or mountains of Abarim, on east side of the Arabah and Dead Sea, including Pisgah, Nebo, &c.

The Yarmuk, the Jabbok, the Arnon, fall into the Jordan and the Dead Sea, flowing from east to west.

The Yarmuk was formerly known as the Hieromax.

INTRODUCTION TO THE BOOK OF NUMBERS.

The Book of Numbers received this title because it contains an account of *the numberings of the people of Israel*, chaps. i. and xxvi. It was known among the Jews as *Va-yedabber* (“*and he spake*”), or (from its first distinctive word) *Be-midbar* (*in the wilderness*). In the lxx. it is termed *arithmoi* (numbers), which appellation was adopted by the Greek Fathers and by the Latin translators, who called it *Numeri*. The Book of Numbers contains the history of Israel during 38 or 39 years : from the 1st day of the 2nd month in the 2nd year after leaving Egypt—B.C. 1490—to the 1st day of the 5th month of the 40th year—B.C. 1451. See ch. i. 1 ; xx. 22 ; and xxxiii. 38. The general arrangement of events occurring between these dates will be found in the “*Analysis of Contents*” at the close of this Introduction.

Authorship.—From chap. xxxvi. 13 it appears that it was written by *Moses*, “by the commandment of the Lord,” in the plains of Moab.

In common with the preceding Books and Deuteronomy, the Book of Numbers has, from the most ancient times, been regarded as the work of *Moses*. The grounds on which *Moses* has been regarded as the author of this Book are generally *the same as for the Pentateuch as a whole*. They are briefly as follows :—

- (1) The narrative contains evidence that *Moses wrote a history*; Exod. xvii. 14 ; xxiv. 4 ; xxxiv. 27 ; Deut. xvii. 18, 19 ; xxxi. 9, 10, 11.
- (2) *Moses could have written the Pentateuch.*
 - (a) That *Moses lived, and was the leader of the Israelites* is denied by none.

INTRODUCTION.

- (b) The *art of writing* was known in Moses' time. (The cursive hieratic character being found in monuments, parchments, and papyri written before the time of Moses).
- (c) The Semitic nations had a knowledge of the art of writing from the most ancient times. (The letters of the alphabet were brought, according to Greek tradition, by Cadmus (*i.e.*, the eastern) from Phœnicia into Europe.)
- (3) The testimony of subsequent times proves that Moses did write the books now known by his name; Joshua i. 7, 8; viii. 31, 34; xxiii. 6; Judges i. 16, 20, 23; ii. 1, 10; vi. 13; xi. 15-27. (In Samuel and Kings references to the Pentateuch are numerous, and may easily be found). New Testament—Matt. xix. 8; Mark x. 5; xii. 26; Luke xx. 37; John i. 17; v. 46, 47; viii. 5; Acts iii. 22; vii. 37, &c.
- (4) The internal evidence points to Moses, and to him only, as the writer of the Pentateuch.
- (a) The author of the Pentateuch had an intimate acquaintance with *Egypt, its literature, laws, and religion*; Ex. ii. 3, &c.
- (The Mosaic laws and institutions of worship are penetrated throughout by a knowledge of Egyptian customs).
- (b) The history and the law of the Israelites both bear marks and tokens of their passage *through the wilderness, and long residence in it.*
- (c) The language and the legislation of the Pentateuch has *Canaan only in prospect*; Exod. xii. 25-27; xiii. 1-5; xxiii. 20-33; Numb. xv. 2, 18, &c.
- (d) The language of the Pentateuch is such as to suit the age and character of Moses—undoubtedly archaic—containing several words and forms to be found in the Pentateuch, and nowhere else. See App. (From *Speaker's Commentary*).

Evidence, as to authorship, from the **Book of Numbers**, is as follows :—

- (1) The catalogue of the stations or encampments during the journeyings from Egypt to the plains of Moab (xxxiii.) is specially assigned to Moses in the text (v. 2). There is thus a strong probability that the other chapters were also written by him.
- (2) The intermixture of narrative and legislative matter in this book is one of its characteristic features. The enactments, too, follow in most cases hard upon acts or emergencies which evidently led to them ; ch. xv. 22, 24, 32 ; xix. 14. Evidently the alternations of historical and legislative portions reflect the order of actual transaction.
- (3) That the author had *an intimate acquaintance with Egypt* may be strikingly illustrated from Numbers. The purifications of the priests (viii. 7, 8, 9), the trial of jealousy (v. 11-31), the ordinance of the red heifer (xix. 1-10), being all adaptations from Egyptian rites.
- (4) The statements of this book abound in evidences that the writer and those with whom he lived were *still in the desert* ; ch. xix. 14 ; ix. 16, &c. ; x. 1-28, and 35, 36.
- (5) There are *topographical statements* which could hardly have been written after the days of Moses ; ch. xxi. 13. Compare ch. xxxii., from which it appears that the two and half tribes had not as yet dispossessed the Amorites. &c.
- (6) The various communications from God to Moses are so worded that, unless we deny altogether their historical character, we must admit that they were *recorded by the very person who received them* ; ch. xiv. 11-26.
- (7) *No other person than Moses* has been named with anything like probability as the author.

While asserting, however, thus clearly the authorship of Moses, it must be understood that various supplementary notes or explanations have been inserted in this Book by sacred writers of a later period, as Samuel or Ezra, who is said to have revised all the books of the Old Testament extant in his time.—*From Speaker's Commentary.*

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- | | | |
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NOTES

ON THE

BOOK OF NUMBERS.

CHAPTER I.

Census of the Israelites.—Princes of the tribes.
—The Levites not numbered with them.

The people to be numbered.—(v. 1) “And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation, on the *first day of the second month*, in the second year after they were come out of the land of Egypt, saying, (v. 2) *Take ye the sum* of all the congregation of the children of Israel, *after their families*, by the house of their fathers, with the number of their names, every male *by their polls*; (v. 3) *From twenty years old and upward*, all that are able to *go forth to war* in Israel: thou and Aaron shall number them *by their armies*. (v. 4) And with you there shall be *a man of every tribe*; every one head of the house of his fathers.”

Names of the assessors.—(v. 5) “And these are *the names of the men* that shall stand with you: of the tribe of Reuben; Elizur the son of Shedeur. (v. 6) Of Simeon; Shelumiel the son of Zurishaddai. (v. 7) *Of Judah*; Nahshon the son of Amminadab. (v. 8) Of Issachar; Nethaneel the son of Zuar. (v. 9) Of Zebulun; Eliab the son of Helon. (v. 10) Of the children of *Joseph: of Ephraim*; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur. (v. 11) Of Benjamin; Abidan the son of Gideoni. (v. 12) Of Dan; Ahiezer the son of Ammishaddai. (v. 13) Of Asher; Pagiel the son of Ocran. (v. 14) Of Gad; Eliasaph the son of

Deuel. (v. 15) Of Naphtali; Ahira the son of Enan. (v. 16) *These were the renowned* of the congregation, princes of the tribes of their fathers, heads of thousands in Israel."

The census taken.—(v. 17) "And Moses and Aaron took these men which are expressed by their names: (v. 18) And they assembled all the congregation together on the *first day of the second month*, and they declared their *pedigrees* after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, *by their polls*. (v. 19) As the Lord commanded Moses, so he numbered them in the wilderness of Sinai."

1. Reuben's tribe.—(v. 20) "And the children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; (v. 21) Those that were numbered of them, even of the tribe of Reuben, were forty and six thousand and five hundred."

2. Simeon's tribe.—(v. 22) "Of the children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war; (v. 23) Those that were numbered of them, even of the tribe of Simeon, were fifty and nine thousand and three hundred."

3. Gad's tribe.—(v. 24) "Of the children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (v. 25) Those that were numbered of them, even of the tribe of Gad, were forty and five thousand six hundred and fifty."

4. Judah's tribe.—(v. 26) "Of the *children of Judah*, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (v. 27) Those that were numbered of them, even of the tribe of Judah, were threescore and fourteen thousand and six hundred."

5. **Issachar's tribe.**—(v. 28) “Of the children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 29) Those that were numbered of them, even of the tribe of Issachar, were fifty and four thousand and four hundred.”

6. **Zebulun's tribe.**—(v. 30) “Of the children of Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 31) Those that were numbered of them, even of the tribe of Zebulun, were fifty and seven thousand and four hundred.”

7. **Joseph's (Ephraim) tribe.**—(v. 32) “Of the children of Joseph, namely, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 33) Those that were numbered of them, even of the tribe of Ephraim, were forty thousand and five hundred.”

8. **Joseph's (Manasseh) tribe.**—(v. 34) “Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 35) Those that were numbered of them, even of the tribe of Manasseh, were thirty and two thousand and two hundred.”

9. **Benjamin's tribe.**—(v. 36) “Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 37) Those that were numbered of them, even of the tribe of Benjamin, were thirty and five thousand and four hundred.”

10. **Dan's tribe.**—(v. 38) “Of the children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war ; (v. 39) Those that were numbered of them, even of the tribe of Dan, were threescore and two thousand and seven hundred.”

11. Asher's tribe.—(v. 40) “Of the children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (v. 41) Those that were numbered of them, even of the tribe of Asher, were forty and one thousand and five hundred.”

12. Naphtali's tribe.—(v. 42) “Of the children of Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war; (v. 43) Those that were numbered of them, even of the tribe of Naphtali, were fifty and three thousand and four hundred. (v. 44) These are those that were numbered, which Moses and Aaron numbered, and the princes of Israel, being twelve men: each one was for the house of his fathers. (v. 45) So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel; (v. 46) Even all *they that were numbered* were six hundred thousand and three thousand and five hundred and fifty.”

The Levites not numbered.—(v. 47) “*But the Levites*, after the tribe of their fathers, were not numbered among them. (v. 48) For the Lord had spoken unto Moses, saying, (v. 49) Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel: (v. 50) But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle. (v. 51) And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger that cometh nigh shall be put to death.”

Their place in the camp.—(v. 52) “And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. (v. 53) But the Levites shall pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

(v. 54) And the children of Israel did according to all that the Lord commanded Moses, so did they."

THE CENSUS OF THE PEOPLE.

"*First day of the second month,*" v. 1.—The Tabernacle was set up on the 1st day of the 1st month of the 2nd year; Exod. xl. 2, 17. The census here referred to was ordered on the 1st day of the second month of the same year, the laws contained in the Book of Leviticus having been completed *in one month*.

"*Take ye the sum,*" v. 2.—The numbers according to this census now ordered were 603,550—see v. 46; while those taken on the previous occasion—Exod. xxx. 11-16, xxxviii. 26—were 603,550. It is asked by some writers whether during the interval there were none of the Israelites who reached the age of 20—see v. 3—and if so, how was it that there were not more above 20 at the later registration in Numbers than at the earlier in Exodus. In order to sustain this objection (raised by the late Dr. Colenso in particular) two assumptions must be made: (1) That some considerable time elapsed between the two registrations, and (2) that a fresh registration was taken on the later occasion; but, from the foregoing note on v. 1, it would appear (1) that the interval was *very* short: not much, if at all, over one month; (2) that on the second occasion in Numbers the *former registration* was taken *as a basis*, a fresh one not being required. A short time before the order in the text was issued, it had been commanded that whenever the people were numbered atonement-money should be collected from them—half a shekel for each person—for the service of the Tabernacle; Exod. xxx. 11-16. In Exod. xxxviii. 25-28 the amount collected according to this law is stated, while here (Numb. i. 46) the number of adults is given. "Thus the present census was based not upon any fresh registration of individuals, but upon that which necessarily accompanied the previous collection of the offerings."—*Sp. Com.*

"*After their families,*" v. 2.—The people were arranged into three great graduated bodies, viz., *tribes, families, and house of their fathers*. For the purpose of the poll-offering the number of *persons* sufficed; here it was required that they should be arranged "*after their families,*" &c., as this census was required for *civil* and *military* purposes.

“*By their polls,*” v. 2,—*i.e.*, counting by *heads*, man by man.

“*From twenty years old,*” v. 3.—See note on v. 2.

“*Go forth to war,*” v. 3.—See 2nd note on v. 2.

“*By their armies,*” v. 3.—Rather, by their companies.

“*A man of every tribe,*” v. 4.—One man from every tribe as an *assessor*. The former registration had been superintended by the *Levites*, the money then collected—see note on v. 2 and Exod. xxx. 11-16—having been intended for the service of the Tabernacle. Now, however, the purpose was not religious, therefore an assessor was appointed, this census serving as a basis for *civil and military arrangements*.

“*The names of the men,*” v. 5.—The persons named in this list—v. 5-16—were all men of name, being the same as those chosen a few months previously at the counsel of Jethro; Exod. xviii. 21-26.

“*Of Judah; Nahshon,*” v. 7.—He was brother-in-law of Aaron—Exod. vi. 23—ancestor of David.

“*Of Ephraim; Elishama,*” v. 10.—Grandfather of Joshua; 1 Chron. vii. 26-27.

“*Of Joseph,*” v. 10.—*Two* princes are selected, one from each branch of his family. See Gen. xlviii. 5 6 and 16.

“*These were the renowned,*” v. 16,—*i.e.*, princes. See ch. x. 4; Josh. xxii. 21, 30. The tribe of Levi is not included in this list, *being a sacred tribe* devoted to the service of the Tabernacle. Their census was taken separately; chs. iii. iv.

“*First day of the second month,*” v. 18.—The census of the people seems to have been taken *in one day*, and that the same day the order was given—see i. 1; but as registration was carefully attended to in Egypt, as the art of writing was well known (see introduction, p.), and as the numbers had all been ascertained on the occasion of taking the poll-tax, there was no real difficulty in executing the order in one day.

“*Pedigrees,*” v. 18.—Stock, race, descent from fathers.

“*By their polls,*” v. 18.—All the males according to their heads.

“*Of the children of Judah,*” v. 26.—The numbers of Judah were large (74,600), because the Lord had promised a blessing; Gen. xlix. 8.

“*Of the tribe of Ephraim,*” v. 33.—Ephraim's numbers

are *greater than* those of Manasseh, as Jacob had foretold ; Gen. xlviii. 19-20. In this registration the number enrolled consists of *complete hundreds*, Gad alone giving a *half hundred*, 45,650. It is probably to be explained by the fact that, this census being for military purposes principally, the enrolment would be arranged by thousands and by hundreds, this decimal arrangement (*i.e.*, omitting units) both of tribes and armies having obtained in Oriental countries from time immemorial.—*Fausset*.

“*They that were numbered*,” v. 46.—The large numbers here given, 603,550, including only those over twenty years, imply, when we take in old men, women, and those *under twenty*, a total of not less than 2,000,000. But had not God promised that Abraham’s seed should be as the stars in heaven ? The Israelites were in Egypt for *four generations* ; but there were, in many cases, larger numbers of *descents of children* than four during these four generations (Joshua was *seventh* in descent ; 1 Chron. vii. 24-27). So that to make the recorded number of the Israelites at the Exodus would require only that each family should, on an average, consist of eight children—boys and girls.—*Fausset and Birks*.

“*But the Levites*,” v. 47-49.—For the reasons why they were not numbered with the Israelites, see chap. iii. and notes.

“*The Lord had spoken*,” v. 48.—Lit., the Lord *spoke*. The formal appointment of the Levites being only now made, although before this time they had assisted the priests as members of the *same tribe* ; Exod. xxxviii. 21.

CHAPTER II.

The order of the Tribes in the encampment, and place of the Tabernacle.

The order of the Tribes.—(v. 1) “And the Lord spake unto Moses and unto Aaron, saying, (v. 2) Every man of the children of Israel shall pitch *by his own standard*, with the *ensign* of their father’s house : far off about the tabernacle of the congregation shall they pitch.”

1st Camp, Judah’s.—(v. 3) “And on the east side towards the rising of the sun, shall they of the standard of the camp of Judah pitch throughout their armies : and

Nahshon the son of Amminadab *shall be captain* of the children of Judah. (v. 4) And his host, and those that were numbered of them, were threescore and fourteen thousand and six hundred. (v. 5) And those that do pitch next unto him shall be the tribe of Issachar : and Nethaneel the son of Zuar shall be captain of the children of Issachar. (v. 6) And his host, and those that were numbered thereof, were fifty and four thousand and four hundred. (v. 7) Then the tribe of Zebulun : and Eliab the son of Helon shall be captain of the children of Zebulun. (v. 8) And his host, and those that were numbered thereof, were fifty and seven thousand and four hundred. (v. 9) All that were numbered in the camp of Judah were an hundred thousand and fourscore thousand and six thousand and four hundred, throughout their armies. These shall first set forth."

2nd Camp, Reuben's.—(v. 10) "On the south side shall be the standard of the camp of Reuben, according to their armies : and the captain of the children of Reuben shall be Elizur the son of Shedeur. (v. 11) And his host, and those that were numbered thereof, were forty and six thousand and five hundred. (v. 12) And those which pitch by him shall be the tribe of Simeon : and the captain of the children of Simeon shall be Shelumiel the son of Zurishaddai. (v. 13) And his host, and those that were numbered of them, were fifty and nine thousand and three hundred. (v. 14) Then the tribe of Gad : and the captain of the sons of Gad shall be Eliasaph the son of *Keuel*. (v. 15) And his host, and those that were numbered of them, were forty and five thousand and six hundred and fifty. (v. 16) All that were numbered in the camp of Reuben were an hundred thousand and fifty and one thousand and four hundred and fifty, throughout their armies. And they shall set forth in the second rank."

Levites and Tabernacle.—(v. 17) "*Then the tabernacle* of the congregation shall set forward with the camp of the Levites in the midst of the camp : as they encamp, so shall they set forward, every man in his place by their standards."

3rd Camp, Ephraim's.—(v. 18) "On the west side shall be the standard of the camp of Ephraim, according to their armies : and the captain of the sons of Ephraim shall be Elishama the son of Ammihud. (v. 19) And his host, and

those that were numbered of them, were forty thousand and five hundred. (v. 20) And by him shall be the tribe of Manasseh : and the captain of the children of Manasseh shall be Gamaliel the son of Pedahzur. (v. 21) And his host, and those that were numbered of them, were thirty and two thousand and two hundred. (v. 22) *Then the tribe of Benjamin* : and the captain of the sons of Benjamin shall be Abidan the son of Gideoni. (v. 23) And his host, and those that were numbered of them, were thirty and five thousand and four hundred. (v. 24) All that were numbered of the camp of Ephraim were an hundred thousand and eight thousand and an hundred, throughout their armies. And they shall go forward in the third rank."

4th Camp, Dan's.—(v. 25) "The standard of the camp of Dan shall be on the north side by their armies : and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai. (v. 26) And his host, and those that were numbered of them, were threescore and two thousand and seven hundred. (v. 27) And those that encamp by him shall be the tribe of Asher : and the captain of the children of Asher shall be Pagiel the son of Ocran. (v. 28) And his host, and those that were numbered of them, were forty and one thousand and five hundred. (v. 29) Then the tribe of Naphtali : and the captain of the children of Naphtali shall be Ahira the son of Enan. (v. 30) And his host, and those that were numbered of them, were fifty and three thousand and four hundred. (v. 31) All they that were numbered in the camp of Dan were an hundred thousand and fifty and seven thousand and six hundred. They shall go hindmost with their standards."

The sum of those numbered.—(v. 32) "*These are those* which were numbered of the children of Israel by the house of their fathers : all those that were numbered of the camps, throughout their hosts, were six hundred thousand and three thousand and five hundred and fifty. (v. 33) But the Levites were not numbered among the children of Israel ; as the Lord commanded Moses. (v. 34) And the children of Israel did according to all that the Lord commanded Moses ; so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers."

THE ORDER OF THE TRIBES IN THEIR TENTS.

“*By his own standard*,” v. 2.—There were *four camps*, each containing three tribes. For *each camp* there was *one standard*. As this word is derived from a verb which means *to glitter*, it is supposed that the standard consisted of some solid figure on a pole (like the French eagle of our own time). According to the tradition of the Jews the figures on the poles were the four cherubic forms—the lion (Judah), the man (Reuben), the ox (Ephraim), the eagle (Dan). See, for the lion, Gen. xlix. 9, Rev. v. 5; for the ox, Deut. xxxiii. 17.

“*With the ensign*,” v. 2.—Each house had its own ensign (oth—a sign). According to some writers there were three varieties of standards: (1) Those for the four camps; (2) one for each tribe; (3) one for each family (or clan).

“*Far off*,” v. 2.—Lit., over against—*i.e.*, facing the Tabernacle.

“*On the east side*,” v. 3.—The diagram in the Appendix makes the position of the tribes clear. It is well, however, to observe—

- (1) *Leah's children*—Judah, Issachar, Zebulun—held the *post of honour* on the *east side*, as *leaders of the van*. These formed the 1st camp.
- (2) *Leah's and her handmaid Zilpah's children*—Reuben, Simeon, Gad—were on the *south side*, *following* the 1st camp when marching, and forming the 2nd camp.
- (3) *Rachel's children*—Ephraim, Manasseh, Benjamin—formed the 3rd camp, and were on the west side, following the Levites bearing the Tabernacle.
- (4) The two handmaids' children—Dan, Asher, Naphtali—were on the north side, and formed the 4th camp, bringing up the rear and protecting the whole army.
- (5) The Levites encamped on every side, between the Tabernacle and the other tribes, *facing* the Tabernacle in their encampment. On the east side—*i.e.*, in front of the Tabernacle—Moses, Aaron, and the priests had their tents; on the south the Kohathites; on the west, behind the Tabernacle, the Gershonites; and on the north the Merarites. Eleazar, son of Aaron, was chief of all the Levites, but under him a chief presided over each of the three families—Gershonites, ch. iii. 24; Kohathites, v. 30; and Merarites, v. 35.

- (6) The *strongest* tribes in point of numbers were those of the 1st camp under *Judah's* standard (186,400) ; to them was committed the honour *and the danger* of leaders.
- (7) The next in the order of strength—the tribes of the 4th camp (157,600), under the standard of Dan—occupied the next post of danger, defending the rear of the army from attacks.

The weakest tribes (Reuben's camp, 151,450, and Ephraim's camp, 108,100) were thus placed in the midst next the Tabernacle, in front and in rear. See ch. x. 14-28.

It is also to be noted that while all the tribes formed thus one great body, acting together both in marching and in fighting, each *camp*, and indeed each tribe, being under their own standards, ensigns, and leaders, was complete in itself, and able to act separately on an emergency.

"*Shall be captain*," v. 3.—The *Heads* of the tribes were not only placed over the census (ch. ii.) but were appointed also to be *leaders* of the armies. The office seems to have been hereditary ; 1 Chron. xxvii. 16-22.

"*Reuel*," v. 14.—The same as Deuel of ch. i. 14. Several MSS. and versions have Deuel here instead of Reuel.

"*Then the Tabernacle*," v. 17.—For better protection the Tabernacle was placed in the middle, two camps—*i.e.*, six tribes—going before, and two camps, or six tribes, following ; the order of march being (1) those on the East ; (2) on the South ; (3) the Levites and Tabernacle ; (4) the tribes on the West ; (5) those on the North.—*See Diagram in Appendix.*

"*Then the tribe of Benjamin*," v. 22.—All in the camp of Ephraim were descended from Rachel. When settled in the Land of Canaan, these three tribes had allotments *near each other* ; Judg. v. 14 ; 2 Sam. ii. 9 ; Psa. lxxx. 2.

"*These are those*," v. 32-34.—The camp was arranged *in a square*. The same form seems to have been retained in all the visions relating to the *City of God*. The Temple was, like the Tabernacle, four square, also the city seen in vision by Ezekiel ch. xlvi. 20 ; and by John, Rev. xx. 8, 9 ; xxi. 16. The *square* is intended to convey the idea of completeness. The area of the camp of Israel was nearly 3 square miles.

CHAPTER III.

The Levites Numbered.

Aaron's generations.—(v. 1) “These also are *the generations* of Aaron and Moses in the day that the Lord spake with Moses in Mount Sinai. (v. 2) And these are the names of the sons of Aaron; *Nadab the firstborn*, and Abihu, Eleazar, and Ithamar. (v. 3) These are the names of the sons of Aaron, the priests which were anointed, *whom he consecrated* to minister in the priest's office. (v. 4) And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.”

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

Instead of the firstborn.—(v. 11) “And the Lord spake unto Moses, saying, (v. 12) And I, behold, I have taken the Levites from among the children of Israel instead of *all the firstborn* that openeth the matrix among the children of Israel: therefore the Levites shall be mine; (v. 13) Because all the firstborn are mine: for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both man and beast: mine shall they be: *I am the Lord*. (v. 14) And the Lord spake unto Moses in the wilderness of Sinai, saying,”

The Levites numbered.—(v. 15) “Number the children of Levi after the house of their fathers, by their families: every male *from a month old* and upward shalt thou num-

ber them. (v. 16) And Moses numbered them according to the word of the Lord, as he was commanded. (v. 17) And these were *the sons of Levi*, by their names : Gershon, and Kohath, and Merari. (v. 18) And these are the names of the sons of Gershon by their families ; Libni, and Shimei. (v. 19) And the sons of Kohath by their families ; Amram, and Izehar, Hebron, and Uzziel. (v. 20) And the sons of Merari by their families ; Mahli, and Mushi. These are the families of the Levites according to the house of their fathers."

The sons of Gershon.—(v. 21) "Of Gershon was the family of the Libnites, and the family of the Shimites : these are the families of the Gershonites. (v. 22) Those that were numbered of them, according to the number of all the males, from a month old and upward, even those that were numbered of them were seven thousand and five hundred. (v. 23) The families of the Gershonites shall pitch behind the tabernacle westward. (v. 24) And the chief of the house of the father of the Gershonites shall be Eliasaph the son of Lael."

Their charge.—(v. 25) "And the *charge of the sons of Gershon* in the tabernacle of the congregation shall be the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation, (v. 26) And the hangings of the court, and the curtain for the door of the court, which is by the tabernacle, and by the altar round about, and the cords of it for all the service thereof."

The sons of Kohath.—(v. 27) "And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites : these are the families of the Kohathites. (v. 28) In the number of all the males, from a month old and upward, were eight thousand and six hundred, keeping the charge of the sanctuary. (v. 29) The families of the sons of Kohath shall pitch on the side of the tabernacle southward. (v. 30) And the chief of the house of the father of the families of the Kohathites shall be Elizaphan, the son of Uzziel."

Their charge.—(v. 31) "And *their charge shall* be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof."

Eleazar over the Levites.—(v. 32) “And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.”

The sons of Merari.—(33) “Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families of Merari. (v. 34) And those that were numbered of them, according to the number of all the males, from a month old and upward, were six thousand and two hundred. (v. 35) And the chief of the house of the father of the families of Merari was Zurriel the son of Abihail: these shall pitch on the side of the tabernacle northward.”

Their charge.—(v. 36) “And under the custody and *charge of the sons of Merari* shall be the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto, (v. 37) And the pillars of the court round about, and their sockets, and their pins, and their cords.”

The Priest's place in camp.—(v. 38) “But those that encamp before the tabernacle toward the east, even before the tabernacle of the congregation eastward, shall be Moses, and Aaron and his sons, keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.”

Number of the Levites.—(v. 39) “*All that were numbered* of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand.”

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

The exchange.—(v. 44) “And the Lord spake unto Moses, saying, (v. 45) Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle ; and the Levites shall be mine : I am the Lord. (v. 46) And for those that are to be redeemed of the two hundred and threescore and thirteen of the firstborn of the children of Israel, which are more than the Levites ; (v. 47) Thou shalt even take five shekels apiece by the poll, after the shekel of the sanctuary shalt thou take them : (the shekel is twenty gerahs :) (v. 48) And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons. (v. 49) And Moses took the redemption money of them *that were over and above* them that were redeemed by the Levites : (v. 50) Of the firstborn of the children of Israel took he the money ; a thousand three hundred and threescore and five shekels, after the shekel of the sanctuary : (v. 51) And Moses gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the Lord, as the Lord commanded Moses.”

CENSUS OF THE LEVITES.

“*The generations,*” v. 1.—This term (in Hebrew *Toledoth*)—see Gen. ii. 4 ; v. 1, &c.—refers not so much to origin as to family development. In this sense it includes the family of Moses, who was himself one of the Kohathites (the son of Amram the son of Kohath). He was himself not included among the Kohathites as occupying a peculiar position as the Lord’s prophet, but his family were included. In ver. 1 Aaron is named before Moses, contrary to the order usual in Scripture, because the priesthood is the subject of this chapter, and on Aaron alone (and his family) was the priesthood conferred. Moses himself was the Lord’s prophet ; but this office was vested *in himself*, not intended to be transferred to *any successor*.—Deut. xviii. 15-18 ; Acts iii. 22.

“*Nadab the firstborn,*” v. 2.—Nadab and Abihu, the eldest sons, were destroyed for offering *strange fire* ; Levit. x. 1, 2. From the two younger sons, Eleazar and Ithamar, *all the priests* were descended.

“*Whom he consecrated,*” v. 3.—Lit., whose hand he filled by conferring this office on him; Lev. viii. 1, &c.—*Sp. Com.*

“*Bring—near,*” v. 6.—This is a sacrificial term, and means that the tribe of Levi was to be *offered* to the Lord—Lev. xvi. 9—to be devoted henceforth exclusively to the sanctuary service.

“*Keep his charge,*” v. 7.—Aid him in fulfilling the duties with which he was charged.

“*The stranger,*” v. 10.—Anyone *not a Levite*; ch. i. 51, and ver. 38.

“*All the firstborn,*” v. 12.—The Levites were, under Jacob’s prophecy, divided in Jacob and scattered in Israel; Gen. xlix. 7. Because of their faithfulness in the idolatry of Baal-peor—Exod. xxxii. 26-29; Deut. xxxiii. 8, &c.—they were rewarded by being selected as the Lord’s tribe to have charge of the sanctuary; Exod. xxviii. 21; Lev. xxv. 32, &c. The firstborn belonged to the Lord—Exod. xiii. 12, xxii. 29; and seem to have discharged at times similar duties—Exod. xxiv. 5; but now a formal exchange is made, the Lord taking the whole tribe of Levi instead of the firstborn; ver. 11-13; Exod. xiii. 2, 12, 13.

“*I am the Lord,*” v. 13.—Lit., Mine shall they be; Mine—the Lord’s.—*Sp. Com.*

“*From a month old,*” v. 15.—This tribe was not intended for *military* service—ch. i. 3; hence the census included infants. See note on v. 12.

“*The sons of Levi,*” v. 17.—See Gen. xlvi. 11.; Exod. vi. 16; ch. xxvi. 57, &c.

“*The charge of the sons of Gershon,*” v. 25.—The Tabernacle, the tent, the tent-covering, hangings, and curtain.

“*The sons of Kohath,*” v. 31.—The ark, table, candlestick, altars, vessels.

“*The sons of Merari,*” v. 36.—The boards, bars, pillars, sockets, &c.

“*All that were numbered,*” v. 39.—This tribe (of Levi) was the least numerous of all. Of the other tribes Manasseh was least numerous (32,200); but the tribe of Levi had 10,000 less, the numbers being 22,000.

“*Number all the firstborn,*” v. 40.—The firstborn of all the tribes were given in exchange for the whole tribe of Levi—v. 44, 45—man for man, the numbers of the first-

born being 22,273. For the 273 firstborn in excess of the Levites a sum of 5 shekels each was paid to the sanctuary—v. 46, 47, 48; ch. xviii. 16; and Lev. xxvii. 6. It has been objected that the number of the firstborn is *small* when compared with the number of male adults, 603,550, the usual proportion of firstborn sons to a male population being one in four; but it seems certain that *not all the firstborn* were to be counted, but only those who were born *after this edict had gone forth*; Exod. xiii. 2, 11, 12—“*Sanctify to me the firstborn, whatsoever openeth the womb.*” Evidently those born before this order was issued were not included, but only those born *thenceforward*. In this way only, besides, could the firstborn of the cattle be selected; hence the real difficulty is *not* that the firstborn were *too few*, but *too many*, as 22,000 was a large number to be born within 13 or 14 months. In order to account for this it must be remembered (1) that the Lord’s blessing had been promised, and (2) that the ratio of births *after the Exode* would naturally be largely increased, there being now no fear of the destruction of all male children. See Exodus i.

“*That were over and above,*” v. 49.—The number of the Levites given in v. 39 is 22,000; but if we count up the numbers of the several families we find 22,300, viz. :—

Gershonites (v. 22)	.	7,500
Kohathites (v. 28)	.	8,600
Merarites (v. 34)	.	6,200
		————— 22,300.

It is supposed that about 300 of the Levites, being themselves firstborn of that tribe, could not be counted in exchange for the firstborn of Israel.

CHAPTER IV.

Service of the Levites.

The age and time of service.—(v. 1) “And the Lord spake unto Moses and unto Aaron, saying, (v. 2) Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, (v. 3) *From thirty years old* and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation. (v. 4) This shall be the

service of the sons of Kohath in the tabernacle of the congregation, about the most holy things:”

The priests to cover the ark, &c.—(v. 5) “And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the covering vail, and cover the ark of testimony with it: (v. 6) And shall put thereon the covering of badgers’ skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof. (v. 7) And upon the table of showbread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover withal: and the continual bread shall be thereon: (v. 8) And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers’ skins, and shall put in the staves thereof. (v. 9) And they shall take a cloth of blue, and cover the candlestick of the light, and his lamps, and his tongs, and his snuffdishes, and all the oil vessels thereof, wherewith they minister unto it: (v. 10) And they shall put it and all the vessels thereof within a covering of badgers’ skins, and shall put it upon a bar. (v. 11) And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers’ skins, and shall put to the staves thereof: (v. 12) And they shall take all the instruments of ministry, wherewith they minister in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers’ skins, and shall put them on a bar: (v. 13) And they shall take away the ashes from the altar, and spread a purple cloth thereon: (v. 14) And they shall put upon it all the vessels thereof, wherewith they minister about it, even the censers, the fleshhooks, and the shovels, and the basins, all the vessels of the altar; and they shall spread upon it a covering of badgers’ skins, and put to the staves of it.”

The Kohathites to bear them.—(v. 15) “And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.”

Duty of Eleazar.—(v. 16) “And to the office of Eleazar the son of Aaron the priest pertaineth the oil for the light, and the sweet incense, and the daily meat offering, and the

anointing oil, and the oversight of all the tabernacle, and of all that therein is, in the sanctuary, and in the vessels thereof."

Charge concerning the holy things.—(v. 17) "And the Lord spake unto Moses and unto Aaron, saying, (v. 18) *Cut ye not off* the tribe of the families of the Kohathites from among the Levites : (v. 19) But thus do unto them, that they may live, and not die, when they approach unto the most holy things : Aaron and his sons shall go in, and appoint them every one to his service and to his burden : (v. 20) But they shall not go in to see when the holy things are covered, lest they die."

Service of the Gershonites.—(v. 21) "And the Lord spake unto Moses, saying, (v. 22) Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families ; (v. 23) From thirty years old and upward until fifty years old shalt thou number them ; all that enter in to *perform the service*, to do the work in the tabernacle of the congregation. (v. 24) This is the service of the families of the *Gershonites*, to serve, and for burdens : (v. 25) And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, (v. 26) And the hangings of the court, and the hanging for the door of the gate of the court, which is by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them : so shall they serve. (v. 27) At the appointment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service : and ye shall appoint unto them in charge all their burdens. (v. 28) This is the service of the families of the sons of Gershon in the tabernacle of the congregation : and their charge shall be under the hand of Ithamar the son of Aaron the priest."

Service of the Merarites.—(v. 29) "As for the sons of *Merari*, thou shalt number them after their families, by the house of their fathers ; (v. 30) From thirty years old and upward even unto fifty years old shalt thou number them, every one that entereth into the service, to do the work of the tabernacle of the congregation. (v. 31) And this is the charge of their burden, according to all their

service in the tabernacle of the congregation ; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof, (v. 32) And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service : and by name ye shall *reckon the instruments of the charge of their burden.* (v. 33) This is the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest."

Number of Kohathites serving.—(v. 34) "And Moses and Aaron and the chief of the congregation *numbered the sons of the Kohathites* after their families, and after the house of their fathers, (v. 35) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation : (v. 36) And those that were numbered of them by their families were two thousand seven hundred and fifty. (v. 37) These were they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number according to the commandment of the Lord by the hand of Moses."

Number of Gershonites serving.—(v. 38) "And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers, (v. 39) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, (v. 40) Even those that were numbered of them, throughout their families, by the house of their fathers, were two thousand and six hundred and thirty. (v. 41) These are they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number according to the commandment of the Lord."

Number of Merarites serving.—(v. 42) "And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers, (v. 43) From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation, (v. 44) Even those that were numbered of them after their families, were

three thousand and two hundred. (v. 45) These be those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the word of the Lord by the hand of Moses."

Total number of Levites serving.—(v. 46) "All those that were numbered of the Levites, whom Moses and Aaron and the chief of Israel numbered, after their families, and after the house of their fathers, (v. 47) From thirty years old and upward even unto fifty years old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation, (v. 48) Even those that were numbered of them, were eight thousand and five hundred and fourscore. (v. 49) According to the commandment of the Lord they were numbered by the hand of Moses, every one according to his service, and according to his burden: thus were they numbered of him, as the Lord commanded Moses."

PARTICULARS OF LEVITES' SERVICE.

"*From 30 years old,*" v. 3.—Men are in *full vigour* between the age of 30 and 50.

