

The Book of Numbers

Lesson 5

Chapters 10 - 11

Two Silver Trumpets

Num 10:1 The LORD spoke further to Moses, saying, **10:2** "Make yourself two trumpets of silver, of hammered work you shall make them; and you shall use them for summoning the congregation and for having the camps set out. **10:3** "When both are blown, all the congregation shall gather themselves to you at the doorway of the tent of meeting. **10:4** "Yet if *only* one is blown, then the leaders, the heads of the divisions of Israel, shall assemble before you. **10:5** "But when you blow an alarm, the camps that are pitched on the east side shall set out. **10:6** "When you blow an alarm the second time, the camps that are pitched on the south side shall set out; an alarm is to be blown for them to set out. **10:7** "When convening the assembly, however, you shall blow without sounding an alarm. **10:8** "The priestly sons of Aaron, moreover, shall blow the trumpets; and this shall be for you a perpetual statute throughout your generations. **10:9** "When you go to war in your land against the adversary who attacks you, then you shall sound an alarm with the trumpets, that you may be remembered before the LORD your God, and be saved from your enemies. **10:10** "Also in the day of your gladness and in your appointed feasts, and on the first *days* of your months, you shall blow the trumpets over your burnt offerings, and over the sacrifices of your peace offerings; and they shall be as a reminder of you before your God. I am the LORD your God."

The two silver trumpets! When we studied the book of Exodus, we discussed the only pictures of the lampstand and trumpets that we still have. Here is an excerpt from the commentary found in *Exodus: The Formation of the LORD's Nation*.

We do not know with absolute certainty what the Tabernacle items which will be prepared by the Israelites looked like when completed. However, the aforementioned instance of Titus taking some of the items to Rome was depicted on an archway built in the city. The arch has carved reliefs on each side. Inside the arch is a relief that depicts Titus' triumph in the siege of Jerusalem. There the Golden Lampstand (Menorah) being carried away to Rome as well as the silver trumpets can be seen. Those reliefs, carved in stone, are the closest representation of the original in existence today.



Arch of Titus

A June 16, 2013 Article by Mark Cartwright says,

The Arch of Titus is a Roman Triumphal Arch which was erected by Domitian in c.81 CE at the foot of the Palatine hill on the Via Sacra in the Forum Romanum, Rome. It commemorates the victories of his father Vespasian and brother Titus in the Jewish War in Judaea (70-71 CE) when the great city of Jerusalem was sacked and the vast riches of its temple plundered. The arch is also a political and religious statement expressing the divinity of the late emperor Titus.⁹

⁹ See Jim Hastings, *Exodus: The Formation of the LORD's Nation*. The WORDconnection, 2018, pp 137-139.

The carved depiction in stone found in the Arch of Titus is the closest thing to a picture we have of the Golden Lampstand (Menorah) and the two silver trumpets. If we look closely, we see that the trumpets are fastened in holders on a box construction that is being carried on way of two poles on the shoulders of several men. Their dress does not match that of the soldiers in the picture. Israelites may have been carrying the items; Titus did take Israelites back to Rome at the time. Notice also that the Golden Lampstand is being carried the same way. But we might also notice three more items in the picture that might be of Jewish origin. Three poles can be seen with carved structures on their tops. We are not sure, but they might be examples of the “banners” or perhaps the “standards” that were mentioned in Numbers 2. Because they are worn and broken in the relief, they might be carvings of the original banners or standards from the construction work at the foot of Mount Sinai.



Carved Depiction of the Golden Lampstand and the Silver Trumpets on the Arch of Titus

The passage also gives a schedule of use for the two trumpets. Here is chart describing those command given in this passage. More will be seen later in the book.

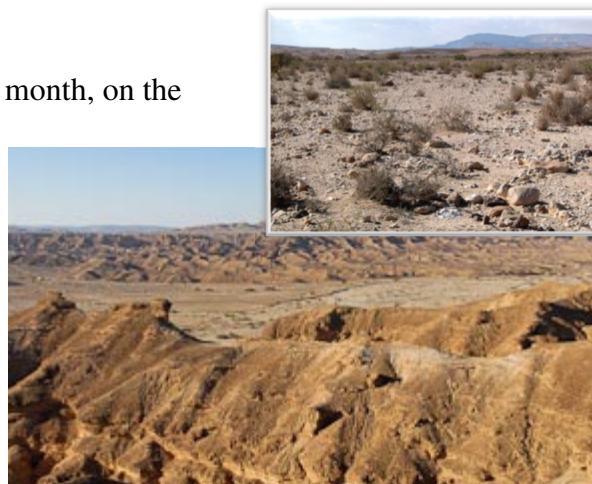
Blasts and Alarms of the Silver Trumpets

