

210526-4 Nu 33, Israel's Many Camps During the Forty-Year Sojourn—CThurman

Chapter 32 is an account of two and one-half tribes of the nation of Israel desiring to remain on the land where they are presently, which is on the eastern side of the Jordan River, because *it was a place for cattle and they have cattle*. The two and one-half tribes are Reuben, Gad (two of the three tribes that had been under the standard of the southern camp of Reuben), and half of the tribe of Manasseh (one-half of one of the three tribes that had been under the standard of the western camp of Ephraim). Of the other half of the tribe of Manasseh, they will possess land on the western side of the Jordan River.

After it was determined that the request to remain on the east of the Jordan by these tribes was not an act of rebellion against the LORD's commandment to coming into the land promised to them, a conditional agreement was made. As long as they helped their brethren take possession of the land on the other side of the Jordan River they may remain here. Otherwise they all must take possession among their brethren *in the land of Canaan*.

So, Reuben, Gad and the half of Manasseh were given time to rebuild the pens for their livestock and the villages for their families, which Israel had destroyed when they went to war against the Amorites. In these places there is left a sufficient force for a defense but all of their other warriors are being prepared for crossing the Jordan River with the rest of the warriors of the nation of Israel. The chapter ends by giving a brief description of the area where the two and one-half tribes proposed settlements will be located. (cf. Gad (vss.34, 36), Reuben (vss. 37, 38), and Manasseh (vss.39-42) The account of the fulfillment of this agreement is recorded in Jos.22.1-9.

Now ch.33 is a record of the 42 places Israel encamped as they sojourned to Canaan. (I have indicated these by adding the number in sequence in the text.) Often in Scripture names are given to places that note something, some person, or some event. So it is here for the places where encamped.

1 ¶ These are the journeys of the children of Israel, which root **חָצַו**
went forth
proceeded

journeys, מַסְעֵי, mas-[g]eyh, masc. pl. noun, מַסַּע, mas-sa[g], always tss. with the English *journey* (12); the verb is נָסַע, na-sa[g], tss. *to journey, to depart, to set forward, to go forward, to remove, to go forth, to go a way.*

מֵאֶרֶץ

out of the land of Egypt with their armies under the hand of Moses and Aaron.
from

So this is now an historical account of Israel's travels under Moses and Aaron.

2 And Moses wrote their goings out according to their journeys

goings out, אֲתֵּמוֹצְאֵיהֶם, a noun מוֹצֵא, moh-tzah, tss. a going forth, the outgoings of, a proceeding out of, a going out; this is the noun form of the verb יָצָא, *to proceed.*

according to their journeys, לְמַסְעֵיהֶם, same as above, a noun with the prefixed preposition לְ, to, for.

עַל־פִּי

by the commandment of the LORD:
upon the mouth of

The LORD commanded Moses to keep a record of their journey.

and these are their journeys according to their goings out.

נָסַע, na-sa[g]

3 And they departed from Rameses in the first month,
journeyed Ex.13.20

the verb is נָסַע, na-sa[g], tss. *to journey, to depart, to set forward, to go forward, to remove, to go forth, to go a way.*

Ge 47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

Ex 12:37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot that were men, beside children.

on the fifteenth day of the first month; on the morrow after the passover the

L-R לְעֵינֵי כָּל־מִצְרָיִם

children of Israel went out with an high hand in the sight of all the Egyptians.
before the eyes of

If you remember, the children of Israel observed their very first Passover Feast on the 14th day of their new month of the year called Abib. (cf. Ex.12.6; Le.23.5; Nu.28.16; Passover is a memorial ordinance.)

Ex 12:2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Ex 13:4 This day came ye out in the month Abib.

Then on the next day, the 15th day, would be the beginning of the Feast of Unleavened Bread. Remember, on the first and last days of this feast there was an holy convocation. An holy convocation was treated as if it was a 7th day Sabbath. (cf. Ex.12.16; Le.23.6-8; Nu.28.17, 18, 25 [for treatment of the 7th day Sabbath, cf. Ex.20.9, 10])

4 For the Egyptians buried all their firstborn, which the LORD had smitten

וּבְאֵלֹהֵיהֶם עָשָׂה

among them: upon their gods also the LORD executed judgments.
also the LORD executed judgments upon their gods [or princes, judges].

Here there term 'gods' is the Hebrew אֱלֹהִים, *elohim*, tss. *God, goddess, gods* (Ex.12.12, marg., *princes*), *judges* (cf. Ex.21.6; 22.8, 9, 20, 28, *angels* (cf. Ps.8.5). In this text this speaks of the LORD judging the *princes* of Egypt.

