

200527-4 Nu 11, Israel Complains & Lusts against the LORD—CThurman

In chapter 10 the LORD commanded Moses that two silver trumpets be made. Each one was of a single piece (Hebrew, 'beaten work') of silver. The sons of Aaron were the ones that would blow these trumpets to communicate a certain signal to the nation of Israel so that they might know what to do: whether,

- To call to the door of the tabernacle either the whole assembly (probably representatively as the fathers of every house) or only the twelve princes of the tribes of Israel. or,
- To signal when each of the camps of Israel should begin to set forward on their sojourn; or,
- After Israel has come into Canaan, when each camp should engage in defensive conflicts/wars; or,
- For sounding special, national events of joy and convocations, and at the beginning of each month (the new moons).

Chapter 11

1 ¶ *And when the people complained, it displeased the LORD:*

groaned

and when ... complained, כָּמַתְּאֲנָנִים, k^e-mith-on-neem, Hithpael part. pl. masc. of אָנַן, a-nan, *to complain* (2, see also Lam.3.39, which here H.W.F. Gesenius says is *to be sad, to be sorrowful, to mourn, to groan*); the LXX has the Gr. γογγύζειν, which in the NT is tss. *to murmur*, but the English word murmur is usually tss. from the Hebrew לִין, leen or לוֹן, loon;

displeased, רָע, ra[g], adj. tss. *bad, evil, wicked, wickedness, wrong, calamitous, a displeasure, ill favored, harmful, mischievous, sore, grief, troublesome, calamitous.*

And when, This should refer to the time of Nu.10.33, *And they departed from the mount of the LORD three days' journey ...* It was then that the people complained. The complaint apparently is against having to sojourn.

and the LORD heard it; and his anger was kindled;

and ... was kindled, וַיִּחַר, vay-yi-char, Qal fut. 3psm. of חָרָה, tss. *to be wroth, to wax hot, to be kindled, to be angry, to be displeased, to burn, to be grieved;* Nu.11.1, 10, 33; 12.9

and the fire of the LORD burnt among them, and consumed them that were devoured

burned, וַתִּבְעַר, va-tiv-[g]ar, Qal fut. 3psf. of בָּעַר, tss. *to burn, to kindle, to eat, to eat up, to waste; also to be brutish, to put away, to feed* (livestock in another man's field); Nu.11.1, 3; 24.22, **to waste**

and consumed, the verb root is אָכַל, tss. *to eat, to consume, to devour.*

in the uttermost parts of the camp.
edge or brim

uttermost part of, בִּקְצֵה, biq-tzeh, masc. sing. noun w/prefixed בָּ, for in; the noun is קֶצֶה, tss. *the border of, the brink of, the brim of, the end of, the edge of, a quarter, the brink of, the ends of, the outside of, the coasts of, the uttermost part of.*

2 And the people cried unto Moses; and when Moses prayed unto the LORD,

and ... cried, וַיִּצְעַק, vay-yitz-[g]aq, a Qal fut. 3ps. masc. of צָעַק, tza-[g]aq, and except for those instances when in Niphal (simple passive) it is tss. *to cry* or *to cry out* for aid (H.W.F. Gesenius); in Niphal this is tss. *to gather* and *to gather together*, and so the full sense would be , 'to called out' or 'run together' 'to call themselves together'.

the fire was quenched.
sank

was quenched, וַתִּשְׁקַע, vat-tish-qa[g], Qal fut. 3psm. fem. of שָׁקַע, sha-qa[g]; tss. Am.9.5; 8.8, *to be drowned*; Nu.11.2, *to quench*; Jer.51.64, *to sink*; Job 41.1, *to let down*; Ez.32.14, *to make deep*.

To *quench* is tss. in other places as *to let down* or *to sink*, so the idea might be that the LORD caused a fire to come up out of the earth at the edges of the camps that were situated afar off from the tabernacle.

3 And he called the name of the place Taberah:

Taberah, תַּבְּעָרָה, tav-[g]her-rah, cf. **Deut.9.22**; see the verb בָּעַר, v. 1 and here in 3b, tss. *burnt*, כִּי־בָעָרָה, [which] *burned*.

בָּעַר

because the fire of the LORD burnt among them.