Two trumpets blown by sons of Aaron	Summon Congregation to set out at the outer door of the Tabernacle Complex
One trumpet blown by son of Aaron	Twelve leaders assemble with Moses
One alarm blown by son of Aaron	Judah, Issachar and Zebulun set out
Second alarm blown by son of Aaron	Reuben, Gad, and Simeon set out
Alarm blown by son of Aaron	When going to war
Trumpets blown by sons of Aaron	At appointed feasts, first day of month, burnt offerings and peace offerings

The Cloud Lifted – Sinai to Paran

^{10:11} Now in the second year, in the second month, on the twentieth of the month, the cloud was lifted from over the tabernacle of the testimony; ^{10:12} and the sons of Israel set out on their journeys from the wilderness of Sinai. Then the cloud settled down in the wilderness of Paran.

The “second year, in the second month, on the twentieth of the month” was Iyar 20th, 2724 ACA or Monday, May 30th, 1463.¹⁰ Evidently, the trumpets were constructed, and it was time for the camp to move. One year, one month and twenty days had passed since the Nation of



Wilderness of Paran

¹⁰ See Dr. Jim Hastings, *Book of Days*. Volume 1, © 2018.

Israel left Egypt, 404 days before. The cloud lifted from the Tabernacle and led the Nation of Israel north toward the Wilderness of Paran.

The Wilderness of Paran was not a special place to live or stay. In most of the wilderness there was very little vegetation to feed the cattle and flock and very few water sources. Living there would be hard. In Genesis 21, when Hagar and Ishmael left Abraham, the mother and son came to this area to make a life. Esau also made his home here, especially after Jacob returned from Haran. With the masses of people in the Nation of Israel, it would surely take the hand of the LORD to provide for all the meals and water they will need. The Wilderness of Paran was large. Three day's journey from Mount Sinai, located in the land of Midian, would put the Nation of Israel just a short distance into the boundaries of the Wilderness of Paran. The move occurs next in the story.

Movement of the Camp to Toward Paran

^{10:13} So they moved out for the first time according to the commandment of the LORD through Moses. ^{10:14} The standard of the camp of the sons of Judah, according to their armies, set out first, with Nahshon the son of Amminadab, over its army, ^{10:15} and Nethanel the son of Zuar, over the tribal army of the sons of Issachar; ^{10:16} and Eliab the son of Helon over the tribal army of the sons of Zebulun. ^{10:17} Then the tabernacle was taken down; and the sons of Gershon and the sons of Merari, who were carrying the tabernacle, set out. ^{10:18} Next the standard of the camp of Reuben, according to their armies, set out with Elizur the son of Shedeur, over its army, ^{10:19} and Shelumiel the son of Zurishaddai over the tribal army of the sons of Simeon, ^{10:20} and Eliasaph the son of Deuel was over the tribal army of the sons of Gad. ^{10:21} Then the Kohathites set out, carrying the holy *objects*; and the tabernacle was set up before their arrival. ^{10:22} Next the standard of the camp of the sons of Ephraim, according to their armies, was set out, with Elishama the son of Ammihud over its army, ^{10:23} and Gamaliel the son of Pedahzur over the tribal army of the sons of Manasseh; ^{10:24} and Abidan the son of Gideon over the tribal army of the sons of Benjamin. ^{10:25} Then the standard of the camp of the sons of Dan, according to their armies, *which formed* the rear guard for all the camps, set out, with Ahiezer the son of Ammishaddai over its army, ^{10:26} and Pagiel the son of Ochran over the tribal army of the sons of Asher; ^{10:27} and Ahira the son of Enan over the tribal army of the sons of Naphtali. ^{10:28} This was the order of march of the sons of Israel by their armies as they set out.

Order of the March of the Camp

First	Judah
Second	Issachar
Third	Zebulun
Fourth	Tabernacle Complex taken down and follows Zebulun – Gershon and Merari <i>The Tabernacle Complex to be completely erected before Holy objects arrive.</i>
Fifth	Reuben
Sixth	Simeon
Seventh	Gad
Eighth	Holy Objects - Kohath
Ninth	Ephraim
Tenth	Manasseh
Eleventh	Benjamin
Twelfth	Dan
Thirteenth	Asher
Fourteenth	Naphtali

Promise to Hobab

^{10:29} Then Moses said to Hobab the son of Reuel the Midianite, Moses' father-in-law, "We are setting out to the place of which the LORD said, 'I will give it to you'; come with us and we will do you good, for the LORD has promised good concerning Israel."