"*Of the sons of Kohath,*" v. 4.—The sons of Kohath took precedence of the other two branches because they had charge of the "*most holy things,*" and were of the same family as Moses and Aaron.

"*About the most holy things,*" v. 4.—Lit., This is the service, &c.—the most holy things—*about* not being in the text. The most holy things were the *ark*, the *table of shewbread*, the *candlestick*, the *golden altar*, with their furniture; v. 5-14.

"*Aaron shall come,*" v. 5.—None but the priests were allowed to touch these "*most holy things,*"—they must be covered by the priests before they could be moved from their place when about to march; v. 15.

"*The covering vail,*" v. 5.—The vail that separated the holy place from the most holy, called in Heb. x. 19, "*His flesh.*" There was another vail *before the holy place*. See Exod. xxxvi. 3.

"*Shall put in the staves,*" v. 6.—These were *never* to be removed out of the golden rings; Exod. xxv. 14-15. The

true meaning of the words seems to be,—shall *put in orde.* the staves.

“*Shall put thereon,*” v. 7.—The ark had three coverings when moved from its place before a march—(1) the veil; (2) a covering of badgers’ skin (not that which was used for the Tabernacle; Exod. xxv. 5); (3) a cloth of blue. Thus the outer covering of the ark was of blue; that covering the table of shewbread of scarlet, v. 8; and that of the altar of purple, v. 11.

“*The continual bread,*” v. 7.—Even while obliged themselves to eat manna, yet the Israelites seem to have grown corn enough for the table of shewbread.

“*Upon a bar,*” v. 10.—Not unlike a bier, formed by two poles united by two cross pieces, and carried similarly.

“*Instruments of ministry,*” v. 12.—Including the dress of the priests; Exod. xxxi. 10.

“*Take away the ashes,*” v. 13.—It follows from this that sacrifice must have been offered in the wilderness; Exod. xviii. 12; xxiv. 4.

“*They shall not touch,*” v. 15.—Although bearing them on their shoulders or in their hands. Death was the penalty of *touching* the ark, or even of looking on it (v. 20), unless covered by the veil; (His flesh, Heb. x. 19); 1 Sam. vi. 19; 2 Sam. vi. 6-7; Heb. xii. 20. Reverence for holy things was thus inculcated.

“*The office of Eleazar,*” v. 16.—He had charge of all the Levites, but he was specially over the Kohathites, while under him Ithamar had charge of the Gershonites and Merarites. In removing from place to place Eleazar was also charged with the *care of* “*the oil for the light,*” and of the Tabernacle and its furniture.

“*Cut ye not off,*” v. 18.—If they allowed undue familiarity with the holy furniture, the Kohathites would be cut off from the Levites. These words contain a warning.

“*To perform the service,*” v. 23.—Lit., to war the warfare. The language is military, the service of God being a sacred warfare; chap. viii. 24-25.—*Sp. Com.*

“*Of the Gershonites,*” v. 24.—See chap. iii. 25.

“*Of the sons of Merari,*” v. 29.—See chap. iii. 36.

“*Shall reckon the instruments,*” v. 32.—These instruments comprised the heavier parts of the Tabernacle, ch. iii. 25-26. They were given into their charge “*by name,*” *i.e.*, each being separately named for greater safety and

security, and also “to prevent individual Merarites choosing their own burdens.”—*Sp. Com.* An *Inventory* of these instruments seems to have been kept.

“*Numbered the sons of the Kohathites,*” v. 34-37.—This numbering of the Levites was for the purpose of ascertaining how many were *available for actual service*. See v. 35, compared with chap. iii. 40, “*from a month old, &c.*” The three families contained 22,300 persons, but only 8580 persons able to serve, viz:—

	Between 30 and 50.	The whole family, ch. iii.
Kohathites	2750 (ver. 36)	... 8600.
Gershonites	2630 (ver. 40)	... 7500.
Merarites	3200 (ver. 44)	... 6200.
	8580	22,300

CHAPTER V.

The Unclean to be Removed out of the Camp

The unclean to be removed.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Command the children of Israel, that they put out of the camp *every leper*, and every one that hath an issue, and whosoever is defiled by the dead: (v. 3) Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell. (v. 4) And the children of Israel did so, and put them out without the camp: as the Lord spake unto Moses, so did the children of Israel.”

Law of restitution.—(v. 5) “And the Lord spake unto Moses, saying, (v. 6) Speak unto the children of Israel, When a man or woman shall commit *any sin that men commit*, to do a trespass against the Lord, and that person be guilty; (v. 7) Then they shall confess their sin which they have done: and he shall *recompense his trespass* with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. (v. 8) But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed *unto the Lord*, even to the priest; beside the ram of the atonement, whereby *an atonement shall be made* for him. (v. 9) And every offering of all the holy things of the children of

Israel, which they bring unto the priest, shall be his. (v. 10) And *every man's hallowed things* shall be his : whatsoever any man giveth the priest, it *shall be his.*"

Trial of jealousy.—(v. 11) "And the Lord spake unto Moses, saying, (v. 12) Speak unto the children of Israel, and say unto them, If any man's wife go aside, and commit a trespass against him, (v. 13) And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and there be no witness against her, neither she be taken with the manner ; (v. 14) And *the spirit of jealousy* come upon him, and he be jealous of his wife, and she be defiled : or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled : (v. 15) Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth part of *an ephah of barley meal* ; he shall pour no oil upon it, nor put frankincense thereon ; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance. (v. 16) And the priest shall bring her near, and set her before the Lord : (v. 17) And the priest shall take *holy water in an earthen vessel* ; and of *the dust that is in the floor* of the tabernacle the priest shall take, and put it into the water : (v. 18) And the priest shall set the woman before the Lord, and uncover the woman's head, and put the offering of memorial in her hands, which is the jealousy offering : and the priest shall have in his hand the bitter water that causeth the curse : (v. 19) And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse : (v. 20) But if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband : (v. 21) Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot, and thy belly to swell ; (v. 22) And this water that causeth the curse shall go into thy bowels, to make thy belly to swell, and thy thigh to rot. And the woman shall say, Amen, amen. (v. 23) And the priest shall *write these curses* in a book, and he shall blot them out with the bitter

water : (v. 24) And he shall *cause the woman to drink* the bitter water that causeth the curse : and the water that causeth the curse shall enter into her, and become bitter. (v. 25) Then the priest shall take the jealousy offering out of the woman's hand, and shall wave the offering before the Lord, and offer it upon the altar : (v. 26) And the priest shall take an handful of the offering, even the memorial thereof, and burn it upon the altar, and afterward shall cause the woman to drink the water. (v. 27) And when he hath made her to drink the water, then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot : and the woman shall be a curse among her people. (v. 28) And if the woman be not defiled, but be clean ; then she shall be free, and shall conceive seed. (v. 29) This is the law of jealousies, when a wife goeth aside to another instead of her husband, and is defiled ; (v. 30) Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the Lord, and the priest shall execute upon her all this law. (v. 31) Then shall the man be guiltless from iniquity, and this woman shall bear her iniquity."

THE SANCTITY OF THE PEOPLE OF GOD.

"*Every leper,*" v. 2.—The camps of Israel here typify the church of God ; and the rules for excluding the lepers (see Lev. xiii., xiv.) are intended to impress the minds of God's people with the necessity for purity. See 1 Cor. v. 11 ; Matt. viii. 22 ; Rev. xxi. 27. This exclusion of lepers has been acted on *ever since*.—*Wolff's Journal*, p. 491.

"*Any sin that men commit,*" v. 6.—Lit., any of all the transgressions of men, *i.e.*, common to men.

"*Recompense his trespass,*" v. 7.—Make restitution to the person whom he has injured ; but it is also "*a trespass against the Lord,*" v. 6 (see also Lev. v. 5, &c., vi. 5, &c.) Every such act of sin involves not only wrong to another, but a violation of the law of God ; Acts v. 2-5—*Sp. Com.*

"*Unto the Lord,*" v. 8.—This was done also when the person injured was dead.

“*An atonement shall be made,*” v. 8.—Lit., which shall clear him of guilt as to it, *i.e.*, as to his trespass.

“*Every man’s hallowed things,*” v. 10.—The heave offerings, and some other offerings (v. 9), such as *first fruits*, belonged to the officiating priests.

“*Shall be his,*” v. 10.—That is, the priest’s—his own property.

“*The spirit of jealousy,*” v. 14.—The object of this ordinance was to remove the very *suspicion* of jealousy from among the people of the Lord; 1 Thes. v. 22. The crime of adultery being peculiarly defiling and destructive of the very foundations of society, the subject is here dealt with at length proportionate to its importance.—*Sp. Com.* The process here described has been illustrated from the Egyptian “*Romance of Setnau,*” translated by Brugsch.

“*Ephah of barley meal,*” v. 15.—The coarseness of the offerings to be made by the woman under suspicion (2 Ks. vii. 1, 16, 18; 1 Ks. iv. 28) seems to have been intended to represent her debased condition until proved to be innocent. Like the *sin-offering* (Lev. v. 11), it was made without oil or frankincense, symbols of grace and acceptance.—*Sp. Com.*

“*Holy water,*” v. 17.—Probably from the laver, which was near the altar; Exod. xxx. 18, &c.

“*In an earthen vessel,*” v. 17.—It was broken after use, being defiled; Lev. vi. 28, xi. 33.

“*The dust—in the floor,*” v. 17.—The dust of the Tabernacle was taken by Him who dwelt in it as an emblem of a state of condemnation; Gen. iii. 14; Psa. xxii. 15; Mic. vii. 17.

“*Write these curses,*” v. 23.—This was done in order that the curses might be transferred to the water. The next clause should read “*wash them into the bitter water,*” instead of “*blot them out with the bitter water.*” This action was, of course, symbolical.

“*Cause the woman to drink,*” v. 24.—Symbolizing thus her acceptance of the curse—Ezek. iii. 1-3; Jer. xv. 16; Rev. x. 9—and its actual operation, if guilty. It is singular that we have no instance in Scripture in which this trial was put in force. Probably it acted as a powerful deterrent from this degrading sin. The Talmud states that it ceased to be used about 41 years before the destruction of Jerusalem.

A trial by red water, somewhat similar to that here described, is still in use amongst the tribes of West Africa.

CHAPTER VI.

The Law of the Nazarite.—The High Priest's Blessing.

Law of the Nazarites.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow *a vow of a Nazarite*, to separate themselves unto the Lord :”

First rule.—(v. 3) “He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any *liquor of grapes*, nor eat moist grapes, or dried. (v. 4) All the days of his separation shall he eat nothing that is made of the vine tree, from *the kernels even to the husk*.”

Second rule.—(v. 5) “All the days of *the vow of his separation* there shall no razor come upon his head : until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow.”

Third rule.—(v. 6) “All the days that he separateth himself unto the Lord he shall come at no dead body. (v. 7) He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die : because *the consecration of his God* is upon his head. (v. 8) All the days of his separation he is holy unto the Lord.”

Special cases.—(v. 9) “And if any man die very suddenly by him, *and he hath defiled* the head of his consecration ; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it. (v. 10) And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation : (v. 11) And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day. (v. 12) And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a

trespass offering : but the days that were before shall be lost, because his separation was defiled."

Nazarite's offering.—(v. 13) "And this is the law of the Nazarite, *when the days of his separation are fulfilled* : he shall be brought unto the door of the tabernacle of the congregation : (v. 14) *And he shall offer* his offering unto the Lord, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings, (v. 15) And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. (v. 16) And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering : (v. 17) And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread : the priest shall offer also his meat offering, and his drink offering. (v. 18) And the Nazarite shall shave *the head of his separation* at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. (v. 19) And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven : (v. 20) *And the priest shall wave them* for a wave offering before the Lord : this is holy for the priest, with the wave breast and heave shoulder : and after that the Nazarite may drink wine. (v. 21) This is the law of the Nazarite who hath vowed, and of his offering unto the Lord for his separation, *beside that that his hand shall get* : according to the vow which he vowed, so he must do after the law of his separation."

The Priest's blessing.—(v. 22) "And the Lord spake unto Moses, saying, (v. 23) Speak unto Aaron and unto his sons, saying, On this wise *ye shall bless* the children of Israel, saying unto them, (v. 24) The Lord *bless thee* and keep thee : (v. 25) The Lord make his face shine upon thee, and be gracious unto thee : (v. 26) The Lord lift up his countenance upon thee, and give thee peace. (v. 27) And they shall *put my name* upon the children of Israel ; and *I will bless them.*"

THE LAW OF THE NAZARITES.

“*A vow of a Nazarite*,” v. 2.—In chap. v. guilt and defilement were excluded from the presence of the Lord. In ch. vi. we find provision made, on the other hand, for zeal and earnestness in his service, the Nazarite’s vow being the highest form of *self dedication*. The word itself—Nazarite—means separation unto God; Judg. xiii. 5, 7; xvi. 17. “It should, in strictness, be written *Nazirite*, the *a* instead of *i* having crept in, most probably, from its being supposed that this vow is referred to in Matt. ii. 23.”—*Sp. Com.*

“*Liquor of grapes*,” v. 3.—Not wine, but a drink made of grape skins macerated in water.—*Sp. Com.*

“*Kernels even to the husk*,” v. 4.—A sour drink was made of the stones of grapes. Cakes were made of the husks.—Hos. iii. 1.

“*The vow of his separation*,” v. 5.—There were *three vows*:

1. Not to touch wine or strong drink; v. 3, 4.
2. Not to cut his hair; v. 5-8.
3. Not to touch a dead body or contract any ceremonial defilement; v. 9-12; Lev. xxi. 1-3.

The 1st vow involved separation from worldly habits and customs, and from all luxurious indulgence.

The 2nd vow implied purity and strength, cutting off the hair being a recognized sign of uncleanness—2 Sam. xiv. 25, 26—while its free growth represents the dedication of all his strength and power to the Lord’s service.

The 3rd vow involved the necessity of watchfulness.—Judg. xiii. 4, &c.

“*The consecration of his God*,” v. 7,—*i.e.*, his long hair. In Lev. xxv. 5, 11, the term “*Nazarite*” is applied to a vine which during the Sabbatical year was untouched by man, just as here the Nazarite’s hair was untouched.

“*And he hath defiled*,” v. 9.—The *defilement was real* even though the man was not personally culpable.

“*He shall shave his head*,” v. 9.—The days of his dedication before this defilement were all lost, and he must now begin afresh. In case of a sudden death “*by him*,” *i.e.*, in his presence, the Nazarite had (1) to undergo the ordinary process for purification—ch. xix. 11, 12; Lev. v. 6,

&c. ; (2) to offer a trespass offering as "*having sinned in the holy things of the Lord*"—Lev. v. 15, &c. ; (3) his hair was to be shaved and the time of his dedication to begin afresh.

"*When the days—are fulfilled,*" v. 13.—The *least* term for which a vow could be taken was 30 days. Moses does not refer at all to *perpetual Nazarites* ; and yet, in some instances (*e.g.*, Samson, Samuel, &c.), this vow seems to have been undertaken for life. In Samuel's case the parents seem to have been able to devote their child to it—1 Sam. i. 11. Two classes of Nazarites were recognised by the Jewish doctors—Samson Nazarites and ordinary perpetual Nazarites. The former were not bound apparently by the vows specified in v. 9-11, for Samson touched the bone of a dead ass, and offered *no sacrifice* ; Judg. xv. 16. But as no exception is recognised here, it is probable that Samson's case was in violation of the law.

"*And he shall offer,*" v. 14.—The sacrifices were (1) a sin offering (see v. 17), (2) a burnt offering, (3) peace offerings, (4) meat and drink offerings belonging to these sacrifices. The sin offering in expiation of his involuntary sin—Lev. iv. 32 ; the burnt offering as an expression of total self-dedication to God—Lev. i. 10 ; the peace offerings as an expression of thankfulness—Lev. iii. 12.

"*The head of his separation,*" v. 18.—The hair which had been uncut during the term of his vow of separation (v. 2) was now cut off and burned in the fire under the sacrifice of the peace offering (see Acts xviii. 18, xxi. 18-26), probably expressing thus *restored communion* with God.

"*The priest shall wave them,*" v. 20.—In ver. 19 the *shoulder*, the cake, and the wafer were placed upon the hands of *the Nazarite*, while in this verse we are told *the priest shall wave them*. This he did by placing his hands under those of the Nazarite.—*Sp. Com.*

"*Beside that that his hand shall get,*" v. 21.—According to his means, in addition to the offerings prescribed above.

"*Ye shall bless,*" v. 23.—This form was to be used by Priests exclusively, the benediction being the last of the three branches of duty : (1) Sacrifice ; (2) Intercession, *i.e.*, incense offerings ; (3) Benediction, or blessing. According to Jewish writers, this benediction was given at the *close of the daily sacrifice*. Its structure is rhythmical, consisting of *three distinct parts*, in each of which the

LORD stands as the subject or nominative. The first clause contains the FATHER'S blessing; the second the SON'S grace, "*be gracious unto thee,*" "*make his face shine*" (Exod. xxxiii. 14, "*my face*"; 2 Cor. iv. 6); the third clause the SPIRIT'S peace.—See 2 Cor. xiii. 14; Matt. xxviii. 19.

"*Bless thee,*" v. 24.—The singular number used here implies that this blessing is conferred on Israel *collectively*. Psalm lxvii. is by some thought to be an expansion of this priestly blessing.

"*Shall put my name,*" v. 27.—Pronounce the Lord's name over them in blessing them.

"*I will bless them,*" v. 27.—Ratify the priests' blessing—give effect to their words.

CHAPTER VII.

The Offerings of the Princes.

Offerings of the Princes.—(v. 1) "And it came to pass *on the day* that Moses had fully set up the tabernacle, and *had anointed it*, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; (v. 2) That *the princes of Israel*, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered:"

For the tabernacle dedication.—(v. 3) "And they *brought their offering* before the Lord, six *covered wagons* and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle. (v. 4) And the Lord spake unto Moses, saying, (v. 5) Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. (v. 6) And Moses took the wagons and the oxen, and gave them unto the Levites. (v. 7) *Two wagons* and four oxen he gave unto the sons of Gershon, according to their service: (v. 8) And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest. (v. 9) But unto the sons of Kohath he gave none: because the service of the sanctuary belonging unto them was that they should bear upon their shoulders."

At the dedication of the altar.—(v. 10) “And the princes offered for *dedicating of the altar* in the day that it was anointed, even the princes offered their offering before the altar. (v. 11) And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.”

The first day's offerings.—(v. 12) “And he that offered his offering *the first day* was Nahshon the son of Amminadab, of the tribe of Judah: (v. 13) And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil *for a meat offering*: (v. 14) One spoon of ten shekels of gold, full of incense: (v. 15) One young bullock, one ram, one lamb of the first year, for a burnt offering: (v. 16) One kid of the goats for a sin offering: (v. 17) And for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.”

The second day's offerings.—(v. 18) “On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.”

The third day's offerings.—(v. 24) “On the third day Eliab the son of Helon, prince of the children of Zebulun, did offer.”

The fourth day's offerings.—(v. 30) “On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, did offer.”

The fifth day's offerings.—(v. 36) “On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, did offer.”

The sixth day's offerings.—(v. 42) “On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, offered.”

The seventh day's offerings.—(v. 48) “On the seventh day Elishama the son of Ammihud, prince of the children of Ephraim, offered.”

The eighth day's offerings.—(v. 54) “On the eighth day offered Gamaliel the son of Pedahzur, prince of the children of Manasseh.”

The ninth day's offerings.—(v. 60) “On the ninth day Abidan the son of Gideon, prince of the children of Benjamin, offered.”

The tenth day's offerings.—(v. 66) “On the tenth day Ahiezer the son of Ammishaddai, prince of the children of Dan, offered.”

The eleventh day's offerings.—(v. 72) “On the eleventh day Pagiel the son of Ocran, prince of the children of Asher, offered.”

The twelfth day's offerings.—(v. 78) “On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, offered.”

[Offerings all the same as on first day.]

Summary of offerings.—(v. 84) “This was the dedication of the altar, in the day when it was anointed, by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold: (v. 85) *Each charger* of silver weighing an hundred and thirty shekels, each bowl seventy: all the silver vessels weighed two thousand and four hundred shekels, after the shekel of the sanctuary: (v. 86) The golden spoons were twelve, full of incense, weighing ten shekels apiece, after the shekel of the sanctuary: all the gold of the spoons was an hundred and twenty shekels. (v. 87) All the oxen for the burnt offering were twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat offering: and the kids of the goats for sin offering twelve. (v. 88) And all the oxen for the sacrifice of the peace offerings were twenty and four bullocks, the rams sixty, the he goats sixty, the lambs of the first year sixty. This was the dedication of the altar, after that it was anointed.”

Communion restored.—(v. 89) “And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubim: and he spake unto him.”

THE OFFERINGS OF THE PRINCES.

“On the day,” v. 1—*i.e.*, at the time that. Twelve days were occupied in presenting these gifts. See v. 12 to 78.

“Had anointed it,” v. 1.—The anointing of the Tabernacle had taken place in the first month after the census had been taken. See ch. i. 1; Exod. xl. 17; Lev. viii.

10-33. The presentation of the princes' gifts is recorded here in order that the enactments set forth from Lev. x. to Numb. vi. might not be interrupted.

"*The princes of Israel*," v. 2.—Their description here is threefold:—

- (1) Heads of the house of their fathers (hereditary).
- (2) Princes of the tribes—chap. ii. (by divine appointment).
- (3) Assessors with the Levites in numbering the people.

"*Brought their offering*," v. 3.—Viz., 6 wagons and 12 oxen, each prince offering an ox, and two princes uniting in providing a wagon.

"*Covered wagons*," v. 3.—Some render the words here by "litter-wagons," borne by men's hands, not on wheels—Isai. lxvi. 20; but others think wheeled wagons are certainly intended—Gen. xlv. 19; 1 Sam. vi. 7; 2 Sam. vi. 3. If litter-wagons, not on wheels, be meant, they were borne probably by *oxen*, one in front, one behind—two to each wagon.

"*Two wagons*," v. 7.—To the *sons of Gershon* two wagons, to carry the hangings and coverings of the Tabernacle. To the *Merarites* four wagons, to carry the solid parts of the Tabernacle; chap. iii. 25, 26, 31, 36, 37.

"*Dedicating of the altar*," v. 10.—The word "*altar*" seems here to include both that for burnt-offerings and the golden altar of incense. They had both been dedicated previously. This may have been an additional dedication.

"*The first day*," v. 12.—The same order is observed in the offerings as on the line of march:—(1) The tribes on the east (Judah's camp), v. 12-24; (2) those on the south (Reuben's camp), v. 30-42; (3) those on the west (Ephraim's camp), v. 48-60; (4) those on the north (Dan's camp), v. 66-78. See chap. ii. The princes offered, but most probably the *tribes* offered through them. The offerings from the 12 tribes (or princes) were in all respects alike; v. 12-83. The sacrifices were in every case slain *on the day when each prince made his offering*.

"*A meat offering*," v. 13.—Four offerings were presented by each of the princes:—(1) a meat offering, v. 13; (2) a burnt offering, v. 15; (3) a sin offering, v. 16; (4) a peace offering, v. 17. "These four offerings represent together the one offering of Christ (Heb. ix. 14), as our atonement, our

reconciliation, our justification, and our communion with him. The incense was a type of prayer.”—*Wordsworth's Commentary.*

The sacrifices were for the brazen altar ; the incense for the golden altar.

“*Each charger,*” v. 85.—The silver shekel was worth 2s. 6d. The value of each charger would be about 325s. ; the value of each bowl 175s., and of each golden spoon 250s., making the value of all about £438—the value of money at that time making the worth far greater.

“*Of the congregation,*” v. 89.—Lit., of meeting—*i.e.*, when God meets man ; Exod. xxv. 22, and ch. xxix. 42.

“*With Him,*” v. 89.—Viz., with God.

‘*Heard the voice of one speaking,*’ v. 89.—As if audibly addressed ; ch. xii. 7, 8 ; Exod. xxxiii. 9, 11. The contrast between this passage and Exod. xix. 11-13, 18, 19, is very striking. There, as St. Paul tells us, Heb. xii. 20-21, death was to be the penalty of coming before the Divine presence. Here, on the contrary, God meets his people in their very midst, their friend and guide, for *now* provision has been made by sacrifice, and by the removal of all impurities—Lev. i.-vii. ; ix. 23, 24 ; xiii., xiv. ; Numb. vi. —for his indwelling amongst them. See Exod. xxv. 20-22, where the promise of this indwelling is made.

CHAPTER VIII.

Lighting of the Lamps.—The Consecration of the Levites.

The lamps, how to be lighted.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Speak unto Aaron, and say unto him, When *thou lightest the lamps*, the seven lamps *shall give light over against the candlestick.* (v. 3) And Aaron did so ; *he lighted the lamps* thereof over against the candlestick, as the Lord commanded Moses. (v. 4) And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work : *according unto the pattern* which the Lord had showed Moses, so he made the candlestick.”

Ordination of Levites.—(v. 5) “And the Lord spake unto Moses, saying, (v. 6) *Take the Levites* from among the children of Israel, and cleanse them. (v. 7) And thus

shalt thou do unto them, to cleanse them : *Sprinkle water of purifying upon them*, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. (v. 8) Then let them take a *young bullock* with his meat offering, even fine flour mingled with oil, and another young bullock shalt thou take for a sin offering. (v. 9) And thou shalt bring the Levites before the tabernacle of the congregation : and thou shalt gather the whole assembly of the children of Israel together : (v. 10) And thou shalt bring the Levites before the Lord : and *the children of Israel* shall put their hands upon the Levites : (v. 11) And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. (v. 12) And the Levites shall lay their hands upon the heads of the bullocks : and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites. (v. 13) And thou shalt set the Levites before Aaron, and before his sons, and offer them for an offering unto the Lord. (v. 14) Thus shalt thou separate the Levites from among the children of Israel : and the Levites shall be mine. (v. 15) And after that shall the Levites go in to do the service of the tabernacle of the congregation : and thou shalt cleanse them, and offer them for an offering. (v. 16) For they are wholly given unto me from among the children of Israel ; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me. (v. 17) For all the firstborn of the children of Israel are mine, both man and beast : on the day that I smote every firstborn in the land of Egypt I sanctified them for myself. (v. 18) And I have taken the Levites for all the firstborn of the children of Israel. (v. 19) And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and *to make an atonement* for the children of Israel : that *there be no plague* among the children of Israel, when the children of Israel come nigh unto the sanctuary. (v. 20) And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the Lord commanded Moses concerning the Levites, so did the children of Israel unto them. (v. 21) And the Levites *were purified*, and they

washed their clothes; and Aaron offered them as an offering before the Lord; and Aaron made an atonement for them to cleanse them. (v. 22) And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the Lord had commanded Moses concerning the Levites, so did they unto them”

Age for service.—(v. 23) “And the Lord spake unto Moses, saying, (v. 24) This is it that belongeth unto the Levites: *from twenty and five years old* and upward they shall go in to wait upon the service of the tabernacle of the congregation: (v. 25) And from the age of fifty years *they shall cease waiting* upon the service thereof, and shall serve no more: (v. 26) But shall minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.”

“*Lightest the lamps,*” v. 2.—Instruction has been already given (see Exod. xxv. 31, &c.; xxvii. 20, &c.; xxxvii. 17, &c.; xl. 24, 25) as to the lamps. They were now to be carried out, and Aaron and the priests (his sons) are taught *how* they are to light the seven lamps.

“*Shall give light,*” v. 2.—There were *no windows* in the holy place, consequently no light but that given by the candlestick. In the Holy of Holies there was no light but that given by the cloud of glory on the mercy seat (the Shechina), “*the glory of the Lord.*”

“*Over against the candlestick,*” v. 2.—What is intended by the words “*over against the candlestick*”? In Exod. xxv. 37, special instructions are given that the lamps are so to be lighted “*that they may give light over against it,*” or, literally, in the face of it—see margin. Two views are held:—(1) over against, or on the face of it, means towards its central stem. “Hebrew expositors say that the branches and lights upon them converged over against or toward the central shaft.”—*Wordsworth’s Commentary.* (2) The candlestick was placed on the south side of the holy place (Exod. xxvi. 35), its line of seven lamps parallel with the wall. If the wick-mouths of the lamps were turned outwards, they would give light over against the candlestick, that is, *toward the north side.*—*Sp. Com.*

“*He lighted the lamps,*” v. 3.—The *central* light was lighted from the altar, the others from the central light, beginning with that nearest the centre.

This light was intended to set forth symbolically the peculiar presence which God had now established among his people.—*Sp. Com.*

“*According to the pattern,*” v. 4.—See Exod. xxv. 40 ; 1 Chron. xxviii. 12 ; Heb. viii. 2 ; ix. 23, 24.

“*Take the Levites,*” v. 6.—Until received in exchange for the first-born (ch. iii. 44-51) the Levites could not be formally consecrated. They are now ordained to their duties with the following ceremonies: (1) They are sprinkled with water, (2) they have to wash their clothes, (3) to shave their flesh, v. 7, (4) to make their offerings—two bullocks for a meat and a sin offering, v. 8 ; then they themselves are offered, v. 10, 11. The dedication of the Levites differs from the consecration of the priests (Lev. viii.) in the following points:—The Levites were not *washed with water* ; they were not *anointed* ; nor were they sprinkled with the blood of the consecrating sacrifice ; Lev. viii. 6, 22, 30.

“*Water of purifying,*” v. 7.—Lit., sin-water ; *i.e.*, water to cleanse from sin. This was probably taken from the laver of the Sanctuary, which was used by the Priests for purification before they went into the Tabernacle to minister. See ch. v. 17 ; Exod. xxx. 18, &c. This water of purifying must not be confounded with the water of separation, ch. xix., nor with that used for the cleansing of the leper ; Lev. xiv. 5. Neither of these could be used for the Levites.—*Sp. Com.*

“*Sprinkle—upon them,*” v. 7.—The Levites were many ; they could not be individually sprinkled. The sprinkling here spoken of could only have been general. They exhibited the tokens of individual purification, however, through the shaving of the bodies and washing of their clothes—both symbolical of purity ; Heb. x. 22. “*Emblematic of that freedom from worldly care and taint which ought to characterise God’s ministers ; Lev. xiv. 8 ; Numb. vi. 9 ; 2 Tim. ii. 4, 22.*”—*Wordsworth.*

“*A young bullock,*” v. 8.—A bullock was offered for a sin offering in three cases only :—for the High Priest ; the congregation, Lev. iv. 3, 13, 21 ; and the Levites. The priests’ offerings were a bullock for a sin offering and a

ram for a burnt offering; Lev. viii. 14. The Levites offered two bullocks, one for a sin offering, the other for their burnt offering. The larger victim corresponds to the larger number of the Levites.—*Sp. Com.*

“*The children of Israel,*” v. 10.—They put their hands on the Levites through their representatives—the heads of the tribes. By this act they transferred to the Levites the duties which were originally incumbent on all the people.—*Sp. Com.*

“*Shall offer the Levites,*” v. 11.—Lit., as a wave offering. The wave offering was waved before the Lord. How this was done by Aaron in the case of the Levites is not stated—probably (1) either by causing them to march backward and forward before the altar, or (2) by waving his own hands before the altar, and pointing at the same time to them.

“*Make an atonement,*” v. 19—*i.e.*, aid the priests in that expiatory work.—*Fausset.* Make an atonement by performing those services which were due from the children of Israel, the omission of which would, but for the interposition of the Levites, have called down wrath from heaven.

“*That there be no plague,*” v. 19.—The institution of the Levites was an extension of that mediatorial system which the people themselves, terrified by the manifestation of the Divine presence, desired. If the first-born had been employed in the performance of these duties, they must have drawn down judicial visitation by omissions, &c., arising from want of familiarity with the details of their duties; but this was guarded against by employing in the service of the sanctuary one whole tribe, and giving them no other work; they would thus make these details their special study, and save the people from the penalty of omissions; Lev. x. 1-4, &c.

“*Were purified,*” v. 21.—By shaving their flesh and washing their clothes. See v. 7.

“*Twenty-five years old,*” v. 24.—In ch. iv. 3, 23, and 30, we find 30 years, not 25, as the fixed limit for the Levites' service. They may have entered on their duties as probationers from 25 to 30, and then begun full service. See v. 25 and note. In David's time we find the limit fixed at 20—1 Chron. xxiii. 24-28—the number of Levites then serving being found insufficient for the service of the

sanctuary, when the people were settled in all parts of the land, and were more numerous. "For the carriage of the Tabernacle, its furniture and vessels, strong men were required, hence in the wilderness the limit was from 30 to 50. When settled in Canaan the duties were lighter, and young men from 20 to 30 were included. This rule continued in force from David's time downwards." 2 Chron. xxxi. 17; Ezra iii. 8.

"*They shall cease waiting,*" v. 25—*i.e.*, they ceased performing the more laborious and exhausting parts of their duties at 50, but still ministered with their brethren in lighter work.

CHAPTER IX.

The Second Passover.—The Supplemental Passover.—Signals for marching and halting.

The Second Passover.—(v. 1) "And the Lord spake unto Moses in the wilderness of Sinai, *in the first month* of the second year after they were come out of the land of Egypt, saying, (v. 2) Let the children of Israel also keep the passover at his appointed season. (v. 3) In the fourteenth day of this month, at even, ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it. (v. 4) And Moses spake unto the children of Israel, that they should keep the passover. (v. 5) And *they kept the passover* on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord commanded Moses, so did the children of Israel."

The case of defiled men.—(v. 6) "And *there were certain men*, who were defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses and before Aaron on that day; (v. 7) And those men said unto him, We are defiled by the dead body of a man: wherefore are we kept back, that we may not offer an offering of the Lord in his appointed season among the children of Israel? (v. 8) And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you."

The Supplemental Passover.—(v. 9) "And the Lord spake unto Moses, saying, (v. 10) Speak unto the children of Israel, saying, If any man of you, or of your posterity,

shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the passover unto the Lord. (v. 11) The *fourteenth day of the second month* at even they shall keep it, and eat it with unleavened bread and bitter herbs. (v. 12) They shall leave none of it unto the morning, nor break any bone of it : *according to all the ordinances* of the passover they shall keep it. (v. 13) But the man that is clean, and is not in a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people : because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. (v. 14) And if a stranger shall sojourn among you, and will keep the passover unto the Lord ; according to the ordinance of the passover, and according to the manner thereof, so shall he do : ye shall have one ordinance, both for the stranger, and for him that was born in the land."

The guiding cloud.—(v. 15) "And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony : and at even there was upon the tabernacle as it were the appearance of fire, until the morning. (v. 16) So it was always : the cloud covered it by day, and the appearance of fire by night. (v. 17) And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel pitched their tents. (v. 18) At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched : as long as the cloud abode upon the tabernacle they rested in their tents. (v. 19) And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. (v. 20) *And so it was*, when the cloud was a few days upon the tabernacle ; according to the commandment of the Lord they abode in their tents, and according to the commandment of the Lord they journeyed. (v. 21) And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed : whether it was by day or by night that the cloud was taken up, they journeyed. (v. 22) Or whether it were two days, or a month, *or a year*, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and

journeyed not : but when it was taken up, they journeyed. (v. 23) At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed : they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses."

"*In the first month,*" v. 1.—This order to keep the passover precedes, in point of time, the order (ch. i. 1) to number the people. The latter was given in the second month of the second year, but this in the *first* month. It is given here in order to introduce the special provision for what is called the supplementary passover (v. 6-14). A *special order* for the passover at the regular season was necessary here, as the terms of Institution in Exod. xii. 25, xiii. 5-10, seem to imply that the second celebration was to be in the Promised Land. But they were still in the wilderness of Sinai, and hence a special command is given.

"*They kept the passover,*" v. 5.—See Exod. xii. for the ordinances of the passover. Many of them were omitted on this first anniversary as not being now necessary or called for, viz., the *loins girded*, the shoes on the feet, &c. ; but all the *rites* that pertained to the *Lamb* were carefully observed. In Levit. xvii. 3-6, and in Deut. xvi. 5, &c., some of the commands issued in Egypt were rescinded before this celebration, and all victims must be killed at the altar, instead of, as before, at home. Several objections have been brought against this celebration (as indeed also against the first passover in Egypt)—(1) as to the supply of lambs for such large numbers of people ; (2) as to the time required for sprinkling the blood ; (3) as to the number of priests, there being at this time only two, Eleazar and Ithamar, with the high priest himself. But (1) a very large number of lambs was *not* required, one lamb only being taken for each household, of however many persons (Exod. xii. 3-4). It was quite enough if each person received and had eaten a small portion of the flesh, and as the households of the Israelites were in some cases numerous, probably 50,000 lambs would suffice for the celebration. (2) The time required for sprinkling the blood, according to the objectors, must have been much greater than three

hours (Exod. xii. 6) ; but we are told by Josephus (*Bell. Jud.*, vi. 9, 3), that the blood of 250,000 victims was sprinkled on the altar within three hours. (3) There were only three priests at this time, but the Levites were required to aid the priests, so as to facilitate their work. See 2 Chron xxx. 16, xxxv. 11.

“*There were certain men,*” v. 6.—The deaths of Nadab and Abihu had occurred within a week of this passover (Lev. x. 4, 5). The men who carried them out were most probably their cousins, Mishael and Elizaphan. These seem to have been the men rendered thus unfit, being defiled by contact with the dead, for the paschal celebration. See *Blunt's Undesigned Coincidences*, pp. 62-65.