But the LORD had spared Israel's firstborn from this judgment because they had taken hyssop, dipped it in the blood of the Passover lamb and applied it to the two door posts and to the upper door post that is otherwise called a lintel. (cf. Ex.12.7, 22, 23)

5 And the children of Israel removed from Rameses,

Rameses – son of the sun (Robert Young [RYoung], Alexander Cruden [ACruden]).

and pitched in (1) Succoth.

Succoth – the place of booths (cf. Ex.13.20)

in Succoth, בְּסוּכֹת, b'-suk-koth, b' prefixe for in, and the fem. noun סוּכָה, suk-koth, tss. *booths, tabernacles, tents, pavilions, covert, cottage.*

Here is the place where Israel erected their first booths or a cover over them to provide shelters. Later the LORD will have them observe the Feast of Tabernacles or Booths to remember this time (a memorial ordinance).

Le 23: 40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

...

42 Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That (expressing the purpose for dwelling in booths) your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD

your God. (However, Israel never observed the Feast of Booths until Israel had returned from Babylonian captivity. (cf. Ne.8.17)

So Israel gave this place the name *Succoth* because of what they first erected booths here. (Ge.33.17, Jacob made *booths* for his cattle; Le.23.34, the feast of *tabernacles*) This is on the Egyptian side of the Red Sea.

6 And they departed from Succoth, and pitched in (2) Etham, which is in the edge of the wilderness.

Etham (ē'-**tham**)– also Ex.13.20, which place appears to be on both sides of the Red Sea.

7 And they removed from Etham,

and turned again unto (3) Pihahiroth,
returned

Pihahiroth – the place of the mouth of caverns (Benjamin Davidson [BDavidson], ACrudens, or the place of meadows, RYoung).

Pihahiroth, פִּי־הַקְּהִירֹת, עַל־עַל, to, פִּי־הַקְּהִירֹת, פִּי, for פֶּה, mouth, and הַקְּהִירֹת, the caverns; all together to the place of the mouth of caverns.

To return to Pihahiroth appears to mean that they headed in this direction before and then turned away and now the LORD would have them turn back to it. In this way the LORD *deceives* Pharoah in order to bring him to his end, the destruction of his army.

Ex.14.1 ¶ And the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they turn ['back' is the idea] and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

which is before Baalzephon:

Baalzephon – the place of the Lord of Typhone (RYoung); lord of the north, hidden, or secret (ACrudens)

and they pitched before

Migdol.

probably meaning on the seaward side of ...

Migdol – the place of a tower (RYoung, ACrudens); a tower (ACrudens).

Ex 14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in (4) Marah.

Marah – The place of bitterness.

The wilderness of Etham, on the eastern side of the Red Sea might be the same as the wilderness of Shur .

Ex.15.22 ¶ So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD; and the LORD shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them ...

9 And they removed from Marah, and came unto (5) Elim:

Elim (ē-lim) – the place of palm trees (RYoung); strong oaks (ACrudén).

**and in Elim were twelve fountains of water,
wells**

and threescore and ten palm trees; and they pitched there.

Ex 15:27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

10 And they removed from Elim, and encamped by (6) the Red sea.

11 And they removed from the Red sea, and encamped in (7) the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin,

and encamped in (8) Dophkah.

Dophkah (Dof-kah) – a place of cattle-driving (Young); knocking (ACrudén).

13 And they departed from Dophkah, and encamped in (9) Alush.

Alush, (Ay'-lush) – a wild place (RYoung); a crowd of men (ACrudén).

Israel came into the wilderness of Sin, which is an area located between Elim and Sinai. They arrived here on the 15th day of the second month. And it is somewhere in this area that Israel murmured against the LORD. In this area he rained from heaven manna for them to eat.

Ex.16.1 ¶ And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

Of this manna a portion was laid up in the holiest of all and inside of the Ark of the Covenant. (note: this never spoiled) And of this manna the Israelites ate for the 40 years of their sojourn. (cf. Ex. 16.33-36; He.9.4)

14 And they removed from Alush, and encamped at (10) Rephidim,

Rephidim (Ref'-i-dim) – the place of plains (RYoung); props, supports (ACrudens).

where was no water for the people to drink.