This is the tenth of twenty-one sins committed by Israel corporately and the Israelite individually, from the Exodus of Egypt to the Entrance into Canaan. (cf. Ex.14.11; Nu.25.1) The number 21 represents the exceeding sinfulness of sin.

The Number 21

The Greek word , πλῆγη, translated in the KJV with the English words *wound* (4), *stripe* (5), and *plague* (12) is found 21 times in the N.T. The earth is judged by plagues for their unrepentance before God.

The sojourn of Israelites through the wilderness and to the land of Canaan was marred with 21 sinful acts of rebellion against the LORD for which they were judged.

- | | | |
|-------------|-------------|------------|
| 1. Ex.14.11 | 2. Ex.15.23 | 3. Ex.16.2 |
| 4. Ex.16.19 | 5. Ex.16.27 | 6. Ex.17.1 |

7. Ex.32.1	8. Lev. 10.1	9. Lev.24.11
10. Nu.11.1	11. Nu.11.4	12. Nu.12.1
13. Nu.14.1	14. Nu.14.40	15. Nu.15.32
16. Nu.16.1	17. Nu.16.41	18. Nu.20.1
19. Nu.20.9	20. Nu.21.4	21. Nu.25.1.

Again, during the sojourn of the Israelites to the land of Canaan they *murmured* against the LORD 21 times: Ex.15.23 to Nu.17.10. Two more times there is an historical reference of Israel's murmuring (Deu.1.27; Ps.106.25), bring the number to 23, the number for death. The book of Isaiah gives a pronouncement of 21 woes.

So, for complaining the LORD began burning in the uttermost regions of the camp devouring Israel. If sin is left unchecked, undisciplined, uncorrected it begins to spread. We should learn to correct ourselves or else the LORD will correct us.

1Co 11:31 For if we would judge ourselves, we should not be judged.

But when we will not judge ourselves the Lord will judge us.

1Co.5.5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

...

1Co 5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Heb 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

He chastens (v.8), παιδεύει, 3ps. pres. ind. act. of παιδεύω; tss. to chastise or chasten (8), to learn (2), to instruct (1), to teach (2); Christ disciplines, instructs, guides and teaches His

children so that they might endure oppositions and the difficulties before them for being His.

[He] *scourgeth* (v.8), *μαστιγοῖ*, 3ps. pres. ind. of *μαστιγόω*; always tss. *scourge* (7); the noun *μαστιξ*, is tss. *plague* (4), and *scourge* (2); scourging is as if the LORD puts a whip to the backside.

Ac.22.24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

At the intercessions of Moses the LORD ceased burning among the Israelites.

4 ¶ And the mixt multitude that was among them fell a lusting:

and the mixt multitude, *וְהָאֶסְפָּה*, v^e-ha-^a-saph-suph, for *אֶסְפָּה*, masc. sing noun, w/the prefixed articles *וְ*, *and the*; only this once; the verb *אֶסְפָּה*, a-saph, tss. *to gather, to gather together, to withdraw, to assemble, to receive, to get, to take away, to bring, to lose, to recover.*

fell a lusting, *וְהָאֶסְפָּה*; *וְהָאֶסְפָּה* is a fem. sing. noun & *וְהָאֶסְפָּה*, is Hithpael (reflexive) pret. of the verb *אֶסְפָּה*, tss. *to desire, to long, to lust, to lust after, to covet, to greatly desire.*

There was *among* the Israelites those that Moses called the mixed multitude. These are probably the same as those referred to in Ex.12.38.

Ex 12:38 And a mixed multitude (Wigram, 'a great mixture) went up also with them; and flocks, and herds, even very much cattle.

(Ne.13.3, כָּל־עָרֹב, (*all the mixed multitude*, J.P. Green's Interlinear, *all the mixed races*; lit. all the mixture [of people, implied])

and a mixed multitude, וְגַמ־עָרֹב רַב, v^e-gam [g]eyh-rev rav, marg. 'a great mixture' [of people]; עָרֹב, [g]eyh-rev, a masc. sing. noun tss. *mixed, woof, & mixed multitude*; רַב, rav, an adj. tss. *great, multitude, many, more, enough, abundant, long, long time, increased*.