“*Fourteenth day of the second month,*” v. 11.—This was known as the little passover, lasting apparently only *one* day instead of seven. It was held a month after the proper passover, in order to give time to return from a journey, or to give time for purification to any who may have been *defiled*. It was therefore called the *supplementary* passover (v. 11-12 ; 2 Chron. xxx. 13).

“*According to all the ordinances,*” v. 12.—Those relating to the paschal-lamb, not those relating to the feast. See note on v. 11.

“*The cloud,*” v. 15.—The cloud appeared for the first time at the Exode ; Exod. xiii. 21, 22 ; xxxiii. 10 ; 1 Cor. x. 1. The Tabernacle was set up on the first day of the first month—see Exod. xl. 1 ; and at the same time the cloud covered the Tabernacle. It is here referred to probably in reference to the approaching journeys from Sinai. See Psa. lxxviii. 14. For “*tent of the testimony,*” see Appendix B.

“*And so it was,*” v. 20.—Lit., *and there was also when*. In v. 19 we are told that the cloud tarried sometimes “*many days,*” here it tells us that there were also times when the cloud was only for “*a few days ;*” and v. 21, there were also times when the cloud, having rested in the evening, was taken up *in the morning*, and they journeyed.

“*Or a year,*” v. 22.—Lit., or days, Lev. xxv. 29.

CHAPTER X.

The silver Trumpets and their use.—The Journey from Sinai.—The order of the March.—Moses and Hobab.—The blessing on the removal of the ark.

The Two Silver Trumpets.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Make thee *two trumpets* of silver; *of a whole piece* shalt thou make them: that thou mayst use them for the calling of the assembly, and for the journeying of the camps. (v. 3) And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. (v. 4) And if they blow but with one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. (v. 5) When ye blow an alarm, then the camps that lie on the east parts shall go forward. (v. 6) When *ye blow an alarm* the second time, then the camps that lie *on the south side* shall take their journey: they shall blow an alarm for their journeys. (v. 7) But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. (v. 8) And *the sons of Aaron*, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations. (v. 9) And *if ye go to war* in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. (v. 10) Also in *the day of your gladness*, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God.”

The Journey from Sinai.—(v. 11) “And it came to pass on the twentieth day of the second month, in the second year, that *the cloud was taken up* from off the tabernacle of the testimony. (v. 12) And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in *the wilderness of Paran*. (v. 13) And they first

took their journey, *according to the commandment* of the Lord by the hand of Moses."

The order of the March.—(v. 14) "In the first place went the standard of the camp of the children of Judah, *according to their armies*: and over his host was Nahshon the son of Amminadab. (v. 15) And over the host of the tribe of the children of Issachar was Nethaneel the son of Zuar. (v. 16) And over the host of the tribe of the children of Zebulun was Eliab the son of Helon. (v. 17) And *the tabernacle was taken down*; and *the sons of Gershon* and the sons of Merari set forward, bearing the tabernacle. (v. 18) And the standard of the camp of Reuben set forward, *according to their armies*: and over his host was Elizur the son of Shedeur. (v. 19) And over the host of the tribe of the children of Simeon was Shelumiel the son of Zuri-shaddai. (v. 20) And over the host of the tribe of the children of Gad was Eliasaph the son of Deuel. (v. 21) And the Kohathites set forward, bearing *the sanctuary*; and the other *did set up the tabernacle* against they came. (v. 22) And the standard of the camp of the children of Ephraim set forward, *according to their armies*: and over his host was Elishama the son of Ammihud. (v. 23) And over the host of the tribe of the children of Manasseh was Gamaliel the son of Pedahzur. (v. 24) And over the host of the tribe of the children of Benjamin was Abidan the son of Gideon. (v. 25) And the standard of the camp of the children of Dan set forward, which was the re-re-ward of all the camps throughout their hosts: and over his host was Ahiezer the son of Ammishaddai. (v. 26) And over the host of the tribe of the children of Asher was Pagiel the son of Ocran. (v. 27) And over the host of the tribe of the children of Naphtali was Ahira the son of Enan. (v. 28) Thus were the journeyings of the children of Israel, *according to their armies*, when they set forward."

Moses and Hobab.—(v. 29) "And Moses said unto *Hobab, the son of Raquel* the Midianite, Moses' father-in-law, We are journeying unto the place of *which the Lord said*, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. (v. 30) And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. (v. 31) And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness,

and thou mayest be to us *instead of eyes*. (v. 32) And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee."

The guiding cloud.—(v. 33) "And they departed from the mount of the Lord *three days' journey*: and the ark of the covenant of the Lord *went before them* in the three days' journey, to search out a resting place for them. (v. 34) And the cloud of the Lord was upon them by day, when they went out of the camp."

The blessing.—(v. 35) "And it came to pass, when the ark set forward, *that Moses said*, Rise up, Lord, and let thine enemies be scattered; and let them that hate thee flee before thee. (v. 36) And when it rested, he said, Return, O Lord, unto the many thousands of Israel."

"*Two trumpets*," v. 2.—The silver trumpets used on this occasion were long and straight—*Chatsotserah*. The Trumpet used on other occasions—*Shophar*. See Exod. xix. 16; Josh. vi. 4, &c. It was curved, and often made of the horn of some animal (in Josh. vi. a ram); in later times it was made of metal.

"*Of a whole piece*," v. 2.—Lit., of beaten work—like the Candlestick. Exod. xxv. 31.

"*Blow an alarm*," v. 5.—A long continuous sound. Lev. xxiii. 24.

"*On the south side*," v. 6.—It has been supposed that alarms were blown also for the remaining camps on the west and on the north, but it is not stated in the text. It is probable, however, that the two last camps did not need the alarms, as they were to *follow the Ark* (v. 21), and evidently they must have known *when to march*. The lxx, however, introduce into their text a third and a fourth alarm for these camps.

"*Ye shall blow, but*," v. 7.—Blow short sharp notes, but not as a continuous sound.

"*The sons of Aaron*," v. 8.—There were only two priests at this time, hence we have only two trumpets, v. 2. In later times, when the number of priests was greater, more trumpets were used. In David's reign there were seven, 1 Chron. xv. 24; in Solomon's 120, 2 Chron. v. 12. The silver trumpets were employed in time of war, v. 9; ch.

xxx. 6 ; Josh. vi. ; 2 Chron. xiii. 12, 14 ; xx. 28. Their use implied that Israel depended for victory on the Lord.

“*If ye go to war,*” v. 9.—See last note, and 1 Cor. xiv. 8.

“*The day of your gladness,*” v. 10.—See ch. xxix. 1 ; Lev. xxiii. 24 ; 1 Chron. xxix. 22 ; Ezra iii. 10, &c.

“*The cloud was taken up,*” v. 11.—After about one year’s stay at Sinai, from 3rd month of the first year to the close of the 2nd month of the *second* year, the cloud was taken up, and the journeys were resumed. (For the order of the journeys see notes on ch. ii. and verses 14-28).

“*The wilderness of Paran,*” v. 12.—This wilderness extends to the very borders of the Promised Land (see ch. xiii. 3, and xxxii. 8). It was bounded on the *north* by the Land of Promise itself—the frontier line of Canaan (ch. xxxiv. 3) ; on the *east* by the Elanitic Gulf and the Valley of the ARABAH ; on the *south* by the Djebel el Tih, part of the Horeb range ; and on the *west* by the wilderness of Shur, which extends from Egypt to Philistia. The north portion of the wilderness of Paran was also called the wilderness of Zin, so that some places, *e.g.*, Kadesh, were both in the wilderness of Zin and in that of Paran (ch. xiii. 26, xx. 1, &c.)

It is now called El Tih—the *wandering*. According to Stanley (Sinai and Palestine) the ancient name of Paran is still found in the Wady Feiran, in which lay the early Christian city of Pharan. The wilderness of Paran is “a blanched and dreary waste, intersected by water courses almost always dry except in the rainy seasons, and crossed by low ranges of horizontal hills. It does not exhibit the savage and frightful desolation of the Arabah (the deep valley extending from the Dead Sea to the Elanitic Gulf), but neither is it enlivened by the fertile valleys to be found amid the granite mountains of Sinai. Its soil is mostly strewn with pebbles, through which a slight coating of vegetation appears ; yet here and there level plains may be found, abounding in shrubs and trees, and affording covert for hares.”—From *Sp. Com.*

“*According to the commandment,*” v. 13,—*i.e.*, in the order of precedence commanded by the LORD (see v. 14-28, and ch. ii.) “*They first*” of this verse is explained by “*In the first place*” of v. 14, *i.e.*, Judah in the first place.

“*According to their armies,*” v. 14.—There were *four camps*, and three tribes in each camp (ch. i. 3 ; ii.).

“*The tabernacle was taken down,*” v. 17.—First, the camp of Judah, with its three tribes ; next, that of Reuben, with the two tribes under his banner ; then the Levites, bearing the Tabernacle (see ch. iii.) After the Tabernacle came the west and north camps, with the six remaining tribes.

“*The sons of Gershon,*” v. 17.—In ch. iii. and iv. the service of the three branches of the Levites was given, but we here learn that in their journeys, while the ark and holy furniture were carried by the Kohathites in the middle of the host (see foregoing note), the frame of the Tabernacle was borne by the Gershonites and Merarites in advance, in order that it might be set up and in readiness for the ark when the Kohathites should arrive. While, therefore, the ark was carried in the centre of the host, the Tabernacle was borne behind *the first camp*, not the second ; that is, behind the camp of Judah, instead of being where the ark was, behind the camp of Reuben (v. 17-21).

“*The sanctuary,*” v. 21.—The holy furniture, *i.e.*, the ark, candlestick, table, golden altar, and the vessels of the sanctuary. These were borne by the Kohathites themselves, while the Tabernacle—*i.e.*, the boards, framework, and curtains—was carried by the twelve oxen and six wagons.

“*Did set up the Tabernacle,*” v. 21.—“*The other,*” not in the text. The meaning is, the Merarites and Gershonites arriving first, set up the Tabernacle “*against they came,*” —against the arrival of the Kohathites with the ark and the holy vessels.

“*Hobab the son of Raguel,*” v. 29.—Raguel is the same person as Reuel (Exod. ii. 18), the former being merely the Greek form of the name, the latter the Hebrew. Hobab was the son of Reuel, and therefore the brother-in-law of Moses. But the Hebrew word here translated “*father-in-law*” may mean any one related by marriage, and thus may be rendered brother-in-law. Still the question arises, who was Jethro ? In Ex. ii. 18 we read of Reuel, but in Ex. iii. 1, Moses’ father-in-law is named Jethro.

When Moses fled to Midian (Ex. ii. 18) he was forty years old.—See Acts vii. 23, 29. When he left Midian on his mission to Pharaoh forty years afterwards (Ex. ii. 23, “*in process of time*”) he was in his eightieth year ; Acts vii. 30. It is not likely, then, that the Reuel of Ex. ii. 18 was

the same person as the Jethro of Ex. iii. 1, fully forty years afterwards. It is most probable that Reuel had died, and his sons Jethro and Hobab had succeeded him. Jethro seems to have left the Israelites just before they arrived at Sinai, Exod. xviii. 27; but Hobab accompanied them, Judges i. 16; iv. 11; and eventually settled in the Land of Promise. The only difficulty in the way of this explanation is, that in Exod. iii. 1, Jethro (on the eve of the Exode, see above) is called the father-in-law of Moses; but it has been already shewn that the Hebrew word for father-in-law may include any relation by marriage, therefore may mean brother-in-law.

“*Of which the Lord said,*” v. 29.—Reuel, the father of Hobab, was priest or prince of Midian, Ex. ii. 16-18; and apparently a worshipper of the true God under the name, handed down from the Patriarchs, EL. The tribes around having fallen into idolatry, may perhaps account for the enmity which seems to have subsisted between the shepherds and his daughters.

“*Instead of eyes,*” v. 31.—The pillar and cloud guided the main body of the Israelites, but at various times expeditions were sent out from the main body (see ch. xiii. to spy out the land; ch. xx. to the king of Moab; ch. xxxi. against the idolatrous Midianites; ch. xxxii. other small expeditions); and for these the services of a prince of Midian, both as being acquainted with the best routes and as being able (as an Arab chief himself) to influence the tribes around, would be almost indispensable; hence the entreaty of Moses, “*Leave us not, I pray thee.*” He did go with them, and shared, according to the promise of Moses, the inheritance in the land.—Judg. i. 16; iv. 11.

“*Three days’ journey,*” v. 33.—This seems to be a “*technical expression*” for such a distance as could not be traversed in a single day; see Gen. xxx. 36; Exod. iii. 18; v. 3; viii. 27; xv. 22. Compare the Sabbath day’s journey of Acts i. 12. A short journey during parts of the first and third days, and continuous through the second day.

“*Went before them,*” v. 33.—We have already seen (v. 21 and ch. iii. and iv.) that the ark of the covenant was carried *in the midst* of the host of Israel. Several explanations are offered of this statement.

- (1) That “*went before them*” means, in their presence, the ark being really carried in their midst.

- (2) That by the "*ark of the covenant*" here the cloudy pillar is intended, which always did go before the host; Exod. xiii. 21, xiv. 19.
- (3) That "*went before them*" does not imply local precedence, but merely that, as a general leads his army, yet may be *himself* in their midst (ch. xxvii. 17), so the ark of the covenant controlled their movements, yet *itself remaining in their midst*, as in v. 21, while the cloud preceded.
- (4) That while the sanctuary was carried in the midst, as in v. 21, the ark was (as in Josh. iii.) actually borne before the people in their march.

Of these the second and third yield probably the best solution, Josh. iii. being evidently an exceptional case.

"*That Moses said,*" v. 35.—In this formula, the words "*Rise up*" speak of warfare against Israel's enemies; the words "*return, O Lord*"—of REST when victory is won. See Psa. lxviii. 1-18, &c.; lxxxv. 4-9.

CHAPTER XI.

Murmurings of the Israelites.—The complaint of Moses.—The appointment of the Seventy Elders.—The murmuring at Kibroth Hatta-avah.

Murmuring at Taberah.—(v. 1) "And when the people *complained*, it displeased the Lord: and 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 uttermost parts of the camp. (v. 2) And the people cried unto Moses; and when Moses prayed unto the Lord, the fire was quenched. (v. 3) And he called the name of the place *Taberah* [*i.e.*, A burning]: because the fire of the Lord burnt among them."

They desire flesh.—(v. 4) "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? (v. 5) *We remember the fish*, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: (v. 6) But now our soul is dried away: there is nothing at all, *beside this manna*, before our eyes."

The manna described.—(v. 7) “And the manna was as coriander seed, and the colour thereof as the *colour of bdellium*. (v. 8) 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 it was as the taste of fresh oil. (v. 9) And when the dew fell upon the camp in the night, the manna fell upon it.”

Moses' complaint.—(v. 10) “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. (v. 11) *And Moses said* unto the Lord, Wherefore hast thou afflicted thy servant ? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me ? (v. 12) 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 swearest unto their fathers ? (v. 13) Whence should I have flesh to give unto all this people ? for they weep unto me, saying, Give us flesh, that we may eat. (v. 14) I am not able to bear all this people alone, because it is too heavy for me. (v. 15) 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.”

Seventy men appointed.—(v. 16) “And the Lord said unto Moses, gather unto *me seventy men* of the elders of Israel, whom thou knowest to be the elders of the people, *and officers over them* ; and bring them unto the tabernacle of the congregation, that they may stand there with thee. (v. 17) And I will come down and talk with thee there : and *I will take of the spirit* which is upon thee, and will put it upon them ; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. (v. 18) 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.”

Flesh promised.—(v. 19) “Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days ; (v. 20) But even a whole month, until it come out at your nostrils, and 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? (v. 21) 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. (v. 22) Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? (v. 23) And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not."

The Spirit rests on the Elders.—(v. 24) "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. (v. 25) And 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.*"

Eldad and Medad.—(v. 26) "But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were *of them that were written*, but *went not out* unto the tabernacle: and they prophesied in the camp. (v. 27) And there ran *a young man*, and told Moses, and said, Eldad and Medad do prophesy in the camp. (v. 28) And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, *My lord Moses, forbid them!* (v. 29) And Moses said unto him, *Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!* (v. 30) And Moses gat him into the camp, he and the elders of Israel."

Quails from the sea.—(v. 31) "And there went forth *a wind from the Lord*, and brought quails 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 other side, round about the camp, and as it were *two cubits high* upon the face of the earth. (v. 32) And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad for themselves round about the camp."

Kibroth Hattaavah.—(v. 33) “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. (v. 34) And he called the name of that place *Kibroth-hattaavah* [*i.e.*, the graves of lust] ; because there they buried the people that lusted.”

The Journey to Hazeroth.—(v. 35) “And the people journeyed from Kibroth-hattaavah *unto Hazeroth* ; and abode at Hazeroth.”

“*Complained*,” v. 1.—Were, as it were, complainers, murmuring against the privations they had to endure while marching.

“*Fire of the Lord*,” v. 1.—According to some, lightning—Psa. lxxviii. 21 ; according to others, a fiery, deadly wind (the sirocco). But if the wind were intended, why should it be confined to “*uttermost parts of the camp*” only ? Evidently lightning is meant, or some such divine judgment.

“*Taberah*,” v. 3.—Lit., burning. This is not the name of any place or station, but only defines the judgment which had fallen on them. The station itself where the burning occurred was known as *Kibroth hattaavah*.—See v. 34, and ch. xxxiii. 16-17.

“*The mixed multitude*,” v. 4.—This term denotes a mob of people scraped together. The reference here is to the strangers of Exod. xii. 38, who had followed the Israelites out of Egypt.

“*Wept again*,” v. 4.—They had wept before.—See Exod. xvi. 2, &c.

“*We remember the fish*,” v. 5.—Supplied from the Nile (Exod. vii. 21), and from the lakes, ponds, and canals, in which the artificial propagation of fish was carried on. They remembered the *fleshpots*, but forgot their deliverance from slavery !

“*The cucumbers*,” &c., v. 5.—Fish, garlic, onions, melons, and cucumbers, are still used as staple articles of food in Egypt. They are referred to by Herodotus, ii. 125, *as the food of the labourers at the Pyramids*. The words here used by the Israelites, “*we remember*,” &c., carry with them evidence of the *personal experience* of the speakers.—See *Introduction, Internal Evidence of Authorship*, (a), (b), and (c.)

“*Beside this manna,*” v. 6,—*i.e.*, there is nothing else to expect. The manna (man-hut or white manna) was the name known to the Egyptians. The manna of the Peninsula of Sinai is the sweet juice of the Tarfa, a species of Tamarisk. It exudes from the trunk in hot weather in small white grains, and melts rapidly. It is found between Elim and Sinai, and in other parts of the peninsula. The Israelites, seeing the manna covering the whole plain, and in large quantities, were surprised, and called it by the name familiar to them. The manna seems to be described here in order to show how unreasonable the Israelites were in refusing it.

“*Colour of bdellium,*” v. 7.—A transparent gum obtained from a tree in Arabia and elsewhere. Some think the Hebrew word means “pearls” (Gen. ii. 12) or crystal.

“*Throughout their families,*” v. 10.—That is, in every family. See Zech. xii. 12.

“*In the door of his tent,*” v. 10.—Openly, making no attempt at concealment.

“*And Moses said,*” v. 11.—The complaint of Moses (v. 11-15) was caused apparently (1) by the waywardness of the people, who seem to have been debased and demoralized by long oppression in Egypt; (2) by the sense of undivided responsibility which weighed him down. His words here may be compared with those of Elijah (1 Kings xix. 4, &c.; Jonah iv. 1-3), and contrasted with Abraham’s (Gen. xviii. 23, &c.), proving that even the best men are far from perfection, but also proving the genuineness of the history, for later tradition would not have attributed to Moses such an outburst as occurred on this occasion.

“*Seventy men,*” v. 16.—According to some writers, the seventy men now gathered constituted the first Sanhedrim or Supreme Council of the Jewish nation. Seventy men went up with Moses to the Mount (Exod. xxiv. 1-9). They are referred to also in ch. xvi. 25; Josh. vii. 6; viii. 10-33; ix. 11; xxiii. 2; xxiv. 1-31; although in these passages the number is not specified.—*Sp. Com.* According to others this gathering of the seventy elders was only a temporary expedient to meet the trying emergency referred to in the text; but see v. 26 and note.—*Fausset.* In any case the council of the seventy, if this be its origin, seems to have soon fallen into desuetude—at least no trace of it is found in Judges or Kings.

“*And officers over them,*” v. 16.—That is, elders and

officers over the people. Both are referred to in Exod. iii. 16 ; v. 6, &c. The seventy were to be selected not from elders alone, nor from officers alone, but from men who were both elders and officers.

“*Take of the Spirit,*” v. 17.—Lit., *separate from the Spirit, &c.—i.e.*, giving them a portion of the same divine gift which Moses had ; “*the Spirit*” here meaning evidently the gifts and influences of the Spirit (ch. xxvii. 18 ; Joel ii. 28 ; John vii. 39 ; 1 Cor. xiv. 12).

“*They prophesied,*” v. 25.—Uttered the praises of God, or declared His will under the impulse of the Holy Spirit (1 Sam. xix. 23). Lit., they were caused to pour forth.

“*And did not cease,*” v. 25.—Lit., and added not—they prophesied on this occasion only, and not afterwards. The Hebrew words here used, *lō yāsaph*, are found in Deut. v. 22, where they are translated “*and added no more.*” These gifts were given *in order to accredit them* as in their office ; it was not continued, because their function was government, not prophecy.

“*Of them that were written,*” v. 26,—*i.e.*, enrolled among the seventy. This list of names seems to imply that the appointment of the seventy was permanent, not temporary. See note on v. 16.—*Sp. Com.*

“*Went not out,*” v. 26.—Why they went not out can only be conjectured. It is clear it could not have been ceremonial uncleanness, as they must, in that case, have been excluded from the camp. See ch. v. 2.

“*A young man,*” v. 27.—Heb., *the young man*, a collective noun, meaning young men generally.

“*My lord Moses, forbid them,*” v. 28.—Joshua seems to have thought that these two men were “*acting independently, and so establishing a separate centre of authority,*” because they were not with Moses (v. 26 compared with v. 16, 24, and 25).

“*A wind from the Lord,*” v. 31.—The wind must have blown from the south-east to bring quails from the sea, for the nearest part of the sea, the Eleanitic Gulf, lies to the south-east of the encampment. In Psa. lxxviii. 26, the *south-east* wind is specified. The words of Moses imply that they were at this time near the sea (v. 22).

“*Two cubits high,*” v. 31.—Quails always fly *with the wind*, and as it blew from the sea, the quails were carried with it. In a strong wind they fly low, and on this occasion, wearied

by their long flight from the Elanitic Gulf, they flew "*about breast high*," or two cubits, and were easily secured (v. 32). The Israelites had met with quails before, soon after leaving Egypt. See Exodus xvi. 13.

"*Ere it was chewed*," v. 33.—Lit., before it was all consumed at the close of the month (v. 20 and 21). The large and unusual supply of flesh, and the voracity with which it was eaten, seem to account to some extent for the pestilence, but, plainly, it is also true that the Lord smote the people for their want of faith and gluttony.

"*Kibroth-hattaavah*," v. 35.—The graves of lust. This was the name of the station where they had the quails, and where they remained a whole month enjoying their banquet.

"*Unto Hazeroth*," v. 35.—Now "*Ain el Hadherah*," a fountain about 40 miles north-east of Sinai.—*Burckhardt*. As the word Hazeroth means enclosures, and may apply to many places, it is not certain that "*Ain el Hadherah*" is the true site of Hazeroth. Robinson and Stanley agree with Burckhardt, but others think this place lies too much to the east, and that *El Ain*, 15 miles more to the north, is the correct site. Here begins the great oasis of the eastern side of the peninsula, in which are several valleys, converging round copious springs of water. The "*Hazeroth*" of Deut. i. 1 was near the sea, and must not be confounded with the place so named here.

CHAPTER XII.

The rebellion of Miriam and Aaron.—Leprosy of Miriam.

Rebellion of Miriam.—(v. 1) "*And Miriam and Aaron spake against Moses, because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.*" (v. 2) And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? and the Lord heard it. (v. 3) (Now *the man Moses* was very meek, above all the men which were upon the face of the earth.) (v. 4) And the Lord spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye three unto the tabernacle of the congregation. And they three came out."

The cloud of glory.—(v. 5) "*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. (v. 6) And he said, Here now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. (v. 7) My servant Moses is not so, who is *faithful in all mine house*. (v. 8) 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? (v. 9) And the anger of the Lord was kindled against them; and he departed."

Miriam's Leprosy.—(v. 10) "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."

Intercession of Aaron.—(v. 11) "And Aaron said unto Moses, Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned. (v. 12) Let her not be *as one dead*, of whom the flesh is half consumed when he cometh out of his mother's womb."

Intercession of Moses.—(v. 13) "And Moses cried unto the Lord, saying, Heal her now, O God, I beseech thee."

The Lord's answer.—(v. 14) "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. (v. 15) And Miriam was shut out from the camp seven days: and the people journeyed not till Miriam was brought in again."

Journey from Hazeroth.—(v. 16) "And afterward the people removed from Hazeroth, and pitched in the *wilderness of Paran*."

"*Miriam and Aaron*," v. 1.—Miriam is named first, and seems to have been the leader or originator of this rebellion. It is supposed that her opposition to Moses arose from the fact that, on the death of his first wife, Zipporah, Moses had married an Ethiopian, and thus displeased Miriam, who had naturally hoped to have increased influence over her brother. To what extent Aaron was influenced by Miriam's example is not stated. We learn, however, that the punishment fell on her alone (v. 10).

“*Ethiopian woman*,” v. 1.—Cushite. Some think this refers to Zipporah, but she was a Midianite (Exod. ii. 21). As over 40 years had passed at this time since Moses married Zipporah, it is scarcely credible that Miriam should object *now* to the marriage. The death of Zipporah is not mentioned, but it seems certain that the “*Ethiopian woman*” was a *second wife*. Marriage with Canaanites was forbidden (see Exod. xxxiv. 11-16), but not with Ethiopian women. It would, however, have offended the Israelites. The Christian Fathers see in this marriage a pre-intimation of the extension of the church to Gentiles (Psa. xlv. 9 ; Cant. i. 4).

“*The man Moses*,” v. 3.—This is by some thought to have been inserted by a later reviser (Samuel or Ezra), as it is not likely Moses would speak thus of himself. Others, however, are of opinion that these words were inserted by Moses himself, in order to explain how it was he took no steps to vindicate himself, and why the Lord so promptly intervened. Similar language is used by St. Paul (2 Cor. xi. 5 ; xii. 11-12). If Moses here records of himself what is good, he certainly does not hesitate also to place on record his faults (ch. xx. 1-12, &c. ; Exod. iv. 24, &c. ; Deut. i. 37), and their punishments. But was it the Holy Spirit who spake these words rather than “*the man Moses*”? (2 Pet. i. 21).

“*Faithful in all mine house*,” v. 7.—Not over a part of it, as a prophet is, but over the *whole house of God*. As God’s vicegerent, he must have had authority also over Aaron and Miriam. See for Moses’ house, Heb. iii. 1-6.

“*Mouth to mouth*,” v. 8.—No third person intervening. Exod. xxxiii. 11 ; Deut. xxxiv. 10.

“*Even apparently*,” v. 8.—Lit., and in appearance, that is, not in dreams or in visions, but from God himself, and *plainly*.

“*The similitude*,” v. 8.—This seems to contradict Deut. iv. 15, “*ye saw no similitude*”; but in Deut. Moses is reminding the Israelites that they saw no similitude. In this place the “*similitude*” is some representation which MOSES saw, not the people. It seems to be here, as in other places, not the Father’s likeness (see 1 Tim. vi. 16 ; Col. i. 15), for he is *invisible*, but that of the “*only begotten Son*.” John i. 18 and 14.

In this passage we have what has been termed by

theologians "Gradus Mosaicus," or Mosaic Inspiration. Its special privileges were four. He was—

(1) Partaker of revelation, not in dreams or visions, but openly and plainly.

(2) He prophesied without any mediation of angel ; God speaking to him "*mouth to mouth.*"

(3) He was not *troubled* like other prophets, for God spake to him as a man to his friend. Exod. xxxiii. 11.

(4) He had access to God *at all times.* Exod. xxv. 22 ; Num. vii. 89.

"*As one dead,*" v. 12.—Leprosy was nothing short of a living death. See Lev. xiii.

"*Seven days,*" v. 14.—Lev. xiii. 4-5.

"*The wilderness of Paran,*" v. 16.—See ch. x. 12.

CHAPTER XIII.

Twelve Men sent to spy out the land.—Their evil report.

The land to be searched.—(v. 1) "And the Lord spake unto Moses, saying, (v. 2) *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 ye send a man, *every one a ruler* among them."

The names of the spies.—(v. 3) "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. (v. 4) And *these were their names* : of the tribe of Reuben, Shammua the son of Zaccur. (v. 5) Of the tribe of Simeon, Shaphat the son of Hori. (v. 6) Of the tribe of Judah, Caleb the son of Jephunneh. (v. 7) Of the tribe of Issachar, Igal the son of Joseph. (v. 8) Of the tribe of Ephraim, Oshea the son of Nun. (v. 9) Of the tribe of Benjamin, Palti the son of Raphu. (v. 10) Of the tribe of Zebulun, Gaddiel the son of Sodi. (v. 11) Of the tribe of Joseph, namely, of the tribe of Manasseh, Gaddi the son of Susi. (v. 12) Of the tribe of Dan, Ammiel the son of Gemalli. (v. 13) Of the tribe of Asher, Sethur the son of Michael. (v. 14) Of the tribe of Naphtali, Nahbi the son of Vophsi. (v. 15) Of the tribe of Gad, Geuel the son of Machi. (v. 16) These are the names of the men which Moses sent to spy out the land. And Moses called *Oshea* the son of Nun *Jehoshua.*"

Their instructions.—(v. 17) “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* : (v. 18) And see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many ; (v. 19) And what the land is that they dwell in, whether it be good or bad ; and what cities they be that they dwell in, whether *in tents*, or in strong holds ; (v. 20) And what the land is, 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. *Now the time was the time of the firstripe grapes.*”

They search the land.—(v. 21) “So they went up, and searched the land from the *wilderness of Zin unto Rehob*, as men come to *Hamath*. (v. 22) 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.*) (v. 23) And they came unto the *brook* [or, valley] of *Eshcol*, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates, and of the figs. (v. 24) The place was called the brook [or, valley] *Eshcol*, [*i.e.* a cluster of grapes,] because of the cluster of grapes which the children of Israel cut down from thence.”

Their return.—(v. 25) “And they returned from searching of the land *after forty days*. (v. 26) And they went and came to Moses, and to Aaron, 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 the land.”

Their report.—(v. 27) “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. (v. 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. (v. 29) *The Amalekites* dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and *the Canaanites* dwell by the sea, and by the coast of Jordan.”

Advice of Caleb.—(v. 30) “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."

Advice of the spies.—(v. 31) "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. (v. 32) 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 that we saw in it are men of a great stature. (v. 33) 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 so we were in their sight."

"*Send thou men,*" v. 2.—From Deut. i. 22, it appears that this mission was suggested by the people. Here the Lord accepts the suggestion, and directs Moses to act on it.

"*Every one a ruler,*" v. 2.—Not the princes of the tribes (ch. i. and x.), but "*heads*" of families (v. 3).

"*From the wilderness of Paran,*" v. 3.—They were now at Kadesh, and from this place the spies were sent forth ; but Kadesh was in the wilderness of Paran. See note, ch. x. 12.

"*These were the names,*" v. 4.—The order of tribes is not that given in ch. i., vii., nor x., but the occasion being different, there is no reason why the order of tribes should be the same as when the princes were taken.

"*Caleb,*" v. 6.—From the fact that Caleb is called "*the Kenezite*" in ch. xxxii. 12, and in Josh. xiv. 6, it has been supposed that Caleb was of Edomite extraction. It is true that Kenaz was the name of one of the dukes of Edom ; but as Israel and Edom were of kindred origin, there is no difficulty in supposing that the same names may have been borne by individuals both in Israel and Edom.

"*Oshea—Jehoshua,*" v. 16.—Oshea (also Hoshea or Hosea) means "salvation." Jah (Jehovah) being prefixed, the word Jehoshua means "Jehovah, our salvation," or, as in Matt. i. 21, He (Jehovah Jesus) it is who shall save. This was the change in the name made by Moses, who, by divine influence, indicated thus that Joshua should stand as a type of the Great Redeemer Jesus.—See *Bp. Pearson on the Creed*, Art. 2.

The name Joshua (also written Jeshua, lxx., Jesus) is

found in earlier chapters (Exod. xvii. 9 ; xxiv. 13), but it seems to have been *given* on the occasion of sending forth the spies, though Moses may have used it proleptically when writing even earlier events.

“*Southward*,” v. 17.—The word Negeb is derived from Nagav, to be dry, and is used habitually of the tract of country extending from Kadesh (wilderness of Paran) on the south to within a few miles south of Hebron, and on the west and east from the Mediterranean to the Dead Sea. It is often translated “south” or “southwards” in the *A. V.*, but it is better rendered by “*the Negeb*.” We have thus three large divisions of the country from south to north—(1) the wilderness of Paran to the borders of the land ; (2) the Negeb to near Hebron ; (3) the *hill country*, here called the mountain, to the plains of Jezreel and Mount Carmel.

“*Into the mountain*,” v. 17.—The hill country of central and southern Canaan, inhabited by the Hittites, Jebusites, and Amorites, extending from below Hebron to the plains of Jezreel and Carmel.

“*In tents*,” v. 19.—In open or unwallled villages.—*Sp. Com.*

“*Be ye of good courage*,” v. 20,—*i.e.*, take of the fruit of the land, not secretly, but openly and boldly.

“*The time was*,” v. 20.—The early grapes are ripe in July or August. This exactly accords with the time which elapsed since leaving Sinai (ch. x. 11). A month was spent at Kibroth Hattaavah, a week at Hazeroth, and this, with the time occupied in marching 150 to 200 miles, must have brought them to July, as they left Sinai on the 20th of the second month, or about May.

“*The wilderness of Zin*,” v. 21.—This was the northern portion of the wilderness of Paran (see ch. x. 12, and note ; also on v. 17). Kadesh lay within it.

“*Unto Rehob*,” v. 21.—Called Beth-rehob (Judg. xviii. 28). This was near Dan or Laish. The district lay at the foot of Hermon, in the Anti-Lebanon.

“*Come to Hamath*,” v. 21.—This was the northern limit of the land assigned to Israel (ch. xxxiv. 8). The entrance to Hamath from the south is by the valley between Lebanon and Anti-Lebanon, known as Coele Syria. Baalbec lay in the same valley. Hamath lies near the foot of Mount Hermon, on the river Orontes.

“*And came unto Hebron,*” v. 22.—The verb is singular—*he came*. The singular pronoun is used to express collectively the whole number of the spies, or that, having ascended to Hamath in a body, they separated there, and returned by different routes. The “*he*” in this case refers to Caleb, who seems, perhaps, in this way to have claimed a right to Hebron (Josh. xiv. 14-15). It was at Hebron Abraham built an altar, and there it was that the three men appeared to him (Gen. xviii. 1-2).

“*The children of Anak,*” v. 22.—Arba was the father of Anak (Josh. xv. 13), from whom Hebron was named Kirjath-Arba—Arba’s city. These children of Anak were destroyed by Joshua 40 to 50 years after this time (Josh. xi. 21-23; xv. 14). Ahiman, Sheshai, and Talmai, the names of the children of Anak, seem to have become now the names of tribes of the Anakim.

“*Hebron was built,*” v. 22.—Hebron and Zoan are said to have been built about the same time and by the same people. The shepherd kings (Haksos) who conquered Egypt built Zoan as a defence on her north-east frontier (Exod. v. 1), called also Tanis, the residence of Pharaoh in the time of Moses.

“*Brook of Eschol,*” v. 23.—Running through the valley to the north of Hebron. Eschol was one of the chiefs who joined Abraham in his war with the five kings (Gen. xiv. 24), and from him, in the first instance, the place was so named. It was now called, from the incident here recorded, the valley of Eschol, or the valley of the cluster. Large clusters of grapes, 10 lbs. weight and over, are still found in Palestine. A large bunch was sent to the Marquis of Rockingham from a Syrian vine in 1819.

“*After 40 days,*” v. 25.—A usual term of trial in Scripture (Matt. iv. 2-9; Acts i. 3).

“*To Kadesh,*” v. 26.—In the wilderness of Paran, on the borders of the Land of Promise; also called Kadesh-barnea (ch. xii. 16, with ch. xiii. 3, and 26). It was about 11 days’ journey from Sinai (Deut. i. 2). See App. C.

“*The cities are walled,*” v. 28.—There is no reference to walled cities in the times of the Patriarchs. The invasions of the Egyptians compelled the Canaanites to defend themselves by walls, as described in Joshua, ch. vi. &c.

“*The Amalekites,*” v. 29.—They were descended from Esau (Gen. xxxvi. 12), and became at an early period a

powerful people. Their country lay to the south of the Mountain of Judah. See ch. xiv. 25, 43, and Gen. xiv. 7. At a later time they spread to the centre of Canaan (Judg. xii. 15), and to the border of Egypt (1 Sam. xv. 3-7; xxvii. 8).

“*The Canaanites*,” v. 29.—Of the Phœnician race. See Gen. x. 15-18. See on v. 33.