(cf. Ex.17.1)

Here is the place called Massah & Meribah (Temptation & Chiding), or Kadesh-Meribah. Here Moses is commanded to smite the Rock and water shall come out that the people may drink. (cf.Ex.17.1-7) Also, here Amalek fought against Israel. This is the battle which Aaron and Hur held up the arms of Moses. In the end Joshua discomfited Amalek. (cf. Ex.17.8-16)

15 And they departed from Rephidim, and pitched in (11) the wilderness of Sinai.

Now, Israel, three months into their sojourn, pitches camp in the wilderness of Sinai, on the fifteen day, which would be the fourth month. (If they left on the 15th day of the 1st month, and it is now the 15th day of the third month *going out*, or it is the 4th month of their calendar).

Ex 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

16 And they removed from the desert of Sinai,

Then, Israel took their first journey, being arranged into their camps to march forward as the LORD had commanded them, departing from the wilderness of Sin and headed in the direction of the wilderness of Paran. (cf. Nu.10.12) Now this was 9 mos. and 5 days after encamping in Sinai. (cf. Ex.40.17; Nu.1.1; 10.11) They began journeying on the 20th day, 2nd mo., 2nd year. (Nu.10.11)

Remember, v.13, one month after departing Egypt they arrived in Alush; in the 15th day of the 4th mo. they arrived in the desert of Sinai. (see above, v.15 to explain this). Here Israel is for the next 8 months. That is determined by the fact that it was the 1st day of the first month that the tabernacle was erected. (cf. Ex.40.17)

Nu.10.12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their journey according to the commandment of the LORD by the hand of Moses.

Soon after this Israel complained. Then the fire of the LORD burned against them to consume those that were in the uttermost parts of the camp. This place was called Taberah, the place of burning. (cf. Nu.11.1-3)

and pitched at (12) Kibrothhattaavah.

Kibrothhattaavah (Kib'-rōth-hat-tay'-a-vah) – The place of the graves of lust.

Here the mixed multitude despised the manna which the LORD had provided them from heaven. For this He brings them 30 days of quail (cf. Nu.11.20), but *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.* (Nu.11.33) For this the place was named Kibrothhattaavah. (cf. Nu.11.33, 34)

17 And they departed from Kibrothhattaavah, and encamped at (13) Hazéroth.

Hazeroth – Ha-zee'-rōth, a place of courts or villages (RYoung); villages, hamlets; court or porch (ACrudens)

Nu.11.35 And the people journeyed from Kibrothhattaavah unto Hazeroth; and abode at Hazeroth.

Here it was that Miriam and Aaron (Miriam the eldest of the siblings) murmured against their brother Moses for marrying an Ethiopian woman. For this the LORD smote Miriam with leprosy, and for seven days she dwelt outside the camp until she was purified from it. (cf. Nu.12.1, 10, 14) Once she was restored, Israel set forward again on their journey.

18 And they departed from Hazeroth,

entering into the wilderness or desert of Paran. (cf. Nu.12.16)

and pitched in (14) Rithmah.

Rithmah – Rith'-mah , a place of a broom (RYoung, ACrudens)

19 And they departed from Rithmah, and pitched at (15) Rimónparéz.

Rimón-paréz – perhaps a place of wild or abundant pomegranites (CAT); pomegranate of the breech (ACrudens).

20 And they departed from Rimmonparez, and pitched in (16) Libónah.

Libónah – a place of whiteness (ACrudens).

21 And they removed from Libnah, and pitched at (17) *Ris'sah*.

Ris'sah – a place of a heap of ruins (CAT); dew (ACrudens)

22 And they journeyed from Rissah, and pitched in (18) *Kehelathah*.

Kehelathah (Kee-he-lay' - thah) – a place of assembly (CAT); toward the place of assembly (ACruden)

23 And they went from Kehelathah, and pitched in mount (19) *Shapher*.

Shapher (Shay'fer) – a fair place (CAT); beauty (ACrudens)

24 And they removed from mount Shapher, and encamped in (20) *Haradah*.

Haradah (Ha-ray' -dah) – a place of terror (CAT); fear [of an host] (ACrudens).

25 And they removed from Haradah, and pitched in (21) *Makheloth*.

Makheloth (Mak-hee-lōth) – a place of assemblies (RYoung); congregations (ACruden).

26 And they removed from Makheloth, and encamped at (22) *Tahath*.

Tahath (Tay' -hath) a place of depression or humility (RYoung); depression (ACruden).

27 And they departed from Tahath, and pitched at (23) *Tarah*.(Tare' -ah)

Tarah(Tare' -ah) – a place of turning, duration, or wandering (RYoung); delay (ACruden).

