

Numbers 12:
The Authority of Moses: The Lord's Servant

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Introduction:

Numbers 12 memorializes the foolish rebellion of Miriam and Aaron against Moses. Though it takes place in a larger cycle of grumbling, this chapter contains the entire sequences of events related to this particular rebellion. What begins with grumbling against Moses is quickly escalated to the judgment seat of the Lord. The wrath and mercy of the Lord are on equal display, with punishment meted out and intercession accepted. This paper will show that the rebellion of Moses' siblings took place so that the Lord could remind the people of His authority by confirming the authority of Moses as His chosen prophet. This was done to strengthen His people, and Aaron in particular, for the temptations to grumble that would afflict them in the wilderness by reminding them of their access to God through a mediator.

Structure:

- I.** Miriam and Aaron Complain (vv. 1-2a)
 - 1. About the Cushite Woman (v. 1)
 - 2. About the Unique Authority of Moses (v. 2a)
- II.** The Lord Hears and Responds (vv. 2b-10)
 - 1. The Lord Hears their Complaint (v. 2b)
 - 2. Moses' Character Extolled (v. 3)
 - 3. The Siblings Summoned (vv. 4-5)
 - 4. The Lord Speaks in Defense of Moses (vv. 6-8)
 - 5. The Lord Judges (vv. 9-10)
- III.** The Mediation (vv. 11-16)
 - 1. Aaron Cries Out to Moses (vv. 11-12)
 - 2. Moses Cries Out to the Lord (vv. 13)
 - 3. The Lord Hears and Accepts the Cry of Moses (vv. 14-16)

Context:

Historical Context:

The wilderness wandering of the people of Israel was a time of great testing. The period immediately preceding the Exodus is rightly called captivity and slavery. A cruel king oppressed them, saw them as an enemy and foreign invader, and sought to commit genocide against their

sons. But it should not be forgotten that captivity in Egypt brought with it a measure of stability. As we would see brought up repeatedly in their complaints the people had homes, jobs, and sufficient food to eat in Egypt (Ex 16:3, Nm 20:3-5). They even had access to the luxury of a varied diet which they remembered fondly while grumbling against the manna they ate in the wilderness (Nm 11:5). More than that, Egypt had been their home for 430 years (Ex 12:40) and families make memories no matter how difficult the circumstance. From that stability they fled into the unknown. They were uncertain of how and when the Lord would provide for them and were daily faced with the choice between simple faith in the Lord and grumbling against His providence.

The Exodus from Egypt was also a time of dynamic changes for the people of God. They had cried out to the Lord and He had heard their cry. With a strong hand God destroyed their enemies and gave them the plunder of the Egyptians. Though it had not been easy, the Exodus from Egypt was a clear victory where the Lord had brought about dramatic and immediate change in the circumstances of their lives. The book of Numbers begins with another victory in the confirmation of the martial might of Israel through the census. We are told that there are over 600,000 men, כָּל־יִצְחָק צָבָא בְּיִשְׂרָאֵל (Nm 1:45-46). What the people could have reasonably expected to follow was a victory procession all the way to the promised land. They might have envisioned an immediate conquest by force of arms and miraculous delivery. They could have hoped for a swift change in their circumstances that would bring about the immediate fulfillment of the promises to Abraham, Isaac, and Jacob. What they got instead was a time of testing, waiting and affliction. Barely a year after their departure from Egypt (Nm 10:11) we find the people of Israel stuck in a cycle of grumbling and rebellion. Though the Lord had always provided for them,

often through miraculous means, the people are not content. We see complaints about their provision, their leaders and their task in the Holy Land (Nm 11;12;14).

Literary Context:

The genre of the book of Numbers as a whole is varied. It contains historical narrative, poetry, law, lists of the census and many more,¹ often interleaved together. However, Numbers 12 is a clear example of historical narrative. The events recorded in this chapter are not parable or proverb, but an accurate account of a familial rebellion against God's chosen prophet-king.

The events of Numbers 11 provide the major backdrop and interpretive guide for our passage. Though the grumbling of the people of Israel started almost immediately after the crossing of the Red Sea, in the book of Numbers the grumbling doesn't start until Numbers 11. The rebellion of Miriam and Aaron takes place as a part of this cycle that sees the people of Israel complain first about hardships (Nm 11:1) and then about the lack of luxuries in their food (Nm 11:4-5). This grumbling and rebellion will culminate in a judgment from the Lord that this whole generation who left Egypt should perish in the wilderness, but even that pronouncement of judgment does not chasten the people and they continue to grumble against the Lord and His chosen leaders.