“*That eateth up the inhabitants*,” v. 32.—By continual wars (ch. xxi. 27-28, &c.) and invasions, or by unhealthiness of climate.

“*Giants*,” v. 33.—Lit., Nephilim (Gen. vi. 4), “*the fallen*,” or those who fall on others—*i.e.*, robbers and tyrants. The general sense, *men of large stature and violence*, suits all passages where the word occurs.

“*The sons of Anak*,” v. 33.—Heb. *bene Anak* (*sons of Anak*), from which, according to some, the word *Phœnician* is formed by softened pronunciation.—*Fausset*.

CHAPTER XIV.

The people murmur at the evil report.—The intercession of Moses.—The Sentence of exclusion from the Land.

Lament of the people.—(v. 1) “And all the congregation lifted up their voice, and cried; and *the people wept* that night.”

They murmur against Moses.—(v. 2) “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 the land of Egypt! or, would God we had died in this wilderness! (v. 3) 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? (v. 4) And they said one to another, Let us *make a captain*, and let us return into Egypt.”

Intercession of Moses and Aaron.—(v. 5) “Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.”

Joshua and Caleb.—(v. 6) “And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: (v. 7) 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. (v. 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. (v. 9) Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: *their defence* is departed from them, and the Lord is with us: fear them not. (v. 10) 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."

The glory of Jehovah.—(v. 11) "And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? (v. 12) I will smite them with the pestilence, *and disinherit them*, and will make of thee a greater nation and mightier than they."

Moses pleads for the people.—(v. 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;) (v. 14) 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, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. (v. 15) Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, (v. 16) *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. (v. 17) And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, (v. 18) The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. (v. 19) 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."

The Lord's answer.—(v. 20) "And the Lord said, *I have pardoned* according to thy word: (v. 21) But as truly as I live, all the earth shall be filled with the glory of the Lord."

The sentence on the rebels.—(v. 22) “Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now *these ten times*, and have not hearkened to my voice; (v. 23) Surely they *shall not see the land* which I swear unto their fathers, neither shall any of them that provoked me see it: (v. 24) But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it. (v. 25) (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*.”

The murmurers to die.—(v. 26) “And the Lord spake unto Moses and unto Aaron, saying, (v. 27) 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. (v. 28) Say unto them, as truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: (v. 29) *Your carcasses* shall fall in this wilderness; and all *that were numbered of you*, according to your whole number, from twenty years old and upward, which have murmured against me, (v. 30) Doubtless ye shall not come into the land concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.”

All to wander for 40 years.—(v. 31) “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. (v. 32) But as for you, your carcasses, they shall fall in this wilderness. (v. 33) And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. (v. 34) 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*. (v. 35) 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 die.”

Death of the spies.—(v. 36) “And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, (v. 37) Even those men that did

bring up the evil report upon the land, died by the plague before the Lord. (v. 38) But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still."

The people's rash attempt.—(v. 39) "And Moses told these sayings unto all the children of Israel: and the people mourned greatly. (v. 40) And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned."

Warning of Moses.—(v. 41) "And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. (v. 42) Go not up, for the Lord is not among you; that ye be not smitten before your enemies. (v. 43) 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 will not be with you."

Their unsuccessful attack.—(v. 44) "But they *presumed to go up* unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. (v. 45) Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even unto Hormah.*"

"*The people wept,*" v. 1.—Comp. Psa. cvi. 24-25.

"*Make a captain,*" v. 4.—From Nehemiah ix. 17 we learn that they carried out their intention, and actually appointed a leader.

"*Their defence,*" v. 9.—Lit., their shadow—*i.e.*, shelter from the sun's heat (Isai. xxxii. 1-2)—has failed them, leaving them defenceless.

"*The glory of the Lord,*" v. 10.—This was the answer to the prayer of Moses and Aaron (v. 5). Caleb had already endeavoured to still the people (ch. xiii. 30); Moses also had tried to recall them to obedience (Deut. i. 29, &c.), but failing in these efforts they cast themselves before God in prayer (v. 5), and the glory of the Lord at once appears in answer.

"*And disinherit them,*" v. 12.—On two occasions the Lord was provoked to disinherit the people—here and in Exod. xxxii. 10. When narrating afterwards these events Moses only once refers to the Lord's offer to substitute

Himself for Israel (Deut. i. 37-38 ; ix. 14-25), although he often refers to his own offence, for which he was excluded.

"*Because the Lord was not able,*" v. 16.—Moses is zealous for the honour of God (Exod. xxxii. 12 ; Deut. ix. 28).

"*I have pardoned,*" v. 20.—He pardoned the nation (did not disinherit them), but punished the rebels to perpetual exclusion from the land.

"*These ten times,*" v. 22,—*i.e.*, many times. See Gen. xxxi. 7. The number *ten* stands for completeness, but here it may be taken almost literally, for they had tempted God already nearly *ten times*: (1) Exod. xiv. 11 ; (2) Exod. xv. 23 ; (3 and 4) Exod. xvi. 20 and 27 ; (5) at Rephidim, Exod. xvii. 1-3 ; (6) at Horeb, Exod. xxxii. ; (7) at Taberah, Num. xi. 1 ; (8) at Kibroth, Num. xi. 4 ; (9) Num. xiv.

"*They shall not see the land,*" v. 23.—The exceptions were as follows:—Joshua and Caleb, excluded from the condemned by name (v. 30-38) ; Moses and Aaron, as those whom God addressed when speaking of the rebels (v. 6-26 ; Eleazar ch. iv. 16 ; Josh. xiv. 1). The tribe of Levi were not condemned, for they did not provoke, and were *not numbered* with the people (ch. i. and iii. with v. 29).

"*Dwelt in the valley,*" v. 25.—In v. 43-45 the Amalekites and Canaanites are said to dwell on the hill, but the whole region was a kind of mountain plateau, or elevated plain, intersected by valleys, and this seems to be what the Hebrew term "*Emek*" implies.

Dr. Davidson gives a different explanation (see "*Hermeneutics*," quoted in "*The Scriptures Arranged*," p. 269). He tells us the Hebrew verb for *dwell* (lit., are sitting) is often translated "*lie in ambush*," and that here the sense is clear. The Amalekites and Canaanites are sitting in ambush in the valley, therefore turn ye and go by the Red Sea, so as to escape from the presence of an enemy, before whom they must now be smitten.

"*To-morrow,*" v. 25.—Not "*next day*," but henceforward.

"*The Red Sea,*" v. 25.—Returning thus to the Elanitic Gulf towards *Ezion Gaber*.

"*Your carcasses,*" v. 29.—Referred to by St. Paul (Heb. iii. 17 ; 1 Cor. x. 10).

"*That were numbered of you,*" v. 29.—This excludes from this sentence all the Levites, none of whom were numbered with the Israelites. See ch. xxvi. 63-65, where the exact fulfilment of this sentence is declared.

“*Even forty days,*” v. 34.—See also Ezek. iv. 4 ; Dan. ix. 24.

“*My breach of promise,*” v. 34.—Lit., “my withdrawal,” or “my turning away.”

“*Presumed to go up,*” v. 44.—Lit., they *despised*, viz., the warning that Moses gave.

“*Even unto Hormah,*” v. 45.—The name of this place was formerly called Zephath (Judg. i. 17). It was called Hormah (*destruction*) from the slaughter of the Israelites which took place on *this* occasion (Deut. i. 44). In ch. xxi. 3, at the close of the wilderness wanderings, 38 years after this time, Zephath was taken by the Israelites, who seem then to have given it the name Hormah. They passed on to other conquests, leaving Hormah unguarded, when the Canaanites seem to have returned to it (Josh. xii. 14), and restored its old name of Zephath ; for (in Judg. i. 17) it was taken again by Judah and Simeon, and the name Hormah a second time given to it.—*Sp. Com.*

CHAPTER XV.

The Laws of various offerings.—The Sacrifice for sins of Ignorance.—The penalty for presumptuous sin, for violating the Sabbath. The law of Fringes.

Law of the Meat and Drink Offerings.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Speak unto the children of Israel, and say unto them, *When ye be come into the land of your habitations, which I give unto you, (v. 3) 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 : (v. 4) Then shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil. (v. 5) And the fourth part of an hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb. (v. 6) Or for a ram, thou shalt prepare for a meat offering two tenth deals of flour mingled with the third part of an hin of oil. (v. 7) And for a drink offering thou shalt offer the third*

part of an hin of wine, for a sweet savour unto the Lord. (v. 8) And when thou preparest a bullock for a burnt-offering, or for a sacrifice in performing a vow, or peace offerings unto the Lord : (v. 9) Then shall he bring with a bullock a meat offering of three tenth deals of flour mingled with half an hin of oil. (v. 10) 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. (v. 11) Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid. (v. 12) According to the number that ye shall prepare, so shall ye do to every one according to their number."

The stranger bound by this law.—(v. 13) "All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the Lord. (v. 14) 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. (v. 15) 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. (v. 16) One law and one manner shall be for you, *and for the stranger* that sojourneth with you."

The law of the Heave Offering.—(v. 17) "And the Lord spake unto Moses, saying, (v. 18) Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, (v. 19) Then it shall be, that, when ye eat of the bread of the land, ye shall offer up *an heave offering* unto the Lord. (v. 20) Ye shall offer up a cake of the first of your dough for an heave offering : as ye do *the heave offering of the threshingfloor*, so shall ye heave it. (v. 21) Of the first of your dough ye shall give unto the Lord an heave offering in your generations."

Of sins of Ignorance.—(v. 22) "And *if ye have erred*, and not observed all these commandments, which the Lord hath spoken unto Moses, (v. 23) Even all that the Lord hath commanded you by the hand of Moses, from the day that the Lord commanded Moses, and henceforward among your generations ; (v. 24) 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, *according to the manner*, and one kid of the goats for a sin offering. (v. 25) 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: (v. 26) And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in ignorance. (v. 27) And if any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. (v. 28) And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him; and it shall be forgiven him. (v. 29) Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel, and for the stranger that sojourneth among them."

Of presumptuous sins.—(v. 30) "But the soul that 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. (v. 31) Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall utterly be cut off: his iniquity shall be upon him."

The Sabbath-breaker stoned.—(v. 32) "And while the children of Israel *were in the wilderness*, they found a man that gathered sticks upon the sabbath-day. (v. 33) And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. (v. 34) And they put him in ward, because it was not declared what should be done to him. (v. 35) And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. (v. 36) And all the congregation brought him without the camp, and stoned him with stones, and he died; *as the Lord commanded Moses*."

The law of Fringes.—(v. 37) "And the Lord spake unto Moses, saying, (v. 38) Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders *a ribband*

of blue: (v. 39) And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring: (v. 40) That ye may remember, and do all my commandments, and be holy unto your God. (v. 41) I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God."

"*When ye be come,*" v. 2.—In the preceding chapter sentence had been passed upon the Israelites excluding all *who had left Egypt* from the Promised Land. In this chapter directions are given as to ceremonies and sacrifices *when they be come into the land*. It seems probable, therefore, that the directions in this chapter were given *towards the close of the 40 years' wandering*, when the children of those who were excluded from the land were growing, if not grown, up. In this case nearly 38 years intervene between the events of this and the last chapter.

"*And will make an offering,*" v. 3.—It is probable that some of the offerings commanded in the Law were laid aside during the wanderings in the wilderness, in consequence of the "scanty supply of corn and wine." The renewal of the command to bring offerings implies that they are shortly to be in the land to which the directions here given apply. It would appear that, as during these 38 years the passover was not kept, the rite of circumcision was not administered (Josh. v. 9-11); so Israel being under condemnation, the sacrifices and ordinances which were really intended for Canaan were intermitted.

"*Burnt offering,*" v. 3.—Either the burnt offering (see Lev. i.), or, as in other places, a *peace offering* (Exod. xviii. 12; Lev. xvii. 5); "*a sacrifice in performing a vow.*"

"*A meat offering,*" v. 4.—See Lev. ii. 1; vi. 14. In Lev. ii. nothing is said of a drink offering, but it seems—from Exod. xxix. 40; Lev. xxiii. 1—to have been frequently, if not regularly, used. The meat offering and drink offering were not added to the sin offering and trespass offering except in the case of the leper; Lev. xiv. 10.

"*Tenth deal,*" v. 4.—The tenth part of an ephah, ch. xxviii. 5. See on v. 6 and 12.

"*An hin of wine,*" v. 5.—See Exod. xxix. 40.

"*Two tenth deals,*" v. 6.—The quantities are increased

in proportion to the value of the victim, from "one lamb" (v. 5) to a bullock (v. 9).

"And for the stranger," v. 16.—Who had become a proselyte. Comp. Exod. xii. 43, 48, 49.

"An heave offering," v. 19.—Exod. xxix. 27; Lev. vii. 14. In Lev. ii. 14, "green ears of corn" were to be offered as "first fruits;" in Lev. xxiii. 9, &c., the "sheaf of first fruits" was ordered; and in xxiii. 17, a further offering of "two wave loaves." In addition to these a cake of dough is here commanded as a *heave offering*; v. 20-21. These, when heaved before the Lord, became the perquisites of the priests; Neh. x. 37; Ezek. xliv. 30. This cake of dough is still offered under the name of *Challah*. St. Paul may have referred to it; Rom. xi. 16.

"Heave offering of the threshing floor," v. 20.—Perhaps that referred to Lev. ii. 14. The heave offering—*i.e.*, the corn which lies on the threshing floor after harvest.

"If ye have erred," v. 22,—*i.e.*, by non-observance or omission. The distinction is here made between sins of ignorance (v. 24) and presumptuous sins, v. 30. Having the heavy punishments of the past before them, the Israelites might be apprehensive that when they entered the land of Canaan the observance of the Law in all its details would become imperative. In order to remove these apprehensions they are informed that, for all sins of omission or ignorance, sacrifice is provided, and therefore no penalty need be incurred; Lev. iv. 13, and Nu. xv. 22-29. The cases specified are: (1) for the whole nation, when held guilty in consequence of an omission by a ruler, v. 22-26; (2) on the part of an individual, v. 27-29.

"According to the manner," v. 24,—*i.e.*, according to the ordinance; see v. 8, 9, 10. In Lev. iv. 13, &c., we find the offerings prescribed for sins of *commission*; here they are for sins of *omission*. A slight difference is observable between the two cases.

"Presumptuously," v. 30—*i.e.*, committed ostentatiously and in bravado; Deut. xvii. 12; Exod. xiv. 8.

"Reproacheth the Lord," v. 30.—Revileth the Lord; Ezek. xx. 27.

"Were in the wilderness," v. 32.—They were *yet in the wilderness*. The reference here, however, is not to the wilderness wanderings as a whole, but to *the wilderness of Paran*, which they had not yet left, but should leave when

approaching the border of the Edomite territory. Other laws may have been suspended while they were wandering; the law of the Sabbath was *never* suspended; Exod. xxxi. 14, and xxxv. 2.

“*As the Lord commanded,*” v. 36.—Moses narrates this incident here in order to give an illustration of *presumptuous* sins. The man had sinned with a *high hand*, and *openly* violated the Law of God; hence the penalty; James ii. 10.

“*A ribband of blue,*” v. 38.—Compare Deut. xxii. 12. The threads of blue were on a white ground. The blue was symbolical of the heavenly origin of the commandments (Ex. xxiv. 10), and the white was emblematical of purity; Isai. i. 18. It is said that the threads and knots were so arranged as to set forth symbolically the 613 precepts of which the Law was said to consist.

CHAPTER XVI.

Rebellion of Korah, Dathan, and Abiram.—

The punishment of Korah's company.—The incense offerers consumed by fire.—Their censers reserved, because hallowed.—The murmurers are punished by a plague.—The plague is stayed by intercession.

Rebellion of Korah.—(v. 1) “Now *Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab; and On the son of Peleth, sons of Reuben, took men:* (v. 2) And they rose up before Moses, with certain of the children of Israel, *two hundred and fifty* princes of the assembly, famous in the congregation, men of renown: (v. 3) 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, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?”

The test proposed by Moses.—(v. 4) “And when Moses heard it, *he fell upon his face:* (v. 5) And *he spake unto Korah,* and unto all his company, saying, *Even*

to-morrow the Lord will shew who are his, and 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. (v. 6) This do: *Take you censers*, Korah, and all his company; (v. 7) And put fire therein, and put incense in them before the Lord to-morrow: and 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."

He rebukes the rebels.—(v. 8) "And Moses said unto Korah, Hear, I pray you, ye sons of Levi; (v. 9) Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation 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? (v. 10) And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? (v. 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?"

They refuse to obey his summons.—(v. 12) "And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, We will not come up: (v. 13) 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?* (v. 14) Moreover, thou hast not brought us into a land that floweth 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.* (v. 15) 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."

Ordered to appear before the Lord.—(v. 16) "And Moses said unto Korah, Be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow: (v. 17) 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."

They present themselves next day.—(v. 18) "And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the taber-

nacle of the congregation with Moses and Aaron. (v. 19) And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and *the glory of the Lord* appeared unto all the congregation."

The anger of Jehovah.—(v. 20) "And the Lord spake unto Moses and unto Aaron, saying, (v. 21) Separate yourselves from among this congregation, that I may consume them in a moment."

Intercession of Moses and Aaron.—(v. 22) "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?"

The Congregation spared.—(v. 23) "And the Lord spake unto Moses, saying, (v. 24) Speak unto the congregation, saying, Get you up from about *the tabernacle of Korah*, Dathan, and Abiram. (v. 25) And Moses rose up and went *unto Dathan and Abiram*; and the elders of Israel followed him. (v. 26) And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. (v. 27) So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children."

The Address of Moses.—(v. 28) "And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. (v. 29) 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. (v. 30) 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."

Korah's company perish.—(v. 31) "And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: (v. 32) And the earth opened her mouth, and swallowed them up, and their houses, and all the men *that appertained unto Korah*, and all their goods. (v. 33) 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. (v. 34) And all Israel that were round about them fled at the cry of them : for they said, Lest the earth swallow us up also."

The Incense Offerers consumed.—(v. 35) "And there came out *a fire from the Lord*, and consumed the two hundred and fifty men that offered incense."

The hallowed Censers.—(v. 36) "And the Lord spake unto Moses, saying, (v. 37) *Speak unto Eleazar* the son of Aaron the priest, that he take up the censers out of the burning, and *scatter thou the fire yonder* ; for they are hallowed. (v. 38) The censers of these *sinner 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. (v. 39) 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. (v. 40) 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."

The people murmur again.—(v. 41) "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord. (v. 42) And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation ; and, behold, the cloud covered it, and the glory of the Lord appeared. (v. 43) And Moses and Aaron came before the tabernacle of the congregation."

They are punished by a plague.—(v. 44) "And the Lord spake unto Moses, saying, (v. 45) Get you up from among this congregation, that I may consume them as in a moment. And they *fell upon their faces*."

Intercession of Moses and Aaron.—(v. 46) "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. (v. 47) 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. (v. 48) And he stood between the dead and the living; and the plague was stayed. (v. 49) Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. (v. 50) And Aaron returned unto Moses unto the door of the tabernacle of the congregation: and the plague was stayed."

The transaction recorded in this chapter may have occurred at any time during the 38 years, but it is probable, from the 13th and 14th verses, that it took place not long after the rebellion at Kadesh, in the second year after leaving Egypt.

"*Korah, the son of Izhar,*" v. 1.—By referring to chap. iii. 19, it will be seen that Amram and Izhar were brothers (see also Exod. vi. 18), being both the sons of Kohath. Therefore their respective sons—Moses and Korah—were cousins. The Kohathites had the most honourable charge in the care of the Tabernacle, but it is thought that, as a younger branch of the Kohathites was elevated to the dignity of "chieftainship" in the person of Elizaphan (ch. iii. 27 and 30), Korah was dissatisfied, and became leader in this rebellion; v. 5, 6; xxvi. 9; Jude 11. It is probable also that the appointment of Moses' own brother to the High Priesthood may have been a leading cause of the jealousy which manifested itself at this time; Psa. cvi. 16.

"*Sons of Reuben,*" v. 1.—The loss of the privileges of the first-born, and the appointment of Judah in place of Reuben (ch. ii. 3; x. 14), may have led to the participation on the part of the Reubenites in the rebellion. By referring to the plan of the encampment (see Appendix), it will be seen that the Reubenites were encamped on the same side as the Kohathites (*south side*)—see ch. ii. 10, 25; and iii. 29—and the two families had thus facilities for conferring together.

"*Took men,*" v. 1.—Men being in italics—*i.e.*, not in the Hebrew text—it is not certain what they took. The ellipsis may be supplied by "*men,*" or "took part in the rebellion," or with the Jerusalem Targum, "took counsel."

"*Two hundred and fifty,*" v. 2.—These were not all of the tribe of Reuben, nor of the Kohathites, but of other tribes "*of the children of Israel.*" See ch. xxvii. 3, where

it is said that Zelophehad, of the tribe of Manasseh, was "*not in the company of Korah.*"

"*All the congregation are holy,*" v. 3.—The conspirators seem to have perverted the words of Exod. xix. 6: "*Ye shall be to me a kingdom of priests.*" See 1 Peter ii. 9; Rev. i. 6; v. 10. Korah put forward this plea in order to win the support of the Reubenites; but his real object was not to lower the priestly order, but to obtain an entrance into it for himself and others of his order.

"*He fell upon his face,*" v. 4.—In earnest prayer for guidance, and in intercession for Israel.

"*He spake unto Korah,*" v. 5.—Korah was *near the tabernacle*, but Moses expostulates with him first, not for this reason only, but also because, being a Levite, he should have been an example to others.

"*Even to-morrow,*" v. 5.—Lit., in the morning; but the term seems to mean, as in *A. V.*, to-morrow—*i.e.*, any time of the following day; v. 7 and 16.

"*Take you censers,*" v. 6.—It appears from ch. xv. 3, that not only the passover was discontinued during the 38 years of Israel's wilderness life, but the offerings of blood sacrifices required by the Law. It is evident, however, that the incense offerings were continued. It might be difficult to provide the numerous lambs and other animals required for sacrifice, but incense could easily be procured.

Moses seems here to appeal to God Himself to decide. The incense offering was the highest of the priests' duties. Let them see if the Lord will accept their services. See also on v. 46.

"*Against the Lord,*" v. 11.—The appointment of Moses over Israel, and of Aaron over the priests and Levites, had been made by the Lord; the rebellion was therefore not against them who were but His agents, but against the Lord Himself. See Acts v. 3-4.

"*Out of a land that floweth,*" v. 13.—Moses had promised the Israelites in Egypt to bring them out of the house of bondage into a land *flowing with milk and honey*. Dathan and Abiram here, in utter contempt for the promises, designate Egypt as the land that floweth with milk and honey.

"*Altogether a prince over us,*" v. 13.—While Korah objected to the supremacy of Aaron and the priests over

the Levites, the Reubenites objected to the civil supremacy of Moses over all the people.

“*Put out the eyes,*” v. 14,—*i.e.*, blind them to the fact that the promises have not been kept.—*Sp. Com.*

“*We will not come up,*” v. 14.—Nearly equivalent to the old charge against him, “Who made thee a ruler or a judge over us?” The words do not mean so much we will not come *from our tents*, as we will not submit to your judgment; Deut. xxv. 7; Judg. iv. 5.

“*Respect not Thou their offering,*” v. 15,—*i.e.*, their incense offering.

“*The glory of the Lord,*” v. 19.—The Shechina, as in other places; v. 42; xii. 5; xiv. 10, &c.

“*The tabernacle of Korah,*” v. 24.—Lit., the dwelling of Korah, Dathan, and Abiram. The tents of Korah (a Kohathite) and of Dathan and Abiram (Reubenites) were on the same (south) side of the tabernacle; their punishment, however, was not the same. See v. 32 and 35.

“*Unto Dathan and Abiram,*” v. 25.—Korah had gone to the tabernacle to offer incense with the 250 princes; v. 19; Deut. xi. 6.

“*Appertained unto Korah,*” v. 32.—Lit., all unto Korah, not any of his children (ch. xxvi. 11), but those who had joined him in his rebellion against Moses. On, the son of Peleth (v. 1), is not named amongst those destroyed; he may have repented. See v. 5.

“*Into the pit,*” v. 33.—Lit., *sheol*, the grave, or the unseen world—the world of spirits. “*Quick,*” an old English word meaning “*alive;*” Psa. cvi. 16-18.

“*A fire from the Lord,*” v. 35.—As in Lev. x. 1-7, a fire from the sanctuary, or from the altar. They sinned by fire (v. 18), and they were punished by fire (v. 35).

“*Speak unto Eleazar,*” v. 37.—Not unto Aaron, though he was the high priest, but unto Eleazar. The high priest might have contracted defilement by going among the dead, and Aaron had been engaged in the incense offering (v. 17); Eleazar therefore, Aaron’s son, is commissioned to execute this duty.

“*Scatter thou the fire yonder,*” v. 37.—Lit., afar off. The coals must not be used again for kindling incense.

“*Broad plates for—the altar,*” v. 38.—The censers having been used at the altar, could not again be applied to any common purpose; they were therefore made into broad

plates, with which to cover the altar of sacrifice. It had already been covered with brass, but this additional covering served as a better protection to the woodwork of the altar against fire, and it served also as a warning against all attempts to encroach on the duties of the priesthood ; v. 40.—*Fausset*.

“*Sinners against their own souls,*” v. 38.—Against their own *lives* (v. 35), and against their own *souls* ; 1 Cor. x. 6-11 ; Jude 11.

“*Took the brasen censers,*” v. 39.—Every priest seems to have had his own censer (Lev. x. 1) for the daily incense offering ; Exod. xxx. 1-8. Korah and the 250 who offered with him had most probably provided themselves with censers ; v. 6, and Ezek. viii. 11.

“*Fell upon their faces,*” v. 45.—In prayer and intercession for Israel. See v. 22, and xiv. 5.

“*Take a censer,*” v. 46.—Lit., take *the* censer ; *i.e.*, the High Priest’s censer, used by him on the great day of atonement ; Lev. xvi. 12 ; and Heb. ix. 4.

“*Put fire therein,*” v. 46.—The incense was kindled by fire “*from off the altar,*” never with any strange fire ; Lev. x. 1-4.

“*Made an atonement,*” v. 47.—In this he was a type of the great High Priest, who made an atonement even “*for the rebellious also ;*” Psa. lxxviii. 18.

CHAPTER XVII.

The authority of Aaron vindicated by the Rod that yielded almonds.—The Rod to be laid up before the Testimony.

Aaron’s authority vindicated.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) Speak unto the children of Israel, and *take of every one of them a rod*, according to the house of their fathers, of all their princes, according to the house of their fathers, *twelve rods* : write thou every man’s name upon his rod. (v. 3) 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. (v. 4) And thou shalt lay them up in the tabernacle of the congregation *before the testimony*, where I will meet with you. (v. 5) And it shall come to pass, that the man’s rod, whom

I shall choose, shall blossom ; and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you."

The rods laid up before the Lord.—(v. 6) "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. (v. 7) And Moses laid up the rods *before the Lord* in the tabernacle of witness."

Aaron's rod yields almonds.—(v. 8) "And it came to pass, that on the morrow Moses *went into the tabernacle of witness* ; and, behold, the rod of Aaron, for the house of Levi, was budded, and brought forth buds, and bloomed blossoms, and *yielded almonds*. (v. 9) 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."

It is to be kept before the testimony.—(v. 10) "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, *to be kept for a token* against the rebels ; and thou shalt quite take away their murmurings from me, that they die not. (v. 11) And Moses did so : as the Lord commanded him, so did he."

Dismay of the Israelites.—(v. 12) "And the children of Israel spake unto Moses, saying, Behold, we die, we perish, *we all perish*. (v. 13) Whosoever cometh any thing near unto the tabernacle of the Lord shall die : shall we be consumed with dying ?"

"*Take of every one of them a rod,*" v. 2.—This was to vindicate the authority of Aaron and his sons, and his right to the priesthood. See v. 2.

"*Twelve rods,*" v. 2.—Representing thus the twelve tribes of Israel.

"*Upon the rod of Levi,*" v. 3.—In the former chapter the supremacy of Moses was vindicated as civil ruler, and that of Aaron as supreme over the Levites ; ch. xvi. 8. In this chapter the supremacy of Aaron, as head of the Levites, over all the other tribes is proved. See ch. xvi. 3.

"*Before the testimony,*" v. 4.—The *two tables* of the law (God's testimony against sin) were in the Ark ; Ex. xxv. 16. The rods seem to have been placed within the Ark in front of the Tables ; Heb. ix. 1-6. See v. 10.

“*The rod of Aaron,*” v. 6.—The name of Aaron having been written on Levi’s rod, and this tribe not having been numbered among the tribes, it appears clear that Aaron’s rod was not included among the twelve, although laid up among them. The number twelve was made up, as usual, by the two tribes Ephraim and Manasseh, instead of Joseph and Levi. This is the sense of the Vulgate (“*fuertunt virgœ duodecim absque virga Aaron.*”)

“*Before the Lord,*” v. 7.—Before the testimony, and also before the “*glory of the Lord,*” which manifested itself above the mercy-seat.

“*Went into the Tabernacle,*” v. 8.—He entered the Tabernacle on this occasion by special privilege (see also v. 7), Aaron, as an interested person, not being allowed to act.

“*Yielded almonds,*” v. 8.—Lit., “brought forth ripe almonds.” The Hebrew word for almond means “*the waking tree,*” because the almond ripens early in the season. It is used in Jer. i. 11, 12, to convey the idea of *speed* and *certainty* in the fulfilment of the Lord’s purposes. Here, in order to prove the *permanence* of the priesthood appointed by the Lord, the almond bough, in itself unproductive because severed from its parent tree, brought forth *buds*, bloomed *blossoms*, and yielded ripe *fruit, in one night.*

“*To be kept for a token,*” v. 10.—Not only as a token of the divine appointment of the priesthood (see on v. 3), but as a warning of impending punishment should they again rebel as Korah did; Jude 11.

As before, see note on v. 4, the rod was laid against the tables of the law. (Some, however, think the rod was laid against a chest adjoining the ark.—*Davidson’s Introduction*, iii., p. 223). The rod and the pot of manna (see Exod. xvi. 33) seem to have been removed before Solomon’s time, for we read in 1 Kings viii. 9 that there was then “*nothing in the ark save the two tables of stone.*”

“*We all perish,*” v. 12.—Instead of presumption we have now “*the terror of the Lord*” (2 Cor. v. 11), the consciousness of sin, and its deserts. This *fear* chapter xviii. seems to meet by pointing out that although God is a consuming fire to *sin*, yet He has provided a priesthood and an atonement, whereby, instead of wrath, grace and love may be bestowed upon His people; ch. xviii. 5-7, &c.

CHAPTER XVIII.

The Charge of the Priests and Levites.—Their portions.—Heave Offering for the Priests from the Levites.

The Charge of the Priests.—(v. 1) “And the Lord said unto Aaron, Thou and thy sons and thy father’s house with thee shall bear *the iniquity of the sanctuary*: and thou and thy sons with thee shall bear *the iniquity of your priesthood*.”

The Charge of the Levites.—(v. 2) “And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be *joined unto thee*, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness. (v. 3) And they shall keep thy charge, and the charge of all the tabernacle: only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die. (v. 4) 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* (v. 5) And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.”

The Levites a gift to the Lord.—(v. 6) “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. (v. 7) Therefore thou and thy sons with thee shall keep your priest’s office for every thing of the altar, and within the vail; and ye 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.”

The Priests’ portion.—(v. 8) “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. (v. 9) This shall be thine of the most holy things, reserved from the fire: every oblation of their’s, every meat offering of their’s, and every sin offering of their’s, and

every trespass offering of their's, which they shall render unto me, shall be most holy for thee and for thy sons. (v. 10) *In the most holy place* shalt thou eat it: every male shall eat it: it shall be holy unto thee. (v. 11) 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. (v. 12) All the best of the oil, and 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. (v. 13) And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. (v. 14) Every thing devoted in Israel *shall be thine*. (v. 15) 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 firstling of unclean beasts shalt thou redeem.'

The price of redemption.—(v. 16) “And those that are 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.”

What may not be redeemed.—(v. 17) “But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord. (v. 18) And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine. (v. 19) 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 before the Lord unto thee and to thy seed with thee.”

Aaron to have no inheritance.—(v. 20) “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 children of Israel.”

The Levites' tithes.—(v. 21) “And, behold, I have given the children of Levi *all the tenth in Israel* for an inheritance, for their service which they serve, even the

service of the tabernacle of the congregation. (v. 22) Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, *lest they bear sin, and die.* (v. 23) But the Levites shall do the service of the tabernacle of the congregation, and they shall *bear their iniquity.* It shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. (v. 24) 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."

The tithe of the Levites' tithe.—(v. 25) "And the Lord *spake unto Moses*, saying, (v. 26) Thus speak unto the 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.* (v. 27) And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press. (v. 28) Thus ye also shall offer an heave-offering unto the Lord, of all your tithes which ye receive of the children of Israel; and ye shall give thereof the Lord's heave-offering to Aaron the priest. (v. 29) Out of all your gifts ye shall offer every heave-offering of the Lord, of all the best thereof, even the hallowed part thereof, out of it. (v. 30) Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press. (v. 31) And ye shall eat it in every place, ye and your households: for it is your reward for your service in the tabernacle of the congregation. (v. 32) 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."

"*Said unto Aaron,*" v. 1.—The Lord addresses Aaron when matters referring to the priesthood are the subject of his commands. Moses is addressed (v. 25) as the head of the whole nation on other occasions.

"*The iniquity of the sanctuary,*" v. 1.—Iniquity committed against the sanctuary or against its holy things, as

in Exod. xxviii. 38. The people would be continually committing offences against the majesty of God if brought in close contact with the holy things of the Tabernacle.

“*Iniquity of your priesthood,*” v. 1.—Offences committed by the priests themselves, who, being but men, and therefore frail, might transgress. The priests were thus entrusted with the ceremonial means of taking away their iniquity if committed; Lev. xvi. 3, &c.

“*Shall bear the iniquity,*” v. 1.—The word translated “bear” has two meanings throughout the Old Testament: (1) to bear away; (2) to bear or to carry on the shoulders. In sacrificial language both are combined. Thus Christ takes away our sins, but he did so by bearing them “*in his own body on the tree;*” 1 Pet. ii. 24.

“*Joined unto thee,*” v. 2.—The Levites were given to the priests to help them in such parts of their duties as might be discharged by others than priests. See v. 6.

“*A stranger shall not come nigh,*” v. 4.—A “stranger” here means any one *not a Levite*. See also v. 7, where it means any one *not a priest*.

“*As a gift for the Lord,*” v. 6.—The firstborn belonged to the Lord (Exod. xii., xiii.) by right of redemption, but the Levites were taken by the Lord in lieu of the firstborn, therefore the Levites belonged to Him alone, and were therefore a gift from Him to the priests for the service of the tabernacle. Thus the priests ministered to the Lord; the Levites ministered to the priests.

“*By reason of the anointing,*” v. 8.—Either because they were anointed priests—*i.e.*, appointed by divine authority to the priesthood (*Wordsworth*)—or, as many commentators now render the words, “unto thee have I given them *as a portion.*”—*Sp. Com.* See Lev. vii. 35.

“*In the most holy place,*” v. 10.—“Place” not being in the text, the sense appears to be “among the most holy things,” as in iv. 4, the sense being—thou shalt eat it as the most holy things are eaten. The males alone could eat of the most holy things (see v. 11), where we find that males and females ate of the heave and wave offerings.—*Sp. Com.* If the present translation be retained, the meaning must be in the fore-court of the tabernacle, which is called most holy in reference to the rest of the camp, where the holy things could not be eaten; Ezek. xlii. 13-14.

“*Shall be thine,*” v. 14.—All clean animals were given

the priests for food, also the first-fruits of the ground—“*whatsoever is first ripe in the land*” (v. 13)—these also were the Lord’s gift to the priesthood.

“*The firstborn of man,*” v. 15.—The firstborn of man was redeemed by the Levites, or by money. The firstborn of clean beasts were offered in sacrifice (v. 17), and the flesh given to the Levites for food, v. 18. The firstborn of unclean beasts must be redeemed by lambs or by money, or, if not redeemed, they must be destroyed; Exod. xiii. 13; xxxiv. 20; Lev. xxvii. 27.

“*A covenant of salt,*” v. 19,—*i.e.*, a perpetual ordinance. Salt preserves from corruption; the word is therefore used to express permanence and inviolability; Lev. ii. 13; 2 Chron. xiii. 5. Covenants were usually cemented by rites of hospitality, and as salt is a recognized token of such rites, it is applied to covenants, to indicate that they have been ratified, and are now of perpetual obligation.

“*No inheritance,*” v. 20.—The Levitical tribe had forty-eight cities with their suburbs in various parts of the land, but they had no land assigned to them. They were *divided in Jacob* and *scattered in Israel* (Gen. xlix. 7); but because they were faithful to the Lord at the time of Israel’s idolatry (Exod. xxxii.), He became Himself their inheritance; Deut. x. 9.

“*All the tenth in Israel,*” v. 21.—Tithes were paid, however, before the time of Moses—by Abraham (Gen. xiv. ; Heb. vii.) ; by Jacob (Gen. xxviii. 22, &c.)—but they are now for the first time assigned to the Levites for their support. See Neh. x. 37; xii. 44.

“*Lest they bear sin and die,*” v. 22.—Lit., to bear sin and to die, to bear sin involving of necessity *death*; Lev. x. 1, 2.