This mixed multitude is probably the result of Israel's mixed marriages to other ethnicities represented in the Egyptian population. A practice which shall be forbidden of the LORD

De 7:3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

Jos 23:12 Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

These came out of Egypt with Israel at the time of the Exodus.

and the children of Israel also wept again, and said,
turned and wept

wept, וַיִּבְכוּ, vay-yiv-ku, Qal fut. 3psm. of בָּכָה, tss. *to weep, bewail, mourn*; **vss. 4, 10,13, 18, 20.**

again, וַיָּשָׁבוּ, vay-ya-shu-vu, Qal fut. of שָׁב, shoov, tss. *to come again, to turn, to turn again, to return, to bring again, to turn back, to retire.*

Sin is like an infectious disease, which if not checked spreads. Israel had become infected with the sin which originated in the mixed multitude.

Who shall give us flesh to eat?

as well as saying (v.20)... they wept saying, *Why came we forth out of Egypt?*

flesh, בֶּשָׂר, ba-sar, and tss. *flesh*; in this sense it refers to meat in the sense of pork, beef, poultry, fish.

This event marks the 11th sin against the LORD by the Israelites as they make their way to the land of Canaan. The nation complained, *Who shall give us flesh to eat?* So, they despised the LORD's provision for that which they had while they were in Egypt.

The complaint was heard throughout the camp of Israel. Everywhere Moses went he heard complaining. (v.10) Bad manners, corrupt communications come naturally. I've heard it said that it takes 30 days to develop a habit. To develop a good habit takes diligence. But it takes far less time to break a good habit. Sometimes breaking a good habit or practices takes just one instance of neglect and we've broken our good practice.

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 garlick:

freely, חִנָּם, chin-nam, adv. from חֵן, chehn, tss. *grace, favor* (vss.11, 15); חִנָּם, chin-nam, is tss. *for nothing, to be free, freely, to be causeless, to cost nothing, to be without a cause, without wages.*

6 But now our soul is dried away: there is nothing at all, beside this manna, before our eyes.

is dried away, יָבֵשָׁה, y^e-vehy-shah, fem. sing. adj. from יָבֵשׁ, ya-vehsh, tss. *to be dry, dried away*; the verb is tss. *to be dry, to be dried up, to be withered, to be withered away.*

manna, מַן, ham-mahn, masc. noun מָן, mahn, & always tss. *manna*; vss. 6, 7, 9.

Manna is called the angels' food, the corn (grain) of heaven, the bread from heaven. (Ps.78.24; Jn.6.31)

Ps.78.24 And had rained down manna upon them to eat, and had given them of the corn of heaven.

25 Man did eat angels' food: he sent them meat to the full.

Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

As manna supported the physical life of the Israelite during the wilderness experience so Jesus Christ, fellowship with Him, is the only thing that supports the life of every believer. That any eat of Him is proof of life. To refuse to eat is proof that there is no prerequisite life. As eating food does not give life, but supports life that already is, so fellowship with Christ does not cause regeneration but supports that which is regenerated.

Jn.6.32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life (Jesus said to them that He is life's bread.): he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

...

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Now for a description of manna and the variety of products which could be derived from it.

קִרְעַגְדָּ

7 And the manna was as coriander seed,

גִּד, tss. *coriander* & only twice in the OT, Ex.16.31; Nu.11.7.

קִרְעַגְדָּ, כִּי, for *as*, & זֶרַע, ze-ra[g], tss. almost always *seed*.

and the colour thereof as the colour of bdellium.

looks of it was as the looks of LXX, has 'hoarfrost' for κρυστάλλον, tss. *ice* in Job 6.16; 38.29; Ps.147.17; 148.8

colour, common noun עֵינַי, [g]a-yin, tss. *the eyes, the sight, the fountain or well of water (eye of the water), the color (the look or appearance, etc.*

bdellium, הַבְּדֵלָח, ha-b^e-do-lach, הַ, the definite article *the*, to the masc. sing. noun בְּדֵלָח, b^e-do-lach; only twice, Ge.2.12; Nu.11.7, *bdellium*; dictionary, bdellium is said to be a gum resin similar to myrrh obtained from various trees of the East Indies and Africa.