28 And they removed from Tarah, and pitched in (24) *Mith'cah*.

Mith'cah – a sweet place (RYoung); sweetness (ACruden).

29 And they went from Mithcah, and pitched in (25) Hashmō'nah.

Hashmō' nah – a place of fruitfulness (RYoung); very fat (ACruden).

30 And they departed from Hashmonah, and encamped at (26) Mōs'erōth.

Mōs'erōth – a place of chastisements (RYoung).

31 And they departed from Moseroth, and pitched in (27) Benejaakan.

Benejaakan (Ben'-ay-jay'-a-kan) – meaning the sons of Jaakan; a place of the sons of intelligence (RYoung).

Deu.10.6 And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died (not meaning that he died here at this time, but that this is place where he would die), and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

32 And they removed from Benejaakan, and encamped at (28) Horhagid'gad.

or Gudgodah

Horhagid' gad – a place of a hill of a cleft (RYoung); hill of thunder (ACruden).

33 And they went from Horhagidgad, and pitched in (29) Jot'bathah.

Jotbath

Jot' bathah – a place for excellent water (RYoung); goodness (ACruden).

It was here that the Levites were separated to their peculiar services around the tabernacle. Compared to the verse above, v.31, Aaron was certainly alive at this time.

Nu.3.6 Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

Deu.10.8 At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

34 And they removed from Jotbathah, and encamped at (30) Ebrō'nah.

Ebrō' nah – a place of a bank, beach, coast (RYoung); passage of the sea (ACruden).

35 And they departed from Ebronah, and encamped at (31) Eziongaber.

Eziongaber (Ee' zee-on-gay' -ber) – a place of the backbone of a mighty one (RYoung); the backbone of a man, or of the strong, or counsel of the man (ACruden).

36 And they removed from Eziongaber, and pitched in (32) the wilderness of Zin, which is Kadesh.

Kadesh (Kay' -desh) – a holy place.

Kadesh-Meribah (strife,contention): the place of the strife of Kadesh

Here Miriam died in Meribah-Kadesh.

Nu.20.1 ¶ 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.

Because there was no water the people gathered themselves against Moses and Aaron and chode with them. Here Moses sinned against the LORD when he spoke unadvisedly with his lips and failed to sanctify the LORD before the people. For this he would not come into the land of Canaan.

Nu.27.14 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.

Nu.20.12 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 given them.

13 This is the water of Meribah; because the children of Israel strove with the LORD, and he was sanctified in them. (So is called Kadesh-Meribah. [cf. Deu.32.51])

14 And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:

...

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:

De 2:8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Eziongaber, we turned and passed by the way of the wilderness of Moab.

...

14 And the space in which we came from Kadeshbarnea, until we were come over the brook Zered, was thirty and eight years; until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

...

26 And I sent messengers out of the wilderness of Kē'demoth unto Sihon king of Heshbon with words of peace, saying ...

37 And they removed from Kadesh,

Nu 20:22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

Is this the same as the place called *Beeroth*? (see below, De.10.6)

and pitched in (33) mount Hor, in the edge of the land of Edom.

Hor – the place of a mountain.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there,

Particularly Aaron died and was buried in a place called Mōsera.

De 10:6 ... there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. (this text only notes that Aaron died there. He certainly did not die there at the time the Levites were separated to their service around the tabernacle.)

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.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

Nu 20:22 And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

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.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

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.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

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.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, even all the house of Israel.

בְּנֶגֶב

40 And king Arad the Canaanite, which dwelt in the south

in the south – southward (cf. Nu.13.17; Is.22.1) ‘into the Negev,’ Green’s Interlinear Bible.

in the land of Canaan, heard of the coming of the children of Israel.

Nu.21.1 ¶ 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.

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.

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.(destruction)

41 And they departed from mount Hor, and pitched in (34) Zalmonah.

by way of the
Red Sea. (cf. Nu.21.4)

Zalmonah (Zalmō’ nah) – The place of an image, shadow, terrace, or ascent (RYoung); shady (ACrudens).

Somewhere near this area Israel despised the manna, calling it ‘this light bread.’ Many died from the bite of the fiery serpents that the LORD sent judge His people. (cf. Nu.21.5, 6) It could be that the name Zalmonah is related to the Hebrew verb **זָלַם**, or the noun **זֶלְמוֹנָה**, **זֶלְמוֹת**, a shadow, **זֶלֶם**, tze-lem, a masc. noun tss. *image*.