“*Bear their iniquity,*” v. 23.—Not their own, but the people’s iniquity. See v. 1 and notes.

“*As an heave offering,*” v. 24.—It is not likely that the tithes were *heaved* before the Lord. The meaning is supposed to be that they were solemnly set apart for sacred purposes, and became virtually a heave offering; Exod. xxv. 2.—*Sp. Com.*

“*Spake unto Moses,*” v. 25.—Moses is addressed, not Aaron, because the tithes to be paid by the Levites were to be given to Aaron and the priests, and Moses, as head of the whole nation, is commanded to carry this order into effect.

“*A tenth part of the tithe,*” v. 26.—The tenth part (tithe) from all the Israelites was given to the Levites; a tenth part of this tenth was to be given by the Levites to the priests. The tribe of Levi was the smallest of all the *twelve* tribes, yet they received a *tenth* part of the offerings and possessions of all the tribes—so bountiful is the Lord to those who take Him for their portion.

CHAPTER XIX.

The water of separation.—The law for its use.

The water of separation.—(v. 1) “And the Lord spake *unto Moses and unto Aaron*, saying, (v. 2) This is the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee *a red heifer without spot*, wherein is no blemish, and upon which *never came yoke*: (v. 3) And ye shall give her *unto Eleazar* the priest, that he may bring her forth *without the camp*, and one shall slay her before his face. (v. 4) And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly *before the tabernacle* of the congregation seven times. (v. 5) And one shall burn the heifer in his sight; *her skin, and her flesh*, and her blood, with her dung, shall he burn. (v. 6) And the priest shall take *cedar wood*, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. (v. 7) Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even. (v. 8) And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even. (v. 9) 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 of the children of Israel for *a water of separation*: it is a purification for sin. (v. 10) 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 children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.”

The uses to which applied.—(v. 11) “He that toucheth the *dead body* of any man shall be unclean seven days. (v. 12) He shall purify himself with it on the third day,

and on the seventh day he shall be clean : but if he purify not himself the third day, then the seventh day he shall not be clean. (v. 13) Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth 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. (v. 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. (v. 15) And every open vessel, which hath no covering bound upon it, is unclean. (v. 16) And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. (v. 17) And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel. (v. 18) 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 dead, or a grave : (v. 19) And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day : and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even. (v. 20) 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 hath not been sprinkled upon him ; he is unclean. (v. 21) And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes ; and he that toucheth the water of separation shall be unclean until even. (v. 22) And whatsoever the unclean person toucheth shall be unclean ; and the soul that toucheth it shall be unclean until even."

THE WATER OF SEPARATION.

(The water of separation, made out of the ashes of the red heifer, was used for purifying those who were ceremonially defiled by contact with dead bodies. The enactment of the ordinance on the present occasion was most probably owing to the large number of deaths

which had occurred in consequence of the plague at the time of Korah's rebellion. See ch. xvi. 46. Death was the penalty of sin, and therefore, as sin was to a certain extent implied in every death, those who touched the dead required to be purified. That death, as the result of sin, defiles, was assumed in enactments already made. See ch. v. 2 ; ix. 6, &c. ; Lev. x. 1, 7 ; xi. 8, &c. It is found also among other nations, viz., in Egypt, in Persia, among the Romans, and in recent times among people like the Maories.)

"*Unto Moses and unto Aaron,*" v. 1.—Unto Moses, as head of the nation, for perpetual observance. Unto Aaron, as the living high priest, for immediate necessities.—*Sp. Com.*

"*A red heifer,*" v. 2.—The colour to shadow forth man's earthly body. "Red as the second Adam, as very man formed of earth, and red in his own blood," Isai. lxiii. 1. Adam means "red earth."—*Wordsworth.* Others think the red colour emblematic of sin ; Isai. i. 18. In a sacrifice for actual sin the male was offered : but defilement from touching a dead body was only ceremonial, hence a female sufficed.—*Sp. Com.*

"*Without spot,*" v. 2.—See Lev. iv. 3 ; Heb. iv. 15 ; vii. 26 ; 2 Cor. v. 21.

"*Never came yoke,*" v. 2.—In the case of male victims this condition was not imposed ; Deut. xxi. 3 ; 1 Sam. vi. 7.

"*Unto Eleazar,*" v. 3.—Not to Aaron, for this work would render the officiating priest unclean *for a day* (v. 7), and Aaron must be always ready for the Tabernacle services.

"*Without the camp,*" v. 3.—For the sin was transferred to the victim, and must be cast out of the Lord's camp or city. See Heb. xiii. 10-12.

"*Before the tabernacle,*" v. 4.—The heifer was slain without the camp—v. 3 ; the priest must therefore have carried some of the blood in a bowl or basin to the Tabernacle, and sprinkled the blood there in the usual way ; Lev. iv. 17 ; or, remaining "*without the camp,*" he must have sprinkled the blood *towards* the Tabernacle, as was done afterwards in Jerusalem.

"*Her skin and her flesh,*" v. 5.—The sin, transferred to the victim, rendered it wholly polluted, hence every part of it must be burnt.

“*Cedar wood*,” v. 6.—At the cleansing of the leper cedar wood, scarlet, and hyssop were used, for there, as here, the sacrifices were *purificatory*; Lev. xiv. Cedar wood was burnt at funerals because it gave out an odour which was supposed to counteract corruption. Hyssop was a well-known detergent, and scarlet dye may have pointed by its colour to the blood of Christ.—*Sp. Com.*

“*Water of separation*,” v. 9.—That is, water to restore from a state of separation from the tabernacle worship caused by sin—just as (in ch. viii. 7) the water for purifying from a state of sin is termed the *water of sin*.

“*Be unclean until the even*,” v. 10.—The defilement was regarded as transferred to the ashes, to touch which, therefore, rendered one unclean.

“*The dead body*,” v. 11.—An important result of this law that any one touching a dead body “*shall be unclean*” must have been *early burials*, and so prevent the contamination of the atmosphere from leaving the dead to be devoured by wild beasts, a practice not uncommon in the East.—*Sp. Com.*

“*Dieth in a tent*,” v. 14.—This must have been written before the Israelites became settled in the land of Canaan, while yet in the wilderness. In the Greek translation made by the lxx. in Egypt, 284 B.C., the word tent is replaced by “*house*.”

CHAPTER XX.

The Israelites resume their journeys in the fortieth year.—Death of Miriam at Zin.—Moses brings water from the rock at Meribah.—Edom refuses to give them a passage.—Death of Aaron, at Mount Hor.—Eleazar High Priest.

The journey to Zin.—(v. 1) “*Then 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.”

They murmur for water.—(v. 2) “*And there was no water* for the congregation: and they gathered themselves together against Moses and against Aaron. (v. 3) And the

people chode with Moses, and spake, saying, Would God that we had died when our brethren died before the Lord ! (v. 4) And *why have ye brought up* the congregation of the Lord into this wilderness, that we and our cattle should die there ? (v. 5) 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."

Intercession of Moses and Aaron.—(v. 6) "And Moses and Aaron went 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."

The Lord's reply.—(v. 7) "And the Lord spake unto Moses, saying, (v. 8) *Take the rod*, and gather thou the assembly together, thou, and Aaron thy brother, and *speak ye unto the rock* before their eyes ; and it shall give forth his water, and thou shalt bring forth to them water out of the rock : so thou shalt give the congregation and their beasts drink."

Moses smites the rock.—(v. 9) "And Moses took the rod from before the Lord, as he commanded him. (v. 10) 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 ? (v. 11) And Moses lifted up his hand, and with his rod he smote the rock twice : and the water came out abundantly, and the congregation drank, and their beasts also."

The Lord censures him.—(v. 12) "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 give them. (v. 13) This is the *water of Meribah* ; because the children of Israel strove with the Lord, and *he was sanctified in them.*"

They ask a passage through Edom.—(v. 14) "And Moses sent messengers from Kadesh *unto the king of Edom*, Thus saith *thy brother Israel*, Thou knowest all the travel that hath befallen us : (v. 15) How our fathers went down into Egypt, and we have dwelt in Egypt a long time ; and the Egyptians vexed us, and our fathers ; (v. 16) And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt : and, behold,

we are in Kadesh, a city in the uttermost of thy border : (v. 17) Let us pass, I pray thee, through thy country : we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells : we will go *by the king's high way*, we will not turn to the right hand nor to the left, until we have passed thy borders."

Refusal of Edomites.—(v. 18) "And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword. (v. 19) 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. (v. 20) And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand. (v. 21) Thus Edom refused to give Israel passage through his border : wherefore Israel turned away from him."

Journey to Mount Hor.—(v. 22) "And the children of Israel, even the whole congregation, journeyed from Kadesh, and *came unto mount Hor.*"

The Lord's command about Aaron.—(v. 23) "And the Lord spake unto Moses and Aaron *in mount Hor*, by the coast of the land of Edom, saying, (v. 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. (v. 25) Take Aaron and Eleazar his son, and bring them up unto mount Hor ; (v. 26) 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."

Aaron dies on mount Hor.—(v. 27) "And Moses did as the Lord commanded : and *they went up into mount Hor* in the sight of all the congregation. (v. 28) 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. (v. 29) And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel."

"*Then came,*" v. 1.—This chapter brings us to the 40th year of the wilderness wanderings ; the history being wholly silent as to the events of the intervening thirty-

eight years. In chapter xiv. we found ourselves amid the events of the *second* year after leaving Egypt ; but with the false report of the spies, and consequent rejection of Israel, the history ceases, and is resumed again in ch. xx., when the generation which had so heavily transgressed had *all died out*. In chapter xxxiii. a list of the stations from Sinai to Canaan is given, and in the notes on the places referred to will be found such information as has been gleaned of the journeys in these long years of Israel's exclusion.

"*The desert of Zin,*" v. 1.—The wilderness of *Sin* lay on the west of the peninsula of Sinai ; Exod. xvi. 1. The desert of Zin extended close to the south of Canaan, Kadesh being in its north border.

"*Miriam died there,*" v. 1.—According to Josephus, Miriam's sepulchre was on a mountain named Zin ; but according to Eusebius it was in or near *Petra*.

"*There was no water,*" v. 2.—The fountain *En Mishpat* (Gen. xiv. 7) was at Kadesh, but either from the heat of the season, or having been exhausted by the large numbers of the Israelites gathered there, it seems at this time to have ceased to flow. See ch. xiii.

"*The people chode,*" v. 3.—Similar language had been used by their fathers nearly 40 years before. See ch. xi. 33.

"*Why have ye brought up,*" v. 4.—It would appear from these words that the Pillar and Cloud had been at this time withdrawn, as they blame Moses and Aaron alone for their present difficulties.

"*They fell upon their faces,*" v. 6.—To implore the protection and aid of the Lord ; ch. xiv. 5, &c.

"*Take the rod,*" v. 8.—The rod of Moses (not Aaron's rod that budded ; ch. xvii.) with which the miracles in Egypt had been wrought ; Exod. vii. 9, 19 ; viii. 5 ; xvii. 5, &c. This also had been laid up in the Tabernacle, and was now taken from "*before the Lord ;*" v. 9.

"*Speak ye unto the rock,*" v. 8.—Not *smite*, but *speak*. The rock must not be smitten twice ; Heb. ix. 25, 26. The rock (Tsor) smitten in Exod. xvii. 6 was in Rephidim. The rock of this chapter (Sela) was in Kadesh.

"*Must we fetch,*" v. 10.—From the words "*ye rebels,*" it has been supposed by some writers that Moses, provoked beyond endurance, lost his self-control, and thus sinned.

It is evident that he sinned (1) in attributing power to *himself*, not to the Lord—must *we* fetch ; and (2) in striking the rock instead of *speaking* to it ; (3) the double blow (“*twice*,” v. 11) also points not only to human energy as a cause of the supply, but also to his irritability under this new trial. See v. 12.

“*The water of Meribah*,” v. 13.—In order to distinguish it from the *Meribah* of Exod. xvii., this place is known as *Meribah Kadesh*.

“*He was sanctified in them*,” v. 13.—The word *Kadesh* means holy or sanctified. It is thought that in these words there is reference to its name.

“*Unto the King of Edom*,” v. 14.—The Edomites were the descendants of Esau, brother of Jacob. They were ruled by dukes ; Gen. xxxvi. ; Exod. xv. 15. The Edomite territory lay on the east of Kadesh, and adjacent to Palestine.

“*Thy brother Israel*,” v. 14.—Esau and Jacob having been brothers, the appeal is for brotherly action on the part of the Edomites towards Jacob’s descendants.

“*By the king’s highway*,” v. 17.—This highway seems to have been a road made or maintained by the state—a causeway or raised road adapted for military purposes. It lay between Kadesh, through the mountains of Edom, to the table-land beyond, almost due east ; and had they been able to pass by the king’s highway it would have saved them the long journey southward to the Gulf of Akabah, in order to get round the mountains of Edom. Such roads are still known in the East by the name of “*Imperial roads*.”

“*Came unto mount Hor*,” v. 22.—They took this journey in expectation of being allowed by Edom to pass through their mountains by the *king’s highway*, the refusal referred to in v. 20 and 21 not having reached them until they met the Edomites drawn up to bar their passage. The journey recorded in this verse was evidently commenced at once after sending the messengers to ask for a passage, for Mount Hor lies close to the mountains of Edom ; “by the coast (or border) of the land of Edom” (ch. xxxiii. 37), and close to *Petra*.

“*In mount Hor*,” v. 23.—Now called Jebel Harun (the hill of Aaron), situated “by (*near*) the coasts (*borders*) of the land of Edom” (ch. xxxiii. 37), on the east of the

Arabah, near Petra. As *Hor* means mountain, and the words *Hor ha hor* may be translated *the mount of the mountains*, it is probable that the reference in the double use of the term *Hor* is to the peculiar aspect of the mount—"Mount Hor rising like a huge castellated building from a lower base" (Stanley: *Sinai and Palestine*, p. 86); or, as others express it, "a mount upon a mount."

"Gathered unto his people," v. 24.—Not to a common burial place, but, as frequently in Genesis, gathered in among the departed: *i.e.*, the spirits of the righteous. See Gen. xlix. 33. In Gen. xxv. 8 "it is used in distinction from being buried."—*B. and F.*

"Of his garments," v. 26—*i.e.*, of the High Priest's garments; Lev. viii. 7-9; Exod. xxviii. 2.

"Put them upon Eleazar," v. 26.—Transferring the office of High Priest to him, and so perpetuating it. Aaron died, but the High Priesthood still remained in its fulness and efficacy, a shadow of Him who "ever liveth to make intercession;" Heb. vii. 23-25.

"They went up into mount Hor," v. 27.—The people were probably at Mosera (ch. xxxiii. 30; Deut. x. 6), in the Arabah, at the foot of Mount Hor, while Moses, Aaron, and Eleazar were ascending. It should be noted that they were at this time unaware of Edom's refusal to let them pass through their land, their messengers not having yet returned, verses 20 and 21 coming into the narrative at the *end* of the chapter. See notes on v. 17 and 22. See also chap. xxxiii. 37-39, and Deut. x. 6.

CHAPTER XXI.

The Canaanites defeated at Hormah.—The fiery serpents.—Journeys resumed.—Defeat of Sihon and Og.

Defeat at Hormah.—(v. 1) "And 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. (v. 2) 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. (v. 3) And the Lord hearkened to the voice of Israel, and delivered up the Canaanites; and they

utterly destroyed them and their cities ; and he called the name of the place *Hormah*.”

They murmur again.—(v. 4) “ And they journeyed from mount Hor *by the way of the Red sea*, to compass the land of Edom : and the soul of the people was much *discouraged because of the way*. (v. 5) And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water ; and our soul loatheth *this light bread*.”

The fiery serpents.—(v. 6) “ And the Lord sent *fiery serpents* among the people, and they bit the people ; and much people of Israel died.”

Repentance of Israel.—(v. 7) “ Therefore the people came to Moses, and said, We have sinned ; for we have spoken against the Lord, and against thee : pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.”

The brazen serpent.—(v. 8) “ And the Lord said unto Moses, *Make thee a fiery serpent*, and set it upon a pole : and it shall come to pass, that every one that is bitten, *when he looketh upon it*, shall live. (v. 9) And Moses made a serpent of brass, and put it upon a pole ; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, *he lived*.”

Journeys resumed.—(v. 10) “ And the children of Israel set forward, and pitched *in Oboth*. (v. 11) And they journeyed from Oboth, and pitched at *Ije-abarim*, in the wilderness which is before Moab, toward the sun-rising. (v. 12) From thence they removed, and pitched in the *valley of Zared*. (v. 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 and the Amorites*.”

The “wars of the Lord.”—(v. 14) “ 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, (v. 15) And at the stream of the brooks that goeth down to *the dwelling of Ar*, and lieth upon the border of Moab. (v. 16) 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.”

The song to the well.—(v. 17) “Then Israel sang this song, Spring up, O well; sing ye unto it: (v. 18) 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.”

Journeys resumed.—(v. 19) “And from *Mattanah* to *Nahabiel*; and from *Nahabiel* to *Bamoth*; (v. 20) And from *Bamoth* in the valley, that is in the country of *Moab*, to the top of *Pisgah*, which looketh toward *Jeshimon*.”

Message to Sihon.—(v. 21) “And Israel sent messengers unto *Sihon* king of the *Amorites*, saying, (v. 22) Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink of the waters of the well; but we will go along by the king’s high-way, until we be past thy borders.”

Defeat of Sihon.—(v. 23) “And *Sihon* would not suffer Israel to pass through his border; but *Sihon* gathered all his people together, and went out against Israel into the wilderness: and he came to *Jahaz*, and fought against Israel. (v. 24) 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. (v. 25) And Israel took all these cities: and Israel dwelt in all the cities of the *Amorites*, in *Heshbon*, and in all the villages thereof. (v. 26) For *Heshbon* was the city of *Sihon* the king of the *Amorites*, who had fought against the former king of *Moab*, and taken all his land out of his hand, even unto *Arnon*.”

Song of triumph.—(v. 27) “Wherefore they that speak in proverbs say, Come into *Heshbon*, let the city of *Sihon* be built and prepared: (v. 28) 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*. (v. 29) 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*. (v. 30) *We have shot at them*; *Heshbon* is perished even unto *Dibon*, and we have laid them waste even unto *Nophah*, which reacheth unto *Medeba*.”

Defeat of Og.—(v. 31) “Thus Israel dwelt in the land of the *Amorites*. (v. 32) And *Moses* sent to spy out *Jaazer*, and they took the villages thereof, and drove out the *Amorites* that were there. (v. 33) 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*. (v. 34) 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 dwelt at Heshbon. (v. 35) So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land."

"*King Arad*," v. 1.—Arad is a place, not a person. The passage should probably be read: "When the Canaanite, the king of Arad." Arad stood on a small hill (now called *Tel Arad*) 20 miles south of Hebron.

"*Dwelt in the south*," v. 1.—Lit., in the *Negeb*. The *Negeb*, or south country, extended from Kadesh to within a few miles of Hebron, and from the Dead Sea to the Mediterranean; Josh. xv. 21-32. See note on ch. xiii. 17-22.

"*By the way of the spies*," v. 1.—By the same way which the spies had taken 38 years previously. See ch. xiii. 21.

"*He fought against Israel*," v. 1.—This attack by the king of Arad took place *before the Israelites left the neighbourhood of Kadesh*. See ch. xx. 1. The distance from Kadesh to Mount Hor being fully 60 miles, it is not likely that the Canaanites would attack them after they had marched so far from their neighbourhood, neither is it probable that the Israelites, having marched to Mount Hor, should have retraced their steps in order to attack the king of Arad. The narrative continues in ch. xx. and xxi. the account of the journey to Mount Hor, and of the death of Aaron there, and then returns to the period before leaving Kadesh to describe the attack by the Canaanites.

It is maintained, however, by some writers—*e.g.*, Bishop Wordsworth—that the Canaanites followed them to Mount Hor, and that the attack took place, as narrated here and in ch. xxxiii. 40, after the death of Aaron.

"*Hormah*," v. 3.—For the occasion on which the name of Hormah was given to this place, and the difficulties connected with it, see note on ch. xiv. 45, p. 77.

"*By way of the Red Sea*," v. 4.—They had now received (while at Mount Hor) the refusal of the Edomites to allow them to pass through their country (see ch. xx. 14), and

were therefore obliged to march southwards towards the Red Sea, down through the Arabah, in order to get round the hills of Edom—*i.e.*, “to compass the land of Edom.”

“Discouraged because of the way,” v. 4.—They were now on the Arabah, known as the “great and terrible wilderness”—“a mountain plain of loose sand, gravel, and detritus of granite, furnishing extremely little either of food or water, and is, moreover, troubled by sandstorms from the shore of the Gulf.”—From *Sp. Com.*

“This light bread,” v. 5.—Light here means *contemptible*—lightly esteemed. God calls it “angels’ food;” man called it light and despicable.

“Fiery serpents,” v. 6.—Called “fiery” because of the inflammatory effect of their bite; Deut. viii. 15; Isai. xiv. 29; xxx. 6. The Arabah abounds in venomous reptiles of various kinds, which may well be thus described. According to Wordsworth the serpent was called fiery because it *shone* like fire. The original is *nechashim seraphim*.

“Make thee a fiery serpent,” v. 8.—Here the word is *saraph*—made of brass—therefore *harmless*, yet in the likeness of the fiery serpent.

“When he looketh upon it,” v. 8.—Looking upon it at God’s command implied a confession of sin, a desire for deliverance from its penalty, and faith in the means appointed for healing.—*Sp. Com.*

“He lived,” v. 9.—The serpent of brass, itself harmless, but made in the image of a creature accursed above others (Gen. iii. 14), was an image of Him who is “*holy, harmless, undefiled*,” &c. (Heb. vii. 26), who yet was made in the likeness of sinful flesh for us; Rom. viii. 4; 2 Cor. v. 21; Gal. iii. 13. Faith in Him delivers all who look from death; John iii. 14, 15, 16.

“In Oboth,” v. 10.—This place was near the southern extremity of the mountains of Edom, close to the Red Sea, near Ezion-geber. At this place they turned eastward and then northward, on the *east side of Mount Seir*. The opening through which they passed to the east of Mount Seir is now called Wady Ithm, the word *Oboth* being found probably in the modern *Weibeh*.

“*Ije-abarim*,” v. 11.—The word *Ije*, or, as it is in ch. xxxiii. 45, *Iim*, means ruinous heaps, and describes the highland region east of the Dead Sea. The word *Abarim* (coast regions) seems to be appended to distinguish *Iim*

here from another place with the same name in southern Canaan; Josh. xv. 29. In the Syriac, *Abarim* seems to have been understood to mean *Hebrews*—"as if the people had left their names with the place of their encampment."—*Sp. Com.*

Ije-abarim denotes generally the upland country opposite Jericho; ch. xxvii. 12; xxxiii. 47, 48; Deut. xxxii. 49.

"*Valley of Zered*," v. 12.—Lit., the brook of Zered. Zered means *osier*, and the name *Willow Brook*—*Wady Safsaf*—remains still attached to the locality. Comp. Isai. xv. 7.—*Sp. Com.*

"*Between Moab and the Amorites*," v. 13.—Part of the land of Moab had been taken by the Amorites. Although they were not allowed to set foot (Deut. ii. 9) on the territory of the Moabites, they traversed this land without scruple, and without hindrance (see ch. xxxiii. 45), marching north-westward by the bank of the Arnon.

"*The wars of the Lord*," v. 14.—This book was apparently a collection of hymns commemorative of the triumphant progress of God's people here recorded. From it are taken the fragment in v. 14; the song of the well, v. 17; and the ode on the conquest of Sihon's kingdom, v. 17-18 and 27-30. This song, according to some, consists of the four verses (17-20) ending with "*Jeshimon*," then the narrative is resumed, v. 21. According to others (*Sp. Com.*) the song ends at v. 18.

"*In the Red Sea*," v. 14.—The reference may be to the overthrow of the Egyptians (Exod. xiv.-xv.); or, if the marginal reading be preferred, it will read what He did to Vaheb in Shuphah—*i.e.*, he conquered Vaheb in Shuphah; or, as *soph* means to destroy, he conquered Vaheb in a storm.—*Sp. Com.* Vaheb may have been a fortress of the Amorites.

"*The dwelling of Ar*," v. 15.—A town of the Moabites on the bank of the Arnon; v. 28; Isai. xv. 1; Josh. xiii. 9-16; Deut. ii. 36. It seems to have marked, after their defeat by the Amorites (see note v. 13), the extreme limit of their territory, for the king of Moab came there to receive Balaam; ch. xxii. 36.

"*To Beer*," v. 16.—The word means "*well*." It may have been that called *Beer-elim*—the well of heroes—by Isaiah, ch. xv. 8.

"*Of the law-giver*," v. 18.—Under the sanction of Moses,

the law-giver; John i. 17. Either a well was dug by Moses's order, at which princes and nobles assisted, or they found a well already dug and built up by the Moabites, and they celebrate this as providentially provided.

"*With their staves,*" v. 18.—The badges of their authority, or "*with their sceptred staves.*"—Stanley: *Sin. and P.*

"*From the wilderness,*" v. 18.—The wilderness here comprises all the district east of a range of hills running from south-west to north-east.

"*To Mattanah,*" v. 18.—"*Gift,*" in the valley of the Arnon, 12 miles south-east of Medeba.

"*Nakaliel,*" v. 19.—"*The brook of God,*" now known as the Wady Enchileh.

"*Bamoth,*" v. 19.—"*High places*"—the high places of Baal; ch. xxii. 41. In Joshua xiii. 17, and in Isai. xv. 2, these high places are mentioned as being near Dibon.

"*Pisgah,*" v. 20.—"*Cutting,*" or "*division.*" Pisgah was a ridge of the land of Moab, *dividing* between it and the kingdom of Sihon, king of the Amorites, who dwelt at Heshbon; Josh. xii. 1-2; Judg. xi. 19. From the top of this mountain the Israelites got their first view of the valley of the Jordan. Nebo was a town on the western slope of Mount Pisgah; ch. xxxii. 3, 38. There was *no mount* of the name of Nebo, only a *town*, on the side of the ridge; Deut. xxxii. 49; xxxiv. 1; Isai. xv. 2; Jer. xlvi. 1, 22.

"*Unto Sihon,*" v. 21.—This conflict, described in vrs. 21-31, had already taken place, but Moses, in order to complete his narrative of the progress of the Israelites, left it unrecorded until he had brought them to Moab.

"*Unto Jabbok,*" v. 24.—Now, Wady Zerka. See Gen. xxxii. 22. It flows into the Jordan 45 miles north of the Arnon. The district north of the river Jabbok was the ancient *Bashan*, now known as the Hauran. South of this river lay the land of Gilead, in New Testament times known as *Perda*.

"*The children of Ammon,*" v. 24.—The strength of the children of Ammon seems to be referred to in order to account for the cessation of the conquests of Sihon, king of the Amorites: the border of the children of Ammon was too strong for him; Deut. ii. 19, &c. See also Josh. xiii. 25; Judg. xi. 13.

"*Heshbon,*" v. 25.—Now Heshban. East of the head of the Dead Sea.

“*All his land,*” v. 26.—All north of the Arnon. A false statement was made by the Ammonites at a later period that the Israelites had taken away all their land north of the Arnon; Josh. xiii. 25; Judg. xi. 13; but Jephthah corrects the false statement, and narrates what actually happened.

“*They that speak in proverbs,*” v. 27.—*The poets.* The word is applied to proverbs, Prov. i. 1; to parables, Ezek. xvii. 2; to prophecies, Numb. xxiii. 7-10; xxiv. 3-9; and to a song of triumph, Isai. xiv. 4.

“*Chemosh,*” v. 29.—The god of the Moabites. Solomon introduced the worship of this idol into Israel; 1 Ks. xi. 7; 2 Ks. xxiii. 13. See also 2 Ks. iii. 26, 27.

“*We have shot at them,*” v. 30.—This song of triumph consists of three parts:—(1) v. 27, 28, a song of exultation for the Amorites on their victory over the Moabites; (2) v. 29, ironical compassion for the Moabites for their defeat; (3) v. 30, a sudden change takes place—the poet introduces abruptly the conquest of Israel over the conquering Amorites.

“*Jaazer,*” v. 32.—Now known as Sin, or Es-Sin, 10 miles north of Heshbon. This was the last conquest in the kingdom of the Amorites. Soon after this *pastoral settlements* were established in this territory; Numb. xxxii. 35.

“*By the way of Bashan,*” v. 33.—This country lying north of the Jabbok (see on v. 24) was peopled partly by Amorites (Deut. iii. 9; Josh. ii. 10), but belonged to Og, king of Bashan, of the race of the Rephaim; Deut. iii. 2; Josh. xii. 5; xiii. 11. This occupation of Bashan was effected by part of the tribe of Manasseh; ch. xxxii. 29.

“*At Edrei,*” v. 33.—Capital of Og. It is now known as Edra or Edhra'ah (or Der'a). The original city was subterranean, and “its streets may still be seen running in all directions beneath the present inhabited town, built on the ground above.”—*Sp. Com.*

CHAPTER XXII.

Balak's mission to Balaam to Mesopotamia.—

Balaam's refusal.—Second Embassy.—Balaam's journey to Moab.

Israel in plains of Moab.—(v. 1) “And the children

of Israel set forward, and pitched *in the plains of Moab on this side Jordan* by Jericho."

Distress of the Moabites.—(v. 2) "And *Balak the son of Zippor* saw all that Israel had done to the Amorites (v. 3) And Moab was sore afraid of the people, because they were many : and Moab *was distressed* because of the children of Israel. (v. 4) And Moab said unto the elders of Midian, Now shall this company lick up 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."

Balak's message to Balaam.—(v. 5) "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 : (v. 6) 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. (v. 7) And the elders of Moab and the elders of Midian departed with *the rewards of divination* in their hand ; and they came unto Balaam, and spake unto him the words of Balak."

Balaam's reply.—(v. 8) "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. (v. 9) And God came unto Balaam, and said, What men are these with thee ? (v. 10) And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, (v. 11) 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. (v. 12) And God said unto Balaam, *Thou shalt not go with them ; thou shalt not curse the people : for they are blessed.* (v. 13) And 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.* (v. 14) And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us."

Balak's second embassy.—(v. 15) "And Balak sent

yet again princes, *more, and more honourable* than they. (v. 16) 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 : (v. 17) For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me : come therefore, I pray thee, curse me this people."

Balaam's reply.—(v. 18) "And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. (v. 19) Now therefore, I pray you, *tarry ye also* here this night, that I may know what the Lord will say unto me more."

God warns Balaam.—(v. 20) "And God came unto Balaam at 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."

Balaam's journey.—(v. 21) "And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab."

The Angel of the Lord.—(v. 22) "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.) (v. 23) And the ass saw the angel of the Lord standing in the way, and his sword drawn in his hand : and the ass turned aside out of the way, and went into the field ; and Balaam smote the ass, to turn her into the way. (v. 24) 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. (v. 25) And *when the ass saw* the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall ; and he smote her again. (v. 26) And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. (v. 27) And when the ass saw the angel of the Lord, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff. (v. 28) 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 ? (v. 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.

(v. 30) 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."

Balaam's eyes opened.—(v. 31) "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 bowed down his head, and fell flat on his face."

The Prophet rebuked.—(v. 32) "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: (v. 33) And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive. (v. 34) 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. (v. 35) 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."

Reception by Balak.—(v. 36) "And when Balak heard that Balaam was 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. (v. 37) 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? (v. 38) 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. (v. 39) And Balaam went with Balak, and they came unto *Kirjath-huzoth*. (v. 40) And Balak offered oxen and sheep, and sent to Balaam, and to the princes that were with him. (v. 41) And it came to pass on the morrow, that Balak took Balaam, and brought him up into the *high places of Baal*, that thence he might see the utmost part of the people."

"*In the plains of Moab*," v. 1.—The last division of the Book of Numbers begins here, comprising 14 chapters. "*Plains*"—Araboth, the plural of Arabah, which generally denotes the "depressed ground along the Jordan and the Dead Sea (ch. xxi. 4) to the Elanitic Gulf." The "*plains*

of *Moab*," where the Israelites were now encamped, consisted of a large and luxuriant oasis on the eastern bank. The width of the valley of the Jordan varies from 11 to about 20 miles on both sides of the river. The eastern bank was about 5 miles in breadth, and was sheltered by the hills of *Peræa*.—Tristram's *Land of Israel*, pp. 528, &c. The "*plains of Moab*" extended from Beth Jeshimoth (*houses of the wastes*) near the Dead Sea, to Abel Shittim (*the meadow of acacias*); ch. xxxiii. 49, and xxv. 1. For *Moab* (*Mo-ab—from my father*) see ch. xxi. 20 and Gen. xix.

"*On this side Jordan*," v. 1.—This should be—at the side or passage of Jordan. It generally is used to denote the district east of Jordan, afterwards known as *Peræa*. Here it defines the place of encampment to be that part of Jordan which skirted the territory of Jericho. See Deut. i. 1.

"*Balak the son of Zippor*," v. 2.—From the words "*former king of Moab*" (ch. xxi. 26), it would seem that Balak was a usurper, or that, in any case, a change of dynasty had taken place. See also v. 4, "*at that time*." Zippor means a *bird*. The chiefs of Midian seem to have frequently appropriated to themselves names taken from birds or animals—*e.g.*, *Oreb*, crow; *Zeeb*, wolf, &c.

"*Was distressed*," v. 3,—*i.e.*, shrank in terror from before them.

"*Balaam*," v. 5.—Heb. *Bala*, to destroy, and *am*, people. See Rev. ii. 6-14; 2 Pet. ii. 15; Jude 11. Like Melchizedek, Balaam is introduced *without notice*. He lived, like Laban (Gen. xxx. 27; xxxi. 19, 30, 53), near the Euphrates, and seems to have known something of the true God. See ch. xxiii. 22-24; xxiv. 9.

"*Son of Beor*," v. 5.—Called Bosor (2 Pet. ii. 15), a Chaldee form of the same name.

"*To Pethor*," v. 5.—This town was on the river Euphrates, which is here and elsewhere called by pre-eminence "*the river*."

"*Children of his people*," v. 5.—This seems nearly equivalent to his *native land*—on THE river, in his native land. See ch. xxiii. 7, where Balaam is said to have been summoned from *Aram*; and in Deut. xxiii. 4, from Mesopotamia. *Aram Naharaim*, the country of the two rivers Tigris and Euphrates. *Pethor*, from a verb signifying *to open* or *to reveal*, may have been the headquarters of the

Eastern Magi, revealers of secrets or interpreters ; Dan. ii. 2 ; St. Matt. ii. 1 ; Gen. xli. 8.

“*Rewards of divination,*” v. 7.—Called by St. Peter “*the wages of unrighteousness ;*” 2 Pet. ii. 15.

“*This night,*” v. 8.—Either in dream or nightly vision.

“*Thou shalt not go with them,*” v. 12.—This seems to have been reversed in v. 20, “*go with them ;*” but there is *no real opposition*. In Hebrew two clauses are often employed to convey one command. In the 2nd commandment, “*Thou shalt not make—any graven image,*” would include statuary if taken by itself ; but the 2nd clause, “*Thou shalt not bow down to them,*” shows that not the making, but the *worshipping* of statues or images, is here prohibited ; so the prohibition in v. 11 is really, thou shalt not go with them *to curse Israel*.—*Sp. Com.*

“*Refuseth to give me leave,*” v. 13.—The words imply that Balaam would willingly have gone if permitted.

“*More and more honourable,*” v. 15.—Balak regarded Balaam’s refusal as merely a demand for higher *terms* for his services.

“*Tarry ye also,*” v. 19.—As the other envoys had done ; v. 8. Balaam’s mind reveals itself more clearly in these words, for could God now reverse his words in v. 12 ?

“*If the men—call thee,*” v. 20.—Balaam did not wait to be called, he went at once (v. 21), uncalled.

“*The angel of the Lord,*” v. 22.—HE who had led Israel through the wilderness, against whom Balaam was striving (Exod. xiv. 19 ; xxxiii. 14-16 ; Josh. v. 13), now stood as an “*adversary*” against him.

“*In a path of the vineyards,*” v. 24,—*i.e.*, shut in by vineyard walls on each side. The progress of Balaam clearly indicates that he was approaching a town :—(1) v. 23, in the open field ; (2) then to a path walled in between vineyards, v. 24 ; (3) then to a *strait place*, where there was no room to turn, v. 26.

“*When the ass saw,*” v. 25.—Balaam was blinder than the ass on which he rode.—*Bp. Wordsworth*. See Matt. vi. 23 ; Mic. iii. 6.

“*Opened the mouth of the ass,*” v. 28.—St. Peter, who wrote under inspiration, refers to this event as historically true ; 2 Pet. ii. 16—“*The dumb ass speaking with man’s voice forbade the madness of the prophet.*” If God made man’s mouth (Exod. iv. 11), and put a word into Balaam’s

mouth to be spoken in opposition to His own will (ch. xxiii. 20), surely He could as easily put a word into the mouth of any creature. What passed on this occasion may have been revealed by Balaam himself after he was taken by the Israelites (ch. xxxi. 8), or by the two servants (v. 22), who, with Balak's messengers, accompanied him.