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:**
or boiled, meaning fried in oil or water

and baked, וּבִשְׁלוּ, oo-vish-she^e-lu, prefixed indefinite article וּ, oo, to the Piel (intensive act.) pret. verb in 3ps.pl. of בָּשַׁל, tss. *to seethe, to bake, roast, boil, sod*.

and the taste of it was as the taste of fresh oil.

the taste of it ... as the taste, טַעֲמוֹ טַעֲמָךְ, masc. noun tss. *the taste, the behavior, the advice, the judgment, discretion, the decree*; here *flavor*.

fresh, לֶשֶׁד, l^e-shad, only one other time in the OT, Ps.32.4, *moisture* (perhaps meaning 'refreshness').

Ex.16.31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

9 And when the dew fell upon the camp in the night, the manna fell upon it.
the camp

*Ex.16.19 And Moses said, Let no man leave of it till the morning.
20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.
21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.*

Ex.16.35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

So, every night when the dew camp upon the camp so did also the manna. The manna was a daily supply that was to be reaped every morning before the heat of the sun melted it. This was so for every day except the Sabbath day. On the day before the Sabbath a double-portion was laid upon the camp which would feed the Israelites unto the end of the Sabbath day.

Manna was ground or beaten and then *baked* or *boiled* (I'm not sure if it means necessarily in oil or water) and then cooked into different kinds of cakes.

10 Then Moses heard the people weep throughout their families,

weep, בָּכָה, **vss. 4, 10,13, 18, 20.**

throughout their families, לְמִשְׁפַּחֹתָיו, l^e-mish,p^e-cho-thayv, a fem. noun, מִשְׁפָּחָה, mish-pa-chah; *tss. a kind, a family, a kindred.*

every man in the door of his tent:

Everywhere Moses went the people complained to him: ... *for they weep unto me, saying, Give us flesh, that we may eat.* (cf. v.13)

and the anger of the LORD was kindled greatly;

and ... was kindled, וַיִּחַר, vay-yi-char, Qal fut. 3psm. of חָרָה, cha-rah, *tss. to be wrath, to wax hot, to be kindled, to be angry, to be displeased, to burn, to be grieved; Nu.11.1, 10, 33; 12.9*

Moses also was displeased.

This was also evil in Moses' eyes ...

11 And Moses said unto the LORD, Wherefore hast thou afflicted thy servant?

Why done evil to

וְיָ

and wherefore have I not found favour in thy sight, that thou layest the burden

why

grace

puttest

the burden, אַת־מַשָּׂא, mas-sa, a masc. noun tss. a burden, a tribute, an exaction.

of all this people upon me?

12 Have I conceived all this people? have I begotten them,

have I conceived, הָרַתִּי, ha-ree-tee, Qal pret. 1ps. of הָרָה, ha-rah, tss. to conceive, be with child.

have I begotten them [it], Qal pret. of יָלַד, ya-lad; tss. to beget, to bear, to bring forth children, to deliver.

that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers?

carry them [it], שָׂאֵהוּ, sa-eyh-hoo, Qal imper. sing. masc. of שָׂא, vss. 12 twice, 14, 17 twice; tss. to bear, to carry, to spare, to accept, to forgive, to lay, to respect, to bring forth, to suffer, to lift up, etc.

in your bosom, בְּחִיקָךְ, masc. sing. noun, חֵיק; tss. a bosom, the lap, the bottom, the lap.

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.

14 I am not able to bear all this people alone, because it is too heavy for me.

too heavy, כָּבֵד, adj. tss. grievous, sore, great, heart is hardened, of a slow tongue, hard language, laden.

17 And I will come down and talk with thee there:

descend

and I will come down, וַיֵּרְדֵהוּ, Qal pret. of יָרַד, tss. to come down, to sink, to descend, to go down.

and I will take of the spirit which is upon thee, and will put it upon them;
straiten [a portion]

and I will take, וְאַצַּלְתִּי, Qal pret., 1ps. of אָצַל, ah-tzal; only five times in the OT and tss. the Qal pret. in Ge.27.36, to reserve; Nu.11.17, to take; Ec.2.10, to keep; once in Niphal (simple passive) pret., Ez.42.6, to be straitened; once in Hiphil (causative active) fut., Nu.11.25, to take; straiten is perhaps the best idea.

and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

Earlier when Jethro had visited Moses he saw that Moses was sitting from morning to evening judging every issue that the Israelites brought to him.