42 And they departed from Zalmonah, and pitched in (35) Punon.

Punon (Poo´-non) – The place of distraction, פִּנּוֹן, or an ore-pit (RYoung); distraction (ACruden).

43 And they departed from Punon, and pitched in (36) Oboth.

Oboth (owe´ - bōth) – a place of hollows (RYoung); pythones, oracular serpents, soothsayers (ACruden).

Nu.21.10 ¶ And the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ijeabarim, in the wilderness which is before Moab, toward the sunrising.

44 And they departed from Oboth, and pitched in (37) Ijeabarim, in the border of Moab.

Ijeabarim (I´ zhee ab´ a rim) – a place of heaps of a further region (RYoung); ruins of Abarim (ACruden).

45 And they departed from lim, and pitched in (38) Dibongad.

lim (I´ im) – evidently shortened for Ijeabarim.

Dibongad (Dye´ bon gad) Same as Dibon. (cf. Jer.48.22); Dibon, *weeping* (ACruden); a place of a company of rivers (RYoung); abundance of sons, happy and powerful; or, happy, or great understanding, or edifice (ACruden)

Nu.21.12 ... and pitched in the valley of Zared.

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.

46 And they removed from Dibongad, and encamped in (39) Almondiblathaim.

Almondiblathaim (Al´mon di bla thá im) – the place of an encircled hiding place (RYoung); Almon towards Diblathaim (ACruden).

Is this the same as Bethdiblathaim? Or, the ‘house of Diblathaim?

47 And they removed from Almondiblathaim, and pitched in the mountains of (40) Abarim, before Nebo.

Abarim – a place of passages, fords, or ridges an high place (RYoung); passages, or passengers (ACruden)

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from (41) Beth jes´ i mōth

Bethjeshimoth (Beth jes´ i mōth) – the place of the house of desolations.

Bethjeshimoth would be the ‘house of Jeshimoth. Is this the same as Jeshimon? (cf.Nu.21.20; Jos.12.2; Ez.25.9 is *Bethjeshimoth*)

even unto (42) Abelshittim in the plains of Moab.

Abelshittim (A´ bel-shit´ tim) – the place of the meadow of the Acacias (RYoung, ACruden).

So Moses recorded, by the commandment of the LORD, the encampments of the nation of Israel, forty-two in all over a 40-years period of time, from Rameses, Egypt to the plains of Moab.

The nation of Israel came to so many places. If we look briefly over the place-names we might see a little bit of our own personal experience as we make our sojourn through this present wilderness experience.

dwelt in booths – wandered – met with caverns or meadows – bitterness – places like an oasis – places of reverts – knocking – times of togetherness – times of dryness – to the law – some buried by lusts – to courts and villages – to the broom (swept) – a breach of fruit-bearing – to whiteness, cleanness – to an heap of ruins – places

of assemblies – to beautiful places – to places terrifying – to the congregation – to depression or humility – to turning or wanderings – to sweet places – to fruitfulness – to chastisements – to learning – to division – to places where there’s an abundance of good water – to a passage here – to strength/backbone – to holiness – to mountaintops – to shadows & images (a fleeting shadow) – to distractions – to hollows – to the places where former passages lay in ruins – to places of an abundance of weeping – to an hiding place – to new places of passages – to an house of desolation (to realize the truth that the old man is un-regenerable) – to meadows of acacias (incorruptibleness, the new man abides forever)

Does this sound familiar to any of us? Probably it does.

50 ¶ And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

מִפְּנֵיכֶם

52 Then ye shall drive out all the inhabitants of the land from before you, your face

then ye shall drive out, Hiphil (causative act.) pret. of the Hebrew verb יָרַשׁ, ya-rash, in Qal tss. to possess, to succeed, to enjoy, to inherit; in Hiphil, tss. to dispossess, to drive out, to cast out, to expel, to leave for an inheritance (Nu.33.52, then ye shall drive out; 53, to possess it, & and ye shall dispossess; twice, 55, ye will ... drive out)

and destroy all their pictures,
the images (of their gods)

destroy, וְאַבְדָּתָם, Piel (intensive act.) pret. of the verb אָבַד, tss. to destroy, to undo, to fail, to lose, to break; the Piel verb, very thoroughly, with repeated, busy activity destroy them.

pictures, כָּל־מִשְׁכֵּי־תָם, כָּל, kal, *all*, and מִשְׁכֵּי־תָם, of the fem. noun מִשְׁכֵּי־תָם, mas-keeth, tss. *image, picture, imagery*, ‘they have more than heart could wish’ [imagine, picture], Ps.73.7; Pr.18.11, ‘as an high wall *in his own conceit* [imagination, mental picture or image’.