"*Balaam said,*" v. 29.—It seems strange that Balaam should not have been surprised at the voice proceeding from the mouth of the ass. Various explanations are given:—(1) that Balaam was so hardened by his determination to go his own way, that even the miracle wrought before his eyes produced no other feeling than that of irritation. See for similar instances, Exod. vii. 12-13, &c.; John xii. 37-40. (2) That the cries of the ass were significant only to Balaam's mind, &c.; but the words of v. 28, "*the Lord opened the mouth of the ass,*" points clearly to the former interpretation.

"*He saw the angel of the Lord,*" v. 31.—It is observed that throughout this narrative the word *God* (*Elohim*) is used in every instance: God coming to him as he did to Abimelech, Gen. xx. 3; and to Laban, Gen. xxxi. 24. See vrs. 10, 12, 20, 22, and xxiii. 4. Balaam speaks of *Jehovah*, but there is no revelation from *Jehovah* to Balaam. In patriarchal times the word *Elohim* was the name known to other nations; by his name *Jehovah* was the *Lord* known to Israel. In this verse the angel of the Lord, Israel's God and guide, *withstands* the prophet.

"*Thy way is perverse,*" v. 32.—Lit., headlong. St. Peter says, "the *madness* of the prophet;" 2 Pet. ii. 16.

"*Go with the men,*" v. 35.—*Not* to curse Israel (see on v. 12), therefore, not in opposition to the command given there.

"*To a city of Moab,*" v. 36.—Probably Ar Moab. See ch. xxi. 15.

"*Kirjath-huzoth,*" v. 39.—A city of streets.

"*The high places of Baal,*" v. 41.—*i.e.*, Bamoth-Baal. See ch. xxi. 19-20.

CHAPTER XXIII.

Balak's first sacrifice.—Balaam's parable.—

Balak's second sacrifice.—Balaam's parable.

—The third sacrifice at Peor.

First sacrifice.—(v. 1) "And Balaam said unto Balak,

Build me here *seven altars*, and prepare me here seven oxen and seven rams. (v. 2) And Balak did as Balaam had spoken; and Balak and Balaam offered on every altar a bullock and a ram. (v. 3) And Balaam said unto Balak, Stand by thy burnt offering, and I will go: peradventure the Lord will come to meet me: and whatsoever he showeth me I will tell thee. And he *went to an high place*. (v. 4) And *God met Balaam*: and he said unto him, *I have prepared seven altars*, and I have offered upon every altar a bullock and a ram. (v. 5) And the Lord *put a word in Balaam's mouth*, and said, Return unto Balak, and thus thou shalt speak. (v. 6) And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab."

Balaam's parable.—(v. 7) "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.

(v. 8) How shall I curse, whom God hath not cursed?
Or how shall I defy, whom the Lord hath not defied?

(v. 9) 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.

(v. 10) 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!"

Balak's anger.—(v. 11) "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. (v. 12) And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth?"

Second Sacrifice.—(v. 13) "And Balak said unto 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. (v. 14) And he brought him into the *field of Zophim*, to the top of Pisgah [or the hill], and

built seven altars, and offered a bullock and a ram on every altar. (v. 15) And he said unto Balak, Stand here by thy burnt offering while I meet the LORD yonder. (v. 16) And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus. (v. 17) And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken? (v. 18) And he took up his parable, and said,"

Balaam's parable.—

- (v. 18) " Rise up, Balak, and hear ;
Hearken unto me, thou son of Zippor :
- (v. 19) 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 do it ?
Or hath he spoken, and shall he not make it good ?
- (v. 20) Behold, I have *received commandment* to bless :
And he hath blessed ; and I cannot reverse it.
- (v. 21) He *hath not beheld* iniquity in Jacob,
Neither hath he seen perverseness in Israel :
The Lord his God is with him,
And the *shout of a king* is among them.
- (v. 22) God brought them out of Egypt,
He hath as it were the strength *of an unicorn*.
- (v. 23) Surely there is *no enchantment* against Jacob,
Neither is there *any divination* against Israel :
According to this time it shall be said of Jacob
And of Israel, What hath God wrought !
- (v. 24) Behold, the people shall rise up *as a great lion*,
And lit up himself as a young lion :
He shall not lie down until he eat of the prey,
And drink the blood of the slain."

Balak's anger.—(v. 25) " And Balak said unto Balaam, Neither curse them at all, nor bless them at all. (v. 26) But Balaam answered and said unto Balak, Told not I thee, saying, All that the Lord speaketh, that I must do."

Third Sacrifice.—(v. 27) " And 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. (v. 28) And Balak brought Balaam *unto the top of Peor*, that looketh toward *Jeshimon*. (v. 29) And Balaam said unto Balak, Build me here seven

altars, and prepare me here seven bullocks and seven rams. (v. 30) And Balak did as Balaam had said, and offered a bullock and a ram on every altar."

"*Seven altars,*" v. 1.—A sacred number of altars and of victims, in reference, probably, to the number of the planets then known. Balaam offers victims : God requires himself, his love and obedience ; Mic. vi. 4-6 ; 1 Sam. xv. 22. The heathen nations had sacrificial rites, derived from the sons of Noah, but Balak would naturally regard Balaam's sacrifices as offered to his God Baal, not to Jehovah ; Zeph. i. 5.

"*Went to an high place,*" v. 3.—To look for auguries, (translated enchantments ; ch. xxiv. 1) ; perhaps some visible signs in the heavens which he could interpret, by the rules of his art, as a portent.—*Sp. Com.* The high place here is merely a "bare place on a hill," not as in ch. xxii. 41.

"*God met Balaam,*" v. 4.—Not answering him by "auguries" (forbidden by the law subsequently ; Lev. xix. 26), but to overrule his evil for good.

"*I have prepared seven altars,*" v. 4.—Making a kind of claim on God in return for his outlay.

"*Put a word in Balaam's mouth,*" v. 5.—The following prophecy, therefore, was not Balaam's, but strictly the Lord's utterance through him. See on ch. xxii. 28.

"*From Aram,*" v. 7.—Aram means highland, and refers to the elevated country between the rivers Tigris and Euphrates. It was also known as Aram-na-haraim, or the highland of the two rivers ; the Greeks called it *Mesopotamia*—between the rivers.

"*From the top of the rocks,*" v. 9.—He had selected this place for his auguries ; God reveals to him what he had not expected.

"*I see him,*" v. 9.—Israel, v 10. The Spirit of prophecy points however to the true seed of Abraham ; Gal. iii. 16, and ch. xxiv. 19.

"*Shall dwell alone,*" v. 9.—Apart from others, and therefore in safety ; Deut. xxxiii. 28 ; Jer. xlix. 31 ; Mic. vii. 14. True also of the spiritual Israel ; 2 Cor. vi. 17-18.

"*The fourth part,*" v. 10.—The encampment of Israel was in the form of a square, three tribes on each side : "the fourth part" would be one side of the square, or three tribes.

Balaam could not count the numbers even in three tribes. See ch. ii. 3-31 ; Gen. xiii. 16, and xxviii. 14.

“*The righteous*,” v. 10.—Balaam may have known of the Patriarchs, Israel’s ancestors, and referred to them (Heb. xi. 13 ; Isai. xli. 1) ; or possibly he referred to the Israelites themselves, known as the Lord’s people ; Deut. xxxii. 4.

“*Let MY last end*,” v. 10.—The *last end* of Balaam is described in ch. xxxi. 8—slain by the *righteous nation* as a traitor to his God. Yet it was not *the last* !

“*Not see them all*,” v. 13.—Balak evidently thought the numbers of the Israelites, visible from his place on the rocks (v. 9), had impressed the prophet’s mind ; he therefore removes him to another place, where only part of the camp could be seen.

“*Field of Zophim*,” v. 14.—“The watchers” at the top of Pisgah. This mountain range, called sometimes Abarim (Deut. xxxii. 49), and Nebo ; but Nebo seems to have been a town on the slope of Mount Pisgah ; ch. xxi. 10-20.

“*Received commandment*,” v. 20.—Lit., *I have received to bless*. A divine overruling impulse, which he could not resist, compelled him to bless.

“*Hath not beheld*,” v. 21.—Their iniquities were forgiven, their sin covered through the Angel of His presence, the Captain of their salvation ; Heb. ii. 10. But iniquity and perverseness are sometimes used together to denote wickedness, and the tribulation which ever results from it. See Psa. x. 7 ; xc. 10.—*Sp. Com.*

“*The shout of a king*,” v. 21.—The word here used is (in Lev. xxiii. 24) employed to describe the sound of the silver trumpets. The “*shout of a king*” thus will refer to the triumphant sounds by which the Lord’s presence as their King was celebrated.

“*Of an unicorn*,” v. 22.—The term here used for unicorn is elsewhere employed to describe animals with two horns ; Deut. xxii. 21 ; xxxiii. 17 ; xxxiv. 6-7. It should here be translated “wild bull,” the two tribes of Ephraim and Manasseh being, as it were, the *two horns*.

“*No enchantment*,” v. 23.—Lit., no augury.

“*Any divination*,” v. 23.—Lit., any soothsayer’s token. Balaam is called a soothsayer in Josh. xiii. 22.

“*According to this time*,” v. 23.—Perhaps in due time, or from this time.

“*As a great lion*,” v. 24.—The lion of the tribe of

Judah (Gen. xlix. 9 ; Rev. v. 5), is evidently intended, not by Balaam, but by the spirit of Christ, who spake by him ; 1 Pet. i. 11.

“*To the top of Peor,*” v. 28.—This was the third and last effort by Balak :—(1) in the high places of Baal, ch. xxii. 41 ; (2) on Mount Pisgah, ch. xxiii. 14 ; (3) on the top of Peor—all on the heights of the Abarim range.

“*Toward Jeshimon,*” v. 28.—The waste. See on ch. xxi. 20.

CHAPTER XXIV.

Balaam's third prediction.—Anger of Balak.—

Balaam's warning and last prediction of the Star, and the succession of Empires.

Balaam's third prophecy.—(v. 1) “And when Balaam saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments, but he *set his face toward the wilderness.* (v. 2) And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes ; and the Spirit of God came upon him. (v. 3) And he took up his parable, and said, Balaam the son of Beor hath said, and the man *whose eyes are open* hath said : (v. 4) 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 : (v. 5) How goodly are *thy tents,* O Jacob, and *thy tabernacles,* O Israel ! (v. 6) *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. (v. 7) 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. (v. 8) *God brought him* forth out of Egypt ; he hath, as it were, the strength of an unicorn : he shall eat up the nations *his enemies,* and shall break their bones, and pierce them through with his arrows. (v. 9) He couched, he lay down as a lion, and as a great lion : who shall stir him up ? *Blessed is he* that blesseth thee, and cursed is he that curseth thee.”

Anger of Balak.—(v. 10) “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. (v. 11) 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."

Reply of Balaam.—(v. 12) "And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, (v. 13) 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?"

His warning to Balak.—(v. 14) "And now, behold, I go unto my people: come therefore, and *I will advertise thee* what this people shall do to thy people in the latter days."

His last prediction.—(v. 15) "And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: (v. 16) He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: (v. 17) *I shall see him*, but not now: I shall behold him, but not nigh: there shall come *a Star* out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the *corners of Moab*, and destroy *all the children of Sheth*. (v. 18) And Edom shall be a possession, *Seir* also shall be a possession for his enemies; and Israel shall do valiantly. (v. 19) Out of Jacob shall come he that shall *have dominion*, and shall destroy *him that remaineth* of the city."

Prophecy of Amalek.—(v. 20) "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."

Prophecy of Kenites.—(v. 21) "And he looked on the *Kenites*, and took up his parable, and said, Strong is thy dwelling-place, and thou *puttest thy nest* in a rock. (v. 22) Nevertheless *the Kenite* shall be wasted, *until Asshur* shall carry thee away captive. (v. 23) And he took up his parable, and said, Alas, who shall live when God doeth this!"

Rise of Western Empires.—(v. 24) "And ships shall come from the *coast of Chittim*, and shall afflict Asshur,

and shall afflict Eber, and he also shall perish for ever. (v. 25) And Balaam rose up, and went and returned to his place: and Balak also went his way."

"Set his face toward the wilderness," v. 1.—Instead of looking for *auguries* as heretofore (ch. xxiii. 4-15), he submits at once to the influence of divine inspiration, and sets his face towards the plains of Moab (the wilderness), where the Israelites were encamped; v. 2.

"Whose eyes are open," v. 3.—The eyes of his mind—discerning by *inward*, not by outward vision; hence the term "*seers*," by which prophets were also known.

"Falling into a trance," v. 4.—The words *into a trance* are not in the Hebrew, the "*falling*" is therefore to be referred to the force of divine inspiration (lxx. in sleep), overpowered by it. See 1 Sam. xix. 24. "The faithful prophets of the Lord do not appear to have been subject to these violent illapses;" Dan. viii. 17; Rev. i. 17. The will in Saul and Balaam must be *first subdued*.—*Sp. Com.*

"Thy tents—thy tabernacles," v. 5.—The *tent* refers to the external covering, the *tabernacle* to the tent as a habitation. See for the order of the tribes ch. ii.

"As the valleys," v. 6.—Lit., as the brooks. There may be reference to the four parallel brooks which ran through the camp of Israel westward into the Jordan.—*Sp. Com.*

"Gardens by the river side," v. 6.—Artificial gardens were arranged along the banks of the Euphrates, the home of Balaam; to these, probably, he here refers.

"Which the Lord hath planted," v. 6.—Like the trees in Eden (Gen. ii. 8), planted without the appliances of human art, or, perhaps, merely stately in appearance. The *aloe*, imported originally from China, furnished one of the most precious spices; Psa. xlv. 8.

"As cedar trees," v. 6.—The cedar, as an illustration of Israel (v. 5), conveys the idea of majestic beauty; "*beside the still waters*" of fruitfulness.

"Out of his buckets," v. 7.—Lit., out of his two buckets. In Balaam's land the soil was irrigated by water carried in buckets suspended from the two ends of a pole. This metaphor gives the idea of blessing and plenty.

"In many waters," v. 7.—Enjoy the benefit of various

and copious waters ; Jer. x. 13.—*Sp. Com.* His seed—*i.e.*, posterity—shall be numerous ; Isai. xlvi. 1.—*Fausset*.

“*Higher than Agag*,” v. 7.—Agag was king of the Amalekites, and the Amalekites were ever the bitterest enemies of Israel ; Exod. xvii. 16 ; 1 Sam. xv. 2 ; xxvii. and xxx. Haman was an Agagite, Esth. iii. 1. Israel’s king was first David (2 Sam. vii. 1 and 14), finally MESSIAH.

“*God brought him*,” v. 8.—See ch. xxiii. 22.

“*His enemies*,” v. 8.—(1) Israel’s enemies ; (2) MESSIAH’S, v. 9, and Gen. xlix. 9.

“*Blessed is he*,” v. 9.—Comp. Gen. xii. 3 ; xxvii. 29.

“*To thy place*,” v. 11.—See on v. 25.

“*I will advertise thee*,” v. 14.—Lit., I will advise thee. Some are of opinion that Balaam at this time gave that evil counsel to Balak by which Israel was led astray ; ch. xxxi. 16, and xxv., although omitted in the narrative here. Others think *advertise* is correct, and that the reference is simply to what follows.

“*I shall see him*,” v. 17.—The Prince referred to in “*Star*” and “*Sceptre*.”

“*A star*,” v. 17.—Star denotes, in the prophetic writings, a prince or ruler (Gen. xlix. 10 : Ezek. xxxii. 7 ; Dan. viii. 10 ; Rev. i. 20), and Balaam came from the land of astrologers. In the reign of Adrian the pretended Messiah named himself Barchochab, son of a star (Matt. ii. 2) ; it properly belongs to MESSIAH ; Gen. xlix. 10 ; Rev. xxii. 16.

“*The corners of Moab*,” v. 17.—Lit., the two sides—*i.e.*, the length and breadth of the land (Jer. xlvi. 45), fulfilled by David (2 Sam. viii. 2 ; Psa. lx. 6-9 ; cviii. 7-10)—finally by Messiah ; Isai. lxiii. 1-3.

“*Destroy all the children of Sheth*,” v. 17.—*Sheth* is akin to *Shaon*, the word used in the parallel passage in Jer. xlvi. 45. There it is translated “*tumultuous ones*,” and this is the best sense here also, the warriors of Moab being referred to, elsewhere described as fierce and violent ; Exod. xv. 15 ; Isai. xv. 4 ; xvi. 6. Others think that “*Sheth*” stands for *Seth*, the son of Noah, and that the “*children of Sheth*,” in this place, means all mankind—shall overthrow, or rule, all mankind. The *former* view seems preferable.

“*Seir*,” v. 18.—The mountain inhabited by the Edomites, Esau’s descendants ; Gen. xxxvi. 8 ; Deut. ii. 1, &c.

“*Have dominion,*” v. 19.—Lit., acquire dominion.

“*Him that remaineth,*” v. 19,—*i.e.*, those who had escaped in previous sieges.

“*The first of the nations,*” v. 20,—*i.e.*, pre-eminent among nations, or the first of the nations who attacked Israel after the passage of the Red Sea. The Amalekites attacked Israel soon after their deliverance from Egypt; Exod. xvii. 8. They inflicted a defeat on them also on their first invasion of Canaan (Numb. xiv. 45), hence the force of the words (v. 7) “*higher than Agag*”—*i.e.*, than the king of a powerful people.—*Sp. Com.*

“*The Kenites,*” v. 21.—If the translation of v. 22 be correct, Balaam here predicts the *destruction* of the *Kenites*. In this case the *Kenites* were Canaanites, so called from the name of their city, Kain, which eventually fell within the tribe of Judah. See Gen. xv. 19; Josh. xv. 27. It is, however, generally thought that the translation of v. 22 should be: “for Kain shall surely *not* be for destruction until Asshur, &c.” If this be so, then the *Kenites*, to whom Balaam refers, were the people of Jethro, Moses’ father-in-law (Judg. iv. 11), and thus of Midianitish extraction (Exod. ii. 15, &c.), and so descended from Abraham by Keturah. These *Kenites* were always on friendly terms with Israel; ch. x. 32; 1 Sam. xv. 6; xxvii. 10.

The descendants of Hobab seem to have possessed themselves of the city of Kain after this time; Judg. i. 16. The *Rechabites* were a branch of the *Kenites*; 1 Chr. ii. 54-55.

“*Puttest thy nest,*” v. 21.—The word *Ken* means nest, and there seems to be a play on the word *Kain* in this verse; thy *Kain*, v. 22 (thy nest), shall be wasted. This nest, or fastness, in which the *Kenites* trusted, was, according to some, *Petra*, to others, *Engedi* (afterwards the city of *Masada*), on the shore of the *Dead Sea*.

“*Until Asshur,*” v. 22.—The *Assyrians* (*Asshur*, Gen. x. 11), led Israel into captivity, B.C. 721, more than 700 years after the time of Balaam; 2 Pet. i. 21; and on v. 15.

“*Coast of Chittim,*” v. 24.—The islands in the *Mediterranean*, of which *Cyprus* was nearest to *Palestine*; Isai. xxiii. 1-12; Jer. ii. 10. In Dan. xi. 30, *Italy* is referred to under the word *Chittim*.

“*Afflict Eber,*” v. 24.—The descendants of *Shem*—the *Semitic nations*—*Assyrians* and the *Semites*.

“*He also shall perish,*” v. 24.—The conqueror of the Assyrians shall himself also be conquered:—(1) by the Macedonian invasion of Asia, Dan. viii. 5-7 ; 1 Mac. i. 1 ; viii. 5 ; (2) by the Western Empires generally—*Greece, Rome, &c.* ; Dan. vii. 4-5.

“*To his place,*” v. 25.—Not to Aram, for he seems to have remained among the Midianites (ch. xxxi. 8, 16), but merely went “whither he would.” See also Gen. xviii. 33 ; xxxi. 55, &c.

CHAPTER XXV.

Balaam’s evil counsel.—Seduction of Israelites to the idolatry of Peor.—Phinehas’ act of judgment.—The everlasting priesthood given to him.—War ordered against the evil seducers of Midian.

Israel seduced to Peor.—(v. 1) “And Israel abode in *Shittim*, and the people began to commit whoredom with the *daughters of Moab*. (v. 2) And *they called* the people unto the sacrifices of *their gods*: and the people did eat, and bowed down to their gods. (v. 3) And Israel *joined himself* unto *Baal-peor*: and the anger of the Lord was kindled against Israel.”

The Lord’s anger.—(v. 4) “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. (v. 5) And Moses said unto the judges of Israel, *Slay ye* every one his men that were joined unto *Baal-peor*.”

Zimri’s defiance.—(v. 6) “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 of the children of Israel, who were *weeping before the door* of the tabernacle of the congregation.”

Punished by Phinehas.—(v. 7) “And when *Phinehas*, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand ; (v. 8) And he went after the man of Israel *into the tent*, and thrust both of them through, the man of

Israel, and the woman through her belly. So the *plague was stayed* from the children of Israel. (v. 9) And those that died in the plague were *twenty and four thousand*."

Reward to Phinehas.—(v. 10) "And the Lord spake unto Moses, saying, (v. 11) Phinehas, the son of Eleazar, 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. (v. 12) Wherefore say, Behold, I give unto him *my covenant of peace*: (v. 13) And he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel."

Zimri and Cozbi.—(v. 14) "Now the name 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. (v. 15) 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."

Order to subdue Midian.—(v. 16) "And the Lord spake unto Moses, saying, (v. 17) *Vex the Midianites*, and smite them: (v. 18) For they vex you with their wives, 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."

"*Shittim*," v. 1.—Called Abel Shittim (ch. xxii. 1)—the meadow of acacias.

"*Daughters of Moab*," v. 1.—The Moabites are reported to have been unusually licentious.

"*They called*," v. 2.—"*They*" is feminine. The daughters of Moab called the Israelites.

"*Their gods*," v. 2.—"*Their*" is also feminine.

"*Joined himself*," v. 3.—By being partakers of their sacrifices; 1 Cor. x. 18; Exod. xxxiv. 15; Psa. cvi. 28.

"*Baal-peor*," v. 3.—To Baal, worshipped at Peor; ch. xxiii. 28. See v. 18; xxxi. 16; Josh. xxii. 17. The place itself being called Beth-peor—the house of Peor; Deut. iii. 29.

“*Take all the heads,*” v. 4.—The chiefs of the people. “*Take*”—i.e., assemble the chiefs, as in ch. xvi. 1.

“*Hang them,*” v. 4.—That is, the men who had joined themselves to Peor.

“*Slay ye,*” v. 5.—The Judges were to kill the offenders who were under their respective jurisdictions. The offenders were first to be slain, afterwards hung up against the sun, being fastened perhaps to a cross; Deut. xxi. 23; 2 Sam. xxi. ; xii. 12.

“*His brethren,*” v. 6.—The Simeonites, Zimri being of this tribe.

“*A Midianitish woman,*” v. 6.—*The* Midianitish woman; *the* woman whom the narrative particularly notices. She was Cozbi, the daughter of Zur (v. 15), one of the five kings of Midian, slain afterwards by the Israelites; ch. xxxi. 8. This princess was, probably on *the counsel of Balaam*, appointed to seduce Zimri from his allegiance to Jehovah.

“*Weeping before the door,*” v. 6.—They had gone to the door of the Tabernacle to plead for mercy; Joel ii. 15-17.

“*Phinehas,*” v. 7.—He was not a judge, but he assumed the office of judge on this occasion, and himself executed the offender, from which, in consequence of the princely rank of Zimri, the regular magistrate seemed to shrink—a special act justified by the daring crime; 1 Sam. xv. 33.

“*Into the tent,*” v. 8.—“*Hakkubbah*”—hence perhaps *alcove*—the inner recess of the tent. This apartment was appropriated to the women.

“*The plague was stayed,*” v. 8.—No mention had as yet been made of a plague. In verses 9 and 11 we find it had already begun.

“*Twenty and four thousand,*” v. 9.—In 1 Cor. x. 8, the numbers are “*three and twenty thousand*”—that is, 23,000 perished from plague, 1,000 by the hands of the judges.

“*Turned my wrath away,*” v. 11.—By making an *atonement* (v. 13), a covering of sin. See Psa. cvi. 30.

“*My covenant of peace,*” v. 12.—The covenant of my peace; Eph. ii. 14.

“*Vex the Midianites,*” v. 17.—The Midianites seem to have been the active agents in corrupting the Israelites. See v. 1, and ch. xxxi.

CHAPTER XXVI.

The Census of Israel in the plains of Moab.—

The law to be observed in dividing the land.—The families and numbers of the Levites.—Of those numbered, none left but Caleb and Joshua.

The census of Israel.—(v. 1) “And it came to pass *after the plague*, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, (v. 2) *Take the sum* of all the congregation of the children of Israel, from twenty years old and upward, throughout their father’s house, all that are able to go to war in Israel. (v. 3) And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan near Jericho, saying, (v. 4) 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.”

Reuben’s numbers.—(v. 5) “*Reuben*, the eldest son of Israel : the children of Reuben ; Hanoeh, of whom cometh the family of the Hanochites : of Pallu, the family of the Palluites : (v. 6) Of Hezron, the family of the Hezronites : of Carmi, the family of the Carmites. (v. 7) These are the families of the Reubenites : and they that were numbered of them were forty and three thousand and seven hundred and thirty. (v. 8) And the sons of Pallu ; Eliab. (v. 9) And the sons of Eliab ; Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, which were famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the Lord : (v. 10) 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. (v. 11) Notwithstanding the children of Korah died not.”

Simeon’s numbers.—(v. 12) “The sons of Simeon after their families : of *Nemuel*, the family of the Nemuelites : of Jamin, the family of the Jaminites : of Jachin, the family of the Jachinites : (v. 13) Of *Zerah*, the family of the Zarhites : of Shaul, the family of the Shaulites. (v. 14)

These are the families of the *Simeonites*, twenty and two thousand and two hundred."

Gad's numbers.—(v. 15) "The *children of Gad* after their families : of Zephon, the family of the Zephonites : of Haggi, the family of the Haggites : of Shuni, the family of the Shunites : (v. 16) Of Ozni, the family of the Oznites : of Eri, the family of the Erites : (v. 17) Of Arod, the family of the Arodites : of Areli, the family of the Arelites. (v. 18) These are the families of the children of Gad according to those that were numbered of them, forty thousand and five hundred."

Judah's numbers.—(v. 19) "The sons of *Judah* were Er and Onan : and Er and Onan died in the land of Canaan. (v. 20) And the sons of Judah after their families were ; of Shelah, the family of the Shelanites : of *Pharez*, the family of the Pharezites : of Zerah, the family of the Zarhites. (v. 21) And the sons of Pharez were ; of Hezron, the family of the Hezronites : of Hamul, the family of the Hamulites. (v. 22) These are the families of Judah according to those that were numbered of them, threescore and sixteen thousand and five hundred."

Issachar's numbers.—(v. 23) "Of the sons of Issachar after their families : of Tola, the family of the Tolaites : of Pua, the family of the Punites : (v. 24) Of *Jashub*, the family of the Jashubites : of Shimron, the family of the Shimronites. (v. 25) These are the families of Issachar according to those that were numbered of them, threescore and four thousand and three hundred."

Zebulun's numbers.—(v. 26) "Of the sons of Zebulun after their families : of Sered, the family of the Sardites : of Elon, the family of the Elonites : of Jahleel, the family of the Jahleelites. (v. 27) These are the families of the Zebulunites according to those that were numbered of them, threescore thousand and five hundred."

Manasseh's numbers.—(v. 28) "The sons of *Joseph* after their families were Manasseh and Ephraim. (v. 29) Of the sons of Manasseh : of Machir, the family of the Machirites : and Machir begat *Gilead* : of Gilead come the family of the Gileadites. (v. 30) These are the sons of Gilead : of Jeezer, the family of the Jeezerites : of Helek, the family of the Helekites : (v. 32) And of Asriel, the family of the Asrielites : and of Shechem, the family of the Shechemites : (v. 32) And of Shemida, the family of the

Shemidaites : and of Hephher, the family of the Hephherites. (v. 33) And Zelophehad the son of Hephher had no sons, but daughters : and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah. (v. 34) These are the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred."

Ephraim's numbers.—(v. 35) "These are the sons of Ephraim after their families : of Shuthelah, the family of the Shuthalhites : of Becher, the family of the Bachrites : of Tahan, the family of the Tahanites. (v. 36) And these are the sons of Shuthelah : of Eran, the family of the Eranites. (v. 37) These are the families of the sons of Ephraim according to those that were numbered of them, thirty and two thousand and five hundred. These are the sons of Joseph after their families."

Benjamin's numbers.—(v. 38) "The sons 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 Ahiramites. (v. 39) Of Shupham, the family of the Shuphamites : of Hupham, the family of the Huphamites. (v. 40) And the sons of Bela were *Ard and Naaman* : of Ard, the family of the Ardites : and of Naaman, the family of the Naamites. (v. 41) These are the sons of Benjamin after their families : and they that were numbered of them were forty and five thousand and six hundred."

Dan.—(v. 42) "These are the *sons of Dan* after their families : of Shuham, the family of the Shuhamites. These are the families of Dan after their families. (v. 43) All the families of the Shuhamites, according to those that were numbered of them, were threescore and four thousand and four hundred."

Asher.—(v. 44) "Of the 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. (v. 45) Of the sons of Beriah : of Heber, the family of the Heberites : of Malchiel, the family of the Malchielites. (v. 46) And the name of the daughter of Asher was Sarah. (v. 47) These are the families of the sons of Asher according to those that were numbered of them ; who were fifty and three thousand and four hundred."

Naphtali.—(v. 48) “Of the sons of *Naphtali* after their families : of Jahzeel, the family of the Jahzeelites : of Guni, the family of the Gunites : (v. 49) Of Jezer, the family of the Jezerites : of Shillem, the family of the Shillemites. (v. 50) These are the families of *Naphtali*, according to their families : and they that were numbered of them were forty and five thousand and four hundred. (v. 51) *These were the numbered* of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.”

Law of Division.—(v. 52) “And the Lord spake unto Moses, saying, (v. 53) Unto these the land shall be divided for an inheritance, according to the number of names. (v. 54) *To many* thou shalt give the more inheritance, and to few thou shalt give the less inheritance : to every one shall his inheritance be given, according to those that were numbered of him. (v. 55) Notwithstanding the land shall be *divided by lot* : according to the names of the tribes of their fathers they shall inherit. (v. 56) According to the lot shall the possession thereof be divided between many and few.”

Levites' numbers.—(v. 57) “And these are they that were numbered of the Levites, after their families : of Gershon, the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites. (v. 58) These are the families of the Levites : the family of the *Libnites*, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram. (v. 59) 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. (v. 60) And unto Aaron was born Nadab, and Abihu, Eleazar, and Ithamar. (v. 61) And *Nadab and Abihu* died, when they offered strange fire before the Lord. (v. 62) 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.”

Those now left.—(v. 63) “These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan

near Jericho. (v. 64) 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 of Sinai. (v. 65) For the Lord had said of them, They shall surely die in the wilderness. And *there was not left a man* of them, save Caleb the son of Jephunneh, and Joshua the son of Nun."

"*After the plague,*" v. 1.—This defines the *time* at which this census was taken, and serves to explain why the numbers were so much less than when taken 40 years before; ch. i. Simeon's tribe, probably in consequence of the plague, Zimri being a Simeonite (ch. xxv. 9), was less by 37,000 persons. See ch. xxv. 14.

"*Take the sum,*" v. 2.—This census seems to have been ordered (1) in preparation for the war against Midian, which had been enjoined, ch. xxv. 17, 18; (2) in preparation for the invasion of Canaan now at hand; (3) in order that the land of Canaan, when conquered, might be equitably divided in proportion to the numbers of the tribes; v. 54.

"*From twenty years old,*" v. 4.—As in the former census; ch. i. 1, 3.

"*Reuben,*" v. 5—had decreased by 2,770; they had been guilty of rebellion. See verses 9, 10, and ch. xvi. For the actual numbers see table at close of this chapter. For a comparison of names see Gen. xlv. and notes here.

"*Together with Korah,*" v. 10.—That is, at the *same time*, not in the same way, for Korah perished by fire with the 250 incense offerers; ch. xvi. 32, 35, and notes.

"*Children of Korah,*" v. 11.—God does not visit the sins of the father on the children unless the children follow their father in sin; Exod. xx. 5. They profited by the sign (v. 10), and mention is made of their posterity; Psa xlii., &c., "*to the sons of Korah.*"—*Wordsworth.* Samuel the prophet was of this family (1 Chron. vi. 22-38), and Heman, "*the king's seer*" (1 Chron. xxv. 5, &c.)

"*Nemuel,*" v. 12.—So in 1 Chron. iv. 24, but Jemuel in Gen. xlv. 10; Exod. vi. 15—*Yod* and *Nun* being interchangeable.—*Gesenius.*

"*Zerah,*" v. 13.—In Gen. xlv. 10, *Zohar*—light or sunrise.

“*Simeonites*,” v. 14—had decreased by 37,100 (see table), caused apparently by their sin and its punishment (ch. xxv. 14), many of his tribe having probably taken part in his sin and shared its punishment. The family of *Ohad* (see Gen. xlv. 10) became quite *extinct*, and is therefore omitted here.

“*Children of Gad*,” v. 15.—Here they are Zephon, Ozni, Arod; in Gen. xlv. 16, Ziphion, Ezbon, Arodi. They had decreased by 5,150. These three tribes were on the *south side*, in Reuben’s camp (see ch. iii.), and may have all been influenced by bad example.

“*Judah*,” v. 19—had increased by 1,900. The other two tribes who were in Judah’s camp, on the east side of the Tabernacle, had also increased, Issachar by 9,900, Zebulun by 3,100. See Gen. xlix. 8.

“*Pharez*,” v. 20.—Of Judah’s five sons, two died childless; Gen. xxxviii. 3. The two grandsons, Hezron and Hamul, sons of Pharez, were taken instead; Gen. xlv. 12.

“*Jashub*,” v. 24.—In Gen. xlv. 13, *Job*. Both words have the same meaning—to return.

“*Joseph*,” v. 28.—Represented by the two tribes Ephraim and Manasseh in Gen. xlv. 20. Of these Manasseh had increased by 20,500, the largest recorded; Ephraim had decreased by 8,000. Yet Moses before his death predicts that the tribe of Ephraim shall far exceed in numbers that of Manasseh. See Deut. xxxiii. 17, and Gen. xlviii. 20; 2 Pet. i. 21.

“*Gilead*,” v. 29.—He was grandfather of Zelophehad; xxvii. 1. The grandfather or father of Gilead seems from 1 Chron. vii. 14 to have married an Aramite. Perhaps for this reason the son was named Gilead, after the territory forming the frontier between Aram and Canaan, where Jacob and Laban had parted; Gen. xxxi. 25, 47. It may have been from such associations that this district was assigned to the *Machirites* (ch. xxxii. 40), as being that from which their ancestress had sprung.—*Sp. Com.*

“*Benjamin*,” v. 38.—Increase 10,200. This tribe, with the two of Joseph, were together on the west side of the Tabernacle; ch. ii. 18-22.

“*Ard and Naaman*,” v. 40.—They are in Gen. xlv. 21 as “*sons of Benjamin*.”

“*Dan*,” v. 42.—Increase 1,700. See ch. i. 39.

“*Asher*,” v. 44.—Increase 11,900. See ch. i. 41.

“*Naphtali*,” v. 48.—Decrease 8,000. See ch. i. 43.

These tribes were encamped together on the north side of the Tabernacle ; ch. ii. 25-31.

“*These were the numbered*,” v. 51.—The decrease of the tribes as a whole since the former census was taken was 1,820 ; ch. ii. 32. They had lost ground because of sin. Compare Exod. i. 7, 20 ; Psa. lxxviii. 33 ; cvi. 24.

“*To many*,” v. 54.—The census was ordered (v. 2) in order that, the numbers of the people being ascertained, the land might be equitably divided.

“*Divided by lot*,” v. 55.—This was done in order to prevent any jealousies and disputes, and that the tribes might regard the territories as determined for them by God himself ; Prov. xvi. 1.—*Sp. Com.*

“*Libnites*,” v. 58.—The Libnites were Gershonites (see v. 57) ; the Hebronites and Korathites belonged to Kohath ; the Mahlites and Mushites to Merari ; ch. iii. 21, 27, 33, and xvi. 1. The Levites had increased since the census at Sinai (ch. iii.) by 1,000, numbered from one month old and upward.

“*Nadab and Abihu*,” v. 61.—See for the death of these two sons of Aaron, Lev. x. 1, 2.

The following table will make clear the increase or decrease of numbers :—

	Numb. i.	xxvi.	Increase.	Decrease.
Reuben	46,500	43,730	—	2,770
Simeon	59,300	22,200	—	37,100
Gad	45,650	40,500	—	5,150
Judah	74,600	76,500	1,900	—
Issachar	59,400	64,300	9,900	—
Zebulun	57,400	60,500	3,100	—
Ephraim	40,500	32,500	—	8,000
Manasseh	32,200	52,700	20,500	—
Benjamin	35,400	45,600	10,200	—
Dan	62,700	64,400	1,700	—
Asher	41,500	53,400	11,900	—
Naphtali	53,400	45,400	—	8,000

“*There was not left a man*,” v. 64.—That is, of those who were numbered of *Israel* ; ch. i. There were two numberings : one of the tribes (ch. i.), the other of the Levites (ch. iii.) Of those numbered (ch. i.) none were alive in the fortieth year except Joshua and Caleb ; but there were alive at that time Eleazar and Ithamar, sons of

Aaron, and many of the tribe of Levi, for none of this tribe were included in the census of ch. i., and none of this tribe murmured.