^{10:30} But he said to him, "I will not come, but rather will go to my *own* land and relatives." ^{10:31} Then he said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness, and you will be as eyes for us. ^{10:32} "So it will be, if you go with us, that whatever good the LORD does for us, we will do for you."

As the camp was beginning its move, Moses spoke to his brother-in-law and asked him to go with the camp to where the LORD was going to lead them. Here, Moses' father-in-law is named "Reuel" but we know him from the book of Exodus as *Jethro*. Why the difference? *Jethro* was his given name; "Reuel" is the name used for a priest in the Midianite religion. It actual means *priest*.

Hobab declined to join Moses on the journey. Moses wanted Hobab to join them because he knew the land called the Wilderness of Paran. He would know the best place for the camp to settle. Frankly, it did not matter whether or not Hobab knew the land; the LORD would be directing the camp to settle where the cloud or fire paused. Hobab would have no control even if he joined the nation in their journey. But Moses was also promising Hobab and his family something more, the blessings of the LORD on his life. We see that in Moses' words, "whatever good the LORD does for us, we will do for you." Hobab's name is not mentioned in the rest of the book of Numbers; therefore, we do not know if he joined the camp on their journey.

Three Days Journey Into Paran

^{10:33} Thus they set out from the mount of the LORD three days' journey, with the ark of the covenant of the LORD journeying in front of them for the three days, to seek out a resting place for them. ^{10:34} The cloud of the LORD was over them by day when they set out from the camp. ^{10:35} Then it came about when the ark set out that Moses said, "Rise up, O LORD! And let Your enemies be scattered, And let those who hate You flee before You." ^{10:36} When it came to rest, he said, "Return, O LORD, *To* the myriad thousands of Israel."

Throughout the Bible, a three-day journey was approximately 60 miles or 20 miles per day. It was our month of May when they set out which meant that there was plenty of light for the journey and the heat of the day was probably bearable. However, we must remember that the whole camp could move only as fast as the Kohaths could walk while carrying the most Holy objects. Twenty miles equaled 105,600 feet. If their stride was 24 inches for each step, which was very likely for everyone, the day's journey was 52,800 steps. If they walked for eight hours, they had to take 13,200 steps per hour or 220 steps per minute. That would be a rather fast pace for the Kohaths! Even if they walked twelve hours per day, the pace would have been 146 steps per minute, still way too fast. Even if we reduce the day's journey to 15 miles over a 12-hour period, the pace would still have been 110 steps per minute, still too fast for the Kohaths. We must remember that even the carrying of the Holy objects through the wilderness was an act of

worship and service to the LORD, a holy ceremony. They were not to rush. They were not to meet a set number of miles per day. They were not to be compelled or distracted by anything in any way. They were to serve the LORD in holiness, reverence and humility. What are we to make of this? The most logical conclusion is to disregard any fixed number of miles that they theoretically walked and just accept the common-sense position that the camp walked as far as it could each day for three days before the LORD paused for them to rest. With that, we do not know exactly how many miles they traveled.

The cloud was in front of them and it represented the LORD. He was leading them to a place for the camp to rest. It was not a decision for any human to make; it was a divine task for the LORD alone.

Notice the song of Moses as the cloud moved and as it paused. LORD, "let Your enemies be scattered, and let those who hate You flee before You." Moses had it right. Moses knew what was important and Who was important. Moses knew Who had the power and who did not. Moses knew the LORD would be fighting the battles for the nation as they journeyed!

Complaints of the People at Taberah

Num 11:1 Now the people became like those who complain of adversity in the hearing of the LORD; and when the LORD heard *it*, His anger was kindled, and the fire of the LORD burned among them and consumed *some* of the outskirts of the camp. **11:2** The people therefore cried out to Moses, and Moses prayed to the LORD and the fire died out. **11:3** So the name of that place was called Taberah, because the fire of the LORD burned among them. **11:4** The rabble who were among them had greedy desires; and also the sons of Israel wept again and said, "Who will give us meat to eat? **11:5** "We remember the fish which we used to eat free in Egypt, the cucumbers and the melons and the leeks and the onions and the garlic, **11:6** but now our appetite is gone. There is nothing at all to look at except this manna." **11:7** Now the manna was like coriander seed, and its appearance like that of bdellium. **11:8** The people would go about and gather *it* and grind *it* between two millstones or beat *it* in the mortar, and boil *it* in the pot and make cakes with it; and its taste was as the taste of cakes baked with oil. **11:9** When the dew fell on the camp at night, the manna would fall with it.