and destroy all their molten images,
cast, melted forms [of their gods]

molten, a Hebrew fem. noun מִסְכָּה, mas-she-kah, as an adjective, *molten, molten image, covering*; see the verb נָסַךְ, tss. *to set, to pour out* (so the idea of casting molten material into a form), *to cover, to offer, to melt* (Is.40.19), *to form* (marg. ‘or *molten* a graven image) (Is.40.10).

images, masc. pl. nou of צֶלֶם, tze-lem, tss. *an image* (33), *a vain shew* (1), *a form* (1).

and quite pluck down all their high places:

quite pluck down, Hiphil (causative act.) fut. of the verb שָׁמַד, sha-mad, *to destroy, to perish, to overthrow, to bring to nought*.

high places, of the fem. noun בָּמֹת, ba-mah, tss. *high place, waves* (of the sea), *the heights of*.

The pictures, the cast images, and the high places are all things which have to do with the gods of the nations that dwell in the land. To the people of God the gods of the nations were to be completely put away from them and this land. Israel should have nothing that represents these gods with them.

Ex 23:24 Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

...

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou shalt make no covenant with them, nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

53 And ye shall dispossess [the inhabitants] of the land, and dwell therein:

drive out

Or, And ye shall possess the land and dwell in it.

for I have given you the land to possess it.

to possess, לָרֶשֶׁת, לָ, to, & יָרַשׁ, see above.

54 And ye shall divide the land by lot for an inheritance among your families:

distribute

inherit

and you shall divide, וְהִתְנַחֵלְתֶם, Hithpael (reflexive) pret. of נָחַל, na-chal, tss. to inherit, to possess as an inheritance, heritage, to distribute; the fem. noun נַחֲלָה, is tss. an inheritance, a possession, an heritage.

by lot, בְּגוֹרָל, b'-go-ral, גּוֹרָל, go-ral, a masc. noun, and always tss. a lot.

among your families, לְמִשְׁפַּחְתֵּיכֶם, of the fem. noun מִשְׁפָּחָה, mish-pa-chah, tss. after their kind, after their families, to my kindred.,

and to the more ye shall give the more inheritance,

many increase the

and to the fewer ye shall give the less inheritance:
few diminish the

every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you;
your face

then it shall come to pass, that those which ye let remain of them shall be pricks
rest

ye let remain, תותירו, Hiphil (causative act.) fut. of the verb יָתַר, yathar, tss. *to rest, to remain, to leave, to leave behind, to reserve.*

pricks, לְשָׂכִים, l'-seyk-keem, masc. pl. noun w/prefixed preposition לְ, see שֵׁךְ, seykh; only this once in the OT, unless related to Lam2.6, *tabernacles* (possibly 'thorny hedge).

in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

thorns, וְלְצִנְיָנִים, masc. pl. noun w/prefixed preposition לְ, see צִנְיָנִים, tz'-nee-neem, only twice in the OT (cf. Jos.23.13).

in your sides, בְּצַדְיֶכֶם, a masc. sing. noun, צֶדֶד, tzad, tss. *side, beside.*

and shall trouble, Qal pret. of the Hebrew verb צָרַר, tza-rar, tss. *to vex, to distress, to trouble, to afflict, to bind, to make marrow, to be an adversary, to oppress, to be an enemy, to besiege, to be in pangs.*

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

as I thought, דָּמִיתִי, dim-mee-tee, Piel (intensive act.) pret. verb of דָּמָה, da-mah, tss. to be like, to think, to devise, to compare, to use similitudes.

Jos.23.11 ¶ Take good heed therefore unto yourselves, that ye love the LORD your God.

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:

13 Know for a certainty that the LORD your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.

15 Therefore it shall come to pass, that as all good things are come upon you, which the LORD your God promised you; so shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

Did the LORD say these things to Israel not knowing what they would do in the days ahead, or did He say them to prove them and to judge them when they did turn from the LORD? Of course the LORD knew it all before it came to pass. And seeing these things come to pass some would be come to trust in the faithfulness of God. Their sojourn isn't so much different than ours is it? How merciful He is to our unrighteousness. We deserve no mercy from the LORD and yet He sent His Son to die for us and He is faithful to chasten us to make us into the image of His blessed Son. This is what the LORD does in His people.

De 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.