We see Moses responding to the repeated rebellions of the people by crying out to the Lord in Numbers 11:14 saying "I am not able to carry all this people alone; the burden is too heavy for me." He specifically tells the Lord that the burden of sole authority is too great for him to bear. The Lord hears his cry and distributes the burden of leadership among seventy of the elders of Israel (Nm 11:16-25). Their authority was stamped with the seal of the Holy Spirit who

1 Tremper Longman and Raymond B. Dillard, *An Introduction to the Old Testament* (Grand Rapids, Mich: Zondervan, 2007), 95.

caused them to prophesy, showing that they indeed shared with Moses in a portion of divinely delegated authority. This provides the immediate context for Miriam and Aaron to justify their power grab.

In Numbers 11 we also see the growth of Moses understanding of his own position before the Lord. Even after the provision of seventy elders to aid Moses with his burden of leadership, he sees the situation as hopeless. Moses cries out to the Lord again asking bluntly, "Why did we come out of Egypt?" Moses could not see how it was possible for the Lord to fulfill His promise to provide meat for the whole assembly of the people of God. The Lord gives Moses a simple, but profoundly important rebuke, "Is the LORD's hand shortened? Now you shall see whether my word will come true for you or not," (Nm 11:23). Though we do not see a clear editors note saying, "And Moses was chastised," we see that this is the case through his reaction to the events that follow. In Numbers 11:26-30 we are told that two of the seventy elders of Israel had remained in the camp and prophesied in the camp, rather than coming to the entrance of the Tabernacle as commanded. When Joshua heard of this, jealous for his master, we are told that he says, "My lord Moses, stop them." But Moses said to him, "Are you jealous for my sake? Would that all the Lord's people were prophets, that the Lord would put his Spirit on them!" Moses had learned the lesson of the Lord's rebuke. The Lord's arm is not shortened and He will work as He wills. Moses acknowledged that He did not need to grasp authority or to rest in his own ability to provide for the people. This will be important for our passage where we see that Moses does not defend his own authority but is called the meekest of all men and has his unique position and authority defended by the Lord.

Importantly for our passage what we see for Moses in Numbers 11 we see mirrored for

Aaron in Numbers 12. We notice that Aaron does not participate in the subsequent rebellions but rather is associated with Moses as the target of the people's displeasure (Nm 14:2; 16:3). From this point onward, Aaron acts in concert with Moses and will even be explicitly punished for participation in Moses' sin at the waters of Meribah (Nm 20:24-29). This rebellion sees Aaron chastised as the last rebellion saw Moses chastised.

Verse by Verse Commentary:

Verse 1: Miriam is seen to be the primary instigator here, with her name being placed before Aaron and with the verb, 'וַתִּדְבֹר' taking the feminine singular. This is important in explaining the perceived injustice in the punishment of Miriam and Aaron. There has been much debate about the origin and identity of הָאִשָּׁה הַכְּשִׁיית. Some have argued that Moses married an Ethiopian woman in addition to Zipporah², while others that the woman in view here was the Midianite Zipporah³ as Habakkuk 3:7 links כּוֹשֶׁן with Midian. It ultimately does not matter whether the wife in question was from Midian or Ethiopia, for the weight of the complaint from Miriam and Aaron rests on the fact that she was not a Hebrew.

Verse 2: Now, the true crux of Miriam and Aaron's complaint is revealed. 'Has the Lord spoken only through Moses?' Indeed, the language of הֲרַק אֵךְ, which can be translated as 'only and solely,' there is doubling for the sake of emphasis⁴ that directly challenges Moses as the uniquely chosen prophet of God. Though the language and grammatical construction is drastically different we can see clear parallels with the words of Satan in Genesis 3:1 אֲפִי כִי־אָמַר אֱלֹהִים, with the emphasis both on the speech of God and the questioning of the extent of the truth

2 Baruch A. Levine, The Anchor Bible: Numbers 1-20: A New Translation, 1st edition (New York: Anchor Bible, 1993), 328.

3 Jacob Milgrom, The JPS Torah Commentary: Numbers (Philadelphia: The Jewish Publication Society, 1990), 93.

4 Milgrom, The JPS Torah Commentary, 94.

of what God has said.