CHAPTER XXVII.

The daughters of Zelophehad.—The law of inheritances.—Moses asketh God for a successor.—Joshua to be appointed.

Daughters of Zelophehad.—(v. 1) “Then came the *daughters of Zelophehad*, the son of Hopher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph : and these are the names of his daughters ; Mahlah, Noah, and Hoglah, and Milcah, and Tirzah. (v. 2) And they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by the door of the tabernacle* of the congregation, saying, (v. 3) 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. (v. 4) Why should the name of our father be done away from among his family, because he hath no son ? *Give unto us therefore* a possession among the brethren of our father. (v. 5) And Moses brought their cause before the Lord.”

Law for inheritance of daughters.—(v. 6) “And the Lord spake unto Moses, saying, (v. 7) 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 them. (v. 8) And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass *unto his daughter*. (v. 9) And if he have no daughter, then ye shall give his inheritance unto his brethren. (v. 10) And if he have no brethren, then ye shall give his inheritance unto his father’s brethren. (v. 11) And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it : and it shall be unto the children of Israel a statute of judgment, as the Lord commanded Moses.”

Moses warned of death.—(v. 12) “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. (v. 13) And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. (v. 14) *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."

He intercedes for a successor.—(v. 15) "And Moses spake unto the Lord, saying, (v. 16) Let the Lord, the *God of the spirits of all flesh*, set a man over the congregation, (v. 17) Which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in ; that the congregation of the Lord be not as sheep which have no shepherd."

Joshua designated.—(v. 18) "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man *in whom is the spirit*, and lay thine hand upon him ; (v. 19) And set him before Eleazar the priest, and before all the congregation ; and give him a charge in their sight. (v. 20) And thou shalt put some of *thine honour* upon him, that all the congregation of the children of Israel may be obedient. (v. 21) And he 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."

Moses selects Joshua.—(v. 22) "And Moses did as the Lord commanded him : and he took Joshua, and set him before Eleazar the priest, and before all the congregation : (v. 23) And he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

"*Daughters of Zelophehad*," v. 1.—See note, ch. xxvi. 29. Up to the present time women might possess land if left to them by their fathers (Job xlii. 15), but had no *right of inheritance* ; Gen. xxxi. 14. The Law now provides (v. 8-11) that, when a man dies without sons, the inheritance shall pass to the daughters. This law was afterwards supplemented by restrictions as to the marriage of heiresses, so that the land possessed by them should not be allowed to pass out of their tribe ; ch. xxxvi. When heiresses married, the husband was regarded as having entered into

the family of the wife, and the children were said to belong to the wife's family, or to that from which the estate had come. Thus :—(1) Hezron, of the tribe of Judah, married the daughter of Machir, of that of Manasseh, but their children were reckoned as belonging to the tribe of Manasseh ; 1 Chron. ii. 21, &c. ; Numb. xxxii. 41. (2) An Egyptian servant (Jarha) married the daughter of Sheshan, of the tribe of Judah, but the children were of *the mother's tribe*.

“*By the door of the tabernacle,*” v. 2.—The place of solemn assembly of the Elders. See ch. xi. 16, 26, and xii. 4-5.

“*Died in his own sin,*” v. 3.—He had never engaged in any of the *rebellions* for which punishment had been inflicted. He had died, like the rest, in the wilderness ; ch. xiv. 32 (*Sp. Com.*) ; or he had not been instrumental, like Korah, in destroying others (*Wordsworth*).

“*Give unto us therefore,*” v. 4.—That their father might still be represented in Israel.

“*Thou shalt surely give them,*” v. 7.—The pronoun them is masculine, though the daughters are intended ; they were treated as *sons*.

“*Unto his daughter,*” v. 8.—The design of God seems to have been to elevate woman to her true social position, as religion ever does.

“*Mount Abarim,*” v. 12.—The Israelites had already crossed this range ; ch. xxi. 10, 11, 20, and notes. Several mounts belong to the range of *Abarim* (*regions beyond, or Hebrews*), viz. :—Pisgah (ch. xxi. 20), Nebo (Deut. xxxii. 49 ; Num. xxxiii. 47). From this mount Balaam made his second attempt to curse Israel.

“*See the land,*” v. 12.—Only see it, but not enter it. See v. 14. Joshua (Jesus) alone can guide the people across the waters to the Land of Promise ; Heb. iv. 8-9.—See *Pearson on Creed*.

“*Gathered unto thy people,*” v. 13.—Not buried, for he was not buried among his people (Deut. xxxiv. 5), but gathered among the spirits of the redeemed ; Heb. xii. 22-24 ; Phil. i. 23 ; Matt. xvii. 3.

“*For ye rebelled,*” v. 14.—Ch. xx. 12, 24.

“*The water of Meribah,*” v. 14.—Of *strife*.

“*God of the spirits of all flesh,*” v. 16.—Called elsewhere “*Father of spirits* ;” Heb. xii. 9. So ch. xvi. 22,

“*God of the spirits of all flesh,*” for man is not only “*flesh*” (Gen. vi. 3), but also an immortal spirit, dwelling in an earthly tabernacle, whom God alone can adequately guide ; Acts xvii. 28.

“*In whom is the spirit,*” v. 18.—The spirit was in him *before* Moses laid his hand on him (Deut. xxxi. 23) ; but Moses was ordered to confirm the spiritual gifts as well as to indicate by this act the future leader of Israel (Deut. xxxiv. 9 ; Acts x. 44-48).

“*Thine honour,*” v. 20.—His dignity, as leader of the people.

“*Stand before Eleazar,*” v. 21.—He received only *some* of the honour which Moses had ; Moses was supreme over all (Heb. iii. 1-6), and enjoyed direct intercourse with God ; but Joshua was to ask counsel *mediately*, through the High Priest.

“*Judgment of Urim,*” v. 21.—The Urim (lights), and Thummim (perfections), were in the High Priest’s breast-plate ; Exod. xxviii. 30. When consulting the LORD by Urim, the High Priest, dressed in his pontifical robes, stood before the veil which concealed the Holy of Holies—the symbolical residence of Jehovah ; Lev. viii. 8.

“*Shall they go out,*” v. 21.—Either as the sheep of his pasture (see v. 17, where Moses asks for a shepherd), or *go out to war*.

CHAPTER XXVIII.

Offerings to be observed in the land.—The continual burnt offering.—The sabbath day offering.—The new moons.—The passover.—The feast of weeks or firstfruits.

Offerings commanded.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) 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.”

Continual burnt offering.—(v. 3) “And thou shalt say unto them, This is the offering 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. (v. 4) The one lamb shalt thou offer in the morning, and the

other lamb shalt thou offer at even ; (v. 5) And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of an hin of beaten oil. (v. 6) It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. (v. 7) 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. (v. 8) And the other lamb shalt thou offer at even : as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord."

The Sabbath Day offering.—(v. 9) "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 thereof : (v. 10) This is the burnt offering of every sabbath, beside the continual burnt offering, and his drink offering."

The new Moons.—(v. 11) "And in the beginnings of *your months* ye shall offer a burnt offering unto the Lord ; two young bullocks, and one ram, seven lambs of the first year without spot ; (v. 12) And three tenth deals of flour for a meat offering, mingled with oil, for one bullock ; and two tenth deals of flour for a meat offering, mingled with oil, for one ram ; (v. 13) And a several tenth deal of flour mingled with oil for a meat offering unto one lamb ; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. (v. 14) 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 of every month throughout the months of the year. (v. 15) And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering."

The Passover.—(v. 16) "And in the fourteenth day of the first month *is the passover* of the Lord. (17) And in the fifteenth day of this month is the feast : seven days shall *unleavened bread* be eaten. (v. 18) In the first day shall be an holy convocation ; ye shall do no manner of servile work therein : (v. 19) But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord ; two young bullocks, and one ram, and seven lambs of the first year : they shall be unto you without blemish : (v. 20)

And their meat offering shall be of flour mingled with oil : three tenth deals shall ye offer for a bullock, and two tenth deals for a ram ; (v. 21) A several tenth deal shalt thou offer for every lamb, throughout the seven lambs : (v. 22) And one goat for a sin offering, to make an atonement for you. (v. 23) Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. (v. 24) 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 his drink offering. (v. 25) And on the seventh day ye shall have an holy convocation ; ye shall do no servile work."

The feast of Weeks.—(v. 26) "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 : (v. 27) 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 ; (v. 28) And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, (v. 29) A several tenth deal unto one lamb, throughout the seven lambs ; (v. 30) And one kid of the goats, to make an atonement for you. (v. 31) Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."

"*My offering*," v. 1.—Here *Korban*, see Mark vii. 11. It is used here specially of the *meat-offering*. The offerings specified in this and in the next chapter were to be observed in the Land of Canaan, on which they were now about entering.

"*Continual burnt-offering*," v. 3.—This was enjoined at Sinai ; Exod. xxix. 38-42. It was the "*continual burnt-offering*," v. 6, consisting of a lamb offered every morning at 9, a lamb every evening at 3 p.m., with a drink-offering (v. 7)—*strong wine* (or drink), made probably of the barley grown in the desert, for lack of wine. The drink-offering was poured out "*in the holy place*;" v. 7. According to Josephus it was poured round the foot of the altar ; according to others it was poured on the altar, and so on the flesh of the sacrifice.

“*On the Sabbath day,*” v. 9.—The sabbath offering was not before commanded; it differed from the former in having *two* lambs every morning, and two every evening, in addition to the ordinary daily offering of one lamb. See v. 3-9.

“*Your months,*” v. 11.—This was the new moon offering, now also for the first time commanded. The observance of the new moon had been enjoined at Sinai, ch. x. 10. The offering consisted of 2 bullocks, 1 ram, 7 lambs, with the usual drink-offerings as in ch. xv. 1-12. In v. 15 there is also a goat for a sin-offering, which must have preceded the other offerings, as the sin-offering is usually first in order (Exod. xxix.; Lev. v., viii., ix., xiv., xvi.) These sacrifices seem to have been observed by the Israelites with great regularity in later years; 1 Sam. xx. 5; 2 Ks. iv. 23; 1 Chr. xxiii. 31; Col. ii. 16.

“*Is the passover,*” v. 16.—The Paschal offering had been laid aside for 38 years. See Numb. xi. Directions are now given for its resumption when in the land. The offering was the *same as for the new moons*, but was repeated every day for seven days, the Passover being one of the *three great feasts*; Exod. xii.; xxiii.; Levit. xxiii. A holy convocation (v. 18) was to be held on the *first and eighth* days.

“*Unleavened bread,*” v. 17.—Exod. xii.; 1 Cor. v. 7, 8. Symbolical of the sincerity and truth which should ever be found in the followers of the Lamb.

“*After your weeks be out,*” v. 26.—The offering on this “*feast of weeks,*” as this was termed, was for one day only, and coincides nearly with that prescribed, Lev. xxiii. 18, &c.

SUMMARY OF OFFERINGS.

(2, 3, 4, and 5 are in *addition* to the daily burnt-offering).

1. Daily Offering.	2 lambs	1 tenth deal flour for each	$\frac{1}{4}$ hin of wine for each.
2. Sabbath Offering.	4 lambs	1 ,,	wine.
3. New Moons.	2 bullocks	3 ,,	$\frac{1}{2}$ hin for each
	1 ram	2 ,,	$\frac{1}{3}$,,
	7 lambs	1 ,,	$\frac{1}{4}$,,
	1 kid	as sin offering.	
4. Passover.	1st day and 8th day,	holy convocations—	
	2 bullocks	3 tenth deals flour for each.	
	1 ram	2 ,,	”
	7 lambs	1 ,,	”
	1 goat	for sin offering.	

5. Feast of Weeks.	2 bullocks	3 tenth deals flour for each.
	1 ram	2 " "
	7 lambs	1 " "
	1 goat	for sin offering.

CHAPTER XXIX.

The Feasts in the Seventh Month (of Tizri) Trumpets.—Great day of Atonement and Tabernacles, with their several offerings.

The feast of Trumpets.—(v. 1) "And in *the seventh month*, on the *first day of the month*, ye shall have an *holy convocation*; ye shall do no servile work: it is a day of *blowing the trumpets* unto you."

The offerings on this day.—(v. 2) "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: (v. 3) And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram. (v. 4) And one tenth deal for one lamb, throughout the seven lambs: (v. 5) And one kid of the goats for a sin offering, to make an atonement for you: (v. 6) Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord."

Great day of Atonement.—(v. 7) "And ye shall have on *the tenth day* of this seventh month an *holy convocation*; and ye shall *afflict your souls*: ye shall not do any work therein:"

Offerings on this day.—(v. 8) "But 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: (v. 9) And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram: (v. 10) A several tenth deal for one lamb, throughout the seven lambs: (v. 11) One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings."

Feast of Tabernacles.—(v. 12) "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 :”

Offerings at this feast: *First Day.*—(v. 13) “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 : (v. 14) 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 : (v. 15) And a several tenth deal to each lamb of the fourteen lambs : (v. 16) And one kid of the goats for a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.”

Second Day.—(v. 17) “And on the second day ye shall offer twelve young bullocks, two rams, fourteen lambs of the first year without spot : (v. 18) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner : (v. 19) And one kid of the goats for a sin offering ; beside the continual burnt offering, and the meat offering thereof, and their drink offerings.”

Third Day.—(v. 20) “And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish ; (v. 21) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner : (v. 22) And one goat for a sin offering ; beside the continual burnt offering, and his meat offering, and his drink offering.”

Fourth Day.—(v. 23) “And on the fourth day ten bullocks, two rams, and fourteen lambs of the first year without blemish : (v. 24) Their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner : (v. 25) And one kid of the goats for a sin offering ; beside the continual burnt offering, his meat offering, and his drink offering.”

Fifth Day.—(v. 26) “And on the fifth day nine bullocks, two rams, and fourteen lambs of the first year without spot : (v. 27) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner : (v. 28) And one goat for a sin offering ; beside the

continual burnt offering, and his meat offering, and his drink offering."

Sixth Day.—(v. 29) "And on the sixth day eight bullocks, two rams, and fourteen lambs of the first year without blemish: (v. 30) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, after the manner: (v. 31) And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

Seventh Day.—(v. 32) "And on the seventh day seven bullocks, two rams, and fourteen lambs of the first year without blemish: (v. 33) And their meat offering and their drink offerings for the bullocks, for the rams, and for the lambs, shall be according to their number, *after the manner*: (v. 34) And one goat for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering."

Eighth Day.—(v. 35) "On the *eighth day* ye shall have a solemn assembly: ye shall do no servile work therein: (v. 36) 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: (v. 37) Their meat offering and their drink offerings, for the bullock, for the ram, and for the lambs, shall be according to their number, after the manner: (v. 38) And one goat for a sin offering; beside the continual burnt offering, and his meat offering, and his drink offering. (v. 39) These things ye shall do unto the Lord in your set feasts, beside your vows, and your freewill offerings, for your burnt offerings, and for your meat offerings, and for your drink offerings, and for your peace offerings. (v. 40) And Moses told the children of Israel according to all that the Lord commanded Moses."

"*The seventh month,*" v. 1.—This was the *first month* of the Jewish *civil* year (Tizri), corresponding nearly with our September; Lev. xxiii. 24. From this day the Sabbatical years and the years of Jubilee were computed. This first month of the civil year was also the *seventh month* of the sacred year, from which the festivals and reigns of the kings in later times were computed.—*Wordsworth*, on Lev. xxiii. 24. The sacred character of the number seven

(*seventh month*) is shown from the fact that the *seventh day*, the *seventh month*, the *seventh year*, and the *seven times seventh year*, are all distinguished by special ceremonies.

“*First day of the month*,” v. 1.—There were *three festivals in this month*:—On 1st day, *Feast of Trumpets*; on 10th day, the *Great Day of Atonement*; on 15th day, the *Feast of Tabernacles*, lasting seven days, viz., 15th to 21st.

“*An holy convocation*,” v. 1.—See note on v. 7.

“*Blowing the trumpets*,” v. 1.—Lit., a shouting. The trumpet blown at this solemnity was of a curved shape, made of horn. It was used also at the Jubilee (Lev. xxv. 9), at the siege of Jericho (Josh. vi. 4), and by Gideon (Judg. vii. 8). It must be distinguished from the silver trumpets in Numb. x. 2.

“*A burnt offering*,” v. 2.—As in preceding chapter: 1 bullock, 1 ram, 7 lambs, and a goat for a sin offering (v. 5)—all *in addition* to (v. 6) the usual *new moon offering* and the *daily offering* (ch. xxviii. 11, and 3-8).

“*Tenth day*,” v. 7.—The great Day of Atonement, when the High Priest entered *within the veil*; Lev. xvi.

“*An holy convocation*,” v. 7,—*i.e.*, a congregation of the people—a sol mn assembly. As this was not one of the three great feasts (Exod. xxiii. 17), at which alone all Israel was bound to attend, this may not have been an *assembly of all the people*. There is no explanation given of the meaning of this term. It is, however, most probable that the days of holy convocation were occasions for Sabbatical rest for all the people, and that they owed their name to gatherings for religious edification, which, in later times, were probably held in every town and village in the Holy Land. Besides the weekly Sabbaths there were, in the course of the year, *seven days of holy convocation*:—the first and last days of the feast of Unleavened Bread, the first and eighth day of the feast of Tabernacles, the day of Pentecost, the day of Atonement, and the feast of Trumpets; Exod. xii. 16; Numb. xxviii. 18, 25, 26; xxix. 1, 12, 35.

“*Afflict your souls*,” v. 7.—The confession of sin in order to its being transferred to the victim—the scapegoat—(see Lev. xvi. 11-21), was the act of devotion peculiar to this day. The offerings for the great Day of Atonement were *in*

addition to those prescribed in Lev. xvi. They were the same as those prescribed for the feast of Trumpets, viz. :—one bullock, one ram, and seven lambs, with the usual accompaniments of meat and drink offerings.

“*Fifteenth day*,” v. 12.—On this day began the feast of Tabernacles, the third and last of the *three great feasts*. See on v. 7, and Exod. xxiii. 17. The feast lasted for seven days, and seems to have been concluded (or followed closely) by an *eighth day*. The special sacrifices offered during the eight days are here summarized for clearness, and to prevent needless repetition :—

BURNT OFFERINGS.

Tizri.	Day.	Bullocks.	Rams.	Lambs.
15th.	1st.	13	2	14
16th.	2nd.	12	2	14
17th.	3rd.	11	2	14
18th.	4th.	10	2	14
19th.	5th.	9	2	14
20th.	6th.	8	2	14
21st.	7th.	7	2	14
22nd.	8th.	1	1	7

It will be observed that the bullocks alone vary in number from day to day, and also that one less is offered each succeeding day of the feast. Various reasons are alleged for this variation. (1) The seventh day being the *great day of the feast* (John vii. 37-39), it is thought that the number of bullocks is gradually lessened in order to bring *seven* to be offered on the *seventh day*, seven being the number for completeness, or perfection. (2) Others think that the numbers of bullocks refer to the *moon's age*, which was of course full on the 14th day of the month, and *waned* from that day. (3) Others again think that the gradual diminution in the numbers offered was intended to intimate the evanescence of the law till the time of its absorption in the gospel—its fulness, or completion ; Rom. x. 5. The burnt offering of each day was accompanied by meat offerings in the usual proportions. See ch. xxviii.

“*After the manner*,” v. 33.—According to the usual ritual proportions, viz. :—to each bullock, 3 tenth deals of flour ; to each ram, 2 ; to each lamb, 1—for a meat offering.

“*On the eighth day*,” v. 35.—The offerings on this day were the same as those for the great Day of Atonement,

the object being, apparently, to keep the solemnities of that day in remembrance.

CHAPTER XXX.

Vows not to be broken.—Cases in which vows are not binding.

Vows not to be broken.—(v. 1) “And Moses spake *unto the heads of the tribes* concerning the children of Israel, saying, This is the thing which the Lord hath commanded. (v. 2) If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond ; he shall not break his word, he shall do according to all that proceedeth out of his mouth.”

Vow of a young girl.—(v. 3) “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 ; (v. 4) And 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. (v. 5) But if her father disallow her in the day that he heareth ; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand : and *the Lord shall forgive her*, because her father disallowed her.”

Vow of one betrothed.—(v. 6) “And if she had at all an husband, when she vowed, or *uttered ought out of her lips*, wherewith she bound her soul ; (v. 7) And her husband heard it, and held his peace at her in the day that he heard it : then her vows shall stand, and her bonds wherewith she bound her soul shall stand. (v. 8) 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.”

Vow of a widow, or one divorced.—(v. 9) “But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.”

Of a wife.—(v. 10) “And if she vowed in *her husband’s house*, or bound her soul by a bond with an oath ; (v. 11) And her 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. (v. 12) But if her husband hath utterly made them void on the day he heard them ; then whatsoever proceeded out of 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. (v. 13) Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. (v. 14) But if her husband altogether hold his peace at her from day to day ; then he establisheth all her vows, or all her bonds, which are upon her : he confirmeth them, because he held his peace at her in the day that he heard them. (v. 15) But if he shall any ways make them void after that he hath heard them ; then he shall bear her iniquity. (v. 16) 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."

"*Unto the heads of the tribes,*" v. 1.—The regulations here laid down respecting vows are supplemental to those previously given (Lev. xxvii.), and are chiefly in reference to persons who were "in a state of tutelage." They are given to the heads of the tribes, for they would have to decide on cases coming before them in their judicial capacity. Four examples of such cases are here given :—

(1) A maiden yet in her father's house, v. 3-5.

(2) A woman betrothed, but not yet married, v. 6-9.

(3) A widow, or divorced woman, v. 9.

(4) A wife in her husband's house, v. 10-14.

Other cases, not mentioned, would be decided by the principles here laid down.

"*Vow a vow—bond,*" v. 2.—A *vow* was positive, involving an obligation to do something ; a *bond* was negative, involving an obligation to give up something—*i.e.*, to forbear doing.

"*In her youth,*" v. 3.—Some Jewish writers say that at the age of twelve the authority of the father ceased ; but others, more correctly, teach that the Jewish women remained under authority of the father *until betrothal or marriage*, at whatever age.

"*Hear her vow,*" v. 4—*i.e.*, if it came to his knowledge.

"*The Lord shall forgive her,*" v. 5.—Shall remit the

obligation ; free her from the performance of her vow ; See 2 Ks. v. 18.

“*Had at all an husband,*” v. 6.—Even if betrothed, though not yet married ; for in this case, although residing in her father’s house, she was under her husband’s authority, and was regarded as a wife ; Deut. xxii. 24. See note on v. 3.

“*Or uttered ought out of her lips,*” v. 6.—Lit., the rash utterances of her lips—made even a rash vow. It must stand unless it had been disallowed as soon as it had come to her husband’s knowledge : “*in the day that he heard it.*”

“*In her husband’s house,*” v. 10.—A widow and a divorced woman were regarded as *not* under control except as to the fulfilment of a vow *made while the husband was yet alive*, or before separation. Such vows were to “*stand,*” *i.e.*, to be fulfilled.

CHAPTER XXXI.

Judgment on Midianites, and on Balaam.—

Purification of the soldiers and their captives.

—How the prey and spoil were to be divided.

—Voluntary oblations to the Lord’s treasury.

Sentence against Midian.—(v. 1) “And the Lord spake unto Moses, saying, (v. 2) *Avenge* the children of Israel of the Midianites : afterward shalt thou be gathered unto thy people.”

The Expedition ordered.—(v. 3) “And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. (v. 4) Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war. (v. 5) So there *were delivered* out of the thousands of Israel, a thousand of every tribe, twelve thousand armed for war. (v. 6) 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.”

Success of the Expedition.—(v. 7) “And they warred against the Midianites, as the Lord commanded Moses ; and they slew all the males. (v. 8) 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. (v. 9) And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods. (v. 10) And they burnt all their cities wherein they dwelt, and all their *goodly castles*, with fire. (v. 11) And they took all *the spoil*, and all *the prey*, both of men and of beasts. (v. 12) And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which are *by Jordan near Jericho*.”

Anger of Moses.—(v. 13) “And Moses, and Eleazar the priest, and all the princes of the congregation, went forth to meet them *without the camp*. (v. 14) And *Moses was wroth* with the officers of the host, with the captains over thousands, and captains over hundreds, which came from the battle.”

Sentence enforced.—(v. 15) “And Moses said unto them, Have ye saved all the women alive ? (v. 16) 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. (v. 17) Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. (v. 18) But all the women children, that have not known a man by lying with him, keep alive for yourselves.”

Purification of the men.—(v. 19) “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 on the third day*, and on the seventh day. (v. 20) And purify all your raiment, and all that is made of skins, and all work of goats’ hair, and all things made of wood.”

Purification of the spoil.—(v. 21) “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 ; (v. 22) Only the gold, and the silver, *the brass*, the iron, the tin, and the lead ; (v. 23) Every thing that may abide the fire, ye shall make it *go through the fire*, and it

shall be clean : nevertheless it shall be purified with the water of separation : and all that abideth not the fire ye shall make go through the water. (v. 24) And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp."

Division of the prey.—(v. 25) "And the Lord spake unto Moses, saying, (v. 26) 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 congregation : (v. 27) And divide the prey *into two parts* ; between them that took the war upon them, who went out to battle, and between all the congregation :"

The Lord's tribute.—(v. 28) "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 beeves, and of the asses, and of the sheep : (v. 29) Take it of their half, and give it unto Eleazar the priest, for an heave offering of the Lord. (v. 30) And of the children of Israel's half, thou shall take one portion of fifty, of the persons, of the beeves, of the asses, 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. (v. 31) And Moses and Eleazar the priest did as the Lord commanded Moses."

The booty taken.—(v. 32) "*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 sheep ; (v. 33) And threescore and twelve thousand beeves ; (v. 34) And threescore and one thousand asses ; (v. 35) And thirty and two thousand persons in all, of women that had not known man by lying with him."

The Warriors' half.—(v. 36) "*And the half*, which was the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep : (v. 37) And the Lord's tribute of the sheep was six hundred and threescore and fifteen. (v. 38) And the beeves were thirty and six thousand ; of which the Lord's tribute was threescore and twelve. (v. 39) And the asses were thirty thousand and five hundred ; of which the Lord's tribute was threescore and one. (v. 40) And the persons were sixteen thousand ; of which the Lord's tribute was thirty and two persons. (v. 41) And Moses gave the tribute, which was the Lord's heave offering, unto Eleazar the priest, as the Lord commanded Moses. (v. 42) And of

the children of Israel's half, which Moses divided from the men that warred."

The people's half.—(v. 43) "(Now *the half* that pertained unto the congregation was three hundred thousand and thirty thousand and seven thousand and five hundred sheep, (v. 44) And thirty and six thousand beeves, (v. 45) And thirty thousand asses and five hundred, (v. 46) And sixteen thousand persons ;) (v. 47) 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."

Special oblation.—(v. 48) "And the officers which were over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses : (v. 49) And they said unto Moses, Thy servants have taken the sum of the men of war which are under our charge, and *there lacketh not* one man of us. (v. 50) We have 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."

Accepted by Moses.—(v. 51) "And Moses and Eleazar the priest took the gold of them, even all wrought jewels. (v. 52) And all the gold of the offering that they offered up to the Lord, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty *shekels*. (v. 53) (For the men of war *had taken spoil*, every man for himself.) (v. 54) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the children of Israel before the Lord."

"*Avenge*," v. 2.—This was a command, not to begin a war, but to *execute a divine sentence* against criminals. The Midianites had not only fought against Israel as other nations had done, but they had, as far as in them lay, corrupted the people of Israel by introducing, on the counsel of Balaam, an immoral and ruinous idolatry (a trespass, v. 16). This attempt at producing among the Lord's people a state of social corruption which had on former occasions brought down a judgment of fire on two

cities, the Lord orders his people to avenge at once, and so crush out the germs of a ruinous immorality ; Gen. xix. That this was a divine sentence against evil seducers, rather than a war, seems clear from the following facts :— (1) It is connected directly with the seductive attempts which caused already extensive ruin ; ch. xxv. 17. (2) A small number (1,000) is ordered *from every tribe*, in order that every tribe might take part in this extermination of evil. The whole number, 12,000, would not have sufficed had not the Lord himself been the Leader. (3) The avenging army of Israel are not left to their own discretion in this matter. When they showed symptoms of weakness in dealing with some of the captives, they were *ordered to exterminate* all who had been *employed as seducers* ; v. 17 compared with v. 18. (4) It is difficult to explain the fact that *not one Israelite* was killed in this “war” (v. 49), except by holding that the Lord had specially ordered it. (5) All the Midianites were not destroyed—they were powerful in the times of the Judges (Judg. vi. 1)—but those only who had joined the Moabites in this plot for the ruin of Israel. Thus it appears that the Israelites were not allowed to slay at pleasure, but were ordered to exterminate certain persons who were at once idolatrous and adulterous, and who must, if not checked, have ruined all hope of a future for Israel.

“*Were delivered,*” v. 5.—Lit., told off.

“*Phinehas,*” v. 6.—He had discerned the magnitude of the evil, and had done what he could to destroy it ; ch. xxv. 7, 8, 11. He was therefore appointed leader of the expedition.

“*And the trumpets,*” v. 6.—Probably this should be “with the holy instruments”—to wit, the trumpets—for these seem to have been the instruments intended.

“*Beside the rest,*” v. 8.—Some Midianitish kings were killed in battle ; but these five kings were put to death after the battle by the Israelites—judicially executed.

“*Balaam also,*” v. 8.—Balaam was not slain in battle, but, like these five kings, put to death afterwards. The five kings executed by Israel were vassals of Sihon, king of the Amorites ; Josh xiii. 21, and ch. xxii. 2. One of them, Zur, was the father of Cozbi ; ch. xxv. 15.

“*Goodly castles,*” v. 10.—Lit., hamlets. See also Gen. xxv. 16. Probably collections of rude dwellings made of

stones piled one on another, and covered with tent-cloths. They were generally in a circle.

"*The spoil—the prey,*" v. 11.—"*Spoil*" refers to ornaments, &c. ; "*prey*" to the captives and the live stock.

"*By Jordan near Jericho,*" v. 12.—As before (ch. xxii. 1), by that part of Jordan which flows near Jericho ; viz., the plains of Moab were on the east side of Jordan, Jericho on the west.

"*Without the camp,*" v. 13.—Partly to congratulate the warriors on victory, but also that the camp might not be defiled by any who had touched the dead and been defiled. See v. 19.

"*Moses was wroth,*" v. 14.—The Lord had specially ordered the destruction of *all the seducers*, male and female ; v. 17.

"*And your captives,*" v. 19.—They were now reckoned among the Israelites, and dealt with as others were.

"*On the third day,*" v. 19.—See for the law on this point, ch. xix. 12.

"*Purify,*" v. 19.—By the water of separation ; ch. xix. 11-18.

"*The brass,*" v. 22.—Copper.

"*Go through the fire,*" v. 23.—For purification ; 1 Cor. iii. 12-15.

"*Into two parts,*" v. 27.—One part for the 12,000 warriors, the other for the people ; 1 Sam. xxx. 24.

"*Levy a tribute,*" v. 28.—Lit., heave, as an heave offering. One out of 500 of the "*prey*"—captives and live stock—to be taken from the war-men's portion, one out of 50 from the people's portion ; v. 30. The *five-hundredths*, being the smaller amount, were given to the priests, then few in number ; the *fiftieths* were given to the Levites, who were now very numerous (23,000).

"*And the booty,*" v. 32.—That is, the rest of the "*prey*" (on v. 11). The whole amount was 675,000 sheep, 72,000 beeves, 61,000 asses, 32,000 persons.

"*The half,*" v. 36.—The war-men's half was 337,500 sheep, 36,000 beeves, 30,500 asses, 16,000 persons.

"*The Lord's tribute,*" v. 37-40.—675 sheep, 72 beeves, 61 asses, 32 persons, all given to Eleazar for the Lord's service.

"*The half,*" v. 43.—The congregation's half was the same as in v. 36.

“*One portion of fifty*,” v. 47.—One in 50 of each ; viz., 6,750 sheep, 720 beeves, 610 asses, 320 persons, all given to the Levites for the Lord’s service.

“*There lacketh not one*,” v. 49.—See note on v. 2.

“*An oblation*,” v. 50.—As a thank-offering for their *safety*. This was in addition to the tribute referred to in preceding verses.

“*Chains*,” v. 50.—Armlets (2 Sam. i. 10) ; rings, seal rings (Exod. xxxv. 22) ; tablets (v. 50), worn suspended from the neck.

“*An atonement*,” v. 50.—See Exod. xxx. 11-16. Like the half shekel referred to in this passage, spent in the service of the tabernacle, *i.e.*, sacrifices, &c. This atonement was in acknowledgment of mercies, which, if not acknowledged, would have entailed *guilt on the soul*.—*Sp. Com.*

“*Shekels*,” v. 52.—The value in our money was about £20,000.

“*Had taken spoil*,” v. 53.—Probably plunder taken by the men as distinct from the officers.

CHAPTER XXXII.

Petition of Reuben, Gad, and Manasseh.—Reproof of Moses.—Their explanation accepted by Moses.—The land of Gilead assigned to them.

The land of Jazer.—(v. 1) “Now the children of Reuben and the children of Gad had a very great multitude of cattle : and when they saw *the land of Jazer*, and the land of Gilead, that, behold, the place was a place for cattle ;”

Petition for it.—(v. 2) “The children of Gad and the children of Reuben came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying, (v. 3) Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, (v. 4) Even the country which the Lord smote before the congregation of Israel, is a land for cattle, and *thy servants have cattle* : (v. 5) 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.”

Objection of Moses.—(v. 6) “And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and *shall ye sit here?* (v. 7) And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? (v. 8) *Thus did your fathers*, when I sent them from *Kadesh-barnea* to see the land. (v. 9) For when they went up unto the valley of 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. (v. 10) And the Lord’s anger was kindled the same time, and he sware, saying, (v. 11) Surely none of the men that came 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: (v. 12) Save Caleb the son of Jephunneh the *Kenezite*, and Joshua the son of Nun: for they have wholly followed the Lord. (v. 13) 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. (v. 14) And, behold, ye are risen up in your father’s stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. (v. 15) For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.”

Explanation offered.—(v. 16) “And they came near unto him, and said, We will build sheepfolds here for our cattle, and cities for our little ones: (v. 17) 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. (v. 18) We will not return unto our houses, until the children of Israel have inherited every man his inheritance. (v. 19) For we will not inherit with them *on yonder side Jordan*, or forward; because our inheritance is fallen to us *on this side Jordan* eastward.”

Moses consents.—(v. 20) “And Moses said unto them, If ye will do this thing, if ye will go armed before the Lord to war, (v. 21) And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, (v. 22) 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. (v. 23) But if ye will not do so, behold, ye have sinned against the Lord: and *be sure your sin will find you out.* (v. 24) Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth."

Conditions stated.—(v. 25) "And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth. (v. 26) Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead; (v. 27) But thy servants will pass over, every man armed for war, *before the Lord* to battle, as my lord saith."

The settlement ordered.—(v. 28) "So concerning them *Moses commanded* Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel: (v. 29) And Moses said unto them, If the children of Gad, and the children of 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 Gilead for a possession: (v. 30) But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan. (v. 31) And the children of Gad, and the children of Reuben, answered, saying, As the Lord hath said unto thy servants, so will we do. (v. 32) 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."

The land assigned.—(v. 33) "And Moses gave unto them, even to the children of Gad, and to the children of Reuben, and unto *half the tribe of Manasseh* the son of Joseph, the kingdom of Sihon king of 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."

Settlement of Gad.—(v. 34) "And the *children of Gad* built Dibon, and Ataroth, and Aroer, (v. 35) And Atroth, Shopan, and Jaazer, and Jogbehah, (v. 36) And Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep."

Settlement of Reuben.—(v. 37) "And the *children of Reuben* built Heshbon, and Elealeh, and Kirjathaim, (v. 38) And Nebo, and Baal-meon, (their names being

changed,) and Shibmah: and gave other names unto the cities which they builded."

Settlement of Machir.—(v. 39) "And the *children of Machir* the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which was in it. (v. 40) And Moses *gave Gilead unto Machir* the son of Manasseh; and he dwelt therein. (v. 41) And *Jair the son of Manasseh* went and took the small towns thereof, and called them *Havoth-jair*. (v. 42) And *Nobah* went and took Kenath, and the villages thereof, and called it Nobah, after his own name."

"*The land of Jazer*," v. 1.—This land, the land of Gilead—now known as the Belka—lay between the Jabbok and the Arnon. It was famous for its rich and extensive pastures, its high-fed and fierce cattle, and its gigantic oaks. It is still a favourite resort for the Bedouin shepherds—"an upland pasture, undulating and thickly timbered."

"*Thy servants have cattle*," v. 4.—Reuben and Gad were pre-eminently pastoral. United as they had been under the same standard (see ch. ii. 14 and 16), they had frequent opportunities of communicating together; and seeing how suitable this land was for cattle, they decided to ask for it as their portion.

"*Shall ye sit here*," v. 6.—*Their* language was ambiguous (v. 4, 5), and Moses naturally thought they wished to settle at once.

"*Thus did your fathers*," v. 8.—They discouraged the heart of the people (ch. xi. and xiv.) "*Your fathers*," for all that generation had now passed away; ch. xxvi. 64, 65.