At the foot of Mount Sinai, after the rabble-rousing ended concerning the golden calf tragedy, the camp set about the project of building the Tabernacle and all the related objects of the complex. Through its dedication and consecration ceremony and the first anniversary in remembrance of the Passover, the people were in one accord, happy and loyal to the LORD. But three days out from Mount Sinai, just past 72 hours after leaving while settling in the first resting place on the journey to the Promised Land, the people reverted to their old habits! The people reverted to their old desires. The people returned to their old nature. The people remembered the good things of Egypt and not the bad. They forgot how bad it was! They forgot what made them cry out for a savior in the midst of their slavery. They forgot their distress, their pain, their hopelessness. They forgot the God who sent Moses to answer their prayer. What they forgot, God remembered, and it made Him angry enough to kill some of the people on the outskirts of

the camp. The outskirts meant the edges and because every tribe except Levi camped around the edges there can be little doubt that some from every tribe except Levi lost loved ones that day when the LORD vented His anger. At that moment, the people named the place "Taberah." The place that had no name was given a name. In Hebrew it means *burning*. We do not know how many were burned that day. We do not know how many that died that day were men twenty years and older. Most definitely, the count of men was no longer 603,550!

There can be little doubt that the desolate nature of the Wilderness of Paran added to their stress and distress. In their dissatisfaction they forgot the LORD and all that He had done for them. The manna had not stopped! He was faithful in that. They had all their cattle and livestock but that meat was not good enough. They wanted something else. They wanted the taste of something they did not have and could not get, something like what they had in Egypt.

Moses Questions The LORD

^{11:10} Now Moses heard the people weeping throughout their families, each man at the doorway of his tent; and the anger of the LORD was kindled greatly, and Moses was displeased. ^{11:11} So Moses said to the LORD, "Why have You been so hard on Your servant? And why have I not found favor in Your sight, that You have laid the burden of all this people on me? ^{11:12} "Was it I who conceived all this people? Was it I who brought them forth, that You should say to me, 'Carry them in your bosom as a nurse carries a nursing infant, to the land which You swore to their fathers'? ^{11:13} "Where am I to get meat to give to all this people? For they weep before me, saying, 'Give us meat that we may eat!' ^{11:14} "I alone am not able to carry all this people, because it is too burdensome for me. ^{11:15} "So if You are going to deal thus with me, please kill me at once, if I have found favor in Your sight, and do not let me see my wretchedness."

Let us take a moment to consider the past relationship between Moses and the LORD. It is hard to imagine the closeness of this relationship. Perhaps it was the same with Adam and Eve while they were still in the garden. The LORD would walk with them and talk with them. But that came to an end when the two turned their eyes away from Him and focused on themselves and their desires, but the LORD still blessed them. Perhaps it was the same with Enoch, the seventh generation from Adam. His trust in the LORD never wavered and the LORD blessed him by not making him face the pain of physical death. Perhaps it was the same with Noah and Abraham and Isaac and Jacob and Job who had their ups and downs with the LORD. They all had moments of focusing on self and personal troubles more than the LORD, but He never turned His back of them and He blessed them greatly. So it is with Moses, as close to the LORD as any other human in all of history His face radiates with the glory of the LORD, he had seen into heaven, he had seen the back of the LORD and the hollow of His hand, he had seen the carving of the tablets with the finger of the LORD, he had stood before the burning bush and had heard His voice, he had seen all the mighty miracles from Egypt to Mount Sinai, and, yet, here, when he was worn out, he was nothing more than a mortal man having a pity party before the LORD. It was all because he, too, had forgotten something important. What was that? He had forgotten that he was not the Savior of the Nation of Israel, the LORD was! It wasn't Moses' place to

provide anything for the people. That was the LORD's job. "Blah, blah, blah! LORD, I am just a volunteer and I cannot provide for all this multitude. Poor me - Moses!"

LORD Answers Moses

^{11:16} The LORD therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and bring them to the tent of meeting, and let them take their stand there with you. ^{11:17} "Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put *Him* upon them; and they shall bear the burden of the people with you, so that you will not bear *it* all alone.