Verse 3: Though it has been argued that meek ought to be translated miserable and thus be a complaint by Moses,⁵ the traditional translation makes more sense with the flow of the passage. For though Moses was certainly miserable at this particular time, his meekness and humility is on clear display as he does not defend his own honor and position. The meekness of Moses reminds the reader that Moses did not take power for himself, but was called to his station and honor by the Lord of Heaven.⁶ The use of this form of עָנָו in the singular is unique in the Old Testament, but a strong parallel usage can be found in Psalms 25:9, יְדַרְךָ עֲנָוִים בְּמִשְׁפָּט וְיִלְמֶד עֲנָוִים דְּרָכָיו. It is not the miserable and complaining that God will guide in judgment and teach His ways, but the humble, meek and lowly.

Verse 4: Upon hearing the complaint of Miriam and Aaron the Lord responds. He calls all three to stand before the Tent of Meeting. The order of the siblings is also reversed from what was seen in 12:1, with Miriam now appearing last after Moses and Aaron. It has been argued that all three were called because it is an ancient judicial tradition that “...all litigants must appear before the bar of (divine) justice...”⁷ In this understanding both the accused and the accusers are called to stand before the Lord so that He might arbitrate between them. The language of פְּתָאֵם is significant too, for in defending His own honor and the status of His servant Moses, He wastes no time. We can see parallels with Proverbs 6:12-15, the fate of the villain who goes out with a corrupt mouth is that פְּתָאֵם יָבוֹא אֵילָיו. The judgment of the Lord against the wicked comes suddenly and unexpectedly.

Verse 5: The Lord leaves no doubt as to who is speaking, appearing before the siblings

5 Cleon L Rogers Jr, “Moses : Meek or Miserable?,” Journal of the Evangelical Theological Society 29, no. 3 (September 1, 1986): 257–63.

6 Philip J. Budd, Word Biblical Commentary: Numbers, (Waco, Tex.: Thomas Nelson, 1984), 136.

7 Milgrom, The JPS Torah Commentary, 94.

פֶּתַח הָאֹהֶל and בְּעֶמֶד עֲנָן. The events of Exodus 40 likely took place mere months prior to Numbers 12 and Miriam and Aaron's trial before the Lord was taking place in precisely the same location that Aaron had only recently been consecrated and anointed to serve the Lord as a priest by Moses. The Lord appears in theophanic glory before the three, but calls forth Aaron and Miriam particularly. If their cause was just, this is when the Lord would vindicate them and set them up as His chosen prophets in the very place where the glory cloud of the Lord dwells among the people of Israel.

Verse 6: At this time in redemptive history the Lord had not ceased to speak through visions and dreams. Visions and dreams are seen as an inferior type of prophecy because they require further explanation. We can see example of this in Joseph's dream in Genesis 37, particularly the phrase in 37:11 וַאֲבִיו שָׁמַר אֶת־הַדְּבָר. Jacob, even though he was a prophet of God, did not understand the dream that Joseph had revealed to him, but had to keep it to ponder on its meaning. This highlights the uniqueness of Moses as detailed in 12:7-8 as a man whom God does not speak to in dreams.

Verse 7: The Lord says לֹא־כֵן עֲבָדִי מֹשֶׁה. Moses is explicitly not like other prophets, what is true of them concerning the mode of their revelation from God is not thus with Moses. Yet, despite what Miriam and Aaron had hoped to hear from the Lord, Moses is not forsaken by the Lord and tossed aside but rather confirmed in the simple phrase עֲבָדִי מֹשֶׁה. The Lord strengthens this point with not merely a claim on Moses as His slave but a declaration saying בְּכָל־בֵּיתִי נִאֲמָן בְּיָדָיו. Moses is not merely a servant of God, but a faithful servant.

Verse 8: Now we are told explicitly in what way Moses differs from the other prophets, the Lord speaks with him פֶּה אֶל־פֶּה. Moses is unique because of the way that the Lord

communicates with him, “Thus the Lord used to speak to Moses face to face, as a man speaks to his friend,” (Ex 33:11). This is elaborated upon by saying that the speech which the Lord has with Moses is *וּמִרְאָה וְלֹא בְחַיִּדָּת*. There is none of the interpretive difficulty that accompanies prophetic revelation through dreams and visions when it comes to Moses. Moses speaks to the Lord face to face and beholds a vision of the Lord. On account of all this the Lord asks of Miriam and Aaron, *לֹא יֵרָאֶתְכֶם לְדַבֵּר בְּעֵבְדֵי בְּמִשְׁחָה*? Knowing all that they knew about the unique prophetic status and position of Moses they should have trembled to speak against the man whom God had clearly and demonstrably chosen as His servant.