"*Kadesh-barnea*," v. 8.—This place was in that part of the wilderness of Zin which lay next to Canaan. It was from Kadesh the Israelites were turned back to a wilderness life for 40 years. At Kadesh they reassembled in the fortieth year, before their final attack on Canaan. The word *Barnea* may be derived from *bar*, land, and *nubh*, to be shaken, in commemoration of some natural convulsion. See Psa. xxix. 8—"The Lord *shaketh* the wilderness of Cades" (Kadesh).

"*The Kenezite*," v. 12.—The Kenezites were descended from Kenaz, one of the dukes of Edom; Gen. xxxvi. 11, 15. It has been said, because of his being called a

Kenezite, that Caleb was an Edomite, but incorporated into the tribe of Judah. As Esau and Jacob were brothers, it seems more likely that the name Kenaz was used in both families, and that Caleb the Kenezite was descended from Kenaz, one of Jacob's descendants; 1 Chron. iv. 13, &c.; Josh. xiv. 6.

"*We ourselves will go,*" v. 17.—Accordingly, 40,000 of the Reubenites, Gadites, and the half tribe of Manasseh went with the Israelites across the Jordan, leaving for the protection of their wives and children 70,580 men, besides women and children under 20 years; ch. xxvi. 17.

"*On yonder side,*" v. 19.—The expressions "*on yonder side,*" and "*on this side,*" are nearly identical in the Hebrew, and in v. 32 "*on this side Jordan*" is used of the land on the west of the river. The meaning is made clear, however, by the words "*forward*" and "*eastward*"—on this side Jordan forward, meaning beyond the river on the west.

"*Be sure your sin will find you out,*" v. 23.—Bring its own punishment.

"*Before the Lord,*" v. 27.—In front of the Ark and Tabernacle, the sacred tokens of the Lord's presence; ch. x. 18-21.

"*Moses commanded,*" v. 28.—Gave instructions respecting the allotment of the land. Its boundaries were defined now, but they did not enter into possession until the Canaanites were subdued, and the nine and half tribes had obtained their inheritances; v. 32, and Deut. iii. 12-20.

"*Half the tribe of Manasseh,*" v. 33.—We learn later on (see v. 39) that this half-tribe consisted chiefly of the family of Machir. They had conquered this country, and while acceding to the wish of the half tribe, Moses appoints as its possessors those who *had won it*. See Josh. xvii. 1.

"*The children of Gad,*" v. 34.—The Gadites formed three settlements. The first, called the *Dibon settlement*, comprised:—(1) Dibon (ch. xxi. 30)—henceforth called Dibon Gad; ch. xxxiii. 45, 46. (The Moabite stone was found here). (2) Ataroth ("crowns"). (3) Aroer, between Dibon and the Arnon; and (4) Atroth Shophan, or Atroth "of the burrow."

The second settlement included Jogbehah (now Jebelha)

and Jaazer (see v. 1). The third settlement lay in the valley of the Jordan, and comprised the cities of Beth-nimrah and Beth-haran, north of the plains of Moab ; ch. xxii. 1.—*Sp. Com.*

“*The children of Reuben,*” v. 37.—They established themselves more compactly than the Gadites. Their chief city was Heshbon, the old capital of the Amorites. They occupied also Elealeh (now El al), Nebo, and Baal-meon (now Myûn), also Kirjathaim and Shibmah, famous later on for its vines ; Isai. xvi. 8. All these cities lay close to Heshbon.

“*The children of Machir,*” v. 39.—Machir, the son of Manasseh (Gen. 1. 23), was long since dead. His sons had conquered Gilead, and now received it at the hand of Moses as their own possession. See notes on verses 28 and 33.

“*Gave Gilead unto Machir,*” v. 40.—As the children of Judah are named *Judah*, so here the children of Machir are styled Machir ; Judg. v. 14.

“*Jair the son of Manasseh,*” v. 41.—Jair was descended from Judah on his father’s side (son of Segub, son of Hezron, son of Judah), but descended from Machir, son of Manasseh, through his mother ; 1 Chron. ii. 21, 22. See notes on ch. xxvii. This Jair was the conqueror of Argob ; Deut. iii. 14. Others of the same name were Jair, judge of Israel (Judg. x. 3, 4), and Jairus (Luke viii. 41).

“*Havoth Jair,*” v. 41.—The villages of Jair. It is remarkable that the Judge Jair also had thirty cities in the land of Gilead called *Havoth Jair*.

“*Nobah,*” v. 42.—Not again mentioned in Scripture. His possessions in the east of the land of Gilead were said to have been not far from the Euphrates, thus fulfilling the promise ; Gen xv. 18.—*Sp. Com.*

CHAPTER XXXIII.

The Journeys of Israel.—The Canaanites to be driven out from the land.

The Journeys of Israel.—(v. 1) “*These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.*”

Moses ordered to write them.—(v. 2) “*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."

Rameses to Sinai.—(v. 3) "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. (v. 4) For the Egyptians *buried* all their first-born, which the Lord had smitten among them : *upon their gods* also the Lord executed judgments. (v. 5) And the children of Israel removed from *Rameses*, and pitched in *Succoth*. (v. 6) And they departed from Succoth, and pitched in *Etham*, which is in the edge of the wilderness. (v. 7) And they removed from Etham, and turned again unto Pi-hahiroth, which is before Baal-zephon : and they pitched before Migdol. (v. 8) And they departed from before 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. (v. 9) 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. (v. 10) And they removed from Elim, and encamped *by the Red sea*. (v. 11) And they removed from the Red sea, and encamped in the wilderness of Sin. (v. 12) And they took their journey out of the wilderness of Sin, and encamped in Dophkah. (v. 13) And they departed from *Dophkah*, and encamped in Alush. (v. 14) And they removed from Alush, and encamped at *Rephidim*, where was no water for the people to drink. (v. 15) And they departed from Rephidim, and pitched in the wilderness of *Sinai*."

Sinai to Kadesh.—(v. 16) "And they removed from the desert of Sinai, and pitched at *Kibroth-hattaavah*. (v. 17) And they departed from Kibroth-hattaavah, and encamped at *Hazeroth*. (v. 18) And they departed from Hazeroth, and pitched in *Rithmah*."

Penal Wanderings.—(v. 19) "And they departed from Rithmah, and pitched at *Rimmon-parez*. (v. 20) And they departed from Rimmon-parez, and pitched in *Libnah*. (v. 21) And they removed from Libnah, and pitched at *Rissah*. (v. 22) And they journeyed from Rissah, and pitched in *Kehelathah*. (v. 23) And they went from Kehelathah, and pitched in *mount Shapher*. (v. 24) And they removed from mount Shapher, and encamped in

Haradah. (v. 25) And they removed from Haradah, and pitched in *Makheloth.* (v. 26) And they removed from Makheloth, and encamped at Tahath. (v. 27) And they departed from Tahath, and pitched at Tarah. (v. 28) And they removed from Tarah, and pitched in Mithcah. (v. 29) And they went from Mithcah, and pitched in Hashmonah. (v. 30) And they departed from Hashmonah, and encamped at *Moseroth.* (v. 31) And they departed from Moseroth, and pitched in *Bene-jaakan.* (v. 32) And they removed from Bene-jaakan, and encamped at Hor-hagidgad. (v. 33) And they went from Hor-hagidgad, and pitched in Jotbathah. (v. 34) And they removed from Jotbathah, and encamped at *Ebronah.* (v. 35) And they departed from Ebronah and encamped at *Ezion-gaber.* (v. 36) And they removed from Ezion-gaber, and pitched in the wilderness of Zin, *which is Kadesh.*"

Kadesh to Jordan.—(v. 37) "And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom. (v. 38) And *Aaron* the priest went up into mount Hor at the commandment of the Lord, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month. (v. 39) And Aaron was an hundred and twenty and three years old when he died in mount Hor. (v. 40) And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel. (v. 41) And they departed from mount Hor, and pitched in *Zalmonah.* (v. 42) And they departed from Zalmonah, and pitched in Punon. (v. 43) And they departed from Punon, and pitched in Oboth. (v. 44) And they departed from Oboth, and pitched in Ije-abarim, in the border of Moab. (v. 45) And they departed from Iim, and pitched in *Dibon-gad.* (v. 46) And they removed from Dibon-gad, and encamped in Almon-diblathaim. (v. 47) And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo. (v. 48) And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho. (v. 49) And they pitched by Jordan, from Beth-jesimoth even unto *Abel-shittim* in the plains of Moab."

Canaanites to be driven out.—(v. 50) "And the Lord spake unto *Moses* in the plains of Moab by Jordan near Jericho, saying, (v. 51) Speak unto the children of Israel,

and say unto them, When ye are passed over Jordan into the land of Canaan ; (v. 52) 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 quite pluck down all their high places : (v. 53) And ye shall dispossess the inhabitants of the land, and dwell therein : for I have given you the land to possess it. (v. 54) And ye shall divide the land by lot for an inheritance among your families : and to the more ye shall give the more inheritance and to the fewer ye shall give the less inheritance : every man's inheritance shall be in the place where his lot falleth ; according to the tribes of your fathers ye shall inherit. (v. 55) But *if ye will not drive out* the inhabitants of the land from before you ; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. (v. 56) Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them."

"*These are the journeys,*" v. 1.—This list of stations from Egypt to Canaan was written by God's command ; v. 2. Our readers are referred to the Appendix for a *tabular statement* of these journeys. As differences as to places seem to exist between the history of these journeys (Exod. xiii.-xix., and Numb. xi.-xiv.) and this itinerary, it may be well to keep in mind, that the people of Israel numbered not less than 2,000,000 of people, and that a wide tract of country must have been occupied at the same time (Kadesh in ch. xx. is called Rithmah, v. 18) ; and also, that during the 38 years of penal wandering they may have been for many years together encamped at Kadesh, or other places, while, in order to obtain pasturage for their cattle and food for themselves, the tribes may have been widely scattered, while the tabernacle was stationed at Kadesh.

The special object of this list was : (1) to establish the truth of the history by giving names of places and times, (see *Paley's Evid.*, ch. iv.) : (2) to preserve a memorial of God's marvellous interposition on behalf of Israel, and (3) to confirm their faith in the prospect of the difficult enterprise yet remaining to be accomplished.—*Fausset*.

The notes on places here follow the arrangement in the

tabular statement, and should be read in connection with the *four periods* into which the journeys are there divided.

I. "**From Rameses to Sinai**,"—Exod. xiii.-xix., (2 months? Exod. xii. 37, and xix. 1.) Eleven months spent at Sinai.

"*Rameses*," v. 3.—Now Heroöpolis, the capital of Goshen, the place where the Israelites assembled previous to their departure from Egypt; Ex. xii. 37, and i. 11.

"*Buried*," v. 4.—Were engaged in burying; lit., were burying.

"*Upon their gods*," v. 4.—The idolatrous objects of Egyptian worship, *e.g.*, the Nile, cattle, reptiles, &c.; Exod. xii. 12.

"*Succoth*," v. 5.—Lit., booths; Ex. xii. 37.

"*Etham*," v. 6.—That part of the wilderness of Shur which was near the Red Sea, was called the wilderness of Etham. The Desert of Etham extended round the northern portion of the Red Sea, lying thus on both sides of it. Thus they were in Etham before they crossed, and in Etham after they had crossed; v. 8.

"*By the Red Sea*," v. 10.—This encampment is not given in Exod. xv. The Red Sea is only one mile and a half from Elim, and the Israelites most probably moved down from the headquarters at Elim (now, Wady Ghürundel), to refresh themselves with fish.—*Fausset*.

"*Dophkah*," v. 12.—This place and Alush are also omitted in Exod. xvi.

"*Rephidim*," v. 14.—In Horeb, the burnt region—a hot and mountainous region.

"*Sinai*," v. 15.—They remained here for about 12 months, leaving it about 1 year and 2 months after they had quitted Egypt.

II. "**From Sinai to Kadesh**,"—Numb. x. to xiv.

"*Kibroth-hattaavah*," v. 16.—The graves of lust (also Taberah.)

"*Hazereth*," v. 17.—Enclosures. These "primeval stone remains are found throughout the Sinaitic peninsula. They consist of 'a low wall of stones in which thick bundles of thorny acacia are inserted, forming a perfectly impenetrable hedge round the encampment of tents and cattle; they abound in this district,'" viz., to the north of Sinai.—*Edersheim*.

"*Rithmah*," v. 18.—From *retem*, the broom plant, or

juniper ; ch. xiii. 26. This station, called Rithmah from the broom plant with which it abounded, has been identified with Kadesh, close to the south of the Promised Land. At Kadesh (or Rithmah) they remained until the return of the spies (over forty days), and with the sentence of exclusion passed on them *here*, ends their history until towards the close of the 40 years.

During this long term of penal exclusion, they seem to have remained during many years at Kadesh.

III. "From Kadesh to the Red Sea," ch. xiv. 25 (38 years).

These verses, 19 to 36, correspond with Numb. xiv. to xix., and refer to places visited during the 38 years of their exclusion from the land.

"*Rimmon parez*," v. 19.—"*Rimmon*" means the pomegranate ; "*parez*" means a breach. The latter term is used of a hostile irruption (Psa. cxliv. 14) or of an outbreak of divine wrath for some special transgression. See Perez-uzzah, 2 Sam. vi. 8 ; Job. xvi. 14. It has been thought that possibly the rebellion of Korah may have occurred here at some period of the 38 years' penal wanderings, and left this name behind.

"*Libnah*," v. 20.—*Libnah* (*white*), so called from its white poplars (Josh. x. 29), or from a white hill between Kadesh and Gaza.

"*Rissah*," v. 21.—*Rasa*, near the hill now known as Ras el Kaa—"the head of the plain."

"*Khelathah*," v. 22.—"*Assembling*"—a name left from the assembling of Israel there ; ch. xx. 1.

"*Mount Shapher*," v. 23.—Near the southern limit of the desert El Tih, west of the Elanitic Gulf, now Jebel Sherâfah.

"*Makheloth*," v. 25.—"*Assemblies*." See on v. 22.

"*Mithcah*," v. 28.—"*Sweetness*," perhaps from its sweet waters.

"*Moseroth*," v. 30.—Close to Mount Hor, where Aaron died. See Deut. x. 6, and ch. xx. 22.

"*Bene-jaakan*," v. 31.—"*The sons of Jaakan*," Deut. x. 6. Jaakan was a Horite (a cave dweller), of the race of the old inhabitants of Mount Seir ; Gen. xxxvi. 27 ; 1 Chron. i. 42. This place, and those in verses 32, 33, were twice visited by the Israelites ; hence the different order in which the names occur here and in Deut. x.

"*Ebronah*," v. 34.—"*The passage*," probably on the shore of the Elanitic Gulf.

"*Ezion-gaber*," v. 35.—"*The giant's backbone*," near Akaba, on the Elanitic Gulf.

IV. "**From Kadesh to the Land of Promise**," (in 40th year).

"*Which is Kadesh*," v. 36.—We are not told how the Israelites got from Ezion-gaber, on the Elanitic Gulf, to their old encampment at Kadesh (ch. xiii., xiv.), except in the words of this verse. Remarks on the places here named will be found in chs. xx. xxi.

"*Aaron—when he died*," v. 39.—The age of Aaron at this time, 123, corresponds with that assigned to him when he stood before Pharaoh forty years before—viz., 83.

"*Zalmonah*," v. 41.—From *tzelem*, an image. As this place lay in the locality where the brazen serpent had been erected, it is supposed to have derived its name from the serpent's image; ch. xxi. 8 and 10, compared with xxxiii. 43, 44.

"*Dibon-gad*," v. 46.—Called Bamoth; ch. xxi. 19.

"*Abel-shittim*," v. 49.—The acacia meadows in the plains of Moab, on the east bank of the Jordan.

"*Spake unto Moses*," v. 50.—From this verse to the end of the Book (ch. xxxvi. 13) we have directions respecting the allotment of the Promised Land, divided into two sections—(1) xxxiii. 50 to xxxiv. ; (2) xxxv. 1 to end.

"*Drive out*," v. 52.—See Deut. vii. 1.

"*All their pictures*," v. 52.—Obelisks for idolatrous worship.

"*Molten images*," v. 52.—Including groves, altars, and all materials for worship on the high places.

"*If ye will not drive out*," v. 55.—They were prohibited in these words from making any alliance with the Canaanites. See Exod. xxiii. 24, 33; xxxiv. 13; and ch. xxvi. 53-55.

CHAPTER XXXIV.

The Borders of the Land.—The names of the men who were to divide it.

The Borders of the Land.—(v. 1) "And the Lord spake unto Moses, saying, (v. 2) 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 :)"

The South border.—(v. 3) "Then your *south* quarter shall be from the wilderness of Zin along by the coast of Edom, and your *south border* shall be the outmost coast of the salt sea eastward : (v. 4) And your border shall turn from the south to the *ascent of Akrabbim*, and pass on to Zin : and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon : (v. 5) 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."

The Western border.—(v. 6) "And as for the *western border*, ye shall even have the great sea for a border : this shall be your west border."

The North border.—(v. 7) "And this shall be your *north border* : from the great sea ye shall point out for you mount Hor : (v. 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 : (v. 9) And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan : this shall be your north border."

The East border.—(v. 10) "And ye shall point out your *east border* from Hazar-enan to Shepham : (v. 11) And the coast shall go down from Shepham to *Riblah*, on the east side of Ain ; and the border shall descend, and shall reach unto the side of the *sea of Chinnereth* eastward : (v. 12) 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."

The two and half tribes.—(v. 13) "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 : (v. 14) 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 : (v. 15) The two tribes and the half tribe have received their inheritance *on this side Jordan* near Jericho eastward, toward the sunrising."

The names of those who divide the land.—(v. 16)

“And the Lord spake unto Moses, saying, (v. 17) These are *the names* of the men which shall divide the land unto you: Eleazar the priest, and Joshua the son of Nun. (v. 18) And ye shall take one prince of every tribe, to divide the land by inheritance. (v. 19) And the names of the men are these: Of the tribe of Judah, Caleb the son of Jephunneh. (v. 20) And of the tribe of the children of Simeon, Shemuel the son of Ammihud. (v. 21) Of the tribe of Benjamin, Elidad the son of Chislon. (v. 22) And the prince of the tribe of the children of Dan, Bukki the son of Jogli. (v. 23) The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod. (v. 24) And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan. (v. 25) And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach. (v. 26) And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan. (v. 27) And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi. (v. 28) And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud. (v. 29) These are they whom the Lord commanded to divide the inheritance unto the children of Israel in the land of Canaan.”

“*Your south border,*” v. 3.—A reference to the map will make the border of the Promised Land sufficiently clear.

“*Ascent of Akrabbim,*” v. 4.—“The Scorpion Pass.” From *east to west* the places in the south border are indicated:—(1) Dead Sea, south shore; (2) Akrabbim to south west; (3) Zin; (4) Kadesh-barnea; (5) Hazar-addar; (6) Azmon; (7) river of Egypt—El Aresh; Josh. xv. 4-27.

“*Western border,*” v. 6.—The Mediterranean Sea.

“*North border,*” v. 7.—Mount Hor—Mount Lebanon (80 miles in length). The words Hor ha Hor, the mountain of the mountain—*i.e.*, the high double mountain—seems to indicate the double range of Lebanon and Anti-Lebanon. This border passed west to east from the Great Sea to the northern brow of the Lebanon range, then through the entrance of Hamath (the valley of Baal-bec, Ezek. xlvi. 1) to the border of the plain at Hazar-enan—the village of fountains.

“*Point out,*” v. 10.—Lit., measure off.

“*The east border,*” v. 10.—From Hazar-enan to the fountains of the Jordan, and then down the Jordan to the Dead Sea.

“*Riblah,*” v. 11.—More correctly, *harbel*—the mount of Bel or Baal; Isai. xlvi. 1; the summit of Hermon being thus indicated as a conspicuous landmark in the east border.

“*Ain,*” v. 11.—Lit., fountains, *i.e.*, the fountains of the Jordan near the waters of Merom.

“*Sea of Chinnereth,*” v. 11,—*i.e.*, the Sea of Gennesaret, called also in later times the Sea of Galilee, or Lake of Tiberias.

“*With the coasts thereof,*” v. 12.—Rather borders.

“*Have received their inheritance,*” v. 14.—Ch. xxxii. 28-33.

“*On this side Jordan,*” v. 15.—See ch. xxii. 1; xxvi. 3, 63; xxxiii. 48-50.

“*The names,*” v. 17.—By referring to the map it will be seen that the tribes occupied land nearly in the order of the names, *from south to north*:—1, Simeon; 2, Judah; 3, Dan, on sea coast; Benjamin on his east; 4 Ephraim; 5, Manasseh; 6, Issachar; 7, Asher, on sea coast; Zebulun on his east; 8, Naphtali—nine and half tribes on west side of Jordan, two and half on east.

CHAPTER XXXV.

The Cities of the Levites, with suburbs.—Six to be Cities of Refuge.—The Laws of Murder and Manslaughter.

Levites' Cities.—(v. 1) “And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, (v. 2) 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. (v. 3) And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.”

Their suburbs.—(v. 4) “And the suburbs of the cities, which ye shall give unto the Levites, shall reach from the wall of the city and outward a thousand cubits round about. (v. 5) And *ye shall measure* from without the city on the

east side two thousand cubits, and on the south side two thousand cubits, and on the west 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.”

Six for Refuge.—(v. 6) “ And among the cities which ye shall give unto the Levites there shall be *six cities for refuge*, which ye shall appoint for the *manslayer*, that he may flee thither : and to them ye shall add forty and two cities. (v. 7) So all the cities which ye shall give to the Levites shall be forty and eight cities : them shall ye give with their suburbs.”

From the other tribes.—(v. 8) “ And the cities which ye shall give shall be of the possession of the children of Israel : from them that have many *ye shall give many* ; but from them that have few ye shall give few : every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.”

Cities of Refuge.—(v. 9) “ And the Lord spake unto Moses, saying, (v. 10) Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan ; (v. 11) Then ye shall appoint you cities to be cities of refuge for you ; that the slayer may flee thither, which killeth any person at unawares. (v. 12) And they shall be unto you cities for refuge from *the avenger* ; that the manslayer die not, until he stand before the congregation in judgment. (v. 13) And of these cities which ye shall give six cities shall ye have for refuge.”

On both sides of Jordan.—(v. 14) “ 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.”

For Manslaughter.—(v. 15) “ These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them ; that every one that killeth any person unawares may flee thither. (v. 16) 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. (v. 17) And if he smite him with throwing a stone, wherewith he may die, and he die, he is a murderer : the murderer shall surely be put to death. (v. 18) Or if he smite him with an hand-weapon of wood, wherewith he may die, and he die, he is a murderer : the murderer shall surely be put to death. (v. 19) The revenger of blood him-

self shall slay the murderer : when he meeteth him, he shall slay him."

Not for murder.—(v. 20) "But *if he thrust him* of hatred, or hurl at him by laying of wait, that he die ; (v. 21) Or in enmity smite him with his hand, that he die : he that smote him shall surely be put to death ; for he is a murderer : the revenger of blood shall slay the murderer, when he meeteth him."

Only for accidental deaths.—(v. 22) "But if he thrust him suddenly without enmity, or have cast upon him anything without laying of wait, (v. 23) 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 : (v. 24) Then the congregation shall judge between the slayer and the revenger of blood according to these judgments : (v. 25) And the congregation shall deliver the slayer out of the hand of the revenger of blood, 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."

Safe only in the city.—(v. 26) "But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled ; (v. 27) And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer ; he shall not be guilty of blood : (v. 28) 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 slayer shall return into the land of his possession. (v. 29) So these things shall be for a statute of judgment unto you throughout your generations in all your dwellings."

Law of murder.—(v. 30) "Whoso killeth any person, the murderer shall be put to death *by the mouth of witnesses* : but one witness shall not testify against any person to cause him to die. (v. 31) 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. (v. 32) 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. (v. 33) So ye shall not pollute the land wherein ye are : for blood it defileth the land : and the land cannot be cleansed of the blood that is

shed therein, but by the blood of him that shed it. (v. 34) Defile not therefore the land which ye shall inhabit, wherein I dwell : for I the Lord dwell among the children of Israel."

‘*Cities to dwell in,*’ v. 2.—The Levites had no territory assigned to them, the Lord being their inheritance. Because of the cruelty of Simeon and Levi (Gen. xxxiv.) to the men of Shechem these two tribes had been “divided” and “scattered;” Gen. xlix. 7. See also ch. xviii. 20. Because of their fidelity when Israel was worshipping the molten calf (Exod. xxxii.) the Lord had attached them to His own service ; ch. iii. Instead of land, they were therefore maintained from the offerings of various kinds to the Lord. They required, however, residences, and accordingly 48 cities from the inheritances of the other tribes are assigned to them ; v. 3, 4.

“*Ye shall measure,*” v. 5.—According to the *Speaker’s Commentary*, these *two thousand cubits* were *parallel* with the walls of the city, giving an extent for the suburbs of one thousand cubits from the walls on every side. According to other commentaries, the two thousand of this verse were *in addition* to the one thousand of v. 4, giving thus 3,000 cubits from the walls on every side—1,000 for cattle, 2,000 for vineyards or fields ; Lev. xxv. 34.—*Fausset and Wordsworth.*

“*Cities for refuge,*” v. 6.—These 6 cities were in addition to the 42 of the former verses (2 and 3), making 48 in all. Of the cities of refuge, 3 were on the east of Jordan, and 3 on the west. The names of those now set apart on the east of Jordan (Deut. iv. 41-43) were :—(1) Bezer, in Reuben, south ; (2) Ramoth Gilead, in Gad, central ; (3) Golan, tribe of Manasseh, north. Those set apart at a later period on the west of Jordan were :—(1) Hebron, in Judah, south ; (2) Shechem, in Ephraim, central ; (3) Kadesh, in Naphtali, north.

“*For the manslayer,*” v. 6.—Not for murderers, but only for homicides. Levitical cities were set apart for asylum :—(1) Because the Levites and their cities all belonged to the Lord. It was thus the Lord Himself who afforded protection to men charged with manslaughter: until their guilt should be proved. (2) Because Levites, engaged as they

were in the service of the Lord, would be more likely to be calm and impartial as judges ; and (3) because they *thus* afforded a striking type of a truer refuge in the manifested Son of God under the Christian Dispensation ; Heb. vi. 18-20.

“*Ye shall give many,*” v. 8.—According to this rule nine cities were given from the large inheritance of Judah and Simeon, three from Naphtali, and four each from the other tribes.

“*The avenger,*” v. 12.—Heb., “*goël,*” elsewhere “*next of kin.*” See Ruth iv. 1, &c. Redeemer—Lev. xxv. 25 ; Heb. ii. 11 and 14. The cities of refuge stood between the avenger and his victim. Their special purpose seems to have been not only to prevent the consequences of personal vengeance and the blood feuds which have arisen from such executions, but to afford the accused an opportunity of proving his innocence if unjustly accused. It was a manifestation of mercy, on the part of Jehovah, before the eyes of the people.

“*Instrument of iron,*” v. 16.—This must have been some iron tool, as iron was not as yet used for arms.—*Sp. Com.*

“*He shall slay him,*” v. 19.—Provided, of course, it was not within the city of refuge.

“*But if he thrust,*” v. 20.—All these cases (v. 20-24) imply a premeditated purpose, and that the crime was murder, not manslaughter. In this case the manslayer was slain.

“*Until the death,*” v. 28.—The High Priest was of course *in this*, as in all else, a type of the great High Priest ; Heb. iv. 14. The great High Priest never dies ; Heb. vii. 16, 25.

“*Mouth of witnesses,*” v. 30.—At the least two witnesses were required for testimony.

“*No satisfaction,*” v. 31.—The *murderer* who may have fled to the city of refuge was thus not spared. When his guilt was proved by the witnesses he was put to death ; Deut. xvii. 6.

“*No satisfaction,*” v. 32.—A fine (satisfaction) was forbidden for even homicide, in order that men might not learn to derive, or look forward to, *profit* from what should be deplored—a kinsman’s death.

CHAPTER XXXVI.

Supplemental legislation respecting the Marriage of Heiresses.—Marriage of the daughters of Zelophehad.

Petition of Machir.—(v. 1) “And *the chief fathers* of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel; (v. 2) *And they said*, the Lord commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the Lord to give the inheritance of Zelophehad our brother unto his daughters. (v. 3) And if they be married to any of the sons *of the other tribes* of the children of Israel, then shall their inheritance be taken from the 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. (v. 4) And when the jubilee of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.”

The Law supplemented.—(v. 5) “And Moses commanded the children of Israel according to the word of the Lord, saying, The tribe of the sons of Joseph hath said well. (v. 6) 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: (v. 7) So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall keep himself to the inheritance of the tribe of his fathers. (v. 8) And every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers. (v. 9) Neither shall the inheritance remove from one tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.”

Marriage of Zelophehad's daughters.—(v. 10) “Even as the Lord commanded Moses, so did the daughters of Zelophehad: (v. 11) For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons: (v. 12) 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. (v. 13) These are the commandments and the judgments, which the Lord commanded by the hand of Moses, unto the children of Israel in the plains of Moab by Jordan near Jericho.”

“*The chief fathers,*” v. 1.—They were the tribal governors in Manasseh, and now consulted Moses as to what seemed to be a defect in the law respecting the inheritance of heiresses; ch. xxvii. See also ch. i. 5-17; iii. 24, 30, 35.

“*And they said,*” v. 2.—They here refer to the provision made in ch. xxvii., by which, when a man died without sons, but leaving daughters, the inheritance should pass to them.

“*Of the other tribes,*” v. 3.—The arrangement in ch. xxvii. made no stipulation as to the persons whom these heiresses might marry. They had it thus in their power, by marrying persons of other tribes, to alienate land from the tribe of their father to that of their husband, and thus eventually subvert the whole arrangement of the inheritances.

“*The tribe of their father,*” v. 6.—They were by this decision bound always to marry within their own tribe, so that land could not be alienated by such marriages. See v. 11.

APPENDIX.

APPENDIX (A).

AUTHENTICITY AND AUTHORSHIP OF THE
PENTATEUCH.

The following passages, bearing on this subject, should be *well-known*, and carefully studied in connection with the statements in text :—

- Exod. xvii. 14.—“*Write this for a memorial in a book.*”
Lit., in the roll.
- ” xxiv. 3-4.—Moses “*wrote down all the words of Jehovah*” in a roll called “*the Book of the Covenant* ;” v. 7.
- ” xxxiv. 27.—Moses “*wrote upon the Tables the words of the covenant, the ten commandments.*”
- Num. xxxiii. 2.—Moses wrote the journeys “*at the commandment of the Lord.*”
- Deut. xxxi. 9-12.—“*Moses wrote this Law.*”
- ” ” 24.—When he “*had made an end of writing the words of this Law in a book, till they were finished,*” he delivered it to the Levites, to be placed in the side of the Ark, that it might be preserved as a witness.

The following paragraph is taken from *Smith's Dictionary of the Bible* :—

“Briefly then, to sum up the results of our enquiry, the Book of Genesis was brought to its present shape either by Moses himself, or by one of the elders acting under him.

“The Books of Exodus, Leviticus, and Numbers are, to a great extent, Mosaic.

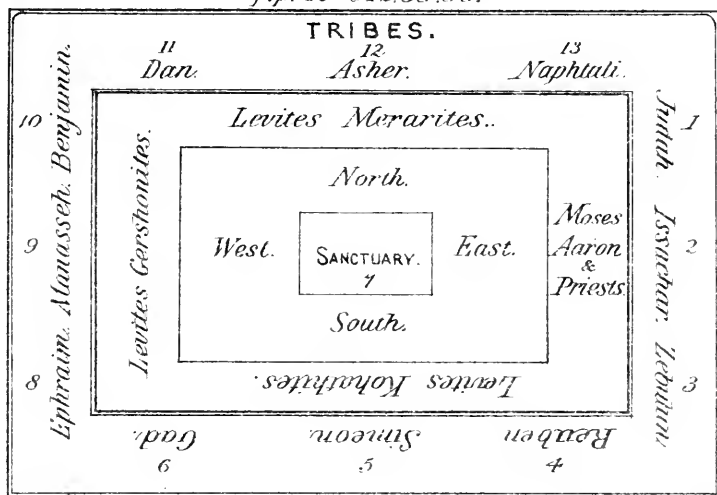
“Deuteronomy, excepting the concluding part (which contains an account of his death), is entirely the work of Moses.”—See on *Pentateuch*.

A. p. p. B.

DIAGRAM OF CAMP.

ARRANGEMENT OF CAMP AND ORDER OF THE TRIBES.

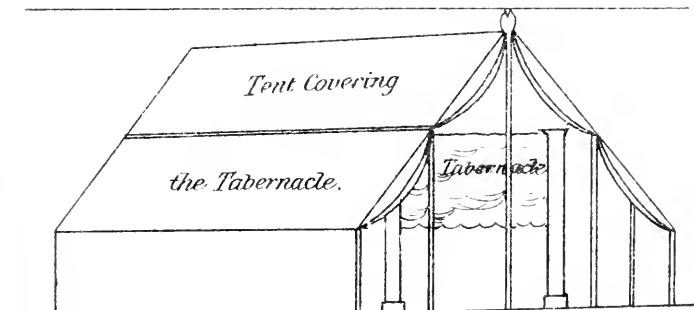
p. p. 18 & 42, 55, 56.



The tents faced the Sanctuary on every side, the extent being about 3 square miles in area.

The numbers 1 to 13 indicate the order in which they marched, also the order in which the Princes offered. Ch. IX. page 42.

DIAGRAM OF TENT AND TABERNACLE.



APPENDIX (C).

TABULAR STATEMENT OF JOURNEYS, p. 71.

1st Period.—From Egypt, 15th day of 1st month.

To Sinai, 1st ,, of 3rd month.

<i>Exod.</i>		<i>Numb. xxxiii.</i>	
Succoth, . . .	xii. 37.	Succoth, . . .	5.
Etham, . . .	xiii 20.	Etham, . . .	6.
Pi-hahiroth. . .	xiv. 2.	Pi-hahiroth. . .	7.
Through Red Sea,	xiv. 22.	Through Red Sea,	8.
Marah, . . .	xv. 23.	Marah, . . .	8.
Elim, . . .	xv. 27.	Elim, . . .	9.
<i>(omitted.)</i>		<i>By Red Sea,</i> . . .	10.
Desert of Sin, . .	xvi. 1.	Desert of Sin, . .	11.
<i>(omitted.)</i>		Dophkah, . . .	12.
Rephidim, . . .	xvii. 1.	Alush, . . .	13.
Sinai, . . .	xix. 1.	Rephidim, . . .	14.
		Sinai, . . .	15.

(11 months at Sinai.)

2nd Period.—Sinai to Kadesh. (50 days).

(On 20th day of 2nd month, in 2nd year.)

<i>Numb. x.-xiv.</i>			
Sinai, . . .	x. 11.		16.
Taberah, . . .	xi. 3.	<i>(Kibroth-Hattaavah.)</i> —	
Hazeroth, . . .	„ 35.		16.
			17.
Kadesh, . . .	xii. 16.	Rithmah, . . .	18.

False report of spies here.

They are *turned back* to Red Sea.

3rd Period.—Penal Wanderings, between Kadesh and Ezion-gaber, for 38 years; Deut. ii. 14.

Rithmah (Kadesh),	18.
Rimmon-Parez—(Korah?)	19.
Libnah,	20.

(No history of places in verses 22-36).

4th Period.—Kadesh to Plains of Moab—Jordan.

<i>Numb.</i> xx., xxi.	<i>Numb.</i> xxxiii.
Kadesh (or Rithmah), xx. 22.	Kadesh, . . . 37.
Beeroth (or Benejaakan, (D. x. 7).	—
Mt. Hor (Mosera), xx. 22.	Mt. Hor, . . . 37, 38.
(Aaron died here on 1st day of 5th month, 40th year.)	
Gadgodah, . . . D. x. 7.	—
Jotbath, . . . D. x. 7.	—
Way of Red Sea, xxi. 4.	—
Ezion-gaber, . . . D. ii. 8.	—
—	Zalmonah, . . . 41.
—	Punon, . . . 42.
—	—
Oboth, . . . xxi. 10.	Oboth, . . . 43.
Ije-abarim, . . . „ 11.	Ije-abarim, . . . 44.
Brook Zared, . . . „ 12.	—
„ Arnon, . . . „ 13.	—
—	Dibon-gad, . . . 45.
—	Almon-diblathaim, 46.
Beer, . . . „ 16, 18.	—
Mattanah, . . . „ 18.	—
Nahaliel, . . . „ 19.	—
Bamoth, . . . „ 19.	—
Pisgah (Abarim) „ 20.	Abarim, . . . 47.
Plains of Moab, „ 23.	Plains of Moab, . 48.

TIMES IN WHICH THESE JOURNEYS WERE
PROBABLY ACCOMPLISHED.

Period I.—*Egypt to Sinai* (in about 2 months—Exod. xii. 37 ; xix. 1—of 1st year. Stay at Sinai, 11 months).

Period II.—*Sinai to Kadesh* (in about 50 days—Num. x. 11 ; viz., 11 days for journey ; Deut. i. 2—at Taberah over 30 days ; Num. xi. 26—in 2nd year after Exode).

Period III.—*Kadesh to Wilderness (Penal wanderings)*, 33 years, 3 months ; Deut. ii. 14.

Period IV.—*Kadesh to Jordan* (in 40th year after Exode).

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