Moses was concerned about the cry for meat from the people. The LORD was concerned about the true meat of Moses's need. It was time for Moses to have some help! Moses already had help. Just a little over a month before, the LORD had selected twelve men to help Moses, one to head each of the twelve tribes. Additionally, the LORD had selected three men from the Levites to help with their duties. But now, Moses needed help of a different kind. A few men would not do. He needed 70 men in whom the LORD would endow with the same "Spirit" as that placed on Moses. The tribal heads did not have that Spirit. What was that Spirit? Rather, Who was that Spirit? We know Who this Spirit is! It is the Third Person of the Trinity, the same Spirit who continuously hovers over the whole creation of the LORD to hold it and sustain it. He is the same Person of God Who will come upon Samson to give him super human strength from time to time. It is the same Person of God Who will place within the womb of Mary, the Baby Jesus. It is the same Person of God Who will raise Christ from the dead. It is the same Person of God Who will come upon every believer in the LORD upon salvation after the LORD ascends into heaven. It is the same Person of God Who is the gift of the LORD, the One Spiritual gift. It is the same Person of God Who restrains the evil in this world from those who love the LORD and belong to Him. That same Person of God indwelt Moses and would indwell the 70 elders with wisdom as judges of the people while the camp is in the wilderness. Moses would finally have assistants to help lead the people so that every decision did not rest on his shoulders.

Meat for a Month

^{11:18} "Say to the people, 'Consecrate yourselves for tomorrow, and you shall eat meat; for you have wept in the ears of the LORD, saying, "Oh that someone would give us meat to eat! For we were well-off in Egypt." Therefore the LORD will give you meat and you shall eat. ^{11:19} 'You shall eat, not one day, nor two days, nor five days, nor ten days, nor twenty days, ^{11:20} but a whole month, until it comes out of your nostrils and becomes loathsome to you; because you have rejected the LORD who is among you and have wept before Him, saying, "Why did we ever leave Egypt?"'"

The LORD granted the request of the people for meat, not because they had rejected Moses' leadership but because they had rejected the LORD's. They wanted meat and they were going to get meat! They were going to be blessed with meat! Meat, meat, and more meat! They were going to have so much meat that they were going to get sick of meat. This was not the first and neither would it be the last time the LORD gave the people what they asked for and they would

regret the day of their request. One day in the future of this tribe of rebellious Israelites will reject Samuel as their judge, but really, they will be rejecting the LORD as their God. They will ask for a king and the LORD will give them exactly what they asked for. His name will be Saul and the people will become discouraged by the king who will become a depressed and spiritless leader who will lead his people nowhere near the LORD.

Moses Questions the Source of the Meat

^{11:21} But Moses said, "The people, among whom I am, are 600,000 on foot; yet You have said, 'I will give them meat, so that they may eat for a whole month.' ^{11:22} "Should flocks and herds be slaughtered for them, to be sufficient for them? Or should all the fish of the sea be gathered together for them, to be sufficient for them?"

The nation had meat in the form of cattle and flocks, but those same animals provided milk, cheese, and butter. Moses knew that if the nation began to eat the animals, they would soon devastate their renewable food sources. They were a long way from the sea and gathering enough fish to take to the camp was not a viable option. The mana was enough, but the people wanted more. Moses could not see how the miraculous God could fulfill His promise. This questioning on Moses' part shows that he was tired, worn out and slightly despondent. Frankly, that is human nature and Moses was just being human. It is how the LORD made us. It is how all people think when they cannot think straight. Moses needed some reassurance and some rest.

LORD Asks for 70 Trustworthy Elders

^{11:23} The LORD said to Moses, "Is the LORD'S power limited? Now you shall see whether My word will come true for you or not." ^{11:24} So Moses went out and told the people the words of the LORD. Also, he gathered seventy men of the elders of the people, and stationed them around the tent. ^{11:25} Then the LORD came down in the cloud and spoke to him; and He took of the Spirit who was upon him and placed *Him* upon the seventy elders. And when the Spirit rested upon them, they prophesied. But they did not do *it* again.

The seventy were selected and the Spirit of God rested on them. What did they do? They prophesied. The Hebrew word is *naba* and it means to *rave* as in a moment of joy and happiness. It means that when the Spirit rested on the seventy, they began to sing and rejoice about the coming meat that the LORD was about to send to feed the multitude. They would be happy now, but they would not *rave* again. It would not take long before they knew that the meat they wanted so badly was not the meat they needed. Therefore, the text says about their raving, "But they did not do *it* again." This all occurred inside the Tabernacle complex outside the Tabernacle. Sixty-eight men joined Moses by the tent. They were not allowed inside the Tabernacle; that privilege was reserved for Aaron and his two sons and, of course, Moses.