Verse 9: It has been well remarked that the Lord is showing great mercy here by departing.⁸ The Lord, rather than destroying them both in His anger, departs. He withholds His wrath, for a time, so that intercession might be procured through a mediator (2 Pt 3:8-9).

Verse 10: The departure of the Lord is made explicit here saying *וַהֲעֵנָה סָר מֵעַל הָאֹהֶל*. Exodus 40:36-38 says that the Lord in the pillar of cloud by day and the pillar of fire by night was a constant presence for the people of God in the wilderness. His departure would have been a terrible and visible sign of His displeasure with the people of Israel and an obvious sign that He was not on the side of Miriam and Aaron in this dispute. The punishment for the rebellion fell most visibly upon Miriam because she was the primary instigator. We are told *הִנֵּה מִרְיָם מְצֻרַעַת* *כַּפְשָׁלָהּ*, this was not a mild case of leprosy. Aaron was not afflicted directly with leprosy but rather had to suffer seeing his sister afflicted.⁹ Aaron could also have been spared leprosy so that he would be ritually clean to perform the duties of a Levitical priest by seeing and confirming the illness according to the rules in Leviticus 13:2-4 and in making intercession for Miriam.

8 Milgrom, The JPS Torah Commentary, 97.

9 R. K. Harrison, Numbers an Exegetical Commentary (Grand Rapids, MI: Baker Pub Group, 1992), 197.

Verse 11: We see Aaron's repentance in the language which he employs referring to Moses rightly as אֶלְדִּי, and acknowledging that נִוְאלְנוּ וְאֶשֶׁר תִּטָּאנֵנוּ. Aaron's response is to submit to the mediatorial system that the Lord has established. Aaron does not cry out to God directly but submits to God by appealing to the Lord's chosen mediator for aid.

Verse 12: Here we have a graphic description of the extent of Miriam's affliction. It is not simply that she is כַּשָּׁלֵג, but rather that she is כַּמֶּת and בְּשָׁרָהּ וְיֵאָכֵל חֲצִי בְּשָׁרָהּ. This was no mere white spot, but a terrible and complete judgment against Miriam's sin. An obvious sign to any who would look upon her that there are real and awful consequences for rebellion against the Lord and against His chosen servant Moses.

Verse 13: Some have interpreted the terseness of Moses' prayer as signifying that he is without emotion, halfheartedly complying with Aaron's request.¹⁰ It seems more likely that the brevity of the prayer expresses Moses' deep emotional response to the situation, so much so that he is barely able to form a complete sentence before the Lord. We see this in the desperate repetition of his words saying, נָא רַחֵם נָא לָהּ. It is also evident in the use the verb צָעַק. We have a parallel usage in Genesis 27:34 where it is said of Esau וַיִּצְעַק צָעָקָה גְּדֹלָה וַיִּמְרָה עַד־מָאֹד. There is more explanatory language of the distress of Esau in Genesis, but it is the same author using the same word and should carry with it a similar emotional weight.

Verse 14: The purpose of the Lord here is made clear. וְאֵבִיָּהּ יָרִק יָרִק בְּפָנֶיהָ הֲלֹא תִפְלֵם שְׂבָעַת יָמִים? If her father had but shown his displeasure in her she would have born the shame for seven days, how much more is the shame of her sinful rebellion against the Lord of Heaven? Her exclusion does not correspond directly with a case for leprous disease found in Leviticus 13-14. The duration of her exile was shorter than would be possible for a typical case of leprosy to run

¹⁰ Milgrom, The JPS Torah Commentary, 98.

the full course of identification and cleansing. Moreover, she was cast outside of the camp for the duration of her punishment, which does not correspond directly with a period of ritual cleansing (Lv 14:8). It is more likely that the Lord was displaying to the people His displeasure with Miriam by forcing her to bear the shame of her rebellion for seven days. Yet He commands that **וְאַחֵר תִּאָּסֵף**. The prayer of His mediator, Moses, has been accepted and while Miriam will bear her shame, she will be accepted back into the fellowship of the people of God.