Ex 18:14 And when Moses' father in law saw all that he did to the people, he said, What is this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

At Jethro's recommendation Moses taught others to make judgments themselves according to the word of God. (cf. Ex.24.19, 20) As a result Moses sets up a multi-tiered system of judgment; judges for thousands, hundreds, fifties and tens. (Ex.24.25, 26)

Shortly after this the LORD commanded that Moses with certain others, Aaron, only two of Aaron's sons, Nadab and Abihu, and seventy elders of the people come into the mount of Sinai. (cf. Ex.24.1)

Ex 24:9 Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:

10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

This is the only other instance that I know of that involves 70 of the elders of Israel but this has nothing to do with judging Israel. I'm not sure what the difference is between what Jethro recommended and this account in Numbers. In either case it was to ease the burden that fell to Moses. But whether either system worked as it should have I can't say. The people are a stiff-necked people under every system of government.

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:

[we had] it good

Qal pret. of אָכַל

therefore the LORD will give you flesh, and ye shall eat.

On account of the immediate, temporal inconvenience required for the sojourn, Israel soon forgot what was ahead of them.

Ex 3:8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. (cf. Ex.3.17; 13.5; 33.3; Lev.20.24)

How easily distracted, deceived and turned out of the way were the Israelites. We can all identify with them can't we? There are hardships to be endured by the Christian as he makes his way through this present world, but this is in light of the a better day ahead. Yet knowing this, I am

prone to complain at the slightest inconvenience and hardship. The word of God is full of encouragements to lead the Christian forward in faithful service to the day of the coming of Jesus Christ, and it is also full of warnings to discourage him from turning out of the way.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

חֹדֶשׁ יָמִים

20 But even a whole month, until it come out at your nostrils,
month of days proceeds from your noses.

month of, חֹדֶשׁ, cho-desh, a masc. noun tss. month.

and it be loathsome unto you:

loathsome, לִזְרָא, fem. sing. noun, of אֲרָא, only this once in the OT;
this is related to the verb אָרַע, to be estranged.

because that ye have despised the LORD which is among you,
rejected

ye have despised, תִּמְכַּי־מָאָס, כִּי, because; and מָאָס, tss. to despise, to cast away, to reject, to refuse, to cast off, to disdain, to abhor, to contemn.

among you, בְּקִרְבְּכֶם, a masc. noun, קִרְב, qe-rev, to be within, to be among, to be in the midst, the pertinence, the inwards.

and have wept before him, saying, Why came we forth out of Egypt?

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.

מָצָא

22 Shall the flocks and the herds be slain for them, to suffice them?

and find them [in this
wilderness]

אָזְנֵם

or shall all the fish of the sea be gathered together for them, to suffice them?

and find them [in
this wilderness]

Reminds me of instance where the Lord Jesus would prove His disciples as He sets out to feed the multitudes.

Jn.6.1 ¶ After these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

23 And the LORD said unto Moses, Is the LORD'S hand waxed short?

is shortened, תקצר, tiq-tzar, Qal fut. 3psm. of קצר, qa-tzar; tss. to reap, to be short, to be strait, to cut down, vex, mow, harvest, to be discouraged, to trouble.

Is the LORD's hand restricted in this issue?

thou shalt see now whether my word shall come to pass unto thee or not.

- befall -

whether ... shall come to pass unto thee, יקררה, h^a-yiq-r^e-ka, Qal fut. of קרה, qa-rah; tss. to befall, to meet, to happen, to come to pass, to come.

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,

Previously appointed in verse 16.