Eldad and Medad Remain in Camp

^{11:26} But two men had remained in the camp; the name of one was Eldad and the name of the other Medad. And the Spirit rested upon them (~~now they were among those who had been registered, but had not gone out to the tent~~), and they prophesied in the camp.

^{11:27} So a young man ran and told Moses and said, "Eldad and Medad are prophesying in

the camp." ^{11:28} Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." ^{11:29} 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 upon them!" ^{11:30} Then Moses returned to the camp, *both* he and the elders of Israel.

Two of the seventy did not make it to the meeting with Moses at the tent. But, miraculously, as the LORD blessed the sixty-eight standing with Moses with the Spirit of God, He did not forget the two who remained in the main camp. Those two elders *raved* about the coming meat the same way the others did who were with Moses.

For the first time in Numbers, Joshua is mentioned. However, this is not the first time he is mentioned in the Exodus story. You can read about him in Exodus 17, 24 and 33. Now Joshua had to be a young man at this time, younger than 20 years of age. (This topic will be discussed when we reach Numbers 13.) In the book of Exodus, we saw that Joshua was selected to join Moses on the side of Mount Sinai, away from the sin that was going to occur in the camp during the time of the golden calf incident. As a young man, he was bothered by the actions of the two elders in the camp bothered. We can see in our mind's eye this enthusiastic Joshua running to Moses to tattle on the two. It will not be the last time that we see a reaction like this in the Scripture. During the ministry of Jesus, the Apostles will have the same problem with men who are prophesying but are not part of the LORD's entourage.

Quail at Kibroth-hattaavah

^{11:31} Now there went forth a wind from the LORD and it brought quail from the sea, and let *them* fall beside the camp, about a day's journey on this side and a day's journey on the other side, all around the camp and about two cubits *deep* on the surface of the ground. ^{11:32} The people spent all day and all night and all the next day, and gathered the quail (~~he who gathered least gathered ten homers~~) and they spread *them* out for themselves all around the camp. ^{11:33} While the meat was still between their teeth, before it was chewed, the anger of the LORD was kindled against the people, and the LORD struck the people with a very severe plague. ^{11:34} So the name of that place was called Kibroth-hattaavah, because there they buried the people who had been greedy. ^{11:35} From Kibroth-hattaavah the people set out for Hazeroth, and they remained at Hazeroth.

Numbers does not indicate that the camp of Israel had moved from "Taberah" but they had. According to Deuteronomy 9:22, three times the people provoked the wrath of God in three different places – Taberah, Massah and Kibroth-hattaavah. The Deuteronomy passage is a summary of information about the 40-year journey of the nation in the wilderness. It may or may not be in chronological order. Numbers does not mention Massah by name anywhere in its pages; however, Exodus does. In Exodus 17, the people provoked the LORD about the water and the LORD had Moses strike the rock. That occurred before they arrived at the foot of Mount Sinai the first time. Therefore, the Deuteronomy passage is not in chronological order. From Taberah, the camp had moved onto the place name Kibroth-hattaavah.

In Kibroth-hattaavah, the people cried for meat and as we see here, the LORD brought them meat in the form of quail two cubits, or 36 inches deep. This is the second time the LORD sent quail to feed the people. The first time was in Exodus 16. Here, the quail were numerous and the people would not want to waste a morsel, but there was too much. Quail, 36 inches deep for 30 days! In addition, the LORD sent a plague that killed the greedy people among the nations. Greedy? Greedy for what? Greedy for more than what the LORD had already provided. Greedy for more than they actually needed. Greedy for what they wanted despite what they had. They wanted more, and they got it! Be aware that the sins of some always effect the lives of the sinless. It was a sin to be greedy. The greed caused a reaction from the LORD. He provided meat beyond their ability to consume! Meat that could not be eaten would rot, putrefy, and breed disease – disease brought death! Death came! All present had to bear the reality of stink and death because of the greedy.

The name of the place was “Kibroth-hattaavah” which means *graves of lust*. Surely this death plague reduced the number of soldiers in the camp even more!

After the deaths and after the burials and after the thirty days were over, the nation moved on to the place call Hazeroth. That name means *villages*. It was the second stop after leaving Mount Sinai on the way to Kadish Barnea.