Verse 15: Miriam was shut out of the camp for seven days, just as the Lord commanded. She bore the shame of her rebellion as a punishment from the Lord, but we are told that **וְהָעָם לֹא** **נָסַע עַד־הָאָסֵף מִיָּגִים**. The Lord had been explicit in his command in v. 14 that she would be gathered to the people again after this period of exile. Thus, the people of Israel obeyed the Lord and waited for the return of their sister before they moved on again. This event takes place before the Lord had imposed the judgment on the whole people that they should wander in the wilderness for forty years. This delay was not simply another way station on a long trip, but would have been seen as delaying the entrance into the promised land.

Verse 16: After this event they moved on as normal. Which is fitting to note because it means that the intercession of a mediator had succeeded. The Lord's wrath against Miriam and Aaron had been forgiven through the prayer of Moses. Then the people of God moved on as a restored whole.

Interpretation:

The rebellion of Miriam and Aaron presented a real problem for the people of God. For we must remember that this grumbling did not take place in secret, but publicly. The siblings were undermining Moses before the whole assembly and giving vent to the general feelings of

frustration shared by all the people. They found their justification in grumbling through Moses' Cushite wife, but that is merely a presenting issue and a weak justification for their complaints. Their rhetorical question, *הֲרַק אֶת־בְּמִשְׁחָה דְּבָר יְהוָה הֲלֹא גַם־בְּנֵי דְבָר וַיִּשְׁמַע יְהוָה* carries much force. Aaron had been the voice of Moses before Pharaoh (Ex 4:10-17) and Miriam had led the women of Israel in joyful song and was called a prophetess (Ex 15:20-21). In the previous chapter we saw how the Lord had sent His Holy Spirit to dwell in seventy chosen elders of Israel and they prophesied. The Lord had not spoken only through Moses. He had used many other people, including highly visible roles for both Miriam and Aaron. But like the Devils words of temptation to Eve and Jesus, they were truth in the service of a lie.

The Lord had not spoken only through Moses, but He had chosen Moses to lead His people. In questioning the unique place of Moses they were questioning how the Lord was ruling and guiding them. The people repeatedly complain during their time in the wilderness with some variation of “why did you bring us out of Egypt to die in the wilderness?” They do not see the situation through the eyes of faith and thus cannot see any deliverance from the Lord while wandering in the wilderness. In Numbers 11 Moses did not see how the Lord was leading His people and in Numbers 12 it is Miriam and Aaron who do not see the bigger picture. Moses is not the reason the people were wandering in the wilderness and even a successful overthrow of Moses would not bring about a swift entry into the promised land.

Thus it is fitting that it is the Lord who hears and responds to their complaint and not Moses. We see in the editorial note that Moses was a meek, humble man. This should lead us to the events of Numbers 11 and conclude that he had learned the lesson of the last rebellion. Moses knew that this was not a time to get into an argument with his siblings about authority, but rather

a time to let the Lord speak. The Lord does speak, calling all the concerned parties before Him. He summons them to appear before Him at the entrance to the Tabernacle. The entrance to the Tabernacle is the very place where the Lord is visibly present among His people so no doubts can be raised about who is arbitrating this dispute.

It is the Lord who speaks and He speaks strongly. The book of Numbers consistently reiterates Moses' role as God's prophet by using the introductory refrain of *וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה*. In verse eight this is stated even more forcefully, with the incredibly strong statement, *כֹּה אֶל־כָּל־בְּנֵי יִשְׂרָאֵל יֹאמַר יְהוָה*. It is not simply that Moses is a prophet of God, but a prophet with a unique promimity to God. While the Lord had spoken to Jacob and Joseph in dreams, He speaks with Moses face to face, with clarity. What we should see here is not that Moses was great, but that the Lord used Moses greatly. The Lord was doing a dramatically new and different thing at this point in redemptive history and His relationship with Moses shows that.

We see this focus on the authority of the Lord with the summarizing question, because of all this that is true about Moses, *לֹא יִרְאֶתֶם לְדָוִד בְּעַבְדִּי בְּמֹשֶׁה*? Moses is a meek and humble man, it is not fear of Moses that would have stopped their grumbling, but proper fear of the Lord. This question is directed primarily at Aaron. Though Miriam was the primary instigator of the rebellion, Aaron is the primary audience for the Lord's rebuke. For though Miriam was a prophetess, had led the women of God in worship and had a very public status as Moses' sister, it was Aaron who held a formal role within the covenant Community. He had, only recently, been anointed in the entrance of the Tabernacle to serve as the head of a perpetual priesthood among the people of God (Lv 8). Yet it is Aaron who we find, continually rebelling against the Lord and

against Moses. It is Aaron who made the golden calf, Aaron who allowed his sons to offer strange fire before the Lord, and now Aaron who is joining Miriam in grumbling against Moses (Ex 32; Lv 10). Aaron was set apart to offer sacrifices on behalf of the sins of the people before the Lord and yet it is his own heart that needs to be purified now.