עמד

and set

them round about the tabernacle.

stood or appointed

and set, עמד, in Hiphil (causative act.) fut.; the verb in Hiphil is tss. to set, appoint, confirm, ordain, establish, to cause to stand

25 And the LORD came down in a cloud, and spake unto him,

and took of the spirit that was upon him,

and straitened

and took, אצל, ah-tzal; only five times in the OT and tss. the Qal pret. in Ge.27.36, to reserve; Nu.11.17, to take; Ec.2.10, to keep; once in Niphal (simple passive) pret., Ez.42.6, to be straitened; once

in Hiphil (causative active) fut., **Nu.11.25, to take**; *straiten* is perhaps the best idea.

and gave it unto the seventy elders: ^{וַיָּהִי} **and it came to pass, [that,]**
and it was

and gave, Qal fut. of נָתַן, na-than, *to give*

when the spirit rested upon them, they prophesied, and did not cease.

as

and did ... cease, וַיִּסְפוּ, ya-sa-phoo, Qal pret. of יָסַף; *to add, to put, to yield, to increase.*

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.**

Eldad & Medad (v.27)

Why these men of the seventy did not come to the tabernacle is not revealed. Nonetheless because they were counted of the number of the seventy they received a portion of the Spirit of the LORD for the work to which they were appointed. This is how *offices* work. It's not the person as much as the office that is under consideration.

27 And there ran a young man, and told Moses,

and ... ran, Qal fut. of רוץ, rootz, tss. *to run*, and treated in some instances like a noun, *guard* and *posts*.

and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.

shut them up.

forbid them, כָּלָאָם, Qal imper. of כָּלָא; tss. to shut up, to keep, to keep back, to refrain, to stay, to retain, to forbid, to withhold.

29 And Moses said unto him, Enviest thou for my sake?

enviest, הִמְקַנָּא, Piel part. of קָנָא; tss. to be jealous, zealous, to envy, to have zeal, to be provoked.

would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them!

give

30 And Moses gat him into the camp, he and the elders of Israel.
gathered -

gat, אָסַף, to gather, get, withdraw, to bring in, to assemble, to receive; Nu.11.16, 22, 24, 30, 32 twice.

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.

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.

and they spread, נִשְׁטְחוּ, Qal fut. of שָׁטַח; to spread, to enlarge.

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 ... was kindled, נִיחַר, vay-yi-char, Qal fut. 3psm. of חָרַח, tss. to be wroth, to wax hot, to be kindled, to be angry, to be displeased, to burn, to be grieved; Nu.11.1, 10, 33; 12.9

and the LORD smote the people with a very great plague.

smote, נִכָּה, Hiphil (causative act.) fut. of נִכָּה; tss. *to smite, to slay, to kill.*

great, רַבָּה, fem. sing. adj. רַב, *great, many, multiply, multitude, much, long, populous, more, increase.*

very, מְאֹד, masc. noun commonly used as an adv.; tss. *very, exceedingly, greatly, mighty, louder, sore, exceeding, far.*

plague, מַכָּה, fem. sing. noun מַכָּה; tss. *a plague, a slaughter, the stripes, a wound, a beating, a sore, a blow.*

34 And he called the name of that place Kíbrōthhattáavah:

or, The Graves of Lust

because there they buried the people that lusted.

Kibrothhattaavah, קִבְרוֹת הַתְּאָוָה,

buried, קָבַר, qav-roo, Qal pret. of קָבַר, to bury; the noun קָבַר, a burying place, a sepulcher, a grave equivalent to the Greek μνημῆιον.

cf. שְׂאוֹל, Sheol, which is equivalent to the Greek ᾗδης, Hades.

lusted, הִמְתָּאוִים, ham-m^e-t^e-av-vim,

35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

Hazeroth, הַצְּרוֹת, ch^a-tze-roth, a masc. noun w/a fem. pl. termination, of חֶצֶר, a court or village.

Israel's sin was that they lusted for the things of the old world from which they had been redeemed by blood of the Lamb rather than pursuing after

the things that the LORD had set before them. They had a land before them which flowed with milk and honey yet for the inconvenience of the sojourn their hearts turned back to Egypt and rebelled against the will of the LORD for them.

He.11.35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

We aren't much different than Israel was back then are we? If we have learned anything from their example it is that we cease complaining and reign in the lusts of the flesh because of the promised of God before us. This or else one day we shall experience for ourselves the terrible sense of regret that Esau experienced when he realized that he had sold his birthright for the immediate gratification of a bowl of pottage. (cf. Ge.35.29-34) Let us forget the things behind us and press on to the mark before us in Christ.

Phl.3.13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 ¶ Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.