This focus on Aaron's repentance is seen in the punishment meted out by God. He does not strike either of them dead, but rather shows His wrath by departing and making Miriam leprous. Thus they are both shamed, Miriam physically, and Aaron through the public condemnation of his actions through the temporary departure of the glory cloud of the Lord from the Tabernacle. Moses acts with the authority of the Lord and this is made clear to the whole people through this visible double miracle. As the primary instigator of this rebellion Miriam receives the primary punishment. The focus of the passage now shifts from Miriam to Aaron for God has a role for Aaron to play as a priestly intercessor. For the job of a priest under the Mosaic economy is to represent man before God (Heb 5:1), thus Aaron, repenting of his foolish rebellion pleads with God's mediator to save Miriam from her curse. Here we see a chain of intercession unique to this point in redemptive history. Aaron, who is himself a mediator between God and man, cries out to Moses, a higher mediator. This chain of mediators does not continue, but rather we find both the priestly mediation of Aaron and the prophetic kingly mediation of Moses performed singularly by the Lord Jesus Christ.

The focus here, is not on the chain of mediation but on the mediation itself. Aaron cries out to Moses on behalf of Miriam and Moses cries out to the Lord. The Lord hears His mediators and answers their prayer. This is key, we should not mistake the consequences of Miriam's rebellion with a lack of mercy on the part of the Lord. Miriam was healed as a result of Aaron

and Moses' intercession with the Lord on her behalf. She was cast out from the people temporarily not because the Lord continued to bear wrath against her, but so that she and the whole people would learn the lesson that rebellion against the Lord has consequences. Miriam bearing her shame reminds the people of Israel and us that until the Lord comes again in glory to set all things right, there are earthly consequences even for forgiven sins. Yet those consequences do not diminish the glory and joy of forgiveness in the Lord. Miriam had rebelled directly against the Lord and against His servant, but through the intercession of God's mediator she is forgiven. She rejoins the people of God and life goes on.

Miriam, Aaron, and the wilderness generation grumbled against Moses because they were not content with how the Lord was leading them. They did not want a theocracy which resulted in hunger, thirst and camping. They could not see how the Lord was acting in history for their good and His glory through Moses' leadership. The Lord, in His mercy, reminds them all of who is in control. He reminds them that the only path to salvation is to cry out to the Lord through His chosen mediator. Though Aaron, Miriam and the wilderness generation of Israel needed to learn this lesson, so do we. For though Moses was a faithful servant in all God's House, it is the Lord Jesus Christ who is faithful over all God's House as a Son (Heb 3:1-6). If grumbling against Moses brought the visible wrath of the Lord, how much greater a rebellious heart against the Lord Jesus and His faithful servants in the church?

Conclusion:

This interlude of sibling rebellion is a clear display of the Lord's mercy and grace to His people. The Lord, in His providential love, uses this opportunity of sinful grumbling to strengthen Aaron against the temptations that would come in the wilderness and records it in

scripture so that we too might be girded against temptations to reject the authority of the Lord and His chosen representatives. Miriam and Aaron should not have been looking at the manna on their plate or the wilderness at Hazeroth that surrounded them but to the character and goodness of the Lord. We ought not to look at our trials and sufferings, the weaknesses of our church leadership, or the length of His delay but to the character of the Lord and the promises in His Word. It is easy for all men in this fallen world to lose sight of the fact that the Lord is in control. That He is guiding and ruling His people and that He has established the Church to exercise His authority in this present age. Should we not fear to speak against His Son and His servants in the church? Thus we should echo to one another the exhortation of Hebrews 3:1, “Therefore, holy brothers, who share in the heavenly calling, fix your thoughts on Jesus, the apostle and high priest whom we confess.” For it is only by remembering who the Lord is and what He has done for His people that we can rest in Him and obey Him. We must trust in the Lord and submit to His authority.

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